Text “For whomsoever hath, to him shall be given, and whomsoever hath not, from him shall be taken even that which he seems to have 1

Introduction—Show how this applies in the practical realm. This came immediately after the parable of the talents 2. Jesus was announcing a law of accumulation. It was a sort of “survival of the fittest” law. He saw it as a law covering the whole of life. This is a fertile universe.

Show how this truth is revealed in the practical realm. The rich get richer, the poor poorer. The more knowledge a man has the more the sources of learning open to him on all sides. The man who is being praised get more praise. The man who has many friends has many running to him. To him who has friends friends are given.

The realm issue of our text appears, however, in its application to the moral life or the spiritual life. Goodness and badness have the same law of accumulation.

1. The more a man gives himself to goodness, the more other avenues of goodness open to him.
   a. The more honest one is, the more easier it is to be honest
   b. The more true etc.
   c. The more just etc.

Show how the law of habit applies here.

2. The more a man gives himself to evil, the more avenues of evil open to him.
   a. The more he lies the easier it is to lie
   b. The more he hate the easier it is to hate

My friend there is a law of accumulation by which sin and goodness increase each after its own kind. There is something that makes the good grow better and the evil worse.

II. Since this is a law of life, what can we say is the value of this principle fundamental truth.

Its value lies in the fact that in whatever direction a man chooses to develop his life he has the aid of the universe. If a man chooses to be bad, the universe multiplies his badness. On the other hand, if a man recognizes his badness and tries to be good, he finds all the world declaring a disposition towards him, helping him on in the way which he has chosen.

   Go out and undertake some duty
   Go out and give yourself to some great ideal
   Go out and find you lost soul
   Go out and serve humanity
   Go out and be good

And in the grasping of any of these you will gain aid from the universe itself, which continually gives to him that has

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1 Cf Matthew 25:29
2 Matthew 25:14–30
And then you will grow and accumulate until you accumulate that cherished gift of standing before the throne of God.

AD CSKC Sermon file, folder 50, Sermons Not Preached

“The Distinctions in God’s Creation”

[1948–1954]

God said, Let there be light. And he divided the light from the darkness.

(See Introduction to Thomas Aquinas, p. 259)²

I Here it is made clear that the multitudes of things in the universe stem from God. God created many things.

(1) Views that distinction does not come from God, if God makes these distinction they must be good, for God did not create evil.

II Why there is distinction. Because God brought things into being in order that his goodness might be represented by his creatures. And because his goodness could not be represented by one creature alone, He produced many and diverse creatures.

1. The various mountains
2. Oceans
3. Solar system. (Some are warning about the result if there is life on Mars. But I don't. It just give additional proof.)
4. Flowers

III These distinction were not made to be in conflict. They were made to exist together. “God says after his creation “and it was good” meaning all of it is good. (The view of Ralph Lintons)⁴ (It is a shame that we can't appreciate the richness of God.)

There can be unity without uniformity.

Black and white can live together. Our biological differences are but varying expressions of the richness and complexity of the divine nature.

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1 Cf. Genesis 1:3–4
3 Pegis, Introduction to Saint Thomas Aquinas, p. 261. “And because His goodness could not be adequately represented by one creature alone, He produced many and diverse creatures, so that what was wanting to one in the representation of the divine goodness might be supplied by another.”
4 Anthropologist Ralph Linton wrote that “most anthropologists agree there will be no Negro problem in another two hundred years, by then there will not be enough recognizable Negroes left in this country to constitute a problem.” (Linton, “The Vanishing American Negro,” American Mercury 64 [February 1947] 133–139).