until now men have affirmed that God was supremely revealed in Christ. The divinity of Christ has been the one of the chief cornerstones of the Christian tradition. It has been insisted that with the coming of Jesus a bit of eternity came into time in order that time might become eternal. In other word, we are only saying that God is Christlike. This, my friends, is the ultimate meaning of the doctrine of the Trinity. It affirms that in some mysterious way God and Christ are one in substance. And so to experience one is to experience the other. To know Christ is to know God.

Those who are serious about finding God this morning I bid you turn to Christ. In him you will find the personification of all that is high noble and God, and consequently you will find God. In Jesus we have the clearest picture of what God is like.

Strangely enough, Christian have insisted that this presence of God in Christ is culminated in the crucifixion and resurrection. The most astounding fact about Christ’s crucifixion is that it has been for Christians the supreme revelation of God’s love—“God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.” It is quite difficult to see the love of God in such a shameful tragedy, isn’t it? Certainly it requires penetrating eyes to see God in such a setting. Yet Christians throughout the ages have found him there. They have seen in the cross a God who reveals a God who takes the initiative, a God who is always before hand with men, seeking them before they seek him. Jesus presents to us a “seeking” God whose very nature it is to go the whole waey into the wilderness in quest of man.

This morning I challenge you to seek God with open hearts and open minds and I assure you that he will be found. We do not have to look far to find him, for he is near by.

“Speak to him, thou, for he hears, and Spirit with spirit can meet—
Closer is he than breathing, and nearer than hands and feet.”

The Cross is at one and the same time the depth of human sin and the height of divine love.

AD CSKC Sermon file, folder 6, “Finding God.”

16 Romans 5:8
17 Alfred Lord Tennyson, “The Higher Pantheism” (1869)
I Introduction—the existence of evil in the universe
Because of this evil disputes and conflicts arise between individuals. The question which every individual and every nation confronts soon or later is, how will I deal with this evil force.

II Now one method is the method of violence. The sword method. This is the popular method. To this method Jesus said, “He who lives by the sword shall perish by the sword.” History is replete with the bleached bones of nations. So this method carries the seed of its own destruction. It is perilous. Over against this stands the method of non-violence. It resist just as strongly as the violent method.

III (a) The method of violence assumes that evil can overcome evil. It confronts a negative with a negative. Retaliatory violence does nothing but multiplies the existence of Man and his deeds are two distinct things.
1. The use of the sword presupposes that evil can overcome evil. The doer of the deed must always be respected.
2. The aim of the sword is to defeat, injure and humiliate an oppressor. But the true aim should be to convert him, to change his understanding and his sense of values.

AD CSKC Sermon file, folder 5, “Man’s Sin and God’s Grace” / “The Peril of the Sword.”

For example, see King, “When Peace Becomes Obnoxious,” 18 March 1956. pp 257–259 in this volume. In an October 1960 letter which King wrote while in the Georgia State prison in Reidsville, he requested that Coretta King bring him this and seventeen other “sermons from my file” (see King to Coretta Scott King, 26 October 1960, Papers 5:531–532).

2. Cf Matthew 26:52.

God in History: Four Proverbs

[1959–1968]

King mentions his September 1958 stabbing as he reflects on lessons that can be learned from life and history.

Ps 37:1–3

I The first truth which the centuries have to tell us is summed up in the old Greek proverb “Whom the gods destroy, they first make mad.” The Bible says

1. King wrote the sermon title on the folder containing this handwritten outline. After his stabbing, he did not return to active preaching until late 1958.
2. Psalm 37:1–3. “Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed.”
3. King most likely drew the main points of this homily from a sermon by Harry Emerson Fosdick.