

THE MOST IMPOSSIBLE EXPECTATION**MATTHEW 5:38 – 48**

by Elaine Poproski

I think this is one of the most difficult passages in the Bible. How many times have these words been used to make people feel guilty for refusing to remain where they are harmed, abused, and oppressed, even though everything about Jesus tells us that's not what he intended? At some point I'd love to facilitate a multi-week study on these 10 verses alone. I want to better understand how they contribute to the abundant life Jesus promised. I want to understand how they offer God's freedom to the countless indigenous people harmed by our country's atrocities. I want to understand how they're embraced by victims of violence.

I used to have a book in my library called *Don't Forgive Too Soon*. I wish I knew what happened to the book, because I love it. The reason I love it is because of the way it helped me make sense of these challenging words from Matthew 5. In the first chapter of the book, the authors tell the story of a boy whose parents had saved and saved until they could finally buy him a bicycle. One evening the boy's bike was stolen. The boy said, "I hate what Jesus says about also giving away your cloak when somebody steals your coat. It sounds like I can't even try to find the guy who stole my bike and get it back."ⁱ In other words, it sounds like Jesus is telling us to just sit there and take it. But, as the authors of this great book point out, what Jesus is really doing here is offering creative examples of how we can resist evil in a way that mirrors God's kind of love for us.

For example, in Jesus' day, a slave's master might slap the slave on the right cheek with the back of his right hand. (No one would use their left hand; it was reserved for unclean tasks.) This was a gesture with a very specific meaning. It was only used by those in "power to humiliate those with less power."ⁱⁱⁱ If the slave turned their other cheek, their left cheek, the master couldn't repeat the gesture, but would have to hit the slave in such a way as was only ever used between equals. Thus, the authors argue, the slave has reclaimed their dignity and clearly communicated that they will not be humiliated.

Rather than going through these 10 verses phrase by phrase this morning, I decided that I want us to hear from someone who really, profoundly understood the cost of Jesus' instruction – especially the *love your enemy* part. And so, I have for us a recording of a sermon preached by Martin Luther King Jr. in 1957 at his church in Montgomery, Alabama. The recording has been edited down a bit and you'll see the words displayed on the screen to hopefully help us follow along. [The video](#) was originally prepared for a chapel service at Northwestern College in Iowa by a guy named Josh Kuipers.

Loving Your Enemies

by Martin Luther King Jr.

*Dexter Avenue Baptist Church, Montgomery, Alabama**Nov. 17, 1957*

In the fifth chapter of the gospel as recorded by Saint Matthew, we read these very arresting words flowing from the lips of our Lord and Master: "Ye have heard that it has been said, 'Thou

shall love thy neighbour, and hate thine enemy.' But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you; that ye may be the children of your Father which is in heaven."ⁱⁱⁱ

Certainly, these are great words, words lifted to cosmic proportions. And over the centuries many persons have argued that this is an extremely difficult command. Many would go so far as to say that it just isn't possible to move out into the actual practice of this glorious command. They would go on to say that this is just additional proof that Jesus was an impractical idealist who never quite came down to earth. So the arguments abound. But far from being an impractical idealist, Jesus has become the practical realist. The words of this text glitter in our eyes with a new urgency. Far from being the pious injunction of a utopian dreamer, this command is an absolute necessity for the survival of our civilization. Yes, it is love that will save our world and our civilization, love even for enemies.

Now let me hasten to say that Jesus was very serious when he gave this command; he wasn't playing. He realized that it's hard to love your enemies. He realized that it's difficult to love those persons who seek to defeat you, those persons who say evil things about you. He realized that it was painfully hard, pressingly hard. But he wasn't playing. And we cannot dismiss this passage as just another example of...hyperbole, just a sort of exaggeration to get over the point. This is a basic philosophy of all that we hear coming from the lips of our Master. Because Jesus wasn't playing; because he was serious. We have the Christian and moral responsibility to seek to discover the meaning of these words, and to discover how we can live out this command, and why we should live by this command.

Now first let us deal with this question, which is the practical question: How do you go about loving your enemies? I think the first thing is this: In order to love your enemies, you must begin by analyzing self. And I'm sure that seems strange to you, that I start out telling you this morning that you love your enemies by beginning with a look at self. It seems to me that that is the first and foremost way to come to an adequate discovery to the how of this situation. Now, I'm aware of the fact that some people will not like you, not because of something you have done to them, but they just won't like you. I'm quite aware of that. Some people aren't going to like the way you walk; some people aren't going to like the way you talk. Some people aren't going to like you because you can do your job better than they can do theirs. Some people aren't going to like you because other people like you, and because you're popular, and because you're well-liked, they aren't going to like you. Some people aren't going to like you because your hair is a little shorter than theirs or your hair is a little longer than theirs. Some people aren't going to like you because your skin is a little brighter than theirs; and others aren't going to like you because your skin is a little darker than theirs. So that some people aren't going to like you. They're going to dislike you, not because of something that you've done to them, but because of various jealous reactions and other reactions that are so prevalent in human nature.

But after looking at these things and admitting these things, we must face the fact that an individual might dislike us because of something that we've done deep down in the past, some personality attribute that we possess, something that we've done deep down in the past and we've forgotten about it; but it was that something that aroused the hate response within the

individual. That is why I say, begin with yourself. There might be something within you that arouses the tragic hate response in the other individual.

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And this is what Jesus means when he said: “How is it that you can see the mote in your brother’s eye and not see the beam in your own eye?” Or to put it in Moffatt’s translation: “How is it that you see the splinter in your brother’s eye and fail to see the plank in your own eye?”^{iv} And this is one of the tragedies of human nature. So we begin to love our enemies and love those persons that hate us whether in collective life or individual life by looking at ourselves.

A second thing that an individual must do in seeking to love his enemy is to discover the element of good in his enemy, and every time you begin to hate that person and think of hating that person, realize that there is some good there and look at those good points which will over-balance the bad points. I’ve said to you on many occasions that each of us is something of a schizophrenic personality. We’re split up and divided against ourselves... There is something within each of us that causes us to cry out with Apostle Paul: “I see and approve the better things of life, but the evil things I do.”^v

So somehow the ‘is-ness’ of our present nature is out of harmony with the eternal ‘ought-ness’ that forever confronts us. And this simply means this: That within the best of us, there is some evil, and within the worst of us, there is some good. When we come to see this, we take a different attitude toward individuals. The person who hates you most has some good in him; even the nations that hate you most has some good in it; even the race that hates you most has some good in it. And when you come to the point that you look in the face of every man and see down within him what religion calls ‘the image of God’ you begin to love him in spite of. No matter what he does, you see God’s image there. There is an element of goodness that he can never slough off. Discover the element of good in your enemy. And as you seek to hate him, find the center of goodness and place your attention there and you will take a new attitude.

Another way that you love your enemy is this: When the opportunity presents itself for you to defeat your enemy, that is the time which you must not do it. There will come a time, in many instances, when the person who hates you most, the person who has misused you most, the person who has gossiped about you most, the person who has spread false rumours about you most, there will come a time when you will have an opportunity to defeat that person. It might be in terms of a recommendation for a job; it might be in terms of helping that person to make some move in life. That’s the time you must do it. That is the meaning of love. In the final analysis, love is not this sentimental something that we talk about. It’s not merely an emotional something. Love is creative, understanding goodwill for all men. It is the refusal to defeat any individual. When you rise to the level of love, of its great beauty and power, you seek only to defeat evil systems. Individuals who happen to be caught up in that system, you love, but you seek to defeat the system.

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And this is what Jesus means, I think, in this very passage when he says, “Love your enemy.” And it’s significant that he does not say, “Like your enemy.” Like is a sentimental something, an affectionate something. There are a lot of people that I find it difficult to like. I don’t like what they do to me. I don’t like what they say about me and other people. I don’t like their attitudes. I don’t like some of the things they’re doing. I don’t like them. But Jesus says love them. And love is greater than like. Love is understanding, redemptive goodwill for all men, so that you love everybody, because God loves them. You refuse to do anything that will defeat an individual, because you have *agape* in your soul. And here you come to the point that you love the individual who does the evil deed, while hating the deed that the person does. This is what Jesus means when he says, “Love your enemy.” This is the way to do it. When the opportunity presents itself when you can defeat your enemy, you must not do it.

Now for the few moments left, let us move from the practical how to the theoretical why. It’s not only necessary to know how to go about loving your enemies, but also to go down into the question of why we should love our enemies. I think the first reason that we should love our enemies, and I think this was at the very center of Jesus’ thinking, is this: that hate for hate only intensifies the existence of hate and evil in the universe. If I hit you and you hit me and I hit you back and you hit me back and go on, you see, that goes on ad infinitum. It just never ends. Somewhere somebody must have a little sense, and that’s the strong person. The strong person is the person who can cut off the chain of hate, the chain of evil. And that is the tragedy of hate, that it doesn’t cut it off. It only intensifies the existence of hate and evil in the universe. Somebody must have religion enough and morality enough to cut it off and inject within the very structure of the universe that strong and powerful element of love.

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There’s another reason why you should love your enemies, and that is because hate distorts the personality of the hater. We usually think of what hate does for the individual hated or the individuals hated or the groups hated. But it is even more tragic, it is even more ruinous and injurious to the individual who hates. You just begin hating somebody, and you will begin to do irrational things. You can’t see straight when you hate. You can’t walk straight when you hate. You can’t stand upright. Your vision is distorted. There is nothing more tragic than to see an individual whose heart is filled with hate. He comes to the point that he becomes a pathological case. For the person who hates, you can stand up and see a person and that person can be beautiful, and you will call them ugly. For the person who hates, the beautiful becomes ugly and the ugly becomes beautiful. For the person who hates, the good becomes bad and the bad becomes good. For the person who hates, the true becomes false and the false becomes true. That’s what hate does. You can’t see right. The symbol of objectivity is lost. Hate destroys the very structure of the personality of the hater.

And this is why Jesus says hate... [there’s a brief interruption in the recording here] ...that you want to be integrated with yourself, and the way to be integrated with yourself is be sure that you meet every situation of life with an abounding love. Never hate, because it ends up in tragic, neurotic responses.^{vi} Psychologists and psychiatrists are telling us today that the more we hate, the more we develop guilt feelings and we begin to subconsciously repress or consciously suppress certain emotions, and they all stack up in our subconscious selves and make for tragic,

neurotic responses. And may this not be the neuroses of many individuals as they confront life that that is an element of hate there. And modern psychology is calling on us now to love. But long before modern psychology came into being, the world's greatest psychologist who walked around the hills of Galilee told us to love. He looked at men and said: "Love your enemies; don't hate anybody." It's not enough for us to hate your friends because – to love your friends – because when you start hating anybody, it destroys the very center of your creative response to life and the universe; so love everybody. Hate at any point is a cancer that gnaws away at the very vital center of your life and your existence. It is like eroding acid that eats away the best and the objective centre of your life. So Jesus says love, because hate destroys the hater as well as the hated.

Now there is a final reason I think that Jesus says, "Love your enemies." It is this: that love has within it a redemptive power. And there is a power there that eventually transforms individuals. That's why Jesus says, "Love your enemies." Because if you hate your enemies, you have no way to redeem and to transform your enemies. But if you love your enemies, you will discover that at the very root of love is the power of redemption. You just keep loving people and keep loving them, even though they're mistreating you. Here's the person who is a neighbour, and this person is doing something wrong to you and all of that. Just keep being friendly to that person. Keep loving them. Don't do anything to embarrass them. Just keep loving them, and they can't stand it too long. Oh, they react in many ways in the beginning. They react with bitterness because they're mad because you love them like that. They react with guilt feelings, and sometimes they'll hate you a little more at that transition period, but just keep loving them. And by the power of your love they will break down under the load. That's love, you see. It is redemptive, and this is why Jesus says love. There's something about love that builds up and is creative. There is something about hate that tears down and is destructive. "Love your enemies."

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That's it. There is a power in love that our world has not discovered yet. Jesus discovered it centuries ago. Mahatma Gandhi of India discovered it a few years ago, but most men and most women never discover it. For they believe in hitting for hitting; they believe in an eye for an eye and a tooth for a tooth; they believe in hating for hating; but Jesus comes to us and says, "This isn't the way."

And oh this morning, as I think of the fact that our world is in transition now. Our whole world is facing a revolution. Our nation is facing a revolution, our nation. One of the things that concerns me most is that in the midst of the revolution of the world and the midst of the revolution of this nation, that we will discover the meaning of Jesus' words. History unfortunately leaves some people oppressed and some people oppressors. And there are three ways that individuals who are oppressed can deal with their oppression. One of them is to rise up against their oppressors with physical violence and corroding hatred. But oh this isn't the way. For the danger and the weakness of this method is its futility. Violence creates many more social problems than it solves. And I've said, in so many instances, that as the Negro, in particular, and coloured people all over the world struggle for freedom, if they succumb to the temptation of using violence in their struggle, unborn generations will be the recipients of a long and desolate night of bitterness,

and our chief legacy to the future will be an endless reign of meaningless chaos. Violence isn't the way.

Another way is to acquiesce and to give in, to resign yourself to the oppression. Some people do that. They discover the difficulties of the wilderness moving into the promised land, and they would rather go back to the despots of Egypt because it's difficult to get in the promised land. And so they resign themselves to the fate of oppression; they somehow acquiesce to this thing. But that too isn't the way because non-cooperation with evil is as much a moral obligation as is cooperation with good.

But there is another way. And that is to organize mass non-violent resistance based on the principle of love. It seems to me that this is the only way as our eyes look to the future. As we look out across the years and across the generations, let us develop and move right here. We must discover the power of love, the power, the redemptive power of love. And when we discover that we will be able to make of this old world a new world. We will be able to make men better. Love is the only way. Jesus discovered that.

Yes, I can see Jesus walking around the hills and the valleys of Palestine. And I can see him looking out at the Roman Empire with all of her fascinating and intricate military machinery. But in the midst of that, I can hear him saying: "I will not use this method. Neither will I hate the Roman Empire." [Recording is interrupted, but in another version of this message, King said, I am just going to use love as my ammunition, and I am going out and put on the breast-plate of righteousness and the whole armor of God] and just start marching.

And I'm proud to stand here in Dexter this morning and say that that army is still marching. It grew up from a group of eleven or twelve men to more than seven hundred million today. Because of the power and influence of the personality of this Christ, he was able to split history in A.D. and B.C. Because of his power, he was able to shake the hinges from the gates of the Roman Empire. And all around the world this morning, we can hear the glad echo of heaven ring: "Jesus shall reign wherever the sun does his successive journeys run. His kingdom spreads from shore to shore, till moon shall wane and wax no more."^{vii}

We can hear another chorus singing: "All hail the power of Jesus' name."

We can hear another chorus singing: "Hallelujah, hallelujah! He's King of kings and Lord of lords. Hallelujah, hallelujah!"

We can hear another choir singing: "In Christ there is no east or west. In him no north or south, but one great fellowship of love throughout the whole wide world."^{viii} This is the only way.

And our civilization must discover that. Individuals must discover that as they deal with other individuals. There is a little tree planted on a little hill and on that tree hangs the most influential character that ever came in this world. But never feel that that tree is meaningless drama that took place on the stages of history. Oh no, it is a telescope through which we look out into the long vista of eternity, and see the love of God breaking forth into time. It is an eternal reminder to a power-drunk generation that love is the only way. It is an eternal reminder to a generation

depending on nuclear and atomic energy, a generation depending on physical violence, that love is the only creative, redemptive, transforming power in the universe.

So this morning, as I look into your eyes, and into the eyes of all of my brothers in Alabama and all over America and over the world, I say to you, “I love you. I would rather die than hate you.” And I’m foolish enough to believe that through the power of this love somewhere, men of the most recalcitrant bent will be transformed. And then we will be in God’s kingdom. We will be able to matriculate into the university of eternal life because we had the power to love our enemies, to bless those persons that cursed us, to even decide to be good to those persons who hated us, and we even prayed for those persons who spitefully used us.

ⁱ Dennis Linn, Sheila Fabricant Linn, and Matthew Linn. *Don’t Forgive Too Soon: Extending the Two Hands that Heal*. (New York: Paulist Press, 1997), 4.

ⁱⁱ *Ibid*, 5.

ⁱⁱⁱ Matthew 5:43 – 45.

^{iv} Matthew 7:3 and Luke 6:41; see also James Moffatt, *The Bible: A New Translation by James Moffatt* (New York: Harper & Brothers, 1922).

^v King mistakenly repeats his paraphrase of Ovid. In the Howard University version of this sermon, he quoted Paul: “The good that I would I do not, and the evil that I would not, that I do” (Cf. Romans 7: 19).

^{vi} When King delivered this sermon at Howard University in Washington, DC, he invoked a 1927 essay by African-American sociologist E. Franklin Frazier, who wrote: “Southern white people afflicted with the Negro-complex show themselves incapable of performing certain social functions. They are, for instance, incapable of rendering just decisions when white and colored people are involved” (Frazier, “The Pathology of Race Prejudice,” *Forum* 77 [June 1927]: 856-862).

^{vii} King paraphrases Isaac Watts’s hymn “Jesus Shall Reign.”

^{viii} King refers to the traditional hymn “All Hail the Power of Jesus’ Name,” and quotes verses from the “Hallelujah Chorus” of George Frideric Handel’s “Messiah” and from the Christian hymn “In Christ There is No East or West.”