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AN ANALYSIS AND APPRAISAL OF
G. CAMPBELL MORGAN'S
USE OF THE BIBLE

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INTRODUCTION

"It is a fact that there is not a preacher anywhere in the world who has a wider audience; I have not encountered any preacher who had a fame so nearly world-wide as his."---Shepherd

INTRODUCTION

A. The Reason for This Study

G. Campbell Morgan is one of the great, successful preachers of modern times. He has proved that a preacher can proclaim the Bible as the Word of God and be successful. In his own terminology he is a man of one book. One man called him a modern knight fighting for the Bible.¹

"It is an astounding revelation, says Frederick Atkins, that the man who can gather congregations as large if not larger (I incline to this latter view) than any other preacher in Britain, the United States or Canada, invariably offers those congregations by way of a sermon fifty minutes to an hour of close-fitting elaborate argument! Dr. Morgan has never belonged to the "short and snappy" school of preachers, and it is not much of a hazard to prophecy that he will never join it. He will not attempt to overpower you with rhetoric, or entertain you with ancient anecdotes, or surprise you with dexterous illustrations, or dazzle you with brilliant quotations. Not at all. But he will - for nearly an hour - build up a solid, sustained, carefully-thought-out and apparently unanswerable argument, which you would not expect to be irresistibly attractive. Still, people crowd to hear it, from Los Angeles to London, from the sunny Gulf of Mexico to the muddy Mersey. Wherever he goes people quickly discover him or hasten to renew acquaintance with him, and crowd to listen to him, although he does little except to expound a Book which clever critics tell us is no longer read!"²

John Harries says that he was the most consistently popular preacher in the English speaking world for thirty

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1. Cf. Shepherd, William G., Great Preachers, p. 181
2. Harries, John, G. Campbell Morgan, p. 191

years.

Any man who can use the Bible as Morgan did and make the success of it he did deserves to be studied. Few ministers of today use the Bible as Morgan used it. Very few can draw the crowds he drew. In the English-speaking world the Bible is becoming a neglected book. This study of the way in which a great man successfully used the Bible, at a day when science was turning against it, has been undertaken to bring forth valuable suggestions to the minister and Christian worker on how to use the Bible successfully today in a world which largely rejects its authority. Shepherd says of him:

"Morgan's monument must find its pedestal in the hearts of men and women. He has held on to truth through a mighty storm when science was raging at its wildest. It is safe to say, with all reverence, that this man has played a great part in helping to keep the Bible anchored in the minds of the men and women of his time throughout the English-speaking world."¹

B. The Problem Stated

The sermons of G. Campbell Morgan were expositions of the Bible. He lectured on the Bible; he taught the Bible constantly. For every problem he found the answer in the Holy Scriptures. The purpose of this study is to analyze his various uses of the Bible, and not only to analyze but

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1. Shepherd, op. cit., p. 187

also to appraise his use of it in order to bring out valuable, proven methods which may be used today and in the future years.

C. The Subject Delimited

As Morgan has preached thousands of sermons and has written many books, it is necessary to limit this study. It is not only impossible but not to the point in treating this subject to take up a detailed account of Morgan's life. Only the main points of development in his life which helped to determine his use of the Bible will be considered. This is not a study into the causes of Morgan's success. It accepts the fact that he was a successful, popular preacher; the point of the study is to find out how this successful man used the Bible. It is without the scope of the present treatment to study the homiletic method in his sermon construction. His sermons will be analyzed only to reveal the use of the Bible made in them. Morgan's language, style, and doctrine will be referred to only as this contributes to the main subject. His outstanding successful methods in using the Bible warrants a study alone.

D. Sources of Material and Method of Procedure

Material on the life of G. Campbell Morgan is rather limited. One biography which is a good one has been written

on his life by John Harries. There are a few other short accounts. For this reason, the section on his life has been limited to a very few sources. Numerous sermons and most of Dr. Morgan's books have been available for this study. Most of his books are composed of sermons and lectures published with but few changes. A few homiletical books have been referred to in analyzing and classifying Dr. Morgan's sermons.

The method of procedure is as follows: the second chapter takes up the determining influences in Morgan's use of the Bible. This includes the main points in his life up to the time he became a world figure, and his view of the Bible. The next chapter takes up an analysis of Morgan's method of preparation and study for teaching the Bible. The following two chapters take up the use of the Bible in Morgan's sermons, teaching, and lecturing. From the many sermons available, typical ones have been selected for this study. Dr. Morgan has outlined to a large extent, in his own book on the study of the English Bible, his method of Bible study. The intention of the last chapter is to summarize the main points of this study and to set before the Christian minister and worker of today valuable suggestions for their use of the Bible as found in the study of G. Campbell Morgan's methods.

CHAPTER TWO

"The Bible was the book in our home; prayer and hymns and discussion of the Bible was part of our daily life. Indeed, religion was the life of the household; every minute and every act was regulated by it."---G. Campbell Morgan

CHAPTER II

DETERMINING INFLUENCES IN MORGAN'S USE OF THE BIBLE

A. Early Life

It is inevitable that the events in the formative years of a man's life will determine to some extent the character of his manhood. For this reason, the early years and training of Campbell Morgan are significant in this study of the use that he later made of the Bible.

George Campbell Morgan was born at Cutwell Villa, Tetbury, in the county of Gloucester, December 9, 1863, the son of George Morgan and the former Elizabeth Fawn Brittan. The ancestors on his mother's side for several generations back were Baptist, while those on his father's side were Congregationalists. Those who knew his mother¹ classed her as a true saint. His father was a strong-bodied, strong-willed, thoroughly Christian minister. For many years he was a Baptist minister, until he came under the influence of the Plymouth Brethren, especially that of George Muller and Robert Chapman. The result was that he gave up his church, surrendered his salary, and hired a small hall where he and his fellow believers broke bread together.

When he was a baby only four months old, his family

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1. Cf. Harries, Op. Cit., p. 20

moved from the little town among the Cotswolds to South Wales, settling finally at Cardiff. His earliest memories center around his home at Wordsworth Street, Roath. The family attended the Wesleyan Church at Roath Road.

1. Men Who Influenced Him

More than all others, his own father influenced and molded young George, training him above all other things in the Bible. In an interview, Dr. Morgan had the following to say about his home.

"Of course my home surroundings were extremely religious. Why, I never knew' - and again he waved his head from side to side, with each word - 'a more austere or Puritanical man than my father. He wouldn't permit Shakespeare in the home; he never read a novel in his life. They were of the theatre and of the world.'"

As has been noted, his father was a man of one book, and he saw that his son read and studied that Book. Religion was the main center of the home; everything was regulated by what was written in the Bible. In later years this training was to stand him in good stead. Harries tells us of one of his earliest recollections.

"An event (of which a lively recollection survives) was the opening of a new church building at Roath. A large number of people attended the services, but none among them evinced more interest in the preachers than young Campbell Morgan. Very attentively he watched and listened to the venerable and eloquent men who preached,

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1. Shepherd, Op. Cit., p. 177

whose names were: George T. Perks (father of Sir Robert Perks), Gervase Smith, and Richard Roberts."¹

These old time Methodist preachers made a great impression on young Morgan. To him Perks was almost a patriarchal figure. He was so interested in watching the man that little attention was paid to what was said. However, he remembers much of the sermon of Gervase Smith on "For the Preaching of the Cross". Richard Roberts, under whom his father was converted, interested him most.

The Rev. G. Blanchflower and the Rev. David C. Ingram were two of the Wesleyan ministers of his boyhood. George Fox was his Sunday School teacher. His early connection with nearly all of the Free Churches taught him to have sympathetic toleration. It gave him a basis for his popularity with all churches.

2. His Sister, His One Companion

The early days of young Morgan were rather uneventful. He was allowed no companions outside his own home; he was not permitted to play on the streets or in the park. The only companionship he had was in his sister who was four years older than himself. They were all the world to each other. In their nursery they had a world all to themselves. It was here that George Campbell first

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Harries, Op. Cit., p. 21

began to preach at the early age of six. Lizzie, his sister, on occasions would fix the dolls up for Sunday and the Rev. George would preach to them. The nursery was fixed up to look as church-like as possible, with an improvised pulpit. George entered punctual to the minute carrying his Bible and notes, and public worship began. This was all very real to him; he could not have been more in earnest had he been seventy instead of seven.¹

Dr. Morgan, speaking of those years, says:

"When I think of these bright days so cloudless and dear, some of the gladness of them comes back to me. I felt, even then, that I belonged to God, and that it was my duty to preach the Gospel. Of my "calling" to preach I had not the slightest doubt, and I do not think that I have ever preached with greater devotion than I did when eight years of age."²

At the age of eight a great sadness came into his life. His sister died as the result of a fall down stairs, leaving George alone without a companion in the world. The grief which it brought to his heart was very great. One time he contracted pneumonia from exposure, lying across his sister's grave, and nearly died. During his convalescence he was allowed one boy as a visitor, Frank Fifoot, who became a real companion to him.

This early loneliness greatly affected him. In later

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1. Cf. Harries, Op. Cit., p. 23-24

2. Ibid., p. 24

years he never cared to meet strangers and could not bear anyone near with whom he did not feel perfectly at ease. Before the crowds he was at home, but with individuals often he was ill at ease.

3. Early Desire to Preach

In the dedication of his book "The Crises of the Christ", Morgan tells how his parents dedicated him to God when he was a baby, training him as a Christian and never doubting that God accepted him. He himself accepted Christ naturally, scarcely knowing when it happened.¹

His call to preach was much the same as his acceptance of Christ; he always wanted to preach. He made this statement in an interview with Mr. Shepherd.

"'To this day,' he said, snapping off his words, decisively, and waving his head, 'I don't know. I don't know. I always knew I was going to be a preacher.'²

He preached his first sermon to real people in the schoolroom of the Wesleyan Methodist Chapel at Monmouth at the age of thirteen. His theme was "Salvation", and it had four divisions: (1) a great salvation, Hebrews 2:3; (2) a common salvation, Jude 3; (3) the eternal salvation, Hebrews 5:9; (4) a present salvation, II

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1. Morgan, G. Campbell, The Crises of the Christ. See the dedication.
2. Shepherd, Op. Cit., p. 176

Corinthians 6:2. This method he has continued to follow. This was the beginning of a fulfillment of the vow that his parents had made before he was born, for they had dedicated him to God's service.

B. Scholastic Training

1. Private School

During George's early school days the family moved to Chepstow in the beautiful Wye valley. Here he attended a private school. After school hours he would take long walks along the river where the beauty of the country would be intermingled with his sorrow for his sister.

"A distinctly formative factor in the life of Campbell Morgan at this time was his attendance as a pupil at a private school in Cheltenham. The principal was Mr. J. L. Butler of whom Dr. Morgan has often spoken in terms of praise."¹

Butler exerted a good influence on Morgan. He insisted that he play cricket. This brought him into more contact with other boys. It was here that the most important part of his education was gained.

2. Teacher

He planned to enter the university, but circumstances

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1. Harries, Op. Cit., p. 26

arose at home which made it necessary for him to earn his own living. While still in his teens, he accepted an appointment as teacher in the Wesleyan Day School at Islington, Birmingham. The teaching proved to be somewhat overtaxing on his strength. Later he secured a mastership in the Jewish Collegiate School; here the teaching was much easier for him. He was a good teacher and well-liked by the pupils. From this position he had opportunity to advance toward a high place in the teaching profession, but within him was a mightier urge to preach the gospel. The summers and week-ends were filled with preaching. He did mission work in the country, preached in mission halls, and in tents. Albert Swift was his companion in this work, afterward becoming his assistant at Westminster. For two years the conviction grew upon him that the place for him was in the ministry, but as his folks were dependent on him he did not see how it would be possible to give up teaching. However, he was constantly praying that God's will be done.

3. Intellectual Difficulty

Before Morgan became established in the ministry he went through a period of testing. When he began teaching he came face to face with the intellectual world which was attacking the Bible through higher criticism. Concerning this experience Morgan writes:

"I was a lad of sixteen summers when I left my boyhood home (he says, referring to this crisis in later years) to face an intellectual world of which I had little or no knowledge. I knew little of literature; even Shakespeare was a stranger to me. My father was a man of one book, the Bible, and as yet I was a lad of that one book. At the age of nineteen my early faith passed under eclipse, and I ceased to preach, which I had begun to do at the age of thirteen. For two years my Bible was shut; two years of sadness and sorrow. Strange, alluring materialistic theories were in the air, and to these I turned. The books that I read during those two years were books that either defended the Bible or criticized it. I became well-versed in the philosophies that were the vogue in England at that time, but from them I got no relief.

"In my despair I took all the books that I had, placed them in a cupboard, turned the key, and there they remained for seven years. I bought a new Bible, and began to read it with an open mind and determined will. That Bible found me. The Book gave forth a glow which warmed my heart, and the Word of God which I read therein gave to my troubled soul the relief and satisfaction that I had sought for elsewhere. Since that time I have lived for one end - to preach the teachings of the Book that found me."¹

Dr. Morgan refers back to that time as two miserable years. "I lost everything. I was utterly bewildered and distracted. I couldn't get heads or tails of life."² He studied the Bible with infinite pains and made it his own.

"For seven years I didn't open a book that told about the Bible. My book was the Bible itself. I've studied that book all my life and I've only begun to discover what's in it."³

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1. Ibid., p. 34
2. Shepherd, op. cit., p. 180
3. Ibid., p. 181

Even during the days of testing Morgan grew in his spiritual life. Undoubtedly this period had a great effect on his later ability in using effectively the Bible.

C. Early Ministry

The opening to go into his chosen field came when the principal of the Jewish School called him one evening and announced that it would be necessary to close the school because of the development of King Edward's Grammar Schools. He took this as the hand of God guiding him into full-time preaching. That summer he gave himself wholly to evangelism, carrying a very strenuous program. In the summer of 1888 he was appointed as the Wesleyan lay evangelist for the Macclesfield (Cheshire) District. Everywhere he had large crowds, and many decisions were made for the Lord. His preaching schedule during this time was very heavy.

"There were many incidents that occurred during these years of preparation, each of them being an essential part of God's training, and all of them exercising a lasting influence on the sensitive soul of the young man."¹

1. Rejection by Wesleyan Church

Mr. Morgan found that this roving evangelistic life

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1. Harries, op. cit., p. 32

resulted in mental barrenness. In 1888 he offered himself as a candidate for the Wesleyan ministry. After a trial sermon he was rejected for the main reason that he could not take theological training. His rejection was a great blow to him. It was a dark day but also a bright day, for he learned not to make plans but to trust God completely for the future. Another happy event was his marriage on August 20th of this year to Annie Morgan. Dr. Morgan says that his wife next to the grace of God has been his greatest source of inspiration and power.

2. Mission Work

Following his rejection from the ministry he spent thirteen months in mission work at Hull, the Great Yorkshire seaport. He worked very hard in this great city bringing the gospel message to the lower class of humanity. Dr. Morgan says of this experience:

"I thank God for Hull and for the lessons there taught to me. Ever since the days of that Mission I have known from actual experience that there is no sin that cannot be conquered, no moral poison that cannot be eradicated by the power of Jesus Christ."¹

3. Stone and Rugeley

Although he had been rejected by the Wesleyan Church, Mr. Morgan had not long to wait for a call into the

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1. Ibid., p. 38

ministry. In the summer of 1889 the Congregational Church at Stone asked him to become their pastor; he accepted the call. The young pastor began his work with a great deal of zeal. He formed a debating and literary society for the benefit of the young people, and a Sunday afternoon meeting for the adults. Under his supervision a magazine entitled "Go" was published. While carrying on all of these activities at his own church he spent much time in mission work in other churches. To one church in particular he gave much attention. This was the Congregational Church at Eccleshall. He was able to see this church re-established and out of debt.¹

After being at Stone for two years he accepted a call to the pastorate at Rugeley, a small town in the county of Stafford. Here he continued his many church activities and his outside mission work. Mr. Morgan had such a zeal for evangelism that he conducted a series of mission services in his own church. Even though it was a hard task, the meetings were successful in deepening the spiritual life of the church and in bringing in several new converts.

The hand of God was fashioning him during these days, he tells us. He was rapidly becoming a very popular preacher. But God spoke to him one Sunday night, asking

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1. Cf. Ibid., p. 42

him if he was to be a preacher or His messenger. The victory was not won until a bundle of sermons was burned. God had shown him that these sermons contained too much of self. He promised the Lord to speak His words from that day on, adding nothing to them and taking nothing away. Thus God was molding his life.

During these years he was also trying to make up for his lack in scholastic training. C. H. Gootee says:

"During the first four years of his ministry (divided between Stone and Rugeley) Mr. Morgan devoted himself to hard reading. He was well aware that he stood at a disadvantage, owing to his want of theological training, and he endeavored to supply the deficiency by earnest self-culture."¹

This strenuous work was too much for his not over strong body, and he was forced to take a prolonged rest. As soon as possible he resumed his work again.

4. Westminster Road

Mr. Morgan accepted a call from the Westminster Road Church, Birmingham. He began his work in this suburban church on June 11, 1893. Here its many activities confined him to one field. This church had a membership of one-hundred and fifty, but it was badly divided by differences and dissension. Morgan proved to be just the man for the place. It soon became one of the popular churches of Birmingham.

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1. Gootee, C. H., What Led Me to Christ, p. 246

Shortly after beginning his ministry here, his physician ordered him to take a complete rest. He went to the Isle of Man for about three months, returning much strengthened for his work. Soon after this he began a series of lectures at the mid-week service, taking the Bible chapter by chapter and book by book. This was the beginning of the lectures which were to become famous. He also did very much in the community to alleviate social distresses.

5. New Court Chapel

After a ministry of three and one-half years at Westminster Road, a call came from the New Court Congregational Church, Tollington Park, London. Morgan's ministry soon began to attract attention. People from all over London came to hear him. Calls began to come in from many sources for his services.

"A contemporary account of Mr. Morgan's activities which appeared in a London Journal, about this time, ran as follows: 'Quite apart from the claims made upon him by his preaching services, meetings, lectures, visitations and young people's societies at New Court, and the study and endless "oddments", which a pastorate entails, Campbell Morgan undertakes special missions of three, four, six, eight, and even ten days' duration at different centres in England, Wales and Scotland; preaches here and there, with frequent lectures and special addresses; attends conferences, and local celebrations of spiritual character calling for definite treatment of some specific subject; and in numerous ways, and in divers places, by sermon, address, lecture, and special spiritual teaching, gives himself up to the urgent calls which, in endless succession, find

their way to him from all quarters.¹

6. America and London

In 1899 London lost its outstanding preacher to America. Morgan had made three trips before to America, each time speaking at East Northfield, Massachusetts.² Moody sponsored these conferences. Before, he had refused invitations from the Fifth Avenue Presbyterian Church and a Congregational church in Brooklyn. But when Moody died and his son, William Moody, came with an invitation to carry on this work, he accepted. There was a great farewell service for him held at the City Temple. During 1901 and 1904 he engaged in the work known as the Northfield Extension. All over the United States he held services to encourage and revive Christian workers. During the summer he shared in the work of three consecutive conferences at Northfield.

After his four years in America, Dr. Morgan³ returned to become the pastor of the Westminster Chapel. For over

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1. Harries, op. cit., p. 58

2. Harries, op. cit., pp. 151-154. Mr. Morgan first visited America in 1896 at the invitation of his friend, Mr. Swift. Mr. Swift had informed Mr. Moody of the coming visit of Morgan. Moody at once wrote asking Morgan to deliver a series of lectures at the Bible Institute, Chicago. On his way he stopped at Northfield and was constrained by Moody to preach there before continuing on his way to Chicago. This was Mr. Morgan's first meeting with Moody. They became fast friends.

3. Ibid., p. 77. The Chicago Theological Seminary had conferred upon him the degree of Doctor of Divinity in the previous year. He was henceforth called Dr. Morgan.

a year all the nonconformists of London had been calling for him to return. On the last Sunday in October, 1904, Dr. Morgan began his long and successful ministry at this historic church.

Mr. Shepherd depicts Dr. Morgan's ministry in a graphic way:

"Into London sprang this tall, thin-faced, fighting man from the Cotswold farm country, to defend his Book. Now all those years of Puritanical training counted for something; now all his study of that Book stood him in good stead, like the long, slow training of an athlete. He was like a knight in armour for the Bible. In the famous New Court Chapel in London and in Westminster Chapel, he met the challenges of the intellectuals - and hurled challenges of his own."¹

D. His View of the Bible

1. The Authority of the Scriptures

The first consideration in the authority of the Scriptures is their source. If the Bible has more authority than any other high quality literature, then it must have a higher source than man. Dr. Morgan clearly states his belief in the inspiration of the Bible.

"I believe that the Bible is the Word of God. Yet carefully notice what that statement really means. I do not believe that the Old Testament is the Word of God. I do not believe that the New Testament is the Word of God. I do believe that the whole Library constitutes the Word of God to man. As the result of my own study of the different parts of the unity of

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1. Shepherd, op. cit., p. 181

the whole, I am convinced that presiding over all the human thinking and writing was a Divine mind, safeguarding the expression of thought, so that no words contrary to truth were employed.¹

Dr. Morgan makes it clear that he does not believe that each sentence in the Bible is the Word of God, but that all together they constitute the Word of God. Genesis must be interpreted in the light of Revelation. Exodus and Hebrews is the Word of God. The Law fulfilled by Grace is the Word of God. The central figure of the Bible is Christ. As we study the Bible in the light of Him, we have the Word of God.

The Scriptures are "God-breathed". God worked through the natural powers of men who wrote to communicate His Word to man. The same Spirit who presided over the men who wrote presided over the Christian church, so that the writings which were chosen resulted in a complete revelation of God. The Bible has authority because it reveals God's plan and will to man. God is the highest authority.

The Bible, Dr. Morgan makes clear, does not claim to be an authority in every field. It is not a scientific textbook, but it does not disagree with the facts of science; neither is it a book of systematic philosophy. In the scientific and philosophic fields the Bible does not claim to reveal all that can be known. The Bible does

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1. Morgan, G. Campbell, The English Bible, p. 55

claim to reveal God's will and to be a final authority on the following subjects:

1. God - His holiness, grace, love, etc. He is revealed in Jesus Christ.
2. Man - Man as God intended him to be was revealed in Christ. The fall explains why man is corrupt and no longer in the image of God.
3. Righteousness - It consists in a right relationship to God.
4. Redemption - It gives the only plan of redemption, Jesus Christ. No other literature is comparable on this subject.¹

Dr. Morgan insists that the Bible is Christo-centric. Its authority rests not in its own pages but in the revelation of Jesus Christ. He offers four proofs of its final authority:

1. Comparison of what the Bible says in Christ about these foregoing subjects with what all other writings say about them.
2. Its development and application in every successive age.
3. Its effects produced in human life wherever it has been applied.
4. The consent of the human soul to its authority.²

He states emphatically that it is not enough to say that the Bible contains truths not found in other literature, or that the message of God is in the Bible. The Bible is the Word of God to man revealed through Christ, who is the final authority of the universe.

2. The Purpose of the Scriptures

The purpose of the Bible may be largely drawn from

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1. Cf. Morgan, G. Campbell, The Bible 400 Years After 1538, p. 78 ff.
2. Cf. Ibid., pp. 85-86

what has been said about its authority. Dr. Morgan discusses the purpose or use of the Bible under two heads: Its purpose or use in national life, and its purpose and use in the church.

1. The purpose of the Bible in national life is to supply four things to the nation.
 - a. A moral conception which has created great civilizations. This moral conception results from its conception of man's relationship to God. "Thou shalt love the Lord thy God with all thy soul, mind and strength, and thy neighbor as thyself." Here is the basis for moral conduct. All such conduct is rooted in religion.
 - b. The conception of God as love. This has resulted in all the great philanthropies.
 - c. The conception of man which has inspired great reforms - man created in the image of God.
 - d. An Evangel that gives to men the hope of renewal and tells them how to recreate a fallen world.

To sum up the purpose of the Scriptures for the nation,

Morgan says:

"The central, vital conception which the Bible supplies to the nation is that of the supremacy of the spiritual over the material. The Bible assumes the existence of God, and declares His government in all the affairs of this life; it also teaches the eternal duration of man's existence. These being the fundamental propositions of the Biblical revelation, the Bible messages enforce the resulting deductions."¹

2. Dr. Morgan says that: "The Divine Library is supremely the literature of the church, and supplies revelation, the doctrines of the faith; interpretation, the laws of life; and inspiration, the charter of service."²

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1. Morgan, The English Bible, p. 58
2. Ibid., p. 62

- a. The doctrines of the New Testament are those presented in Jesus Christ, "Son of God, Son of man, first as Revealer, second as Redeemer, and finally as Ruler."¹
- b. The Bible interprets the value of faith that has been outlined by works. The Bible says that those who have faith must live soberly, righteously, and godly.
- c. The Scriptures provide the church with a charter of service. The purpose of this service is to establish the Kingdom of God.

To sum up the purpose and place of the Bible in the church, Morgan says:

"The importance of the Bible to the Christian Church if these things be true cannot be over-stated. If here we have a literature containing the doctrines of the faith, the interpretation of that faith in the terms of the laws of life, and the charter of service which results from acceptation of the faith, and obedience to the laws, can there be anything of greater importance than that we should study this literature in order to understand our faith, to know the laws of our life, and yield ourselves to service?"²

But he warns that the Bible is not merely to be learned. To know the contents and letter of the Bible is not the purpose intended for it. It is to be lived by the church; only then will it profit the nation. The Bible is the Word of God, the light of the Church. Without it the church cannot fulfill its mission.

3. The Sufficiency of the Scriptures

The Bible, Dr. Morgan insists, is sufficient for every need of man. Although it does not reveal or supply

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1. Ibid., p. 64
2. Ibid., p. 68

to him every philosophic or scientific fact, it has the answer for all spiritual and moral needs. On the subjects in which it claims authority it is entirely sufficient. Men need not turn to modern situations or writers to find the answers to their problems; God has revealed them in His Word. Dr. Morgan in an address to the students at the Eastern Baptist Theological Seminary, Philadelphia, made the following statement:

"I have never found an hour - I am now thinking of things in life generally, quite apart from the individual - I have never found an hour in my ministry in which the Bible has had no message. It never was my habit in pastorates, and never will be wherever my life may be cast, to preach on current events. But there have been hours when it was necessary that from the pulpit there should sound the prophetic voice to some national or international situation. I never found an hour when I had to go anywhere except to my Bible to find the message for such an hour. The Bible is the most living literature, absolutely up-to-date - I apologize to it - ahead of any date man has ever reached, waiting for us, guarding and keeping us in the true perspective, if we are familiar with it..."¹

He says he is convinced that the preaching and teaching of the Bible is the only cure for the dangers which threaten the world. The Bible has a message for every situation whether it be personal, social, national or international.

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1. Harries, op. cit., p. 242

CHAPTER THREE

"It is now sixty years and more since I really began to study the Bible. There is much I want to do, but shall never have time to do, for I shall be gone before I can accomplish it. There it is, a well of truth unlimited, but capable of being plumbed by human effort. It is worth studying."---G. Campbell Morgan

CHAPTER III

MORGAN'S METHOD OF PREPARATION AND STUDY FOR TEACHING THE BIBLE

A. His Preliminary Considerations

1. Two False Methods

a. Bibliolatry

One false method of approach to the Bible is Bibliolatry, which is a worship of the Bible itself. Dr. Morgan makes it very clear that the Bible is not a book of magic. It has no life-giving qualities, but gives life only as it leads to the life-giver - Jesus Christ. A technical knowledge of the Bible is not enough. We may know the whole Bible by rote memory and still not be helped by it. To read the Bible does not insure eternal salvation. The Bible is intended only to testify to Christ, who is the life-giver.

It can be seen clearly in Dr. Morgan's sermons and lectures that he heeded his own admonition. Although they demonstrate the many years of study that he has spent on the Bible, they also prove the fact that he had not been interested in the words of the Bible, but in the message that God was conveying by them. While reading his sermons we forget the Bible and see only Jesus or hear the message of God to us.

b. Dishonesty

"Two of the worst enemies of Bible study are philosophy and theology."¹ Dr. Morgan says that there is nothing wrong with philosophy or theology. In themselves they are very worthy subjects, but they must not interfere with true Bible study. When we come to the Bible with preconceived notions and try to prove them by the Bible we are not really studying it. This is dishonest. We must let the Bible speak for itself rather than trying to prove our theology by it.

His books and sermons demonstrate this principle. He has no books of systematic theology and few purely doctrinal sermons. "The Crises of the Christ" would be classed as a theological work, but it is Biblical theology rather than systematic. It is the story of Christ's life, bringing out His divine work as revealed in Scripture. His sermons deal with theology as it applies to practical Christian living. It is such theology that he finds in the Scriptures.

2. Methods That Fall Short

There are several different methods of treating the Bible that fall short of Bible study. Some people juggle with the Bible. Opening it at a time of difficulty, they put their finger on a passage asking, 'What does it say to me?'. This is not Bible study and is very unreliable. Dr.

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1. Morgan, The Bible 400 Years after 1538, p. 28

Morgan tells how he tried this method once. The passage on which he placed his finger was the story of Balaam and his ass. The experience cured him of using this method. Devotional reading is another method of using the Bible which is good, but it is not Bible study. Listening to sermons on texts from the Bible is not Bible study but listening profitably to study done by other people. Using a reference Bible and looking up references on a certain subject has its value, but it is not studying the Bible. Hunting proof texts to prove a certain theology or philosophy may prove to be bad. Anything can be proved from the Bible by selecting isolated texts. Higher criticism is not bad in itself and may be very valuable, but discussing authors and dates is not really studying the Bible.

3. The Bible Is:

a. Religious

We must begin with this fact, insists Dr. Morgan, that whether the Bible is true or false it is religious literature. He first began his study with the assumption that the Bible was essentially religious literature and that it might be either true or false. He further holds that it is not a study in science or philosophy but in religion. The Bible claims only to be the truth about man, God, and the relationship between the two. Its appeal is to faith in God demonstrated by works. Its effect is spiritual and moral.

"Therefore, we must admit that the Bible is religious in the best sense of the word, because of the effect it produces."¹

b. Dual

The second consideration is that the Bible consists of two main parts, the Old Testament and the New Testament. The Old Testament consists of the sacred writings of the Hebrew people, and the New consists of the sacred writings of the Christians. The essential differences between these two parts must be taken into consideration in the study of any part of the Bible. In studying the Old Testament Dr. Morgan does not try to enforce any view on these Scriptures. He says that each is what it purports to be. For instance, Kings and Chronicles claim to be history. Job is a book of philosophy. This recognition prevents any strained interpretation of these books.

c. Triple

Dr. Morgan sees not only a double but a triple division - historic, didactic, and predictive. In the Old Testament is found the history of the Hebrew people and in the New the history of Christ. In both the Old and New Testaments is a didactic element which is teaching for the government of the present. There are two sides to the didactic element: teaching which applies to the times in which it is written, and fundamental principles which have abiding values. The

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1. Morgan, The English Bible, p. 16

predictive element is the foretelling of the future. The Old Testament contains much prophecy, some being fulfilled and some still to come. In the New Testament is also considerable prophecy.

d. Multiple

A simple, obvious fact is that the Bible is multiple. It is a library of books in itself, consisting of thirty-nine books in the Old Testament and twenty-seven in the New. The Old Testament was written by about twenty-one writers and the New by ten writers. Dr. Morgan says that he is more and more impressed that we must look on the Bible as a real library with various authors and subjects.

e. Unified

It is his strong conviction from his own study and that of other capable scholars that the Bible is unified in one person - Jesus Christ. There is in the Old Testament a constant theme running through all the books of a coming one who shall be their perfect Priest, King, Prophet, and Saviour. The "Fact of Christ"¹ is clearly seen in the New Testament.

"Thus in the old we have progress toward a person, inspired by hope; in the New we have a process from a person inspired by fact. Thus the whole library is unified in a person."²

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1. Ibid., p. 23
2. Ibid., p. 24

The whole of the Bible stands or falls together.

4. The Study Requires:

a. Honesty

When Mr. Morgan began to teach school he started to read critical books for and against the Bible, as was mentioned in Chapter II,¹ and became confused in his own thinking. Finally, he laid aside all other books and turned to the Bible alone. He began to study the Bible not as false or true but with an open mind, to see what it had to say for itself. This is the attitude he desires every student of the Bible to have. We need not be prejudiced for or against it; simply let it speak for itself and hear what it says.

b. Reverence

He approaches the Bible not only honestly but with reverence. All of us are limited in our knowledge of the subjects with which the Bible deals. The Bible has been reverently studied by the best men of all centuries. For these reasons he says that we should treat it with reverence.

c. Diligence

Dr. Morgan says that Bible study requires intensity and continuity of work. These he has put into practice in his own life. He begins the study of a book by reading it

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1. Ante, p. 14

through about fifty times. He studies that book intensely until its structure and content seem clear to him. This type of Bible study he has continued for over fifty years. He has found success in constantly keeping at it. Those who know him testify of unwearied study of the Bible.

d. System

Disconnected reading of the Bible is not study. There must be a definite system in study. He advises the student to go from the general to the particular, to work from the extensive to the intensive.

"Personally I should advise anyone commencing the study of the Bible to begin at the center and work to the circumference, to commence with the Gospel narratives rather than with Genesis."¹

Dr. Morgan has practiced this in his own method. His books on "The Analyzed Bible" reveal this system all the way from the extensive down to the intensive. More will be said on this point in the next division.

e. Response

Religion is volitional. It is impossible to read the Bible without being conscious that it makes an appeal to conscience and to will. When it captures the conviction the student must respond. In an address to the students at the Eastern Baptist Theological Seminary, Philadelphia, Dr. Morgan said:

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1. Morgan, The English Bible, p. 29

"I cannot study it without feeling its moral appeal, its ethical demand; and I have never been able to disobey that without finding an arrest in my ability to go on studying the Bible."¹

B. His Fundamental Process

Dr. Morgan defines study as "the application of the mind to any subject for acquiring knowledge of that subject".² In this process he is considering not the study of the Greek and Hebrew Scriptures but the English Bible. Morgan recommends the use of the Revised Version rather than the Authorized because it is based on more and better manuscripts and its language is more up-to-date. Individual translations such as Weymouth's and Moffatt's are valuable and should be used, but the Revised Version, done by a committee, is more reliable. Chapters and verses must be forgotten. They are for reference but not for study.

1. The Method

Telescopic and microscopic is the way in which Dr. Morgan characterizes his method. He begins with a telescopic view, taking in whole outlooks at a glance. First he reads a book straight through to find out generally

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1. Harries, op. cit., p. 233

2. Morgan, The Bible 400 Years After 1538, p. 33

what it is about. Sometimes he finds much that he does not understand, but light is usually shed on these parts when he sees the writer's purpose and views it as a whole. He has found that it takes about sixty hours to read the whole Bible through at the regular pulpit rate of reading.

From the telescopic he turns to the microscopic. This is giving attention to grammar and the philological aspect. Each statement is pondered. This is a task that will never be ended, but Dr. Morgan has found that it will bear much fruit.

2. Activity and Result

a. Survey-Impression

When a book has been chosen for study the first thing to do, states Dr. Morgan, is to locate it in the Divine Library. Read it straight through exactly as you would any book.

"Look closely at what you are reading; listen to what the words are saying and live for the time in the very atmosphere which is being created by your reading."¹

Read and reread until an impression has been made on your mind. Note phrases, words, and thoughts repeated. In reading Exodus he says that the impression was made on his mind of a people on the margin of a land about to enter into it, turning back and wandering, after which they came again to the margin of the land. John impresses him as a

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1. Morgan, The English Bible, p. 37

mystic, and the Gospel of John creates in him a sense of worship.¹ In his "Analysis of the Bible" Dr. Morgan gives us his impression of each book of the Bible.

b. Condense-Outline

Condensing takes thinking which should result in outlining. Dr. Morgan has found that it helps to note the words and phrases that recur. The student should try to put the thought of the book in the fewest words possible.

"Here I may illustrate by saying if I were asked to put Genesis into three words I should do it thus - Generation, Degeneration, Regeneration."² After he has made this outline he reads the book through again, revising if necessary. Then he divides the main points into subpoints, using at this point any other books which prove helpful. The outline of the Gospel of Matthew is a typical result at which he arrives.

MATTHEW
JESUS CHRIST THE KING

A. His Person i.-iv.16	B. His Propaganda iv.17-xvi.20	C. His Passion xvi.12-xviii.
I. <u>His Relation to Earth</u> , i.-iii.12 i. Genealogy, 1.1-17 ii. Birth, i.18-ii.	I. <u>His Enunciation of Laws</u> , iv.17-vii. i. A Nucleus Gathered, iv.17-25	I. <u>His Cross and His Subjects</u> , lvi.21-xx. i. The Cross and the Glory, xvi.21-28

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1. Cf. Morgan, The Analyzed Bible - Matthew to Revelation, p. 57
2. Morgan, The English Bible, p. 40

iii. Herald 111.1-12	ii. The Manifesto, v.-viii. a. The Nature. Character, v.3-12 b. The Purpose. Influence, v.13-16 c. The Laws. v.17-vi. d. The Dynamic. vii.1-12 e. The Final Words. vii.13-29	ii. The Glory and the Cross, xvii.1-21 iii. The Cross and the Resurrection, xvii.22-23 iv. Instructions to His Disciples, xvii.24-xviii. (The Multitudes, xix.1-22) v. Instructions to His Disciples, xix.23-xx.28.
II. <u>His Relation to Heaven,</u> 111.13-17 i. Attestation ii. Anointing	II. <u>His Exhibition of Benefits,</u> vii.-ix.34 i. First Manifestation and Result, vii.1-22 ii. Second Manifestation and Result, vii.23-ix.17 iii. Third Manifestation and Result, ix.18-34	II. <u>His Rejection of the Hebrew Nation,</u> xxi.-xxiii. i. The Entry, xxi.1-17 ii. Opposition and Parabolic Denunciation, xxi.18-xxii. iii. The Final Woes, xxii.1-36 iv. Withdrawal, xxii.37-39
III. <u>His Relation to Hell,</u> iv.1-11 i. Testing ii. Triumph (IV. 12-16. Connecting ii.17 with xi.2)	III. <u>His Enforcement of Claims</u> i. The Twelve, ix.35-xi. ii. Conflict with Rulers, xii. iii. Parables of the kingdom, xii.1-52	III. <u>His Predictions to His subjects,</u> i. The Disciples Questions, xxiv.3 ii. The Detailed Answers

iv. Increasing Opposition,
xii.53-xvi.12
v. The confession
of Peter,
xvi.13-20

IV. His Passion,
xxvi.-xxviii.

i. Preliminary,
xxvi.1-30
ii. The Suffering,
xxvi.31-xxvii.
iii. The Triumph,
xxviii.1

c. Expand-Analysis

By expansion Dr. Morgan means work which results in analysis. For instance, the above outline of Matthew must be taken section by section and paragraph by paragraph and a grammatical analysis made. Dr. Morgan first discovers the principal sentence or sentences of the paragraph and then notes the grouping of the subordinate sentences around them and the inter-relationship between them. He never abandons a passage until he understands its real sense. His practice has been never to mutilate a passage or remove anything from the Scripture merely because he did not understand it or because it looked impossible to him, but only to study it more earnestly. Chapters and verses should be disregarded

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1. Morgan, The Analyzed Bible - Matthew to Revelation, p. 10

in this work. He points out that the true beginning of the fourteenth chapter of John is in the last verses of chapter 13. A typical example of Dr. Morgan's own work is his analysis of Matthew 7 in his book on "Great Chapters of the Bible".

"In this chapter we have the last movement in the Manifesto of the King, with an epilogue, declaring the result produced upon the multitude who had listened as He thus taught His disciples. In this movement we have certain final applications of the things already said. These applications move in two realms: first, revealing the true attitude of the subjects of the Kingdom to others, that is, to outsiders (verses 1-12); and secondly, the relation of the subjects of the Kingdom to eternal things."¹

From this general outline of the chapter he proceeds to further analyze each paragraph.

"Let us now rapidly survey the final section dealing with the relation of the subjects of the Kingdom to eternal things. There are three indicating sentences, "Enter ye in" (verse 13); "Beware of false prophets" (verse 15); "Not every one that saith unto Me, Lord, Lord" (verse 21). These words constitute a three-fold charge, and introduce the teaching which shows the relation of those within the Kingdom to eternal and abiding things."²

Dr. Morgan further develops this analysis by taking each section and showing how it swings around these main ideas.

d. Dissect-Knowledge

To To dissect means to sweat, which results in knowledge.

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1. Morgan, Great Chapters of the Bible, p. 133
2. Ibid., p. 138

In this process Dr. Morgan goes beyond analysis. He says that each sentence and word is to be pondered in itself in relation to other sentences and words. Dissect means to take apart at the right joints. Each passage is to be taken apart at the right joints and studied. A great help here is to examine the root meanings of the important words and use all the scholarly helps available. A fine example of the type of work is his dissection of I Peter 2:9, "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into His marvelous light." In dissecting this passage Dr. Morgan says:

"I ask you, then, first of all to leave out of this statement every descriptive phrase, the very things that lend glory to it. Feel your way into its simplest statement. What is it? Leave out those phrases that describe the instrument: "Elect race, royal priesthood, holy nation, a people for God's own possession"; and leave out what is said as to the purpose - to which we, of course, are coming back - of all those things.

"Now what have we left? Not very much, have we now? Only the simple statement: "Ye are...that ye may." "Ye are" - never mind what. "That ye may" - what? Never mind what. The statement is a revelation of the principle that the Church of God is not an end, but a means to an end; that there is a meaning to its existence in the world; that when Jesus said, "I will build My Church", to this selfsame man, Peter, He was not speaking of the gathering out of an elect company while all the world should drift to darkness and the Devil. He was revealing the fact that He was creating an instrument."¹

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1. Morgan, Peter and The Church, p. 37

From this point he proceeds to restore the phrases that were left out, showing how they fit into the master principle. This is the process that Dr. Morgan applied in all his sermon making. Before attempting to preach on any text he followed this entire process through, ending with a careful dissection of his text. In the next chapter more of this process will be revealed in his sermons.

C. Summary

1. Work

This type of study takes work and constant work. Dr.

Morgan says:

"The way to study the Bible is to study the Bible; and to give time and attention to the business; to read, to think, to work, to sweat! These are the requirements especially of those who profess to teach or preach."¹

This has been his continual practice in his many years of Bible study.

2. Live

In addition to work is the requirement to live. As has been mentioned previously, it has been Dr. Morgan's constant desire to submit his life to the truth discovered and instantly obey that light.

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1. Morgan, The English Bible, p. 48

CHAPTER FOUR

"True sermon-making is in the last process a dissection of a paragraph or text, which has been chosen in recognition of the results of all the earlier processes. When any single passage of Scripture is taken as the basis of a sermon, our first business is to enquire from which part of the Library is the book selected; then in which part of the book; next in which paragraph; and finally, what does it really say?"
---G. Campbell Morgan

CHAPTER IV

MORGAN'S USE OF THE BIBLE IN HIS SERMONS

A. The Types of His Sermons

1. The Bases for Classification

There are several different ways of classifying sermons. They can all be classified as to the subject matter in them, such as historical, doctrinal, or ethical sermons. The manner of delivery or the occasion for which the sermon is preached may be a means of classification. The manner of dealing with the subject or text is the classification to be employed here. This classification is used because it best reveals the way in which Morgan used the Bible in his sermons.

a. Topical

A topical sermon is one in which the theme is especially prominent. T. H. Pattison says, "A topical sermon we define as one which is founded on the theme or topic of the text rather than on the words of the text."¹

After the topic has been chosen the text can be dispensed with. The subject is then divided up in a logical way and treated according to the nature of it.² The treatment will be progressive or exhaustive according to the subject chosen.

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1. Pattison, T. H., The Making of a Sermon, p. 55
2. Broadus, John A., A Treatise on the Preparation and Delivery of Sermons, p. 308

b. Textual

In the textual sermon the text is the centralizing factor. It gives the sermon its theme, and its divisions are suggested by prominent words or thoughts from the text.¹ One subject alone may be discussed or several subjects. In many cases the textual sermon may be treated like a topical one, the result being a topical-textual or textual-topical sermon. The difference between a topical and a textual sermon many times is very small.²

c. Expository

There are many varieties of expository sermons. Pattison classifies them as: 1. A study of Scripture words and phrases as they occur through the Bible. 2. Exposition of a complete passage. 3. A course of expository sermons.³

Dr. Broadus says:

"An expository discourse may be defined as one which is occupied mainly, or at any rate very largely, with the exposition of Scripture. It by no means excludes argument and exhortation as to the doctrine or lessons which it develops."⁴

There is no clearly marked line between expository and textual preaching. One may pass almost unnoticed into the other. For this reason the classification of a sermon may

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1. Cf. Pattison, op. cit., p. 65
2. Cf. Broadus, op. cit., pp. 311-312
3. Cf. Pattison, op. cit., pp. 79-84
4. Broadus, op. cit., p. 322

be textual-expository or even topical-expository. In treating narrative portions of the Bible such as history or stories the exposition must take different forms, but when most of the sermon brings out more clearly the scene or story it is expository. A real expository sermon must have unity. It must be unified around one text or subject. This should be the case whether the sermon deals with one passage, one book, or the whole Bible. It is also well to have a central theme in a series of expository sermons.

2. Classification of Fifty Sermons

<u>Theme</u>	<u>Text</u>	<u>Classification</u>
1. Forgetting	Phil. 3:13	Topical
THE BIBLE AND THE CROSS (Sermons two through six)		
2. The Death of Jesus Unnatural	Acts 2:22 & 23; 3:14 & 15	Expository
3. The Death of Jesus Supernatural	John 9:17 & 18	Expository
4. The Cross and the Sinner	Eph. 1:7	Textual-Expository
5. The Cross and the Saint	Phil. 3:10	Expository
6. The Cross and the Ages to Come	Col. 1:20	Expository
7. Worship, Beauty, Holiness	Ps. 26:2	Textual-Expository
8. Spare Thyself	Matt. 26:21-24	Expository
9. The Young Ruler	Mark 9:21	Expository

<u>Theme</u>	<u>Text</u>	<u>Classification</u>
CHRIST GREATER (Sermons ten through thirteen)		
10. Than Jonah	Mark 11:41	Expository
11. Than Solomon	Matt. 12:42	Expository
12. Than Jacob	John 4:12-14	Expository
13. Than Abraham	John 8:53-58	Expository
14. Famine for the Word of God	Amos 8:11-13	Expository
15. The Word Became Flesh	John 1:14	Expository
16. Preparation for Service	Isaiah 6:1-9a	Expository
17. Christ and John the Baptist	John 3:30	Expository
18. Christ and Andrew	John 1:38-39	Expository
19. Christ and Simon the Son of John	John 1:41-42	Expository
20. Christ and Philip	John 1:43	Expository
21. Christ and Nathaniel	John 1:45	Expository
22. Christ and Nicodemus	John 3:1	Expository

THE SIMPLE THINGS OF THE CHRISTIAN LIFE
(Sermons twenty-three through twenty-seven)

23. The New Birth	John 3:6	Textual- Expository
24. Holiness	I Peter 1: 15-16	Topical
25. Growth	II Peter 3: 17-18	Topical
26. Work	John 4:17 II Cor. 6:1	Textual- Expository
27. Temptation	Heb. 2:1	Expository

<u>Theme</u>	<u>Text</u>	<u>Classification</u>
28. The Reigning Christ	I Cor. 15:25	Textual-Expository
29. Lest We Drift	Heb. 2:1	Textual-Expository
30. Revival	Hab. 3:2	Expository
31. Eternal Life in the Knowledge of God	John 17:3	Topical-Textual
32. The Living Christ	Rev. 1:18	Topical
33. The God Who Blinds; And the God Who Shines	II Cor. 4: 4 & 6	Textual-Expository
34. Ask, Seek, Knock	Matt. 7:7 & 8	Textual
35. Christ and the Pact of Paris	Luke 11:23	Topical-Textual
36. That I May Know Him	Phil. 3:10	Expository
37. Alternatives to God	Joshua 24:15	Expository
38. The Psalm of the Two Ways	Ps. 1:16	Expository
39. Familiarity with the Holy Spirit	Acts 15:16	Expository
40. Unconquered Territory	Joshua 13:1	Textual-Expository
41. Fears May Be Liars	Mark 4:40	Expository
42. The Unknown God Made Known	Acts 17:23	Expository
43. Tears Among the Palms	Luke 19:41	Expository
44. When God Changes His Plans	Gen. 46:4	Expository
45. The Winnowing of the Warriors	Judges 7:7	Expository

THE MESSIANIC
(Sermons forty-six through fifty)

<u>Theme</u>	<u>Text</u>	<u>Classification</u>
46. Temptation of Jesus	Mark 4:1	Expository
47. Identification of Jesus	John 1:29	Expository
48. Manifestation and the Leper	Matt. 5:12; 7:1-2	Expository
49. Difficulties	Matt. 9:12 & 28	Expository
50. "Must" the Only Way	Matt. 26:21	Expository

3. Observations Resulting from This Classification

1. Themes: The themes of these sermons represent a large variety of subjects. They vary in length from one word to nine. Nearly all of these themes are statements of the subjects of the texts, sometimes in the words of the text itself, sometimes in Morgan's own words. These sermons show a fondness for preaching series of sermons from one theme. Among these fifty sermons are five different themes. He often preached six or seven sermons on one theme.

2. Classification:

- (1) Topical, four
- (2) Textual, one
Topical-Textual, two
- (3) Expository, thirty-five
Textual-Expository, seven
Topical-Expository, one

The above classification is somewhat arbitrary as the distinction between the different types is very small in many cases. Both Broadus and Pattison state that the textual

sermon may take the form of a topical sermon. His expository sermons many times are not purely expository but take the form of a textual sermon. But this classification brings out clearly that over three-fourths of Dr. Morgan's sermons are expository in style.

As was shown in the last chapter, this is exactly the type of preaching that he prepares for in his study of the Bible. According to his own view he conceives true sermon-making to be careful analysis of the passage or text under consideration.¹ Most preachers agree that that is the essence of expository preaching. This classification reveals that Dr. Morgan endeavors to put into his preaching the result of his Bible study.

B. The Texts of His Sermons

1. Distribution

a. The Old and New Testaments

As was stated in Chapter III, Dr. Morgan believes that Jesus Christ is the centralizing figure of both the Old and New Testaments. In accordance with this view he has made Christ the center of his preaching. It follows naturally that his texts are taken mostly from the New Testament. Dr. Morgan has many effective sermons on texts from the Old

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1. Cf. Morgan, The English Bible, p. 47

Testament, but over three-fourths are based on the New. The following is a classification of the texts of a number of his sermons.

Sermon	O. T.	N. T.
The Westminster Pulpit, Vol. II ¹	6	43
The Simple Things of the Christian Life	3	4
Selection of twenty-four sermons preached at Westminster Chapel, London		21
The Ten Commandments	10	1
Selection of fourteen sermons preached in the Tabernacle Presbyterian Church, Philadelphia	4	10
Total	23	79

This classification gives a fair ratio between the texts taken from the Old and New Testaments.

b. The Books of the Bible

Dr. Morgan drew his texts from a large number of the Books of the Bible, especially in the New Testament. The following classification represents wide variety of his sermons.

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1. A collection of fifty-two sermons preached during one year at Westminster Chapel, London. Three have no texts.

Old Testament	New Testament
<p>Genesis 1 Exodus 10 Joshua 1 Psalms 3 Proverbs 1 Jeremiah 1 Isaiah 2 Habakkuk 1</p>	<p>Matthew 15 Mark 4 Luke 10 John 22 Acts 8 Romans 1 I Corinthians 3 II Corinthians 3 Galatians 5 Ephesians 6 Colossians 4 I Timothy 1 Hebrews 3 James 1 I Peter 1 II Peter 1 Revelation 3</p>

By a selection of sermons it is difficult to get a fair picture of the distribution of Dr. Morgan's texts according to books, because he has so many series of sermons based mainly or entirely on one book. The reason Exodus rates so high is that he preached a series of eleven sermons on the "Ten Commandments". He has a series of thirty sermons on the Gospel of Mark and a series of twelve on Hosea which are not included here. His emphasis on the gospels is evident. Outside his series on Mark, John is the most popular. This, again, shows his emphasis on Christ as central in the Bible.

2. The Relation of the Text to the Sermon

a. Choice of Texts

A survey of the texts used in fifty sermons previously

classified shows that Dr. Morgan nearly always used a complete statement as a text. Most of his texts are complete sentences, and several of them are two or three verses. He constantly guards against taking a part of a statement which might give only a half truth. In illustrating this point in his book on preaching, he says:

"We have no right to preach on the working out of our own salvation with fear and trembling and stop there. The next word is a conjunction: 'For it is God who worketh in you both to will and to work for his good pleasure.' We want all of it; half of it is not true. A man cannot work out his own salvation. Let the text be a complete statement."¹

When Dr. Morgan has chosen his text he then makes sure that it is actually in the Bible. He compares the Authorized Version, the Revised Version, the Greek text, and the best scholarship available to make sure that the selected passage has not been rejected or changed by the best authorities, and that he has the best translation available. An example is his sermon on "Revival" based on Habakkuk 3:2.

"O Jehovah, I have heard the report of Thee, and am afraid;
O Jehovah, revive Thy work in the midst of the years;
In the midst of years make it known;
In wrath remember mercy."

Before beginning, Dr. Morgan amends this to give a more correct reading.

"O Jehovah, I have heard the report of Thee, and stand
in awe:
O Jehovah, keep alive Thy work in the midst of the years;
In the midst of the years make it known;
In tumult remember mercy."²

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1. Morgan, Preaching, p. 51
2. Morgan, Revival, p. 1

The words "awe", "keep alive", and "tumult", he feels, give a much more clear idea of the meaning. Thus he carefully studies each passage before choosing it as a text for a sermon, and then uses what he believes to be the best translation and interpretation of it.

b. Repetition of It

Dr. Morgan says, "The text is the sermon."¹ In line with this conception, he usually repeats the text many times through his sermon. In a survey of forty sermons, the repetition of all or part of the text varied from one to eighteen times per sermon, the average being about seven times. In addition to these exact quotations he repeats the text many times in his own words. His repetition of the text serves various purposes. He usually begins by giving his text and following it with a short explanation as to its setting. A typical example is his sermon on "When God Changes His Plans".

"I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph will put his hand upon thine eyes."²

"This" verse records words spoken to Jacob by God very near the close of the fascinating story of his life."³

He often quotes part of the text at the beginning of a new topic as in his sermon on "A Faithful Saying". "Now let us turn to the method, 'Jesus Christ came into the world.'"⁴

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1. Morgan, Preaching, p. 63
2. Genesis 46:4
3. Morgan, When God Changes His Plans, p. 1
4. Morgan, A Faithful Saying, p. 4

Again he usually quotes the text somewhere in his conclusion. In the same sermon he concludes with the text.

"This is the church's message to the world. In that she is peculiar. 'Jesus Christ came into the world to save sinners.'"¹

He has many and varied uses for the text according to the type of sermon and text. It may serve to set off the main divisions; it may be used to enforce certain points; it may be used to sum up the thought; or it may be used as an exhortation.

c. Analysis of It

Dr. Morgan holds that true sermon-making consists of an analysis of the text or passage chosen. After the text has been selected he says, "Proceed to find out its actual meaning and then elaborate its message."²

This is exactly what he does in his sermons, varying the method of analysis according to the type of text that he has chosen. In many of his sermons his analysis simply follows the words of the text. An example of this is his sermon, "The World into Which Jesus Came", based on Luke 2:1, "Now it came to pass in those days, there went out a decree from Caesar Augustus that all the world should be enrolled." The sermon has three divisions which are based on three phrases of the text. It is a good example of an expository

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1. Ibid., p. 8

2. Morgan, Preaching, p. 56

sermon developed in a textual style. The analysis is textual and the thought deals with the Biblical content.

- I. All the world: "There went out a decree
- II. Caesar Augustus: "From Caesar Augustus
- III. A decree: "That all the world should be enrolled"¹

Sometimes he simply follows the action of the story from which the text is taken. This is the method employed in his sermon, "The Messianic Dedication and Consecration of Jesus," which is based on the text, "Thus it becometh us to fulfil all righteousness", "This is my beloved Son in whom I am well pleased."²

His outline is as follows:

- I. The action of Jesus in coming to John
- II. The hesitation of John when Jesus came
- III. The fact itself
- IV. What happened after the Baptism³

The thought in this sermon is simply built around the action that transpired in the coming of Jesus to be baptized and is a purely expository sermon.

In preaching on the text, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, Jesus Christ",⁴ Dr. Morgan makes the following simple analysis:

"The declaration, then, reduced to the terms of utmost simplicity is that a man lives completely when he knows God. Let us consider the possibility first

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- 1. Morgan, The World into Which Jesus Came, p. 3
- 2. Matthew 3:15 and 17
- 3. Morgan, The Messianic Dedication and Consecration of Jesus, p. 3
- 4. John 17:3

ideally, and then practically."¹

Here is an example of his topical sermons. There is some exposition of the text in the introduction, but the main body of the sermon is a present day application along the lines suggested in the analysis.

Another type of analysis that Dr. Morgan uses is found in his sermon "The God Who Blinds; and the God Who Shines", based on II Corinthians 4:4 and 6. "The god of this age hath blinded the minds...God...shined into our hearts." Here he has drawn two contrasting sentences together which contain the theme on which he wanted to speak. His sermon is based simply on the two thoughts, "The God Who Blinds; The God Who Shines".² The analysis of the text in this sermon makes it quite textual, but the method of treatment is expository for the thought is taken largely from the context in which it is found.

A somewhat different method of dealing with the text is found in his sermon "Lest We Drift". The text is: "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away."³

His analysis is more along a topical line although the topic is drawn directly from the text. His expansion of the topic is:

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1. Morgan, Eternal Life in the Knowledge of God, p. 3
2. Cf. Morgan, The God Who Blinds; And the God Who Shines
3. Hebrews 2:1

- I. The laws of navigation
- II. The duty to hold the course
- III. The danger, "Lest we drift"¹

He gives an exposition of the text but does not take up to any great extent the context. It is expository, however, for he goes to other Scripture which bears on the thought. As was noted in the definition, this is one type of expository sermon.

Besides the main analysis Dr. Morgan often further defines and explains words and phrases in the text when necessary for clarity. This type of analysis he employs both in the introduction and the main body of the sermon. A fine illustration is found in his sermon, "A Faithful Saying", based on I Timothy 1:15. In the introduction he defines "saying" as follows:

"'Faithful is the saying.' Here I am inclined to think we lose a little by translation, because the word translated 'saying' in the Greek is logos with the article o logos. In every case the saying described as faithful is more than a mere saying. It is a saying complete within itself, as we might say a Dictum...an authoritative statement."²

"This saying, or this word, the apostle declared to be 'faithful', that is, trustworthy; and 'worthy' that is deserving; 'of all acceptance', that is of being completely taken and welcome."³

Further on in the main body of the sermon he explains and defines "save" and "sinners". "The meaning of the word 'save' lies on the surface; to save is simply to make safe. That is the exact meaning of the word."⁴

- 1. Morgan, Lest We Drift, p. 3
- 2. Morgan, A Faithful Saying, p. 1
- 3. Ibid., p. 2
- 4. Ibid., p. 3

"What do we mean by sinner? What do we mean when we talk about sin? We mean those who have missed the mark, those who have failed to realize the true meaning of life; those who are in the world, living, but are not living; those who are here, existing, but all the while life is a coming short...A sinner is a man by potentiality, but not actually and in experience. He has failed. He is not what God meant him to be." ¹

Dr. Morgan has many and varied ways of using texts in his sermons, but he is always true to the passage and the context. In none of his sermons does he take a text merely as a starting point, departing from it and never returning. Every sermon is anchored in Scripture by one means or another, and most of them are expositions of one passage.

C. Scriptural Background of His Sermons

It is here that Dr. Morgan's careful analysis of the Scripture is of greatest use to him. It is in this field that he made one of the finest contributions to preaching. He is a master at analyzing the thought of a book or passage and making that the basis of his sermon.

1. As Used in the Introduction

In over three-fourths of his sermons Dr. Morgan takes up the context or scriptural background in his introduction. This he does in various ways. In many of his sermons he gives the historical setting of the text, as in his sermon "Alternatives to God". He begins, "The historic setting of

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1. Ibid., p. 4

these words is very familiar. Joshua was one hundred and ten years old, was about to leave his work and his people."¹

Again he may explain the variations in the account of the same story in the different gospels, as he does in his sermon "The Messianic Temptation of Jesus".²

In the sermon "The Desires and Determination of the Christ", he tries to create a sense of awe and reverence in speaking of the chapter which contains the words of his text. He says, "To speak of it at all, is to do so with bated breath."³

When dealing with I Corinthians 15:28, "For he must reign, till He hath put all His enemies under His feet," he explains in the introduction the thought in Paul's mind when he wrote these words.⁴

Thus in many ways in the introductions Dr. Morgan gives an exposition of the Scriptural background of the text.

2. As Used in the Main Body

One of Dr. Morgan's favorite ways of using the context of his text was to analyze the whole passage for the central idea, to note the different divisions in that idea, to choose a text that summed it all up, and then to preach on that text using the thought of the whole passage. In other words, the

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1. Morgan, Alternatives to God, p. 1
2. Morgan, The Messianic Temptation of Jesus, p. 1
3. Morgan, The Desire and Determinations of the Christ, p. 1
4. Cf. Morgan, The Reigning Christ, pp. 1 - 2

structure of his sermon would be based on the results of his study as described in Chapter III. For example, his sermon "The Messianic Difficulties" is based on Matthew 11, which he finds summed up in verses 12 and 28.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force....Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

He finds in this chapter three outstanding difficulties: 1. The perplexity of the loyal-hearted John, 2. The unreasonableness of the age, 3. The rebellion of the cities. And in the last verse he finds the attitude of Jesus toward these difficulties.¹ This analysis of the chapter forms the structural basis of the sermon. His thought is nearly all drawn from this chapter with a sharp-pointed application. This type of sermon is true expository preaching. Another fine example is his sermon on Psalm 1. He entitles it "The Psalm of the Two Ways" and preaches on the entire Psalm under two topics: 1. The way of the wicked, 2. The way of the righteous.² In this sermon he skillfully brings into the argument every phrase of the Psalm.

Occasionally Dr. Morgan takes a text and does not use the immediate context in the development of the sermon but goes to other passages of Scripture that serve his purpose.

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1. Morgan, The Messianic Difficulties, pp. 2 - 3

2. Cf. Morgan, The Psalm of the Two Ways, pp. 1 - 4

His first sermon "The Death of Jesus-Unnatural" in the series "The Bible and the Cross" is of this type. Acts 2:22 and 23 and 3:14-15 constitute the text of the sermon. He takes these passages out of sermons preached by Peter and goes to the life of Christ in the gospels, Romans, and other Epistles for his Scriptural background.¹ His sermon, however, does no violence to the thought of Peter; it is rather along the same line, for the death of Jesus was the main emphasis in Peter's sermon. He handles the Scripture in this way when other passages form a better or more complete background for the text than the immediate context. His sermons on "Life Problems" are mostly of this character.

"He knows the Bible and he knows it thoroughly - from Genesis to Revelation. It saturates his sermons, and he expounds it as did that other great expositor of a bygone generation - Charles Haddon Spurgeon."²

3. As Used in the Conclusion

Dr. Morgan nearly always ends his sermons with a short, clear application of the Scripture to the hearers. He concludes his sermon "Christ and Philip" as follows:

"Will you follow him. Philip did not stay wondering, he went. He was slow, but he was sure. Be sure, slow man. Follow, and he will never, never give you up, until He has revealed all the truth to you, and set you in your place in the eternal habitation."³

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1. Cf. Morgan, The Westminster Pulpit, Vol. II, pp. 57-64
2. Harries, op. cit., p. 192
3. Morgan, The Westminster Pulpit, Vol. II, p. 384

In applying his sermon on "Temptation", he says:

"We have here the process of temptation and the method of victory. We know our weakness, but thank God for one Who met and mastered temptation 'Sin apart'. He now, by the mystery of his passion and dying, comes into our lives, in us and through us to win as he won in the loneliness of the long gone by."¹

He makes his appeals and exhortations in applications of the Scripture used in the sermon.

D. Illustrations and Subject Matter of His Sermons

1. Exact Quotations

It is quickly noted that Dr. Morgan made extensive use of Scriptural language outside his use of the text. In a survey of forty typical sermons the average number of quotations a sermon, excluding those of the text, was eleven. John proved to be the most frequently used book in the New Testament, with sixty-three quotations, and Matthew next with fifty-five. The Acts and Revelation rated high, and among the Epistles Romans, Ephesians, and Hebrews were the most popular. In the Old Testament Isaiah, Psalms, and Genesis were the most frequently quoted. He uses exact quotations to give authority to his words and repeats them for emphasis. He also quotes the Scripture to bring out more clearly the point he is developing. Usually he weaves

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1. Morgan, The Simple Things of the Christian Life, p. 126

the quotation in with his argument or exhortation. The following examples show these uses.

"He saw the coming One in His destructive mission, 'whose fan is in His hand...The chaff He will burn up with unquenchable fire.'"1

"The enemy is for evermore the inspirer of war in every form. The 'father of lies' said Jesus - 'a liar' from the beginning. He said something else, 'a murderer from the beginning'; for evermore break-in upon peace, and making discord."2

"Of Philip we read, 'The Spirit said unto Philip, Go.' Peter, referring to his reluctance to go to the Gentiles, said, 'The Spirit bade me.' To the group at Antioch it is affirmed that 'the Holy Spirit said, Separate Me Barnabas and Saul.'"3

He knows and uses Biblical phraseology and many exact quotations. His thought is immersed in the Bible.

2. Characters and Stories

The stories and characters of both the Old and New Testaments are quite extensively used by Dr. Morgan in his sermons. In accordance with his view of Christ as the central figure of the Bible, the character most often used is Christ Himself. In the fifty sermons classified at the beginning of this chapter, Christ is the chief figure in three of the series of sermons - "Christ Greater", "The Bible and the Cross", and "The Messianic" sermons. Into many of

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1. Morgan, Westminster Pulpit, Vol II, p. 339
2. Morgan, The Panoply of God, p. 4
3. Morgan, Familiarity with the Holy Spirit, p. 1

these sermons he brings other characters to liken or to contrast them with Christ, or to be challenged by Him. From the Old Testament he takes Jonah, Solomon, Jacob, and Abraham to show how Christ was greater than these men. In showing how Christ deals with different personalities, he explains how He dealt with John the Baptist, Andrew, Simon, Philip, Nathaniel, and Nicodemus. Again he deals with the rich young ruler and Christ's challenge to him, or he presents Paul as he serves his Lord Jesus Christ.

He frequently bases sermons on stories in the Old and New Testaments, such as the story of Joshua's challenge to the people to choose the god they would serve, the call of Isaiah, the baptism of Jesus, the temptation of Jesus, Paul at Athens, or Jacob going down to Egypt. The complete range of the Bible comes into his sermons. He centers in the New Testament but does not neglect the Old.

Not only do the characters and stories of the Bible form the basis for many of his sermons, but most of his illustrations are drawn from the Bible. Dr. Morgan does not use illustrations or stories extensively, but he does use them effectively. In his sermon on "Behold the Lamb of God, That Taketh Away the Sins of the World" (John 1:29), he turns back to the story of Isaac and his question, "Where is the Lamb?" and shows how that question has been answered in Christ.¹ To prove that all nations should be one, in his

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1. Morgan, The Messianic Identification of Jesus, p. 6

sermon, "Christ and the Pact of Paris", he goes back to Abraham and God's promise to him that all nations should be blessed through his seed.¹

By far the greatest amount of illustrative material in his sermons is drawn directly from the story around which the sermon is built. He does not cover a wide range in one sermon but usually confines himself to one incident or story. His sermons are simple so that the dullest hearer may understand, yet as deep and broad as the Bible itself.

3. Doctrine

Dr. Morgan does preach doctrine, but he preaches Biblical doctrine;-doctrine that is practical in building up the spiritual life of the Christian. His sermons on "The New Birth" and "Holiness" are doctrinal, but they are very practical and as simple as the Scriptures.² He lays down no hard and fast theological system but preaches great beliefs and broad patterns of conduct.

His sermon on the deity of Christ is theological, but it is based on the Christ of the gospels and the theology of Paul. The purpose of this sermon is to show the absolute sufficiency of Christ and to give the basis for all of our

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1. Morgan, Christ and the Pact of Paris, p. 4
2. Cf. Morgan, The Simple Things of the Christian Life, first two sermons

work.¹

Theories of the trinity, the atonement, the fallen nature of man do not occupy his sermons but simply the fact of them. His doctrine evolves from Christ as he follows Him through the gospels. In his sermon on "The Death of the Lord", he says:

"Theory of the atonement? nay verily, but the great fact of atonement. Explanation of the cross? nay verily, but the great healing love that went through suffering and will take us today...."²

He preaches all the doctrines that he finds in the Bible, - the atonement, the sinful state of man, the humanity and deity of Christ, grace, the new birth, holiness, and all the doctrines of the practical Christian life. These doctrines he intersperses through his sermons as occasion demands or as he is dealing with the portions of Scripture that contain them. From the story of the potter and the clay in Jeremiah he draws out the sovereignty of God. John 1 calls for his sermon on the humanity of Christ. Thus the great doctrines run through his sermons.

4. Solution of Human Problems

The great purpose of Dr. Morgan was to apply the Bible to the solution of human problems. He was convinced that the Bible was able to speak to every situation today and to that end he directed his sermons. In his book on "Life

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1. Cf. Morgan, Westminster Pulpit, Vol. II, pp. 271-280
2. Ibid., p. 280

Problems" he has six sermons on different problems, that of "Self", "Environment", "Heredity", "Spiritual Antagonism", "Influence", and "Destiny". During the course of one year at the Westminster Chapel he preached the following sermons bearing directly on human problems: "Sin", "The Training of Our Children", "Vocation", "Preparation for Service", "Power for Service", "The Commencement of the Christian Life".

He constantly applied the teaching of the Bible to man's great intellectual and practical problems, that is, his questions about the past, present, and future, his desire to find real life, to be free from sin, and to live a life pleasing to God.

Man's greatest problem is with sin. Dr. Morgan's sermons on this subject leave no doubt as to what it is and how to overcome it. For example, his sermon, "Sin", on John 3:4 and James 1:15 covers it quite completely. "Sin is lawlessness." "Lust when it hath conceived beareth sin."

In this sermon he explains exactly what sin is and how it comes into the individual life. He defines sin as disobeying the law and missing the mark or the goal of life. He says, "It is when I came to the parting of the ways, and had power to elect, to choose, to decide, and I did so in the way of disobedience, that I sinned."¹ He goes on to say that to have a desire or to be tempted to do something wrong

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1. Morgan, Westminster Pulpit, Vol. II, p. 43

is not sin if it is resisted. Sin comes into the individual only when he yields to the desire. Then lust conceives and brings forth death; but it is not necessary that anyone yield to sin. He ends this sermon on the triumphant note that it was for the sinner that Christ came, that the gospel begins at the point where sin ends. Sin brings death, but Christ came to bring life and to give power over sin.¹

Thus Dr. Morgan deals with human problems, explaining what the Bible says about them and pointing out the solution that God has provided, urging men to accept God's way. He brings mankind to Jesus Christ, who can solve every problem and satisfy every need of man.

E. Summary

This chapter demonstrates how Morgan carried over his thorough study of the Bible into his preaching and applied it to practical Christian living. A classification of his sermons revealed the fact that over three-fourths of them are expository. A few are topical and a very few textual. However, his expository sermons are not all of one kind. Some are textual in style and expository to some extent. Others are somewhat topical with exposition in parts of them. Above all, his sermons are the result of his analysis^{of} and expansion on the Scripture and are not based on his own

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1. Cf. Ibid., p. 48

ideas or on what someone else has said.

The person of Christ is the centralizing theme of his sermons, and his preaching centers in the New Testament. He uses the Old Testament as background for the New. Great values he finds in the Old, but God's final revelation in Christ is in the New. Therefore, over three-fourths of his texts are in the New Testament.

It was found that he repeats his text on an average of about seven times per sermon. He explains, emphasizes, and summarizes his thought by repeating the text. In selecting his text he usually analyzes a passage of Scripture and chooses a verse that sums up the thought of the passage, emphasizing the theme he has in mind. In one sermon he never tries to exhaust completely the text but holds to one line of thought suggested by it, which is usually the major one. Most often he draws his sermon from the immediate context of the text, sometimes he goes to other parts of the Bible, but his sermons are always immersed in Scripture.

He quotes the Scripture freely as well as drawing his thought from it. Outside his use of the text he quotes Scripture on an average of eleven times per sermon. His use of Bible characters and stories is mainly that of basing sermons on them. Occasionally he uses them as illustrations or examples of some point in the sermon.

Dr. Morgan does preach doctrine as he finds it in the Bible. He has few purely doctrinal sermons, but many contain

practical doctrine. Theories and system find little place in his preaching, rather the great facts as they are in the Bible - Biblical theology. The strong note in his preaching is practicality. In the solving of human problems he applies the Bible. There are no problems known to mankind to which it does not speak. In Christ he finds the solution to all these problems; in Him he finds the one who satisfies the longings of the human race.

CHAPTER FIVE

"Bible teaching is the supreme work of the Christian ministry, and the supreme work of the Sunday-school teacher. Let Christian ministers and Sunday-school teachers devote themselves to this work, and the result will be the Bible known and lived by the Church of God; and that will mean purity and compassion, living and active, in the affairs of men. Only so will the nation receive that Word of God, without which its conceptions will be vulgar, its conduct debased, and its character degraded."---G. Campbell Morgan

CHAPTER V

MORGAN'S USE OF THE BIBLE IN TEACHING AND LECTURING

A. Introduction

Dr. Morgan's preparation for this work was carefully described in Chapter III. He never attempts to teach or lecture on anything which he has not analyzed and dissected thoroughly. There may be those who disagree with his interpretations, but no one can accuse him of shallow, superficial work. He does not expect that everyone will agree with him, but he does desire to inspire everyone to a real study of the Bible for themselves. His teachings and lectures were all intended to do that - not to exhaust the subject, but to guide others in their study along that line of thought.

In some cases there is little distinction between his lectures and sermons. However, his sermons are always built around one subject which is central in one passage of Scripture, while his lectures deal more generally with the entire Scripture content of a book or a theme in several books. Sometimes he bases a lecture on one subject, much like a sermon.

The only available material on his technique of teaching the Bible was what he has said about his own methods in his books on "The Study and Teaching of the English Bible" and "The Bible 400 Years after 1538", plus what could be inferred from his own study. It is taken for granted that what he said about teaching the Bible was practiced by him in his own teach-

ing. He has a number of books compiled from his lectures. These have supplied adequate knowledge as to his method of using the content of the Bible in his lectures. Dr. Morgan insists that no one should attempt or really can teach the Bible who has not diligently studied it and who does not obey the truth revealed in it. To teach spiritual things a teacher must be spiritual himself.

B. His Purpose

Dr. Morgan insists that the great purpose and end of all Bible teaching should be the salvation of the individual. Any teaching with only the aim of imparting knowledge about the Bible is futile. The Bible was written and given to us for a purpose. It is our duty in teaching the Bible to see that that purpose is accomplished. "It is a literature with a purpose and that purpose is spiritual."¹ He sees in the Bible the full and final revelation of God to man for the present in spiritual things. It is intended to bring men into knowledge and relationship with God, to teach man what God is and what man is, to show man what is the relationship between the two, to set sin in its right light, and to reveal to man all the high and noble things of his spiritual nature.²

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1. Morgan, The English Bible, p. 86

2. Cf. Ibid., p. 86

As he lectures on the gospels, takes up the parables, traces the doctrine of the Holy Spirit or God's will for man, he constantly brings out the spiritual values and ever emphasizes the greatest purpose of all - man's salvation.

The means by which he strives to accomplish this purpose is the impartation of knowledge of the Bible. Dr. Morgan does not care about scholarly style or dignity, although these are fine, if he can get across to others what he sees in the Bible, for he realizes that he can serve the goal of the Bible only as he is able to do this. Along with the impartation of knowledge the teacher must lead the people into obedience of the truths imparted. Dr. Morgan could stimulate the intellect; he could move the emotions; but he never ended there. He always appealed to his listeners to obey any new truths revealed. He says:

"Our final obligation is that through all of these processes we never lose sight of the final purpose. We teach writing in order to make wise. We make wise in order to inspire faith. We inspire faith in order to secure salvation."¹

John Harries witnesses to the fact that he singularly succeeded in his purpose, that he made familiar passages of Scripture become alive with new spiritual meaning. Those who listened were so impressed that life never seemed quite the same again. His messages were powerful in compelling surrender to the appeal of the truth. He accomplished his

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1. Morgan, The Bible 400 Years after 1538, p. 143

purpose with many thousands.¹

C. His Preliminary Considerations

1. The Process

The process of getting these great truths across to the hearers requires constant repetition, Dr. Morgan found. He believes that the average person does not really understand a truth until it has been repeated at least seven times. In teaching and lecturing he summarizes, analyzes, expands and condenses the Scripture until he is sure that the audience fully understands the point. In the last chapter it was noted that in many of his sermons he repeats the text ten to fifteen times to make sure that the dullest listener understands and will remember the point.

Along with persistence he has demonstrated patience with the students. He has found that he cannot expect too much from them, for he remembers his own slowness in apprehending many truths. Modern methods in education have taught him to leave something for the student to do, that true education is only suggestive, intending to stimulate the student to study. Dr. Morgan has applied this method to his teaching of the Bible with much success. His lectures are full of content, but they are also suggestive to further study. They

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1. Cf. Harries, op. cit., pp. 199-201

do not give the feeling that all has been said that there is to say.

2. The Students

a. Essentials

Dr. Morgan begins his teaching or lecturing with the presupposition that the students or audience know little or nothing about the subject but that they have the capacity to understand what he has to say. He endeavors to state the truth in such a simple way that even the most unlearned hearer can comprehend it. For instance, in teaching a book of the Bible he begins with a simple, clear analysis of the book such as is found in his "The Analyzed Bible" and gradually works toward a deeper and more complete understanding of it. His lecture on the Epistle to the Hebrews is a fine example of this.¹ He begins simply on ground which all the readers can understand and gradually leads into a deeper analysis. He says, "Then let us take nothing for granted except the ignorance and intelligence of those whom we teach."²

b. Adaptation

The truths of the Bible to be taught are always the same, but Dr. Morgan has found that the type of teaching has to be adapted to the mental capacity of the audience. The

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1. Cf. Westminster Bible Conference Mundesley, 1911

2. Morgan, The English Bible, p. 93

illustrations and language must be such that the audience can understand and the part of the Bible used that which will hold their attention.

Adaptation he has discovered to be especially needed for children. He has studied and observed child psychology and has worked out a method of teaching the Bible to children. When he became minister of the Westminster Chapel he worked out and installed a Sunday School along these new lines with immediate success. In three months the school grew from eighty to three-hundred and forty-four. Dr. Morgan finds that there are four general periods in a child's life: 1. Small children up to the age of eight in whom the three elements intellect, emotion, and volition are all present but acting separately; 2. Children from eight to twelve in whom intellect is uppermost; 3. Children from twelve to fifteen or sixteen in whom volition becomes pre-eminent; 4. In young people of fifteen or sixteen all three elements come into their proper perspective. In this Sunday School he abandoned the international lessons and fitted the courses to these periods in the child's life.¹ For the small children in the primary department he made out a series of Bible story lessons. He says that the Bible story should be told with little or no application. The small child will listen to the story but not to the application. He took

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1. Cf. Harries, op. cit., p. 92

the children from eight to twelve over the same ground but also showed how the stories linked together, emphasizing the great biographies. The next group from twelve to fifteen he found were interested in history and the philosophy of history. From the Bible he drew material, showing how the throne of God is above all nations, society, and authority. The history of the Jews and of Jesus interested the social instinct in them. For the young people over fifteen Dr. Morgan prepared lessons on the didactic elements, the laws of Israel, the prophets, the Psalms, the Epistles and the central teachings of Jesus. The whole Bible was before them with nothing omitted.¹

Thus, Dr. Morgan has striven to understand his students. He has found it is just as necessary to understand the students as to understand the material to be taught. This is especially true with children. That the Bible adapts itself perfectly to modern methods of teaching he has proved; in fact, he has discovered that these modern methods are taught within the Scriptures. For instance, II Timothy 3:14-17 contains a complete philosophy of religious education; there, is given the germ and norm for teaching the Bible. This paragraph shows how to place the Sacred Writings side by side with the development of personality.

3. The System

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1. Cf. Morgan, The Bible 400 Years after 1538, pp. 136-139

a. Occasion

Dr. Morgan taught the Bible on every occasion possible. First of all, he made the Sunday School a Bible School. He insisted from experience that children and young people are interested in systematic Bible study, and that every Sunday School should be a Bible School. Week-night meetings, men's classes, and all other organizations available were utilized by him for teaching the Bible. He traveled far and wide in England and America, teaching and lecturing on the Bible to the capacity of his strength. His advice is to use all existing organizations and all occasions possible for Bible study. As a pastor he endeavored to do just that.

b. Apparatus

One important but often neglected avenue of teaching the Bible, that of the eye-gate, Dr. Morgan used extensively. In his teaching and lecturing he used the blackboard whenever available, putting upon it diagrams and charts to aid in the understanding of the Scripture. A few examples of his outlines and charts were given in Chapter III; other examples can be found in his "The Analyzed Bible", "God's Methods with Man", and his lectures on Hebrews in the Westminster Bible Conference Mundesley, 1911. He is convinced that the eye-gate is just as important as the ear-gate and that the teacher should use all available apparatus.

D. His Method

1. By Books

Dr. Morgan's most favorite method of teaching and lecturing on the Bible has been by books. At the Westminster Chapel he delighted in piloting his people through the Gospels, the Prophets, or the Epistles. He was convinced that the Bible should be handled as a library, a library with a unified purpose. In "The Analyzed Bible" he summarized very briefly all the books of the Bible. Those on Genesis, Job, Isaiah, Jeremiah, the Minor Prophets, Hosea, Malachi, Matthew, Mark, Luke, John, the Acts, Romans, and Hebrews he expanded into a longer series of lectures. These are but the lectures that he put into book form; many more never reached that stage. He wastes little or no time with critical problems. Upon stating his position briefly in the introduction he drives straight to the heart of the book.

a. Extensive and Intensive

He began his teaching and lecturing with the same approach that he began his study, from the extensive down to the intensive, that is, first, with a hasty survey of the outline of the whole book, then taking up each part and expanding as far as possible on the occasion at hand. Dr. Morgan's lecture on the book of Hebrews before the Mundesley Conference of 1911 reveals this method.

"The theme of this letter is the finality of the message of Christ. Its purpose is to reveal the sufficiency of faith and peril of apostasy. Its

method is that of argument and appeal; and the urgency of the subject is revealed by repeated warnings and exhortations with which it abounds.

"The letter consists of a brief but remarkable introduction (i.I.2a); and argument in which the foundations of faith are revealed (1.2b-x.39); an appeal in which the fruitfulness of faith is declared (x.38-x.11); and a conclusion containing final injunctions."¹

Here is the extensive approach, the rapid survey. From this broad view he begins to outline and expand it in further detail, taking up the first main divisions as follows:

- A. The Argument. Foundations of Faith. 1.2b-x.39
 - I. Superiority of the Speech of the Son. 1.2b-vii,
 - i. Superior to Angels. 1.2b-ii
 - a. The Glories of the Son. 1.2b,3
 - 1. In the Appointment of God
 - 2. In the Economy of God with Men
 - 3. In Himself
 - 4. In His Redemptive Work
 - 5. In His Administrative Position
 - b. Arguments for His Superiority of Angels. 1.4-14
 - 1. By Deduction. 4
 - 2. By Quotation. 5-14
 - (a) As to His Nature. 5,6
 - (b) As to His Mission. 7-12
 - (c) As to His Present Position. 13,14
 - c. Exhortation and Warning. ii.1-4
 - 1. The Natural Deduction. 1
 - 2. The Arguments. 2-4
 - d. The Redemptive Glory. ii.5-18
 - 1. The Negative Declaration. 5
 - 2. The Way of Conquest. 6-18
 - (a) The Inhabited World. 6-8
 - (b) Jesus. 9-18
 - Humiliation. 9
 - (Parenthesis₂ of Exposition. 10-17)
 - Triumph. 18²

From this point he proceeds to take up each one of these

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- 1. Westminster Bible Conference, Mundesley, 1911, p. 2
- 2. Ibid., p. 3

points and to expand them. Under point one (Superior to Angels) he says:

"The arguments of the letter for the superiority of the speech in a Son over that in prophets may be summarized by reference to the great facts in which the Hebrews boasted. They believed that their system was ministered by angels, and so was supernatural; that it was formulated by Moses, and so was natural; and that it was administered through a Divinely appointed priesthood, and so was spiritual. In all these matters the Son, through Whom God had now spoken, is superior and supreme."¹

His lectures on the Gospels are mostly of the intensive type. Disregarding chapters and verses he takes up the material according to the continuity of thought. These lectures are based on careful exegesis, and he brings his results into his lectures whenever necessary. In dealing with Luke 3:1-20 he found it necessary to explain the phrase, "The word of God came unto John." He says:

"This is an old Hebrew formula. We find it in the prophetic books again and again. It should, however, be understood that the term is not logos but rhema. The significance of the Greek word rhema is that of a distinct message. It was not the whole truth that came to him; but a particular message from God, which he was charged to deliver."²

However, his primary aim in his lectures was to expand the material so as to bring into focus more clearly the message of the writer. He employs exegesis as it serves this end. The ultimate purpose of teaching the Bible was ever before him. For this reason his lectures abound in

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1. Ibid., p. 7

2. Morgan, The Gospel According to Luke, p. 47

spiritual insights and applications. His lectures are expository commentaries with the value of both careful exegesis in explaining difficult passages and the spiritual illumination of the whole. In his concluding summary of the first three chapters of Luke he says:

"Thus has Luke set before us the Person of the Word made flesh. In that Person all human history is re-born. That is God's new starting point for the human race. There we see the Second Man, as Paul says, or as Luke says, 'Jesus Himself'. From this point on through the Gospel we shall see Him doing and teaching in the line of the Divine programme."¹

His method of appealing for obedience to these revealed truths is seen in the closing sentences of his last lecture on Luke.

"We are linked with the living Christ by the Spirit who came in fulfilment of the promise of the Father, and we are called to be witnesses of all these things. So the matchless story from the pen of Luke comes to its conclusion."²

Thus Dr. Morgan strives to carry out his great purpose of not only teaching the letter of the Scripture but also teaching obedience to it.

b. Topically

In many of his lectures Dr. Morgan tends to organize the thought of the passage under consideration around some central truth or topic, much as he does in his sermons. His address entitled "Wherein Have We Robbed God" on the book of Malachi is of this character. He considers this book under the

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1. Ibid., p. 56

2. Ibid., p. 284

following topics: "The Spirit of the Age", "The Complaints of Jehovah", "The Divine Attitude", "The Elect Remnant", and "The Final Word". In these lectures he does not take up the entire content in a consecutive way as he did when dealing with the Gospels; instead, he swings the entire message of the book around key thoughts or verses. All of these messages center in the thought of "wherein", showing how the Israelites at this time were blind to their sins, and to God's attitude toward them. He compares their attitude with the present-day attitude and ends with this challenge:

"To lonely, personal, solemn heart-searching would I call the whole of God's people today, and if the thought that rises most easily be the one expressed in the olden day by WHEREIN? then in very deed is the need for humbling before God most sure."¹

This characteristic pervades all of Dr. Morgan's lectures to some extent. Whether lecturing on a short passage, a long passage, or a whole book, he tends to unify his thought around some central topic.

2. By Subjects

Dr. Morgan's most extensive use of the Bible in teaching and lecturing was by books, but he also took various subjects within the Scripture, such as the parables, John's messages to the seven churches, the Holy Spirit, and the outstanding events in the life of Christ.

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1. Morgan, Wherein Have We Robbed God, p. 131

His procedure or method in teaching or lecturing on these subjects was essentially the same as that in his use of individual books, bringing into play all his knowledge gained in previous study, and using the same system from extensive to intensive.

In his lectures on "The Parables of the Kingdom" he begins with a careful analysis of the parabolic method, then states the principles on which he intends to interpret the parables before attempting any exposition of them. His canons of interpretation are:

- I. Simplicity of interpretation; for remembering the intention of the parable, the simple interpretation is the most likely to be the true one.
- II. Restriction in application of the pictures to the limits clearly marked by the King.
- III. A consistent use of the figurative terms employed, both within the system and with the general use of Scripture, except where specifically otherwise stated.¹

Following a broad survey of the teachings he begins a logical detailed analysis of each parable concerning the Kingdom of Heaven. On three of the parables he disagrees with the popular interpretation. He does so in following out a consistent interpretation of all the parables, for he insists on considering their context and the purpose Jesus had in mind in using them. As he deals with the parables he tries to accomplish the purpose that was intended when they

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1. Morgan, The Parables of the Kingdom, p. 32

were given. In closing his remarks on the "Parable of the Seed" he says:

"Let us lift up our eyes and look upon this great issue. Let no man imagine that I am making of no importance the bringing of men and women individually to Christ, for one of the greatest incentives to that work is the vision of the larger whole. As you pass out to individual work, teaching in the Sabbath School, speaking amid the needy men and women of the age, whatever it may be, never forget that whenever you win a man, woman, or little child to the word of the Kingdom, you are planting another seed in the age, and preparing for the harvest which is yet to be."¹

In dealing with the subject of the Holy Spirit he defines the Spirit and then traces the teaching of the Bible concerning Him from Genesis to Revelation, especially bringing out His work with the individual. His method here is to bring all the Scripture together which applies on this one great subject and still to be true to the context in which it is found. His method is not to use proof texts but to go to the great passages which deal with the subject of the Holy Spirit and simply to find out what they teach concerning Him. These lectures are not just doctrinal; they stress man's privileges, and above all his responsibility, to respond to the Holy Spirit. In one place he makes this appeal:

"This subject brings all to the point of personal responsibility...that Divine Spirit who worked in Creation, who was the Spirit of revelation and of service through every age, dwells now in each be-

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1. Ibid., p. 70

liever. The individual question is whether He is dwelling in all His fullness...let the whole life be yielded to Him that He may reproduce the Master Himself, to the glory of God, and for the good of men."¹

His lectures, "The Crises of the Christ", treat seven critical epochs in Christ's life - the Birth, Baptism, Temptation, Transfiguration, Crucifixion, Resurrection, and Ascension. He treats only these great experiences, bringing out especially the practical and spiritual results.

His book, "A First Century Message to Twentieth Century Christians", is a collection of lectures on the messages in Revelation to the seven churches in Asia. He takes up each letter and analyzes it carefully for the message that it has for Christians of today.

3. By Topics

One other method is left to be considered, and that is his method of lecturing on topics which are drawn from the Bible generally. Under this category fall his lectures on "Discipleship", "God's Perfect Will", "Christian Principles", "The True Estimate of Life", "God's Methods with Man", and others.

Dr. Morgan's method here is to take a topic of present-day importance, to draw out the teaching of the Bible on that subject, and to make sound applications. To every

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1. Morgan, The Spirit of God, p. 236

Christian the subject of discipleship is of prime importance because he is trying to be one. In his series of lectures on "Discipleship" he discusses every important phase of the disciple's life from "Becoming a Disciple" to "The Disciple in Glory", bringing to bear on that subject the important teachings and illustrations from the Bible. Another series of lectures is on "Christian Principles", not the doctrines of the Christian faith but the important principles of life and the service which results from them. He reveals his own method in the following statement from the Foreword.

"The authority to which these studies appeal is revelation; the things that God has said to man through His Word; the things which He has spoken in time past to the fathers by the prophets in divers places and divers portions, and the things He has said finally and perfectly in these latter days through His Son. Revelation is the declaration of things undiscoverable by investigation, but which harmonize finally with the things so discoverable. Speculation is unscientific, and not to be trusted in the search after truth. Investigation is a privilege and a duty. 'The secret things belong unto the Lord our God, but the things that are revealed belong unto us and to our children,' and the measure of our ability to discover the secret things is the measure in which we have the right to enquire."¹

In these lectures he made investigation into "The Spiritual Nature of Man", "The Direct Dealing of Man with God - a Right and an Obligation", "The Relation of Reason and Faith", "The Preliminary Adjustment - Self Lost and

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1. Morgan, Christian Principles, p. 10

Found", "The Realization of Christ Life - Centre and Sphere", and "The Passion of Christ and His Church for the Kingdom of God". The second lecture ends with these words: "We rejoice that we are able to find access to God. Let us never fail to yield ourselves to the obligation of the great and gracious privilege."¹ This shows that Dr. Morgan had his eye on his ultimate purpose of bringing his hearers to the obedience of the truths revealed.

His lectures on "God's Methods with Man" deal mostly with the prophetic element in the Bible. He takes up God's methods of dealing with man in the past, present, and future. They are prefaced with a chart presenting his view of the events from the past to the future. In this field he is more within the realm of speculation; yet he does proceed only after sound exegesis has been done. He is not dogmatic about his conclusion and rejoices if the lectures cause the hearers to search the Scriptures, even though they arrive at different conclusions.

In all of his lectures on different topics he has in mind the practical Christian life and how he may help his hearers to a more well-founded, practical, effective Christian experience.

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1. Ibid., p. 57

E. Summary

This chapter has shown that Dr. Morgan made effective use of his own diligent study of the Bible when teaching it or lecturing on it. His great purpose in teaching has always been to gain the salvation of the hearers. To accomplish this end he has striven to impart knowledge of the Bible and to gain obedience to the truths revealed. The process he has found requires persistence, that is, repetition of the truth and patience with those slow of apprehension. He has discovered that it is best to take nothing for granted about the students except their ignorance and intelligence, and that the method of teaching the Bible must be adapted to the mental capacity of the student. He has taken every occasion available for teaching the Scripture, using both the eye-gate and the ear-gate.

Dr. Morgan's favorite method of lecturing is on the individual books of the Bible, beginning with the extensive and proceeding to the intensive view. He also uses the method of taking up a book under different topics discussed within it. Another method is that of lecturing on different subjects, such as the parables or the life of Christ. A third method he uses effectively is that of taking topics or themes which are important for Christians today and drawing from the Bible its teaching in those fields.

CHAPTER SIX

"As he stands revealed by his public ministry, George Campbell Morgan is known throughout the English-speaking world. Through the written and the spoken word, countless numbers have met him and felt the force of his personality. Through these same channels, too, he himself has found a way to the hearts of men and women in almost every clime."---John Harries

CHAPTER VI

SUMMARY AND CONCLUSION

A. Summary

Dr. Morgan is a man who has had first-hand contact with the Bible, both in studying and in using it. In Chapter II were shown the events in his life which helped to determine his use of the Bible and his view of the Scripture, its authority, purpose, and sufficiency, which, of course, influenced also his use of the Bible. From his early boyhood days Morgan desired to be a preacher. When only a boy of six and seven he delivered sermons to his sister's dolls. His first sermon to real people was delivered at the age of thirteen. Later when he became a school teacher, intellectual doubt and criticism eclipsed his faith in the Bible. After a trying, testing period he returned to the Bible and began to study it alone. His faith returned, and he turned from school teaching to the ministry. Soon his ability in preaching and teaching the Bible began to be known. In a few years he became one of the most popular preachers in England and America. From everywhere calls came for him to give his great lectures on the Bible. Then, he went to London to become the pastor of Westminster Chapel and to resurrect it from almost total oblivion.

Chapter II was a detailed examination into Dr. Morgan's methods of preparation and study in preparing to teach,

preach, or lecture on the Bible. It was noted that he does not study the Bible for its own sake but in order to find the message that God has revealed in it. He approaches the Bible with an open, honest mind, willing to accept whatever it has to say. He begins any study with the acknowledgement that the Bible is primarily religious, that it is dual (Old and New Testaments), triple (historic, didactic, predictive), multiple (many books), unified (in Christ), and that the study requires honesty, reverence, diligence, system, and response. His method might be characterized by two words - telescopic and microscopic. This means that he begins first by reading many times; then he condenses and outlines; next he expands and analyzes; and, finally, he dissects, which results in knowledge. What Dr. Morgan knows about the Scriptures is the result of his own work and the obedience in his own life to the truths revealed in his study.

In Chapter IV it was found that Dr. Morgan's preaching was based on the results of his study as described in Chapter III. He has found most of the material for his sermons in the Bible. A survey revealed that over three-fourths of his sermons are expository. The texts of his sermons cover a wide range in the Bible but center in the New Testament. He uses and repeats the text extensively in his sermons. His method of analyzing his texts varies greatly according to the text and context, but whatever method of analysis is

employed the sermon is an exposition of the Scripture. The Scriptural background is found in the introduction, main body, and conclusion of nearly every sermon. Besides his texts he quotes from the Scriptures freely. His main method of using characters and stories from the Bible is to employ them as settings for his sermons. It was found that his sermons were full of practical Christian doctrine, not systematic theology but Biblical theology. The strong point in his preaching is his ability to draw from the Bible its solution of human problems.

Chapter V shows his purpose, way, and method of teaching and lecturing on the Bible. The salvation of the hearers is the ultimate purpose of all of his use of the Bible. To gain this end he endeavors to impart knowledge of the Scriptures to his hearers and to gain their obedience to the truths revealed. He adapts his teaching methods to the mentality of the student, and he uses every occasion and apparatus available for Bible instruction. In his lectures on the Bible he goes from the extensive survey to the intensive analysis, sometimes dealing with a book in a topical way. He lectures on the Bible by books, by subjects, and by topics, using whatever method is best to convey the truth.

B. Suggestions Resulting from This Study

Dr. Morgan was one of the outstanding preachers and lecturers of his day. This study has revealed that his ability to use the Bible was largely responsible for that success, or at least that a successful preacher could rely almost entirely on the Bible for his material in a day when the Bible was being criticized and discarded.

Although part of his success in using the Bible was due to his own intellectual and speaking abilities which cannot be copied by others, much of it was based on hard study and practical methods which anyone can follow. This study of his use of the Bible has brought to light many valuable suggestions which the minister, teacher, or any earnest Christian can make use of today. The following summarized suggestions are offered.

1. No one can use the Bible successfully who does not know it intimately and thoroughly. This accounts for much of the failure of expository preaching.
2. No one who has not experienced the things of God himself should attempt to teach the Bible. Furthermore, no teacher or preacher can continue to use the Bible successfully who does not obey fully the light which falls on his own soul from his study.
3. A first-hand knowledge of the Bible is necessary for those desiring to teach it or preach it. It is not sufficient to know only what someone else has said about it.
4. Anyone desiring to teach the Bible should begin by diligently studying the part to be taught. The best place for a beginner to start is with one of the Gospels. He should first read it many times noting his impressions; then he should condense it into an outline; next he should expand and analyze it; and, finally, he must dissect it carefully word by word.

5. The study of authorship, dates, and places is not Bible study. Studying about the Bible, around the Bible, or from the Bible is not Bible study. The only way to study the Bible is to study it, systematically and thoroughly, as any textbook should be studied.
6. The Bible was not intended to be a book of magic sufficient in itself. It was intended to convey God's revelation to man, which is the plan of salvation in all its aspects.
7. A preacher can find messages for all the needs of his people in the Bible if he knows it thoroughly. The Bible is a living book and contains the solution for all of man's spiritual and moral problems, both ancient and modern.
8. The Bible, when handled rightly, will furnish its own illustrative material for sermons. A preacher need not draw his sermon from his own ideas and theories; he can find all the truths necessary in the Bible.
9. The purpose of the teacher and preacher in using the Bible must be to accomplish the purpose God intended for the Bible - the redemption of man.
10. A systematic preaching and teaching of the Bible is far more successful and interesting than a haphazard, disconnected use of it.
11. People will listen to expository preaching and teaching if it is done in an intelligent manner. In fact, they seem to be hungry for it.
12. Expository preaching prevents a preacher from becoming dry, dull, monotonous, and from repeating himself, but it takes earnest effort on the part of the preacher.
13. Expository preaching is the result of a careful dissection of the passage under consideration in the light of all previous study, and the thought of the sermon is taken directly from the story, incident, or teaching being used.
14. Careful expository preaching and teaching build up a strong, well-founded church.

Today many ministers are basing their messages on popular novels, current events, or something else calculated to stimulate the interest of their people. Many of these ministers wonder why they are slowly losing their congregations. Considering Dr. Morgan's methods and success, they would do far better to turn to the Bible and begin really to utilize it. Few people in the churches today know much of what is in the Bible. Their ministers might be pleasantly surprised at the reaction of the people if they really endeavored to employ expository preaching such as Morgan used. It is charged that the average preacher is constantly pushed for subjects on which to preach and that within two years he will exhaust his entire stock and begin repeating himself. Dr. Morgan never had that trouble, and those who follow his example can eliminate this problem from their ministry, for there is no dearth of material in the Bible.

The world is in a critical condition today because the principles revealed in the Bible have been neglected. The only solution is a return to the Book that has proved its worth through the ages. Dr. Morgan believed this and demonstrated with great success that the Bible can be used today. The recommendation of the writer is that all Christian ministers, teachers, and workers follow his example, each with his own ability.

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