and the delicious humor of a G. K. Chesterton. This book does not represent an actual occurrence any more than the parable of the prodigal son. But who can doubt the accuracy of either as portraits of multitude of human hearts. To often have we spent our time arguing over the historicity of Biblical stories, while failing to grasp the underlying truths.

Let us look at this story for a moment and see what it has to offer us. Recall the story

I Tell the Story
II This story has within it two (three) fundamental truth that I would like to set forth
1. God's love is boundless and Universal
   (1) God loves the Ninevite
   (2) Deal with Jonah's failure to see this and the whole Jewish attitude.
   (3) Deal with Christian view. Love men because God loves them.
   (4) Story of the lost sheep.
   (5) There is no class system. Aunt June is just as significant as the Ph.D. The person who lives in the alley is just as worthful to God as the richest person in the community.
2. All men are their brothers keepers and dependent on each other.
   (1) Deal with Jonah's failure to see this
   (2) We are all involved in a single process and whatever effects one directly effects the other indirectly. So long as there is slavery in the world I can never be totally free.
   (3) Science has made this obviously true. We must have one World or none.
   (4) Quote John Donne

AD. CSKC.

1. The poem from John Donne favored by King was “No man is an Island, intire of it selfe; every man is a piece of the Continent, a part of the maine; if a Clod bee washed away by the Sea, Europe is the lesse, as well as if a Promontorie were, as well as if a Mannor of thy friends or of thine owne were; any mans death diminishes me, because I am involved in Mankinde; And therefore never send to know for whom the bell tolls; it tolls for thee” (“Devotions upon Emergent Occasions,” in John Donne, Selected Prose, comp. Evelyn Simpson and ed. Helen Gardner and Timothy Healy [Oxford: Clarendon Press, 1967], p. 101). See, for example, King, “Facing the Challenge of a New Age,” 3 December 1956, MLKP-MBU: Box 89.

The Martin Luther King, Jr. Papers Project

“The Bigness of God”

[1951–1955?]
[Boston, Mass.?]

Int—The great danger facing religion is not disbelief in God, but a too narrow estimate of the God believed in.
1. Conflict over dogmas
2. White man lynching negroes
1. Deutero-Isaiah: Israel’s early tribal God and its implications. Deutero Isaiah’s answer and text of the sermon
2. God greatness in nature
3. The bigness of his purpose which includes all mankind.
   1. Not a denominational God
   2. Not a racial God
   3. Might even reveal himself in other religion. “I have other sheep that are not of this fold.”
4. Step out in the bigness of God. Out of your narrowness to his bigness. You will begin to see life in a new light.

AD. MLKP-MBU: Box 118.

1. King refers to John 10:16: “And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

“God’s Love”

[1951–1955?]
[Boston, Mass.?]

I. God’s love has breath (It is all inclusive) This is what distinguishes the New T from the Old. The God of the O.T. was only a tribal God. Moreover God’s love is spontaneous impartial. He makes his sun to rise on the good and the evil. If God gave us what we deserve all of us would deserve condemnation.

II. God’s love is self giving (ie spontaneous, autonomous) He loves because it is a part of his nature. No external force requires him to do his duty. Man’s love is heteronomous. He loves and does his duty because he is commanded to do it. So God’s gift to man was given not because God was asked to give it but because he wanted to give it. e.g. a gift that a man gives his wife which she doesn’t ask for is more appreciated than one which is given which she ask for. So it is with God.


AD. CSKC.

1. King may be referring to John 3:16: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”