

A COMPARISON OF CHARLES HADDON SPURGEON
AND G. CAMPBELL MORGAN AS EXPOSITORS
FROM SELECTED SERMONS

BY

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INTRODUCTION

A COMPARISON OF CHARLES HADDON SPURGEON
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FROM SELECTED SERMONS

INTRODUCTION

A. The Subject Stated

Charles Haddon Spurgeon and G. Campbell Morgan were outstanding Biblical preachers. Both men preached the Word in London; Morgan, however, had a wider ministry as he preached in many parts of the world. These men have made an important contribution to preaching through their Biblical exposition. A comparison of their eminently successful expository preaching is a worthy subject.

B. The Subject Justified

Historically, preaching has held a central place in Christianity especially since the Protestant Reformation. It was St. Paul who wrote in I Corinthians 1:21: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching (the thing preached) to save them that believe." The Reformers in general restored the Biblical sermon to its rightful place. As in any field of endeavor there are always those who stand out above their colleagues, so we find that Charles Haddon Spurgeon and G. Campbell Morgan have excelled in their calling and have been considered outstanding Biblical preachers. A typical opinion in regard to Spurgeon is that of Richard Ellsworth Day:

Whatever else may have had high importance in Spurgeon's life, preaching was Mount Whitney in the Sierra Range of his labors. He so regarded it. Susannah said: 'His whole heart was absorbed in it, all his spiritual force was engaged in it, all the intellectual power with which God so richly endowed him was pressed into this glorious service.' It is my own conviction that his is the greatest figure that lifts itself on the homiletic skyline since Paul the tent-maker.¹

It has been said by Wilbur Smith about Morgan:

For forty years, beginning in the first decade of our century, the entire Christian world acknowledged that the greatest Biblical expositor known in the pulpits of England and America was Dr. G. Campbell Morgan.²

One need not be surprised to find volumes of the works of these men in the libraries of present-day preachers. A study and comparison of their expository methods should prove to be a fertile field of study.

C. The Subject Delimited

The specific subject to be treated in this thesis is exposition. The interests and talents of Spurgeon and Morgan were many and varied. It will not be possible to consider their biographies, philanthropic interests, their many writings or even their books on preaching. The subject is further limited to a comparison of their exposition from selected sermons.

The following selection of sermons is on the basis of identical text.³ This method will give common ground for comparison as to exposition.

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1. Richard Ellsworth Day: The Shadow of the Broad Brim, p. 129.
2. G. Campbell Morgan: The Westminster Pulpit, Vol. 1, p. 7 Introduction by Wilbur M. Smith.
3. Although there is no problem involved, it might be noted that Scripture used by Spurgeon is from the King James Version while that used by Morgan is from the Revised Version.

Proverbs 18:24: "A Faithful Friend" - Spurgeon
" " " " " My Friend" - Morgan

Isaiah 45:22: "Sovereignty and Salvation" - Spurgeon
" " " " " Center and Circumference" - Morgan

Matthew 22:42: "Questions of the Day and The Question of the Day"-S
" " " " " A Profound Question" - Morgan

Mark 10:21: "Lovely, But Lacking" - Spurgeon
" " " " " The Young Ruler" - Morgan

Mark 10:46-52: "The Blind Beggar" - Spurgeon
" " " " " Bartimaeus" - Morgan

Luke 19:10: "The Mission of the Son of Man" - Spurgeon
" " " " " Zacchaeus" - Morgan

Romans 5:8: "Love's Commendation" - Spurgeon
" " " " " Amazing Love" - Morgan

Ephesians 1:7: "The Treasures of Grace" - Spurgeon
" " " " " The Cross and the Sinner" - Morgan

Ephesians 2:10: "The Singular Origin of a Christian Man"- Spurgeon
" " " " " His Workmanship" - Morgan

Colossians 1:27: "Christ in You" - Spurgeon
" " " " " Christ in You, The Hope of Glory" - Morgan

Even though the sermons are on the same text, it is not to be expected that the resultant sermons will deal with the same theme or be identical. The importance of this study lies not in the doctrine, literary quality or effectiveness of their sermons but rather in the expository procedures used by Spurgeon and Morgan.

The basis of selection will afford a restricted area for analysis of their expository method. However, several volumes of sermons by Spurgeon and Morgan will be carefully read and studied, and in addition many of their other sermons will be scanned. A sufficiently large number will be considered to give the widest possible basis for study and comparison. It is undoubtedly true that the method employed

and the quality of exposition varies from sermon to sermon. Yet, it is reasonable to expect that a cross-section of quality and method will be arrived at as ten sermons are closely analyzed and many other sermons are studied.

A work of this nature has limitations in the sense that these sermons were delivered extemporaneously to live audiences, and that vital, living element can never be recaptured. Nevertheless, the preachers and lay-people of this age are fortunate to have the sermons of these masters in print.

D. The Method of Procedure

The logical way to approach this subject is to closely analyze the selected sermons of each man. The outline is divided so as to exhibit the expository elements of the sermons. Spurgeon's sermons are analyzed in the first chapter.

The second chapter is similar to chapter one with Morgan's sermons being the subject of analysis.

The third chapter deals with a comparison of the findings as to the similarities and differences between the expositions of Spurgeon and Morgan.

E. The Sources of Data

The primary sources of information are the printed sermons of Spurgeon and Morgan. The most important of these are: Spurgeon's Sermons of nineteen volumes constituting his memorial library and Morgan's Westminster Pulpit sermon series contained in ten volumes

which has recently been added to the reprint classics.

Other sources will be used which have pertinent information about Spurgeon and Morgan, namely, The Shadow of the Broad Brim by Richard Ellsworth Day, Preaching by G. Campbell Morgan, Lectures to My Students by C. H. Spurgeon and A Man of the Word by Jill Morgan.

Writers in the field of homiletics to be consulted are: Andrew Blackwood, T. Harwood Pattison, John A. Broadus, H. E. Knott, Arthur Hoyt and R. Ames Montgomery. Along with these basic writings, other relevant works and writers will be studied and referred to in order to amplify and clarify the discussion of the subject.

CHAPTER I

AN ANALYSIS OF SELECTED SERMONS

OF

CHARLES HADDON SPURGEON

CHAPTER I

AN ANALYSIS OF SELECTED SERMONS OF

CHARLES HADDON SPURGEON

A. Introduction

The sermons of Charles Haddon Spurgeon which are in print are a monument to this man who preached to approximately 10,000 people each Sunday when he was in London. Those who were privileged to hear the living sermon in the great Metropolitan Tabernacle had an immeasurable advantage. Yet, our disadvantage need not deter us from studying the written sermon or from an endeavor to make it live again in our thinking.

Preaching is an art. In preaching as in any other art, a design is in the mind of the artist. Perhaps to one hearing Mr. Spurgeon or to one reading his sermons it appears that there is an endless flow of language as water from a fountain. To determine the component parts of the sermon and thus to discover its design will be of inestimable value. Undoubtedly there are elements of prayer, passion, burden, and the presence of the Holy Spirit which are never capable of being analyzed.

It is the purpose of this chapter to explore the expository method of ten of Spurgeon's sermons including a survey of additional sermons and sermon notes.

B. The Bible

In the beginning of this study it is necessary to be clear on Spurgeon's attitude toward the Bible. Richard Ellsworth Day said of Spurgeon: "The mind of the Puritan was thoroughly 'Bibline!'"¹

Armitage felt that the hidings of his power lay in the hours beyond number in Mentone when he read the Bible from the sheer love thereof. Perhaps Spurgeon himself intended this when he said, 'It is blessed to eat into the very soul of the Bible until, at last, you come to talk in scriptural language, and your spirit is flavored with the words of the Lord, so that your blood is Bibline and the very essence of the Bible flows from you. Hundreds of times have I surely felt that presence of God in the page of Scripture.'²

It is clearly evidenced then that one might expect a major reliance on the Bible in the sermons of Spurgeon. A proper attitude toward Scripture is essential for the expositor as T. Harwood Pattison affirms, "We take it for granted, to begin with, that the preacher (expositor) has an intelligent faith in the inspiration of the Bible."³ However, let us determine these facts for ourselves by examining his works.

1. Text

a. Use and Type of Text

A survey of nineteen volumes of Spurgeon's sermons reveals that all of these sermons have texts. Most of the texts used by Spurgeon are of the one verse variety; for example, Luke 19:10:

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1. Day, op. cit., p. 129.

2. Ibid., p. 131.

3. T. Harwood Pattison: The Making of the Sermon, p. 88.

"For the Son of man is come to seek and to save that which was lost"; Ephesians 2:10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." One of his even shorter texts is Colossians 1:27: "Christ in you, the hope of glory." An example of a much longer text is Mark 10: 46-52, the incident of blind Bartimaeus receiving his sight at the hand of Jesus.

The major portion of Spurgeon's texts is provocative of thought either concerning some Biblical doctrine or some aspect of the Christian life. Spurgeon confined himself generally to the exposition of short passages or texts. The use of a text in exposition largely avoids a verse by verse commentary of the sermon, a lecture or simple talk on the Bible. Limitation of subject is gained by using a text. Further, a properly interpreted text lends authority to the message as a portion of the Word of God. The length of the text may vary. H. E. Knott in his book on preaching says, "The expository sermon is one in which the text is the theme, and the whole sermon a discussion of it. The text may be a half a verse of Scripture, a whole verse, several verses, or an entire chapter."¹ The text may also serve as the gateway to a passage of Scripture.

b. Importance of the Text

The most effective way to indicate the place of the text is to give a few examples of its importance in a sermon. In the

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1. H. E. Knott: How to Prepare a Sermon, p. 125.

discourse "Christ in You" Spurgeon introduces his text in this manner:

In our text we have in a few words that great mystery with which heaven did labor as in travail, that mystery which is to transform this poor world into new heavens and a new earth; we have it, I say, all in a nutshell in the seven words of our text: the riches of the glory of this mystery may here be seen set out to open view-"Christ in you, the hope of glory."¹

This statement is made immediately preceding the announcement of his major divisions. After this, each major division and each minor division is an outgrowth of the text. The text is not quoted and then forgotten for the rest of the sermon, nor is it merely a motto. In fact, either part of the text or the whole text is repeatedly used throughout the presentation, and actually the sermon substance grows out of the text. This indicates the important place that Spurgeon gave to his text. The following is another example as found in the sermon

"The Mission of the Son of Man":

Our text announces as a declaration of our Saviour, that he, the Son of Man, is come to seek and to save that which was lost. In addressing you this morning, I shall simply divide my discourse thus:-First, I shall lay it down as a self-evident truth, that whatever was the intention of Christ in his coming into the world, that intention most certainly shall never be frustrated. We shall then, in the second place, look into the intention of Christ, as announced in the text, viz., "to seek and to save that which was lost." Then, in concluding, we shall derive a word of comfort, and perhaps one of warning, from the intention of our Saviour in coming into the world "to seek and to save that which was lost."²

2. Immediate Context

The expositor must interpret his text in the light of the context, otherwise the resultant sermon may not be true to the intend-

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1. C. H. Spurgeon: Sermons, Vol. 14, p. 162.
2. Ibid., Vol. 6, p. 93.

ed meaning of the passage or book. Let us examine the use Spurgeon made of the context.

In the sermon "Christ in You" the immediate context is referred to in the explanation of the mystery of the gospel. He states it as follows: "By the assistance of the divine Spirit, I shall speak of this mystery in three ways."¹ In another sermon "Questions of the Day and The Question of the Day" the chapter content where the text is found in the Bible is thus introduced:

As I looked upon our text in my study, another current of thought passed through my mind. The text stands in a remarkable connection. The chapter which contains it opens with the parable of the wedding feast. The marriage banquet was spread, the guests were invited, they would not come, and therefore special messengers were sent to compel as many as they could find to partake of the feast. Then as if to apprise ministers in all generations, that the greatest hindrances they would ever meet with would arise from the quibbling, captious spirit of mankind, we have in the same chapter a long account of the various cavillers that assailed our Lord.²

In the sermon "The Singular Origin of the Christian Man" Spurgeon shows how the text stands in logical connection to the context. "This text is written by the apostle as a reason why salvation cannot be a thing of human merit: 'not of works, lest any man should boast, for we are his workmanship.' The 'for' indicates an argument."³

The ten sermons studied evidence explanations concerning the relationship between the text and the immediate context. A survey of several volumes reveals that some sermons have no reference to immediate context while others have a lengthy reference. Generally, Spurgeon uses a sentence or brief paragraph to give the contextual connection.

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1. Spurgeon, op. cit., Vol. 14, p. 163.
2. Ibid., Vol. 10, p. 108.
3. Ibid., Vol. 16, p. 150.

Moreover, it is obvious that Spurgeon is aware of the context as he sometimes mentions the thought preceding or following his text. In fact, on one occasion he mentioned the direct connection of the context and said that he was deliberately taking it out of its context. Although Spurgeon did not give lengthy explanations of the context, the important thing is that the contextual meaning is not violated.

3. Larger Context

By larger context is meant the relationship of the text to other segments in the chapter, other chapters in the book, or passages from other books either paralleling or contrasting.

Spurgeon quotes freely phrases and verses from all sections of Scripture. Most of these quotations are used in the form of a supporting argument or to better understand the text. This is one example from the sermon "The Singular Origin of the Christian Man" where he is proving that the new life in Christ is created out of nothing:

That which is of God within us is a new birth, a divine principle, a living seed, a quickening spirit; in fact, it is a creation: we are new creatures in Christ Jesus. What a sweeping statement! This goes back to the very beginning of grace within us. As we read, 'In the beginning God created the heaven and the earth,' so may we say of every man that is born of God, that he had no true beginning till God created him, and made him spiritually to be.¹

In another sermon "The Matchless Mystery" Spurgeon points out several of the important truths of the epistle for the setting of his text. He then begins the body of the sermon in this manner: "I. First, What does this text mean? 'We are members of his body, of his flesh,

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1. Spurgeon, op. cit., Vol. 16, pp. 159:160.

and of his bones.' Read it in the light of the second chapter of the book of Genesis, for it is evident that there is a distinct allusion to the creation of Eve."¹ This shows the use of another part of Scripture that is related to his text.

After surveying several volumes of Spurgeon's sermons it has been discovered that the whole Bible is the scope of his context. He oftentimes effectively uses other verses or passages to the understanding of his text or in support of an argument. Sometimes historical knowledge is given to clarify the setting of the text.

The larger context is important to the expositor because the logical connections of the text with the passage and epistle or an understanding of the historical background may be helpful in interpreting the truth of the text. Spurgeon often uses the larger context to aid in expounding the text or passage.

C. Development

We have already determined that Spurgeon always used a text for the basis of his thought. It is the purpose of this section to study the development of the structure.

1. Theme

The question can be asked, "What is the theme of a sermon?" Pattison says, "This we define as the subject upon which the preacher proposes to speak, drawn from a passage of Scripture."² Some

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1. Spurgeon, op. cit., Vol. 10, p. 14.
2. Pattison, op. cit., p. 97.

authorities like R. Ames Montgomery distinguish between subject and theme by saying that the subject is general and the theme is a specific aspect of the subject.¹ For example, the subject might be "faith" but the theme more specifically could be, "The Basis of Faith." The two words are often used interchangeably, but theme seems to be the more technical term. However, the important consideration is the derivation of the theme from the passage since this is basic in exposition. Let us note some of Spurgeon's themes:

In the sermon, "The Mission of the Son of Man," with the text Luke 19:10: "For the Son of Man is come to seek and to save that which was lost," the theme is the same as the subject or title, "The Mission of the Son of Man." Another sermon with the subject, "A Faithful Friend," and the text Proverbs 18:24: "There is a friend that sticketh closer than a brother": the theme is, "we believe that this friend is the blessed Redeemer, Jesus Christ." Yet in another sermon with the subject, "Sovereignty and Salvation," and the text Isaiah 44:22: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" the theme is, "that God is God alone."

After an examination of other sermons, it can be said that the large majority have themes that are either stated or implied. As a general rule, the theme is stated before the first division. Spurgeon's themes are justly derived from the text or passage, hence expository.

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1. R. Ames Montgomery: Preparing Preachers to Preach, p. 58.

2. Explicitness and Order of Structure

Spurgeon's sermons are clearly developed with headings and sub-headings obvious to the reader. In any good discourse there is always some arrangement of materials in an orderly fashion.

Good order requires first of all that the various ideas comprising the unit of consideration be carefully distinguished from one another; secondly, that they follow one another in true sequence, so making for continuity; and, thirdly, that the order of thought shall move toward a climax.¹

Several quotations will indicate how Spurgeon adhered to these ideas.

The statement of the major and minor divisions is a typical example as found in the sermon "Lovely but Lacking" with the text Mark 10:21: "One thing thou lackest" and with the theme, "Good people who need salvation."

1. First, then, here is A WORD OF CONGRATULATION. Let us take this young man's case as descriptive of that of many here present. He did not lack morality.²

Nor was this young man's lack that of outward religion.³

Nor can I suppose that this young man lacked a becoming respect for whatsoever was pure and lovely and of a good report.⁴

This young man did not lack orthodoxy.⁵

Nor yet, my dear friends, did this young man lack sincerity.⁶

This young ruler, moreover, did not lack for zeal.⁷

This young man also was exceedingly thoughtful.⁸

Once more, this young man did not lack for willingness; at least he thought he did not.⁹

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1. Broadus, op. cit., p. 98.
2. Spurgeon, op. cit., Vol. 13, p. 52.
3. Ibid., p. 53.
4. Ibid.
5. Ibid., p. 54.
6. Ibid., p. 55.
7. Ibid., p. 56.
8. Ibid., p. 57.
9. Ibid.

The fact is, this young man lacked knowledge.¹

II. And now we shall change the note. THIS TEXT HAS A WORD OF WARNING. "One thing thou lackest." What was the one thing this young man lacked?²

It was a full surrender of his heart to God in Christ. The sad thing to remember is that you who lack one thing, in lacking that one thing lack all..³

III. Thirdly, we shall give you - A WORD OF DIRECTION.⁴

We shall read it three ways, and very quickly. He meant in the young man's case- "Give up thine idol."⁵

"Sell all that thou hast." Well, that means another thing, as I read it-that is, consecrate your all to God.⁶

A third reading of this passage will be-give up your hindrance.⁷

Another instructive word is this- "Take up thy cross." That means, profess Christ.⁸

The last word of direction was, "Follow me." Christ said, "Follow me." He meant, did he not, confide in me?⁹

The points from this outline are derived from the passage and true to it, hence expository. Explicitness and order of structure are characteristic of his preaching as can be seen from the preceding example. One can observe from a volume of Spurgeon's sermon notes that this is true. In each sermon the main headings and sub-headings are clearly stated.¹⁰

Spurgeon's practice of showing an explicit structure is a commendable quality in exposition. Andrew Blackwood says, "Like

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1. Spurgeon, op. cit., Vol. 13, p. 58.

2. Ibid., p. 59.

3. Ibid.

4. Ibid., p. 64.

5. Ibid.

6. Ibid., p. 65.

7. Ibid., p. 66.

8. Ibid.

9. Ibid., p. 68.

10. Cf. C. H. Spurgeon; Sermon Notes, Romans to Revelation.

every other sort of pulpit teaching, an expository sermon calls for structure."¹ As for explicitness he adds, "In preparing for any kind of popular teaching message no one can over-estimate the value of a few clear landmarks, or guideposts, which stand out boldly along the winding trail."² The value lies in helping the hearer to follow the progression of thought. Moreover, an obvious structure can contribute the essential element of unity to exposition.

3. Origin of Structure

The outline may originate from one or more sources - the topic, the text or the passage. Spurgeon largely developed his outlines from the text. Two examples illustrate this. In the sermon "The Treasures of Grace" with the text Ephesians 1:7: "The forgiveness of sins, according to the riches of his grace" the following outline is stated:

This morning we propose to expound to you "the riches of God's grace;" this is the Treasure; then, secondly, we shall speak of the "Forgiveness of Sins," which is to be judged of by that Measure; the forgiveness is according to the riches of his grace; and we shall afterwards close by considering some of the privileges connected therewith.³

A longer text, Mark 10:46-52, is used in the sermon "The Blind Beggar" and the following outline is recorded:

This morning I shall address myself most particularly to the poor and blind souls here today. The poor blind man's faith described in this passage of Scripture, is a fit picture of the faith which I pray God you may be enabled to exert to the saving of your souls. We shall notice the origin of his faith, how his faith perceived its opportunity when Jesus passed by; we shall listen to his faith

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1. Andrew Blackwood; Expository Preaching for Today, p. 90.
2. Ibid., p. 97.
3. Spurgeon, op. cit., Vol. 7, p. 64.

while it cries and begs; we shall look upon his faith while it leaps in joyous obedience to the divine call; and then we shall hear his faith describing his case: "Lord, that I might receive my sight;" and I trust we shall be enabled to rejoice together with this poor believing man, when his sight is restored, as we see him in the beauty of thankfulness and gratitude follow Jesus in the way.¹

Richard Ellsworth Day has also noted this method for he states:

Let us stop to note another important characteristic of Spurgeon's preaching; one that could be of incalculable value to our contemporary ministry. He was never topical, but always textual. In his text he always found his divisions; his sermons were merely an exposition thereof.²

Perhaps the question might be raised, "If Spurgeon developed the outlines of his sermons from the text, is he not a textual preacher rather than an expository preacher?" Montgomery in his book Expository Preaching says, "The expository preacher purposes above everything else to make clear the teaching and content of the Bible. Textual preaching, when it does this - and it is at its best when it does - is expository."³ Jeff D. Ray, a professor of Homiletics at Southwestern Baptist Seminary, adds the additional thought that the amount of exegesis done in interpreting the text makes the difference between textual and expository preaching.⁴ On the other hand, Blackwood goes so far as to say that exposition deals with more than two or three verses. Other writers include consecutive preaching through a book of the Bible as part of exposition.⁵

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1. Spurgeon, op. cit., Vol. 6, p. 400.

2. Day, op. cit., p. 137.

3. R. Ames Montgomery: Expository Preaching, p. 42.

4. Jeff D. Ray: Expository Preaching, p. 78.

5. Blackwood: Preaching From the Bible, p. 38.

The crux of exposition is not the number of verses used, but the interpretation of the text according to the atmosphere of the passage; also, that the structure and truths have been derived from the passage or context. Therefore, the majority of Spurgeon's sermons can be classified as textual in form. Inasmuch as he sought to elucidate the meaning of the text, he is an expositor.

The textual sermon when properly developed is exposition. Thus Day is correct in saying that Spurgeon found his divisions in the text with the sermon an exposition of it. This survey shows that Spurgeon's characteristic method was expository.

4. Unity of Structure

Unity is one of the important essentials of an expository message. A few examples will indicate how unity is evidenced in Spurgeon's sermons. In the sermon "Christ in You" the theme, main points, and text are stated after the introduction.

By the assistance of the divine Spirit, I shall speak upon this mystery in three ways: The essence of it is "Christ"; the sweetness of it is "Christ in you"; and the outlook of it is "the hope of glory." The words read like a whole body of divinity condensed into a line, - "Christ in you, the hope of glory."¹

A further example can be noted in the sermon "Treasures of Grace."²

An additional survey of two volumes of sermons causes one to observe that very often the theme or subject, main points and text are closely related and often stated at the outset of the sermon. Because

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1. Spurgeon, op. cit., Vol. 14, p. 163.
2. Ante., p. 12.

of the close relationship between the theme, divisions, and text Spurgeon's sermons have a sense of organic unity. The ideas, illustrations, and quotations fit in the structure, and he largely avoids tacking together several "little" sermons. The fact that it was his frequent practice to state the main points of the discourse, after the introduction, helps one to see the sermon as a whole.¹

D. Illustration

Very often a sermon can stand or fall with the proper or improper use of illustration.

To "illustrate", according to etymology, is to throw light (or lustre) upon a subject,-a very necessary function of preaching. The preacher cannot rely upon his gift of lucidity and power in exposition, reasoning and persuading; he must make truth interesting and attractive by expressing it in transparent words and setting it in the light of revealing metaphor and story and picture.²

Let us consider the use of this all important asset in Spurgeon's preaching.

1. Biblical Illustration

Since Spurgeon spent many hours reading the Bible, one would expect a very frequent use of Biblical illustration.³ Repeatedly he used people or events to illustrate a truth. The Prodigal Son, the Emmaus disciples, David, Naaman, the children of Israel are just a few of the Bible characters mentioned. Dramatization and imagination, coupled with Biblical illustrations, are used extensively throughout all his works. He paints a vivid, realistic picture and recaptures

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1. Spurgeon, op. cit., Vols. 7 and 13.
2. Broadus, op. cit., p. 196.
3. Day, op. cit., p. 131.

the incidents of Bible days to such an extent that one actually relives the scene, for example:

Picture the case of the prodigal son when he went home. Suppose when he reached the house the elder brother had come to meet him. I must take a supposition that the elder brother had sweetened himself, and made himself amiable; and then I hear him say, "Come in, brother, welcome home!" But I see the returning one stand there with the tears in his eyes, and I hear him lament, "I want to see my father. I must tell him that I have sinned and done evil in his sight." An old servant whispers, "Master John, I am glad to see you back. Be happy, for all the servants are rejoiced to hear the sound of your voice. It is true your father will not see you, but he has ordered the fatted calf to be killed for you, and here is the best robe, and a ring, and shoes for your feet, and we are told to put them upon you." All this would not content the poor penitent. I think I hear him cry- "I do not despise anything my father gives me, for I am not worthy to be as his hired servant; but what is all this unless I see his face, and know that he forgives me? There is no taste in the feast, no glitter in the ring, no fitness in the shoes, no beauty in the robe unless I can see my father and can be reconciled to him." Do you not see that in the case of the prodigal son the great matter was to get his head into his father's bosom, and there to sob out "Father, I have sinned"?¹

He also uses a single verse to uncover a truth:

My brethren, God has led us to inspect mightier trophies than Solomon, or Nebuchadnezzar, or Montezuma, or the Pharaohs. Turn your eyes yonder, see that blood-bought host arrayed in white, surrounding the throne-hark, how they sing, with voice triumphant, with melodies seraphic, "Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever." And who are these? Who are these trophies of his grace? Some of them have come from the stews of harlotry; many of them have come from the taverns of drunkenness.²

A further thought pertaining to Spurgeon's use of Biblical illustration is that he employs innumerable direct quotations and allusions to Biblical truths and incidents. Here are three typical examples: "Well might David exclaim, 'What is man, that thou art

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1. Spurgeon, op. cit., Vol. 14, pp. 168:169.
2. Ibid., Vol. 7, p. 68.

mindful of him? and the son of man, that thou visitest him?"¹

"He (Moses) was in the wilderness; not in some of the halls of Pharaoh, nor yet in a habitation in the land of Goshen; but in a wilderness."² "If you get more grace, and are more fully God's workmanship, you can glorify him in Babylon as well as in Jerusalem."³

A concluding thought regarding the use of Biblical illustration is that often the best history, or living object lesson comes from another part of the Bible. Such illustrations afford an opportunity to acquaint the lay follower with the people and movements of Scripture. W. E. Sangster adds, "This first of books - this book which occupies a category by itself alone - is first in all fields of illustration both in awesomeness and authority which belong at all times to the Word of God,.." ⁴

2. Extra-Biblical Illustration

While Spurgeon was a thoroughly Biblical preacher, he was also a well-read man and made frequent allusions to extra-Biblical materials to support his arguments. The range of Spurgeon's reading was vast as it included, literature, biography, science, theology, history, art, and poetry. "He often sent his secretary to the British Museum to look up a subject, such as olive-trees,"⁵ later to become a part of his sermon. His reading included Shakespeare's plays some

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1. Spurgeon, op. cit., Vol. 14, p. 164.

2. Ibid., Vol. 2, p. 2.

3. Ibid., Vol. 16, p. 171.

4. W. E. Sangster: The Craft of Sermon Illustration, p. 54.

5. Day, op. cit., p. 131.

of which were read often. He would read Carlyle's and Ruskin's works aloud. It is said that he was able to read five or six large books at one sitting and then pass an acceptable examination. One can readily see that such a wide range of reading would have its influence on his sermons.¹

Certain facts mentioned in his sermons were likely the result of his reading. Two examples are:

If God creates worms to plow the soil, and bring up the more useful ingredients to the surface, they are the best fertilizer under heaven.²

We turn to the pyramids: we see there what the wealth of nations can accomplish: we look across the sea to Mexico and Peru, and we see the relics of a semi-barbarous people, but we are staggered and amazed to think what mines of riches they must have possessed ere such works could have been accomplished.³

It may be noted how this type of illustration can be an important part of exposition. Extra-Biblical truth and facts can be incorporated in the expository message to add to its interest and effectiveness. Of course, it is essential that such illustrations be pertinent in contributing to the theme of the sermon.

a. Dramatization and Imagination

It has been previously observed that the dramatic and imaginative aspects have been effectively used under Biblical illustration and are no less impressive and outstanding as extra-Biblical. Undoubtedly the dramatic and imaginative elements contributed much to Spurgeon's effective exposition of the Bible. The following will

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1. Day, op. cit., p. 131.

2. Spurgeon, op. cit., Vol. 16, p. 168.

3. Ibid., Vol. 7, pp. 67:68.

show how the idea of being lost is made forceful:

Now I will tell you the people whom Christ will save-they are those who are lost to themselves. Just imagine a ship at sea passing through a storm: the ship leaks, and the captain tells the passengers he fears they are lost. If they are far away from shore, and sprung a leak, they pump with all their might as long as they have any strength remaining...At last they see the ship cannot be saved; they give it up for lost, and leap into the boats. The boats are floating for many a day, full of men who have but little food to eat. "They are lost," we say, "lost out at sea." But they do not think so; they still cherish a hope that perhaps some stray ship may pass that way and pick them up. There is a ship in the horizon; they strain their eyes to look at her; they lift each other up; they wave a flag; they rend their garments to make something which shall attract attention; but she passes away; black night comes, and they are forgotten...You can imagine then how well they understand the awful meaning of the term-"lost"...Now the biscuit is gone, and the water is gone; now strength is departed, and the oar lies still; they lie down to die by each other's side, mere skeletons; things that should have been dead days ago, if they had died when all enjoyment of life had ceased...across the shoreless waters they seem to hear their death-knell pealing forth that awful word, Lost! lost! lost! Now, in a spiritual sense, these are the people Christ came to save. Sinner, thou too art condemned.¹

This description of a dying person serves to enforce the concept of a Christian's death for us:

O! how we love those brave defenders of our nation who but lately died for us in a far-off land! Some of us showed our sympathy to their sons and daughters, their wives and children, by contributing to support them, when the fathers were laid low...We would drop a tear over the silent graves of Balaklava, if we were there now. And, beloved, if any of our friends should dare danger for our sakes, more especially, if it should ever come to pass that any one of them should be called to die for us, should we not henceforth love them? Do any of us know what is contained in that great word "die?" Can we measure it? Can we tell its depths of suffering, or its heights of agony? "Died for us!" Some of you have seen death; you know how great and dread is its power; you have seen the strong man bowing down, his knees quivering; you have beheld the eyestrings break, and have seen the eyeballs glazed in death; you have marked the torture and the agonies which appal men in their dying hours; and you have said, "Ah! it is a solemn and

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1. Spurgeon, op. cit., Vol. 6, pp. 102:103.

an awful thing to die".¹

In reading Spurgeon's sermons one cannot help but be impressed with the use of dramatization and imagination. Perhaps criticism may come from some who would exclude these from exposition. The question should be asked; "Does this type reasonably contribute to good exposition?" A preacher without imagination may present facts in a dull manner. Again quoting Blackwood, "Among the assets of a good man called of God to preach expository sermons nothing else bulks larger than imagination. In certain expository sermons, so called, nothing else seems so lacking."² The disciplined use of imagination and dramatization can employ emotion to move the hearer toward a response to the emphasis of the sermon. No sincere preacher would use these legitimate means merely for the excitement of the audience. The expositor who can capture the mood of a situation and present it properly has an effective means of enhancing the power of Scripture.

b. Poetry, Literature, and Hymns

There are frequent quotations from these sources. One poetic illustration is as follows: "Venture on him, venture wholly, Let no other trust intrude; None but Jesus, kind and loving, Can do helpless sinners good."³

In regard to literature he sometimes refers to John Bunyan's Pilgrim's Progress:

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1. Spurgeon, op. cit., Vol. 2, p. 414.
2. Blackwood, op. cit., p. 140.
3. Spurgeon, op. cit., Vol. 1, p. 251.

Moreover, Christ in us is Christ reigning. It reminds me of Mr. Bunyans's picture of Mansoul, when the Prince Immanuel laid siege to it, and Diabolus from within the city strove to keep him out. It was a hard time for Mansoul then; but when at last the battering rams had broken down the gates, and the silver trumpets sounded, and the prince's captains entered the breach, then on a day the prince himself did ride down the city's streets..¹

Spurgeon takes advantage of the hymn writer's expressions as he quotes:

Jesus, lover of my soul, Let me to thy bosom fly, While the nearer waters roll, While the tempest still is high. Hide me, O my Saviour, hide, Till this storm of life be past, Safe into the haven guide, O, receive my soul at last..²

In the strictest sense not all quotations from these sources (poetry, literature, and hymns) are illustrations. Usually they serve to strengthen an argument rather than to illustrate a point..³ Sangster, in his book on the subject of illustrations, emphasizes that quotations should be used sparingly, since too frequent use of them detracts from the Biblical message..⁴

Hymns take a different place in the discussion. They are generally simple, direct, and familiar so as to give understanding to the message.

Good poetry, literature, and hymns which support the theme contribute to making exposition more clear and forceful. These can support an argument, lend beauty, emotion, and variety to exposition. Spurgeon used and related these illustrations appropriately in his messages.

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1. Spurgeon, op. cit., Vol. 14, p. 176.
2. Ibid., Vol. 1, p. 107.
3. Sangster, op. cit., p. 90.
4. Ibid., p. 95-99.

c. Personal

There are some who shun any personal references in a sermon. Others may not even be willing to classify them as a type of illustration. Spurgeon occasionally made reference to personal experience. On one occasion upon introducing his text Isaiah 45:22: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." he told how that six years before, he was in bondage himself when the minister announced this same text. The subsequent sermon led to Spurgeon's Christian experience of conversion.

A discreet use of personal illustration which contributes to understanding the passage aids in exposition. Such personal reference can relate the passage to an experience of the expositor as did Spurgeon's.

d. Human Interest

Another type of illustration is classified as human interest. This is very often the one that lingers longest in our minds. Spurgeon's illustrations were often taken out of his every day experience in meeting all types of people and coming in contact with various problems. Two examples are as follows:

I saw a fine carriage stopping the other day at a very humble hovel; and I thought to myself, "That carriage is not stopping there to collect rent, or to borrow a broom." Oh, no; that lady yonder is calling round and visiting the poor, and I doubt not she has taken in some nourishment to an invalid. I hope it was so: and I am sure my Lord Jesus Christ's carriage never stops at my door to get

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anything out of me: whenever he comes he brings countless blessings with him.¹

I know that there are a great many fishermen here this morning, and I heartily welcome them. When you are out at sea you like to know that there are plenty of fish in the sea all around your boats. It is a fine thing to get in among the great shoals of fish. Yes, but there is one thing better than that. Fish in the sea are good; but the fish in the boat are the fish for you. Once get them in the net, or better still, safe into the vessel, and you are glad. Now Christ in heaven, Christ free to poor sinners is precious, but Christ here in the heart is most precious of all.²

Human interest illustrations reveal how exposition can be related to life. It is sometimes felt that exposition has no application to present-day life. This need not be true because exposition can relate the truths of scripture to people in life situations.

E. Introduction and Conclusion

The introduction and conclusion serve to give the sermon proper balance. In the opinion most writers and speakers, a poor introduction or conclusion can render less effective a good discourse.

1. Introduction

The introductions used by Spurgeon are usually short although several sermons have been found to have exceptionally long introductions. His method was to stir up some interest in his text by explaining some word or thought from it. On occasions the title of the sermon might serve as the starting place and his titles were often taken partially or wholly from the text. Sometimes, although less frequently some aspect of the context or setting was explained. When making the

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1. Spurgeon, op. cit., Vol. 14, p. 180.
2. Ibid., p. 174.

transition from the introduction to the body of the sermon, he almost always stated his theme or subject and summarized the main points of his outline.¹ He began the sermon "The Singular Origin of the Christian Man" in this manner:

This text is written by the apostle as a reason why salvation cannot be a thing of human merit: "Not of works, least any man should boast, for we are his workmanship." The for indicates an argument.²

Sometimes he did not plunge as quickly into the text although his introductions and texts are closely related. The sermon "Treasures of Grace" is introduced by comparing Isaiah and Paul as outstanding men and then bringing to mind that Paul was the great apostle of grace. He then proceeds to unfold incidents in the life of Paul, which reveal the operation of this grace.³

"The Blind Beggar" sermon started with the physical blindness of Bartimaeus and then transferred to spiritual blindness. "This case of Bartimeus, however, is but a picture of our own...Spiritually, we are blind..⁴

It can be observed that Spurgeon's method of introduction varied. In fact, he made it a point to avoid similarity so that his introductions could arouse interest in the theme. An explanation of the context or historical setting is not the only method of introducing an expository sermon. Some incident of the day, a matter relating to the subject or biographical information are additional methods of

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1. Ante., p. 12.

2. Spurgeon, op. cit., Vol. 16, p. 150.

3. Ibid., Vol. 7, pp. 62:63.

4. Ibid., Vol. 6, pp. 399:400.

introduction. However, his introductions served to emphasize Biblical truth and draw attention to the Bible as the basis for the message.

2. Conclusion

In the sermon "The Treasures of Grace" he uses a very effective dialogue as the final emphasis. This dialogue was between himself and a young girl who was dying of consumption. The last lines, with the girl beginning to speak, are these:

"Not if he leaves me, sir, but he will never leave me, for he has said, 'I will never leave thee nor forsake thee.'" There is faith dear brothers and sisters; may we all have it and receive forgiveness of sins according to the riches of his grace. Amen.¹

Two verses of a hymn draw to an end "Loves Commendation" which is followed by an appeal: "Sing that, poor soul, and thou hast begun to sing the song of Paradise. May the Lord, the Holy Spirit, apply these simple statements of truth to the salvation of your souls."²

Both a question and a verse of Scripture are used as a means to conclude another discourse:

What more shall I say? I will only breathe a wish. Oh, that you would do so now; for "to as many as receive him, to them gave he power to become the sons of God, even to them that believe on his name!" Amen.³

It was rarely the practice of Spurgeon to include a summary of his outline. The conclusions almost without exception have an application for either the saint or sinner. This is an example of both:

Take this, dear friends, for a new year's text, both ye who love the Lord, and ye who are only looking for the first time.

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1. Spurgeon, op. cit., Vol. 7, p. 78.
2. Ibid., Vol. 2, p. 425.
3. Ibid., Vol. 16, p. 75.

Christian! in all thy troubles through this year, look unto God and be saved...And thou, poor trembler, what sayest thou? Wilt thou begin the year by looking unto him? You know how sinful you are this morning;..¹

The fact that Spurgeon made application to life situations in his sermons indicates the relationship of exposition to life. Exposition need not be a rehearsal of ancient events with no relevance to life today. As Blackwood says, "An expository sermon means the interpretation of life today, in light that comes from God today, largely through a certain portion of Holy Writ."²

E. Summary

Ten selected sermons of Charles Haddon Spurgeon have been carefully analyzed, and a survey made of several volumes of his sermons. It has been determined that he always used a text, and that its position was central in the sermon, to the extent that one can say that if there was no text, there would have been no sermon. Spurgeon usually developed the structure of the sermon from the text since the major divisions were derived therefrom and some of the sub-divisions as well. Therefore, explicitness and order of structure are characteristic of his sermons and unity is achieved through the use of a theme which is true to the passage. Some sermons have no reference to the immediate context while others have a lengthy reference; yet one senses that the text had been interpreted in the light of the context and the atmosphere of the passage. Spurgeon also used the larger context to aid in

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1. Spurgeon, op. cit., Vol. 2, p. 425.
2. Blackwood, op. cit., pp. 115:116.

understanding the theme.

Illustrations abound in these works in the form of Biblical quotations, verses, phrases, and words. He frequently used the experiences of Bible characters to illustrate a life truth. He was not limited to the use of the Bible, for his sermons contain references to poetry, literature, and hymns. The gifts of dramatization and imagination are employed effectively. Not only are there many illustrations, but these illustrations noticeably clarify the exposition and make it more forceful.

Spurgeon was in the habit of using short introductions which stirred the thinking on some aspect of the text to be introduced. It was usually his habit to announce his major divisions at the end of the introduction. His introductions vary in method from explanation of context, some incident of the day, a matter relating to the subject or biographical information. The introductions set the atmosphere for the text or passage.

The importance of the conclusion is that some application of the Scripture expounded is made for the edification of the saint or an invitation for the sinner to repent. The evangelistic emphasis is prevalent.

After considering Spurgeon's expository method, there are some things to be said about him as an expositor. His sermons were always founded on the truth of Scripture. While it is true that the outlines were derived largely from the text, he developed the leading truths of the text and passage. The truths of the text were in harmony with the atmosphere and tone of the passage. The truths of the text and pass-

age, the illustrations and sermon materials were unified under a theme either stated or implied. It can be said that Spurgeon's sermons were textual in form; that, the outline was derived from the text, but expository in substance since the truths were taken from the text and passage of Scripture and elucidated for the understanding of the audience.

CHAPTER II

AN ANALYSIS OF SELECTED SERMONS

OF

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CHAPTER II
AN ANALYSIS OF SELECTED SERMONS OF
G. CAMPBELL MORGAN

A. Introduction

G. Campbell Morgan had the good fortune to live for nearly eighty-two years and to exercise his great powers of preaching and teaching during most of them. Morgan had the distinction of preaching in many parts of the world. "In 1904, at the age of forty-one, Dr. Morgan went to London to begin the most epochal ministry of Biblical exposition, covering a thirteen-year period, that London had witnessed for a century."¹ It was during this period of his ministry that his sermons were published forty Sundays a year for ten years and presently comprise the sermon series The Westminster Pulpit.² It is this series that will be used for subject matter in this analysis.

The great ability that Morgan possessed as an expositor is evidenced in the fact that 2,500 persons filled the Westminster Chapel to hear him. Dr. Wilbur M. Smith has said of Morgan's gifts:

I have always felt that of all the various gifts named in the New Testament Dr. Morgan possessed two: he was both teacher and prophet. In addition, there was something about his public ministry that we can only call magnetic, which Jill Morgan (Mrs. K. J. Morgan), in the truly great life of her father-in-law, A Man of the Word, refers to as "The intangible atmosphere of union between teacher and taught."³

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1. G. Campbell Morgan: The Westminster Pulpit, Vol. 1, p. 7.
2. Ibid., pp. 7:8.
3. Ibid., p. 9.

One is aware that this living magnetism is now limited to the printed page.

It is the purpose of this chapter to explore the expository method of Morgan. Ten selected sermons are to be closely analyzed and an additional number will be studied to strengthen this analysis.

B. The Bible

It has already been mentioned that Morgan was a Biblical expositor. Smith in explaining this point has said: "He himself (Morgan) said in 1937, 'I began to read and study the Bible in 1883, and I have been a student ever since, and I still am.'" ... "The title of one of his greatest books, The Ministry of the Word, might be taken as a clue to all he did."¹ A journalist reporting on Morgan came to this same conclusion:

He had nothing to stand on but the Bible. The amount of study and research he devoted to that was fabulous; he knew that Book down to its commas; he knew Bible times and their customs. None of his scientific enemies knew their books better than he knew his."²

It is no wonder that Morgan was in constant demand for lectures and Bible conferences all over the world.

In order to be an expositor, a proper attitude toward Scripture is essential. Morgan considered the Scriptural records as reliable and authoritative. In Morgan's own words:

By truth I mean the Word, in all the fulness of the suggestiveness

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1. Ibid.

2. William G. Shepherd: Great Preachers, p. 186.

of that expression. May I say again that by that I mean the revelation, God's Self-revelation of Himself, centrally, supremely, finally in His Son. But, of course, also in the literature that is in the Bible. Preaching is declaring the truth of God as it bears upon every local situation. "Preach the Word."¹

1. Text

a. Use and Type of Text

After a perusal of the ten sermons under analysis together with additional sermons, the indication is that a text was almost always used.² Exceptions to this can be cited in the book The Great Physician, a study of Bible characters who met Jesus. In this book Morgan did not often use a text. Sometimes a verse would be taken as a key to a passage as Luke 19:10: "For the son of man is come to seek and to save that which was lost." In comparing Morgan's two separate sermons on "The Young Ruler" the one has a text "one thing thou lackest" while the other has no particular text but uses much of the same material. Thus, in some types of Morgan's exposition a text was not used.

Regarding the many volumes of sermons which do have texts and as to the type of text used, it is further observed that they were generally of the shorter variety, for example Colossians 1:27: "... to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.."; Romans 5:8: "But God commendeth His own love toward us, in

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1. G. Campbell Morgan: Preaching, p. 23.
2. Cf. Morgan, op. cit., Vols. I & II.

that, while we were yet sinners, Christ died for us." Occasionally it was his habit to use dual texts as in this case: I John 3:4: "Sin is lawlessness"; James 1:15: "Lust when it hath conceived beareth sin." These are used in the sermon entitled "Sin." It is evident as one observes Morgan's texts that he limited his exposition to a portion of a verse, a whole verse or several verses. The texts were suggestive of some theme to be expounded, the text often being the key to the passage. Arthur Hoyt in his book on preaching has this to say, "Even in expository preaching it is generally best to choose a short text that gives the keynote of the passage."¹ Other authorities, namely, Blackwood, Pattison, and Montgomery support the use of a text in exposition.

b. Importance of the Text

The next consideration is the importance that Morgan placed upon the text. This can be best indicated and explained by direct illustration. In the sermon "Christ in You, the Hope of Glory" he states:

Now, out of the great sweep of that argument we take the central words, and turn from the things introducing, and the things issuing, that we may consider the central mystery of the Christian faith, which is thus expressed by the Apostle, "Christ in you, the hope of glory."²

This gives an indication of his method of putting aside contextual relationships in order to concentrate on his text. A further illustration from the sermon "Amazing Love" with the text Romans 5:8: "But God commendeth His own love toward us, in that, while we were yet sinners,

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1. Arthur Hoyt: The Work of Preaching, p. 136.
2. Morgan, op. cit., Vol. I., p. 26.

Christ died for us" he divides his text in the following manner:

Notice first the persons involved in the declaration-God and the sinner. The spaciousness of the text is its difficulty...Notice, in the next place, the fact declared. Four words declare it... "Christ died for us." Finally, notice the truth declared in the text: "God commendeth His own love toward us."¹

One further notes that throughout the sermon, the text is repeated either in portion or as a whole. In fact, the two quotations given in this section together with other instances in additional sermons support the fact that Morgan adheres to and often expounds the words of his text.² Hence, the exposition of the text in its context forms the substance of the sermon indicating that the text is the heart of the sermon.

An interesting quotation from Morgan suggests the importance of the text and reveals his method of study:

The text is the germ and to that you give yourself in serious thought..It must be pure, unaided thinking from the human level; first hand thinking; actual work; critical work on the text. I never turn to any commentary or any exegetical work on a text until I have worked on that text alone.³

As said above, then, the textual sermon done right is an exposition.

c. Study of the Text

Morgan had an ability for giving the meaning and etymology of words. He also included the Greek and Hebrew meanings in a natural,

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1. Ibid., p. 128.

2. Cf. Morgan, op. cit., Vol. I.

3. G. Campbell Morgan: Lectures Delivered at the Biblical Seminary, p. 26.

interesting manner without doing it for the sake of impression.

Several illustrations will show the value of this:

The word "workmanship" in this connection immediately attracts our attention. If we very literally translate here, we shall not, I am perfectly well aware, get the truest sense of the Apostle, and yet I think we should gain some light upon that sense, for the word here rendered "workmanship" might read "poems". I do not mean to suggest that the Greek word poema means exactly what our word "poems" means, but there is a quality in the word which we must not lose sight of when we read the word "workmanship". It is the quality of perfection, and the thought which the word suggests is not only that of a piece of work, but of a piece of work which is perfect. The thought, therefore, is that of poetry in its deepest, broadest and truest sense. It is the thought of rhythm, of orderliness and of beauty. We are God's workmanship.¹

The following is another explanation of a single word:

First, the Church, the mystery hid from the ages; secondly, this mystery, Christ in you, the hope of glory; finally, the mystery of God, even Christ. The word "mystery" has a uniform sense in the New Testament, and that sense has been most lucidly expressed by Dr. Handley Moule: "A mystery is a truth undiscoverable, except by revelation. Never necessarily, as our popular use of the word may suggest, a thing unintelligible or perplexing in itself. In Scripture a mystery may be a fact which, when revealed, we cannot understand in detail, though we can know it and act upon it. A mystery is a thing only to be known when revealed."²

Here he makes reference to the Greek:

In this text the apostle makes use of two words, "trespasses" and "forgiveness". The etymology of the Greek word here translated "trespasses", means a "falling out", a falling out of line. Trench says that the word means falling where one ought to have stood upright, whether wilfully or not.³

This interest in word study which Morgan evidenced is commendable for the expositor as Broadus writes:

We may say, in general, that no man will succeed in expository

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1. Morgan, op. cit., Vol. I., p. 242.
2. Ibid., p. 25.
3. Ibid., Vol. II., p. 131.

preaching unless he delights in exegetical study of the Bible, unless he loves¹ to search out the exact meaning of its sentences, phrases, words.

The expository quality of Morgan's sermons is greatly enhanced through exegetical study. The thought of Jeff D. Ray was mentioned in Chapter I suggesting that the amount of exegesis done on a text can make the difference between a textual or expository sermon.² Therefore, the thorough study evidenced by Morgan in his sermons contributes to their expository quality.

2. Immediate Context

No true expositor will doubt the importance of the context. It is noteworthy that many false teachings have arisen over the centuries resulting from ignorance or misuse of context. As Broadus says, "Erroneous interpretations arise from disregarding the connection of the text."³ It is essential that the expositor consider the relationship of the context in order to correctly interpret the text. For the purpose of this paper, immediate context means the adjacent verses, the passage or chapter. Frequent reference to immediate context is characteristic of Morgan's method. The following example will support this fact:

In the paragraph in which the text occurs the Apostle uses the word "mystery" three times. In verse 24, he says, "I rejoice in my sufferings for your sake..." ...omitting verse 25, which as to argument is in parenthesis, we read again in verse 26, "Even the mystery which hath been hid from ages and generations." Then, in verse 27, the words of our text, "God was pleased to make known what is the riches of the glory of this mystery among the Gentiles,

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1. Broadus, op. cit., p. 147.
2. Ante, p. 13.
3. Broadus, op. cit., p. 31.

which is Christ in you, the hope of glory."¹

Another illustration is found in "Amazing Love":

"God commendeth His love." Can you explain to me in any other way than by the answer that love was the inspiration, the mystery of that descent and that great death? I say to you tonight that to me there is no other explanation of that death. "Scarcely for a righteous man will one die: for peradventure for the good man some-one would even dare to die." Such is the prologue of my text, and mark the emphasis, "But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us."²

A survey of other sermons confirms the fact that Morgan usually made reference to immediate context.³ This varies from a bold sweeping sentence to a number of paragraphs. On at least one occasion he states the contextual meaning and mentions that he prefers to use the text as a principle rather than in its precise setting.⁴

A reader is conscious that Morgan was careful of his contextual relationships. The importance of this for Biblical interpretation is stated by Wilbert Webster White:

5. The immediate context of a passage should be consulted in seeking its meaning.
6. An over emphasis of the immediate context in interpretation should be guarded against.⁵

Although consideration of immediate context is essential, an over emphasis of it may lead to false or partial teaching until the chapter, book or whole of Scripture is considered. The following sub-heading on larger context will show how Morgan avoided an over emphasis of immediate context.

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1. Morgan, op. cit., Vol. I., p. 24.
2. Ibid., p. 136.
3. Cf. Morgan, op. cit., Vol. I.
4. Ibid., Vol. II., p. 3.
5. Charles Eberhardt: The Bible in the Making of Ministers, p. 187.

3. Larger Context

This includes references to other chapters in the book where the text is found, as well as to the book as a unit and references to paralleling or contrasting portions of the Bible. The writer's purpose in a book may cast light on the interpretation of the chapter or passage. In the sermon "Christ in You, the Hope of Glory" the principle declarations of the epistle are set forth before the paragraph meaning and reads thus:

The Apostle in this epistle deals pre-eminently with the glories of Christ, and with these as at the disposal of the Church. The principal declarations of the epistle are, firstly, "It pleased the Father that in Him should all fulness dwell"; and, secondly, "Ye are complete in Him."¹

An additional illustration of larger context showing the use of "good works" in another New Testament book is considered:

In writing to Titus, the Apostle, speaking of the epiphany or the outshining of the grace of God, says, "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." I read the whole passage in order that we might set the final reference to "good works" in its proper relation to all that has gone before."²

This latter illustration in particular reveals Morgan's grasp of parallel truths supporting the truth being declared. Morgan skilfully weaves these and other Biblical quotations into the sermon without detracting from the theme.

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1. Morgan, op. cit., Vol. I., p. 24.

2. Ibid., p. 245.

Morgan is also careful to maintain the balance of truth. By this is meant that, wherein Scripture speaks of faith, mercy, and freedom it also mentions works, judgment, and responsibility etc. This example is typical, "My friend (Christ) is tender with a great gentleness that waits for my weakness. Yet my Friend is strong, so strong that He can overcome sin, and Satan, and self."¹

The larger context is important to exposition insofar as it clarifies the understanding of the passage either by way of additional knowledge, paralleling or contrasting truth. Again quoting from White's rules of Biblical interpretation:

7. The remote context of a passage should be consulted in seeking its meaning.
8. What has already been written involves the fact that to compare Scripture with Scripture is a principle of sound biblical interpretation.²

Morgan shows his consideration of larger context in his sermons. This consideration strengthens the exposition.

C. Development

The purpose of this section is to determine how the sermon was developed structurally.

1. Explicitness and Order of Structure

Pattison says this regarding explicitness of structure during the course of the expository sermon:

First, should the divisions be made apparent throughout the sermon?

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1. Ibid., Vol. I., p. 120.

2. Eberhardt, op. cit., p. 188.

Certainly they should. If you are treating your subject logically and progressively, it is surely right that any intelligent hearer should be told just where he is...In the expository sermon the words of Scripture on which the exposition is based will of necessity be repeated at the critical points in the discourse, and this will serve the purpose of formal announcement.¹

Blackwood quotes Robertson concerning order of structure:

As a teaching minister Robertson depended largely on the structure of the sermon. He says: "Detached facts are practically valueless. All public speakers know the value of method...It simply depends upon correct arrangement."²

Several examples will indicate that generally the major divisions and order of structure are obvious. In the sermon "The Young Ruler" with the text Mark 10:21: "One thing thou lackest" the following is stated:

In order that we may understand what this lack really was, I am going to ask you first to look carefully at this young man. I want to say three things about him.

The first thing I say concerning him is that he was a man of fine natural temperament. This is revealed in his whole attitude toward Jesus Christ. That he was discerning is revealed in the fact that to Christ he said, "Good Master."

He was also a man of courage. He was a ruler, and so belonged to a class which had been critical at the commencement of our Lord's ministry, but now were openly against Him. Notwithstanding this fact, when this man saw goodness, he confessed it, daring to say, "good Master."

He was, moreover, a man of humility, for when he came into the presence of Jesus he knelt.³

In another sermon "Center and Circumference" his two major divisions are given as well as several minor divisions:

I. First then, let us turn our thought to the Center. "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else."⁴

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1. Blackwood, op. cit., p. 22.
2. Pattison, op. cit., pp. 161:162.
3. Morgan, op. cit., Vol. II., p. 139.
4. Ibid., p. 362.

Leaving that I ask you to remember that Christ is the center of human history.¹

Again He stands at the center of life today.²

Then He stands at the center to-day of society teaching men that there can be no regeneration of society save upon the basis of the regeneration of individuals.³

He stands at the center of the nations.⁴

II. What is He saying? "Look unto Me." I quoted the text in other words, attempting to convey the real force of the Hebrew, for this word "Look" is not the word that is most commonly translated so, it is a word that literally means "face", "Face unto Me," that is the call.⁵

Follow me now as we come to that last great word, the claim. "Face unto Me." What is the thought conveyed in that call? ...that his face is not toward God.⁶

That is His call to society. That is His call in the presence of all the problems that vex us.⁷

That is His word to the nations. We are looking in other directions. We are still looking to armaments and to policies. Oh, that we might be delivered from them and look unto Him. What then? "Be ye saved."⁸

A further illustration is found in the sermon "The Cross and the Sinner" with Ephesians 1:7 as the text: "In Whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of His grace." The following major divisions are stated:

I. First then, "The forgiveness of our trespasses."⁹

II. Hear what the apostle says concerning the method! "In Whom we

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1. Ibid.
2. Ibid., p. 364.
3. Ibid.
4. Ibid., p. 365.
5. Ibid.
6. Ibid., p. 366.
7. Ibid., p. 367.
8. Ibid.
9. Ibid., p. 130.

have our redemption through His blood."¹

III. We pass to the last of these thoughts, which takes us back to the original source, "the riches of His grace."²

After reading sermons extensively, one will note two general observations. Morgan stated the major divisions of his thought early in the sermon and further, a planned sermon structure was evident. Therefore, these outlines are expository since they are derived from the passage and true to it.

2. Origin of Structure

As was noted in Chapter I under the same heading, the outline may be developed from three sources: the topic, the text, and the passage.³ These, however, are not always mutually exclusive since there may be a combination of two or three. The sermon "Center and Circumference" suggests that Morgan used the words of his text to establish his structure.⁴ Additional illustrations will corroborate this. Ephesians 2:10 is the text used in the sermon "His Workmanship" and the following is the structure:

The method of Christianity is thus revealed. "We are His workmanship, created in Christ Jesus."⁵

...the purpose of this new creation and of this new method is manifested in the text, "We are His workmanship, created in Christ Jesus for good works."⁶

There are two subordinate statements made in this text in

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1. Ibid., p. 132.
2. Ibid., p. 134.
3. Ante., p. 9.
4. Intra, p. 32.
5. Morgan, op. cit., Vol. I., p. 243.
6. Ibid.

explanation of the one all-inclusive declaration with which it commences, "We are His workmanship." They are, first, that we are created for good works; and, secondly, that good works are created for us. That is not the exact phrasing of my text, but I think that is its exact intention.¹

The above is a typical indication of how Morgan divided the words and phrases of his text into his major units of thought. This same truth is evidenced in the sermon "The Cross and the Sinner" and shows exposition as the divisions are true to the text, the context, and the purpose of Scripture.² The preceding outline illustrations were derived from the text.

The following are examples where the text is a key to the passage; the outline, in whole or in part, comes from the context. From the sermon "The Burning of Heart" with Luke 24:32 as the text, comes this outline:

I shall ask you to think with me first of what this story reveals to us of these two men as to their possession and their lack.. then...at the Christ, as to His quest, His method, and His victory..³

Another example in the sermon "The Looking of Jesus" with Mark 11:11 as the text:

What then did Jesus see?...He saw a den of robbers. He saw a destructive force already at work which would never end its operations until the whole temple was demolished. He saw the Divine victory beyond the demolition.⁴

3. Unity of Structure

In his classic work on homiletics Broadus has said concern-

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1. Ibid., p. 244.
2. Intra, p. 33.
3. Morgan, op. cit., Vol. I., p. 86.
4. Ibid., Vol. IX., p. 330.

ing this point:

What, now, is the prime requisite to the effectiveness of an expository sermon? Our answer must be unity. Unity in a discourse is necessary to instruction, to conviction, and to persuasion. Without it, the taste of enlightened hearers cannot be satisfied, and even the uncultivated, though they may not know why, will be far less deeply impressed. But unity in an expository discourse is by many preachers never aimed at. They conceive of it as a mere series of disjointed remarks upon the successive verses. It was to this kind of "homilies" that Schleiermacher referred when he said that they are composed of little sermons of the common form tacked together. But it is not at all necessary that an expository sermon should exhibit this fault.¹

The sermons of Morgan are outstanding examples of unity.

There are two reasons for this. First, he adhered to developing the main points of his text and context. However, this is only part of the task of securing unity since it is possible to divide the text into two or three "little" sermons. What then is the solution? Again quoting Broadus:

A work of art may express a variety of ideas, but it cannot remain a work of art unless this variety is held together by the unity of a single idea. The sermon, too, may and should present a variety of thoughts; yet it dare not be a barrage of heterogeneous and arbitrarily assembled elements but must form an organic unity.²

Second, these main points are unified by a major theme which links the sermon material together and is true to the Bible. It is unnecessary to illustrate further how Morgan divided his texts since this has been done several times in this chapter. The following quotations illustrate how he often stated his themes. The first one is taken from the sermon "Christ in You, the Hope of Glory":

Now, out of the great sweep of that argument we take the central words, and turn from the things introducing, and the things issuing,

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1. Broadus, op. cit., p. 145.

2. Ibid., p. 97.

that we may consider the central mystery of the Christian faith, which is thus expressed by the Apostle, "Christ in you, the hope of glory."¹

The theme in "Amazing Love" is stated:

I can well imagine that many people would go away last Sunday evening saying in their hearts practically the same things. "The Preacher declared that God had demonstrated His love to the conviction of his heart; but He has not done so in my experience, and if not, why not?" To that attitude of mind I want to say that the proof given to me of the love of God has been given to all.²

In the sermon "A Profound Question" the text and theme are identical and read as follows: "My business tonight is to ask you quietly, not so much as a congregation as in your individual and personal capacity, to answer this question. 'What think ye of Christ?'"³

In reading a number of Morgan's sermons, sometimes it is a simple matter to discover the theme while at other times it is implied rather than stated. Yet, as a general rule, a sense of organic unity is prevalent throughout his works. The close relationship between the theme, text, and major divisions help to give the reader this sense of organic unity.

D. Illustration

Although a man may be an expositor he can not rely solely upon his exposition for it is necessary to illuminate truth. Morgan himself has said:

Clarity affects the whole question of illustrations. That is another big side issue, but I would give to every young preacher a simple formula for his illustrations. Let your illustrations be

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1. Morgan, op. cit., Vol. I., p. 26.
2. Ibid., p. 126.
3. Ibid., p. 272.

such as shine into your sermon, and not illustrations that you drag in..One of the most skilful in this matter (proper illustration) that I have known was John Henry Jowett...Dr. Jowett's illustrations always shone into his main theme. You never went away with the illustration as the supreme thing; it was there illuminating.¹

It is evident that Morgan considered illustrations to have an important function in a sermon. Let us examine his use of this effective aspect of preaching.

1. Biblical Illustration

There are those who might question quotations from the Bible as illustration. However, since the Bible is replete with a variety of true-to-life incidents and as these may very well serve to illustrate exposition, there is no reason why they can not be used. One noting the Biblical illustrations of Morgan, has the sense that they are carefully chosen with their full meaning in mind. There is no promiscuous quoting of the Bible. That which is used illuminates and is pertinent to the theme. Some personal information will indicate how the Bible was the center of Morgan's early training:

"Of course my home surroundings were extremely religious. Why I never knew...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. The Bible was the book in our home; prayer and hymns and discussion of the Bible was part of our daily life. Indeed," he said, "religion was the life of the household; every minute and every act was regulated by it."²

The following will show his use of Scripture to illustrate a point in the sermon "His Workmanship":

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1. Morgan, op. cit., pp. 34:35.
2. Ibid., pp. 177:178.

In the discovery of this fact lies the conviction which makes a man ready to submit wholly to the will of God. Joseph said to his brethren in the midst of their sorrow for the wrong they had previously done him, "It was not you that sent me hither, but God." In that moment-perchance previously he had seen it-in that moment he confessed the fact that the pit, brutality, the exile, the imprisonment, and the long waiting were all foreordained of God. They were all part of the "good works" which God had prepared for him. Or, if I may most reverently quote the supreme instance of this thing, and bring you to that moment when Jesus of Nazareth stood confronting the power of the world in the person of Pilate, I hear Him saying, "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."...There is another word which He said to Pilate, "Thou wouldest have no power against Me, except it were given thee from above."...He came to tragedy and to suffering and pain, regnant, mighty, sublime because He knew that all were part of the "good works", which God afore prepared that He should walk in them."¹

An excerpt from the sermon "The Young Ruler" will reveal his cautious use of imagination when using the Bible:

What happened? One of two things. He got back presently to his own home of ease and luxury, doubtless, for he was a man who had great possessions, a home which in all probability the merchants of Damascus had made beautiful. I see him go back to his own house. I follow him home. There came a moment presently when he said: I can no longer bear it, I have seen life and I must have it. Call in my steward, render an account of my possessions; it is drastic, terrible, I shall suffer lack, but sweep it all out. I must find Him again, the Man of the seamless robe, the lowly Stranger Who looked into my eyes and flashed the very light of life upon me. If he did that, sold all, obeyed Christ, and swept away the power and authority of his past life, he found the age-abiding life. If not, he said to himself, That was a strange thing I did yesterday. I cannot imagine what possessed me to kneel to that peasant. I thought I wanted life, and that He could say something about it-and the conscience says, He did say something about it. But no, it was a mere phantasy. Thus gradually he would argue himself out of the thing. If that were his action, the day came when he laughed at the weakness of the moment when he knelt in the presence of Jesus.²

From biography, history, poetry, and teachings of Scripture, Morgan found a reliable source of illustration for exposition.

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1. Morgan, op. cit., Vol. I. pp. 247:248.
2. Ibid., Vol. II., pp. 118:119.

2. Extra-Biblical Illustration

Although Morgan was not even permitted to read Shakespeare at home, he read secular literature when away from his father's influence.¹ At the outset of the section, it can be noted that Morgan's sermons were not weighty in extra-Biblical illustration, but what is used is of a choice nature.

a. Imagination

This illustration reveals Morgan's cautious use of imagination:

If only we were simple enough and I dare have a blackboard in this pulpit! Imagine it for a moment, and that upon it you have a diagram of a circle. You take a point which is the center, mark the sweep of the circle. At the center write the word "Me" around it write "the ends of the earth." Look for a moment or two at that circle and let me say some of the simplest things that you have nearly forgotten, though you learned them once. Look at the circle for a moment. You cannot draw a straight line from the center but it touches the circumference..²

It is not necessary to give additional illustrations because they form the exception. The dramatic element, at least as far as the printed page is concerned, is limited.

b. Poetry, Literature, and Hymns

Once again it can be said that illustrations for all three sources are used with a sense of being well-chosen. These lines of poetry are quoted from the sermon "His Workmanship":

Only to know that the path I tread Is the path marked out for me;
That the way, tho' thorny, rough and steep, Will lead me nearer to
Thee. Only to know when the day is passed, And the evening shadows
come, That its trials and cares have proved indeed A 'day's march
nearer home."³

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1. Jill Morgan: A Man of the Word, p. 35.
2. Morgan, op. cit., Vol. II., p. 365.
3. Ibid., Vol. I., p. 255.

In the following example several lines are included, before and after, to give the poetry its setting:

Am I ready for heaven? Yes, if I am ready for London. Am I ready for eternity? Yes, if I am fit for time. If my face is toward the center here, "Then let the unknown morrow bring with it what it may, It can bring with it nothing but He will bear me through." That applies not merely to changing seasons and years of quickly passing life, but to the up-heaped ages that baffle my thinking and yet rejoice my heart, the "for ever" more of which I am a part.¹

In regard to literature he makes these references:

The dream of the golden age is part of humanity's inheritance from God, and, notwithstanding the fact of man's sin, has never been utterly obliterated. It has been caricatured, and men have drawn us the most curious pictures of the age to be, from Moore's Utopia to Bellamy's Looking Back.²

Referring to the Greek teachers Morgan says, "The Greek teachers had said, and it was their final word, We can only Ask questions; we wait for another to answer them. So said Plato, and so said Socrates. But Jesus came..³"

This following quotation comes from Shakespeare's Macbeth: "'Out, damned spot!'" That is the true cry of human nature. The stain cannot be removed without blood..⁴

A wider study of other sermons indicates spot references to literature. Even though there may be only one or more to a sermon, it does indicate a familiarity with the great classics.

Since Morgan was taught to appreciate hymns from his early youth, it is not surprising that he frequently quotes them.⁵ This is

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1. Ibid., Vol. II., p. 368.

2. Ibid., Vol. I., p. 30.

3. Ibid.

4. Ibid., Vol. II., p. 136.

5. Intra, p. 46.

a typical example "We have often sung together: 'Were the whole realm of nature mine, That were a present far too small; Love so amazing so divine, Demands my soul, my life, my all!'"¹ He effectively inserts this hymn in the sermon "Center and Circumference"; "For a man, 'Face unto Me.' ...There is life for a look at the Crucified One, There is life at this moment for thee, Then look, sinner, look unto Him and be saved, Unto Him Who was nailed to the tree."²

Good poetry, literature, and hymns which illuminate the theme serve to make exposition clear and forceful. These can support an argument, lend beauty, emotion, and interest to exposition. Morgan appropriately employed poetry, literature, and hymns in his exposition.

c. Personal

Inasmuch as Morgan was conservative in using illustrations, one can naturally expect that he would be restrained when talking about himself. It is not out of good taste to use an occasional personal reference which contributes to the exposition of the passage. A few of these personal remarks can be found:

The first thing that you and I have to do if we would find God's place for us is to destroy our own programs...I said something like this once in the United States at a convention, and a lady came to me afterwards and said, "Do you not keep a diary? Do you not enter any engagements?" "Oh, yes," I replied. "Then how do you follow your own advice to destroy your own program?" I am old-fashioned enough to write, and to mean, "God willing," over every engagement made.³

I remember that when I was pastor of a country church one of my

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1. Morgan, op. cit., Vol. I., p. 137.
2. Ibid., Vol. II., p. 342.
3. Ibid., Vol. I., p. 252.

friends married and went to live out on Cannock Chase. He procured a piece of land...When his house was built, I went out with him to look at it. His land was fenced in, the fencing consisting of rough poles and wire. That was all. I did not see him for some years after. When I went back I saw that the fence round his land was a great deal stronger than when I first saw it. It was a closer fence. The garden was cultivated now, and the more perfectly you cultivate the garden, the stronger you make the fence.¹

However, one can see from these illustrations that the central point is not Morgan but the truth, person, object etc. involved. He never indulged in a personal reference which was meant to have people take note of him or his achievements. The personal references used by Morgan contribute to understanding the exposition of the passage.

d. Human Interest

The use of people's human interest experiences relate exposition to daily life. Morgan effectively employed human interest in his exposition. He tells the following story in the sermon "His Workmanship":

Some years ago there was a railway collision in Wales. When they were rescuing the people out of the midst of the debris they found a mother, dead; but clasped in her arms was a little two-year-old child. When they extricated the child from its mother, it looked up with a smiling face and then they found it had clasped in its little hands a packet of chocolate. They unclasped the little hands and the child cried, cried over the loss of the chocolate, but not over the loss of its mother...What does the story teach? That God does not allow a little child to feel all the force of sorrow until it has been prepared.²

He makes this brief insertion in the sermon "The Young Ruler":

Not long ago a member of Parliament laughed in the presence of a great meeting as he told them that he was nearly born again in a

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1. Ibid., Vol. I., p. 266.

2. Ibid., p. 251.

great revival meeting years before. When a man has stood face to face with Christ, as that young ruler had done, it is higher or lower, it is either ascent by the way of the cross, or a descent by the way of selfishness and luxury and sin.¹

Morgan introduces the sermon "Amazing Love" with this narrative:

During the past week I received one letter which especially arrested my attention. It was unsigned...seems to me to breathe the spirit of restless and disappointed rebellion. The writer says: The writer begs leave to call to the Rev. Campbell Morgan's remembrance a statement he made last Sunday evening, viz., "My Friend has proved His love to me so as to bring conviction to my heart." Then why does He not convince every person of His love? Why is He not just to all?" The text I have read tonight is my answer to that question, and I was very careful last Sunday night to state that fact.²

Morgan's use of extra-Biblical illustration assists in understanding his exposition. Since that exposition has a teaching quality it was especially necessary to relate it to contemporary life as well as to illuminate the truths of Scripture. Morgan's extra-Biblical illustration is well chosen and contributes to the theme.

E. Introduction and Conclusion

The body of a sermon must have some type of introduction and conclusion. Since it is important to acquaint and interest the hearer in the subject, an effective introduction is necessary. Also, a good discourse has some purpose for the hearer, and the conclusion must make the application. Morgan in his book on preaching has a separate chapter for introduction and conclusion where he states:

The main body of the discourse being prepared, in order to its delivery, two very important matters require attention: First, introduction, that is, how to call the attention and prepare the

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1. Ibid., Vol. II., p. 147.
2. Ibid., Vol. I., p. 242.

mind of the hearers to the consideration of the theme; second, conclusion or application, that is, how to fasten the truth upon the conscience so as to produce the results which it is intended to produce.¹

The manner in which Morgan carried out these aspects will be the next consideration.

1. Introduction

The introductions of Morgan vary as to method and length.

He began the sermon "Christ in You, the Hope of Glory" with an explanation of contextual relationships including the immediate and larger context.² When introducing the sermon "Amazing Love" he makes reference to an unsigned letter received as a result of a previous sermon.³ In relation to the whole sermon this introduction is rather lengthy covering better than one-fourth of the sermon. The latter part of the introduction relates to an explanation of the letter writer's problem which can be termed The Problem Approach. He commenced the sermon "The Young Ruler" with a brief story after which he plunged almost immediately into stating his text, theme, and major divisions.⁴

In surveying a volume of Morgan's sermons, one observes that in the majority of cases some contextual relationship was mentioned in the introduction.⁵ This practice enhances Morgan's exposition. His introductions never start on a high level, that is, with elaborate descriptions. His descriptions tend to be more of the explanatory

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1. Morgan, op. cit., p. 80.
2. Morgan, op. cit., Vol. I., p. 24.
3. Intra, p. 52.
4. Morgan, op. cit., Vol. II., p. 113.
5. Ibid., Vol. I.

type. Morgan's introductions fit into a category which Blackwood calls A Direct Approach. He says:

In preaching, as in dramatic art, suspense has a worthy place. But in a teaching sermon(expository) there should be no uncertainty about what the speaker has in view.¹

An expository sermon like other types of sermons needs an introduction to prepare the heart and mind for the passage to be expounded. The atmosphere is created for the exposition. It was often Morgan's habit to state the theme in the introduction.

2. Conclusion

A paragraph stating Morgan's own idea of a good conclusion is presented:

A word as to the method of the conclusion. The avenues of approach should be the intellect and the emotions. We are storming the citadel of the will. At the close there should be recapitulation and personal application and elaboration of the truth, intellectually presented. As to emotion, let feelings and brain work together, sometimes by pathos, just as the theme itself is moving us. Never forget that we are storming that central will.²

As a rule his conclusions are short, being no longer than five to ten per cent of the sermon's length. They tend to lift emotionally and to make an application. Sometimes a verse or a whole hymn was quoted to make an application as in "The Young Ruler."³ The sermon "Dwellers in Fire" is concluded with the recitation of poetry.⁴ He gives an invitation, "Answer that love, and that love will

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1. Blackwood, op. cit., p. 85.
2. Morgan, op. cit., p. 89.
3. Morgan, op.cit., Vol. II., p. 120.
4. Ibid., Vol., p. 70.

remake you.." in concluding the discourse "Amazing Love."¹ The sermon "The Fruit of the Spirit" is brought to an effective close with the use of a question "How shall I love?"²

Morgan rarely made a re-statement of the sermon divisions but rather made the application the conclusion of his sermon. The appeals made in the conclusion challenge the saint to reach for something higher in the Christian life, or for the unsaved to submit the will to God for salvation. Dignity characterizes these appeals. Although Morgan was profound in his exposition, yet he always made the exposition practical for the daily life of the hearer.

F. Summary

It has been noted that it was the practice of Morgan to use a text except in certain instances. The outline of the sermon grew out of the text and context. Thus it can be seen that the text held a central place.

Another important consideration is the contextual relationships. It was the practice of Morgan to make some mention of the immediate contextual relationship which varied from a bold, sweeping sentence to several paragraphs. One also notes his skill in bringing in the larger context to aid in understanding the passage without detracting from the theme.

There are order and arrangement in the materials of the sermon, and often the sermon structure is explicit. One can usually

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1. Ibid., Vol. I., p. 138.

2. Ibid., p. 178.

follow the logic of his thinking. The sermon structure grew out of the words, phrases, and verses of the text. In many sermons the text was the key verse with the outline derived from the context. Unity was achieved through the use of a theme.

Morgan's sermons have well-chosen Biblical and extra-Biblical illustrations with a conservative use of imagination. His use of illustration is well-proportioned to the length of the discourse. He used the history, biography, poetry and the truth of Scripture for illustration. Human interest, personal reference, poetry, literature, and hymns provided many of his extra-Biblical illustrations.

The introductions generally vary in length and are usually of the explanatory type. He often begins by giving contextual relationships or sometimes commences with an interesting anecdote connected with the subject. The conclusions are usually brief with little transition from the body to the conclusion. The concluding remarks lift one to an emotional level and make an application for the saint or unsaved. Often portions of hymns and poetry were effectively used to bring his sermons to a close.

Let us now consider Morgan as an expositor. His sermons were founded upon the truths of Scripture as discovered in the text and context. The themes for the sermons were justly derived from the passage, and the materials of the sermon are unified under the theme. Morgan carefully expounded the text in its context, and the substance of the sermon grows out of it. In some sermons the structure is textual in form, while in other cases, the structure is derived from the context. It can be noted that Morgan did not engage in verse by verse

commenting even though he often preached consecutively through a book. Each sermon is a unified whole.

Insight, penetration, and the didactic are characteristics of his exposition. Morgan excels in elucidating the truth of the Bible and laying the claims of that truth before the will of man. One would suspect that Morgan's preaching appealed largely to the Bible-loving Christian who came to hear him with an open Bible in hand. The teaching element prevails in his exposition.

Morgan was in constant demand as a preacher, Bible teacher, conference speaker, and lecturer in all parts of the world. The reason unquestionably lies in the fact that he had few equals in the field of Bible exposition.

CHAPTER III

A COMPARISON OF THE FINDINGS

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A. Introduction

The two expositors studied in the preceding chapters, Charles Haddon Spurgeon and G. Campbell Morgan, are dealt with in this chapter in an effort to make a comparison of their expository methods. The section headings are patterned as far as possible after the main headings found in the preceding chapters. The expository methods are then discussed under each heading.

It is well to keep in mind that expository preaching is sufficiently flexible to allow for a difference of expression. Since these men are separate personalities and endowed with distinct talents, one can expect variation in expressing that talent in preaching. Moreover, each sermon varies in the relative quality of exposition for few sermons present a perfect example. Further, it should be realized that exceptions can be found to some statements made in the earlier chapters, but predominating characteristics have been gleaned which have the largest factual support. However, in spite of expected variations an expository preacher in constructing the sermon must be dominated by certain basic ideas. It is part of the purpose of this study to discover governing principles which underly the expository method. Let us then in making this comparison give consideration to these important principles of exposition.

B. The Bible

For the expositor the Scriptures are the basic consideration or the foundational thought. The expositor's attitude toward Scriptural records will greatly influence his exposition. Without discussing theories of inspiration of Scripture, let it be said that Spurgeon and Morgan considered the Biblical records as reliable and authoritative. It goes without saying that one cannot be an expositor without accepting the Word of God as sufficiently reliable to consider it the revealed truth of God and capable of interpretation by the preacher to the heart and mind of the hearer. One may have a lesser view of Scripture and be a great preacher, but one will never be an expositor since the heart of exposition is "...an intelligent faith in the inspiration of Scripture."¹

Further, not only did they consider the Scriptures as reliable and authoritative, but they also read and studied the Bible so as to be classed as students of the Word. Even though Spurgeon and Morgan did much reading in other fields, their basic book was the Bible. Critical problems or personal doubts about Scripture were never reflected in the message, but rather their preaching was the positive proclamation of the Word. The Bible literally became part of their lives so that their thinking and preaching was governed by it.² This quotation by Montgomery is a summation of the effect that Scripture had on the expository preaching of Spurgeon and Morgan:

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1. Ante, pp. 3:31.

2. Ante, pp. 3:31.

Expository preaching by men who, in hard study and intimate acquaintance with this Book have seen the Revelation that lies back of and shines through it, who have come to know Him who is behind it and in it, and who speaks to us of its men and movements,..Men who have hid the Bible in their minds and witnessed its transforming power in their lives, and found its guidance to be wise..¹

1. Text

Spurgeon always used a text as was noted from a survey of nineteen volumes of his sermons. The texts vary in length from a phrase to many verses although the shorter type predominates. It was from the text and passage that the leading truths were gathered for the sermon. The text was not used as a starting place and then forgotten; in fact, the sermon substance grew out of the words, phrases and verses of the text. Spurgeon then expounded the meaning of the text and adhered closely to its ideas, words, phrases, and verses so that the resultant sermon was an exposition thereof. In some cases the text served as the key verse to the passage. The conclusion can be drawn that the text was the heart of the sermon..²

In the Westminster Pulpit Series by Morgan almost all the sermons have texts with only a few exceptions. It was noted, however, that in the Bible character studies of The Great Physician there are many sermons which do not have a text. On several occasions he chose dual texts and sometimes had several texts, but these were chosen in the way of contrasting or closely related texts. His text was often the key verse to the truths in the passage. Morgan expounded the words, phrases, and verses of his text and context..³ Morgan refers to the

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1. Montgomery, op. cit., pp. 89:90.

2. Ante, pp. 3-5.

3. Ante, pp. 32-34.

text as the "germ."¹

Both Spurgeon and Morgan used a text as the basis of the sermon. The difference between the former and the latter is in the relative quality of the exposition. Morgan is the more reliable exegete. The general observation can be made that Spurgeon elaborated while Morgan penetrated the truths of the text. Morgan evidences greater insight in expounding the text as compared with Spurgeon. One example is the manner in which Morgan traced the meaning and etymology of words.² This is obvious in the following sermons: Ephesians 2:10; Romans 5:8; and Proverbs 18:24. Furthermore, Morgan had the ability to relate the text to the context, a fact which is considered in the next section. Morgan constantly reveals how he penetrated beyond the surface meaning of Scripture to the deeper truths and relationships.

As a result of studying the exposition of Spurgeon and Morgan the observation can be made that the use of a text gives Scriptural foundation and authority to the sermon. In addition, it largely avoids what is often mistakenly thought to be exposition, and that is verse by verse comments, a lecture or even a few remarks on Bible verses. The length of text is not the prime consideration in exposition but rather the interpretation of the text within the context.³ The real text is whether or not the theme comes from the text.

2. Context

The context has been considered as both immediate and larger

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1. Ante, p. 34.

2. Ante, pp. 34-36.

3. Ante, pp. 4:9:34.

context. This means that the verses within the segment are considered to be the immediate context. The larger context includes other segments within the chapter, other chapters in the book and other books in the Bible in the way of supporting or contrasting truths.

If one is to interpret a text correctly, as all authorities would agree, the context is of the utmost importance. One who ignores contextual relationships is in danger of accommodating a text to his own purposes and thus negating exposition. Therefore, it is essential that the expositor consider both immediate and larger contextual meaning. Since the context is important it has been carefully considered in the comparison of the exposition of Spurgeon and Morgan.¹

A study of Spurgeon's sermons indicates that some sermons have reference to immediate context while others do not. However, there are those cases where he deemed it essential to give a lengthy explanation of the context. Although Spurgeon did not generally indulge in lengthy discourse about the context, the important thing is an awareness that the text has been interpreted with the context in mind. For example, in certain sermons he specifically mentions that the text cannot be understood apart from the context. In other instances he clearly states that he is taking the text out of its context and applying it in a different sense.² These are not good examples of exposition; however, they are the exceptions.

In considering the larger context, one observes that Spurgeon

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1. Ante, pp. 5-8:36-39.
2. Ante, pp. 5-7.
3. Ante, pp. 7:8.

freely quotes phrases and verses from all sections of Scripture. Most of these quotations are used in the form of supporting arguments. Sometimes historical background is related to a better understanding of the setting of the text.¹

The fact that Spurgeon shows the larger context in his exposition is important because the understanding of the argument or purpose of a book assists in interpreting the text and passage. Further, truths stated in other parts of Scripture often help to understand a particular passage being expounded. The larger purposes of Scripture must be considered to study any of its parts.²

In the larger majority of Morgan's sermons he unfolds the contextual setting. Such reference varies from a few sweeping sentences to several paragraphs; in fact, he sometimes gets into an involved discussion of the context as in the sermon "Christ in You." In one particular instance he states the contextual setting and then directly states his intention of using the text as a principle instead of in its precise setting. The observation can be made that Morgan carefully considered the contextual meaning.³

The larger context is also wisely used by Morgan. He does not quote other parts of Scripture as freely as Spurgeon. What is used is more in the way of paralleling or contrasting truths. He often relates his text to the purpose of the particular book or epistle. Everything chosen gives better comprehension of the text and

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1. Ante, pp. 7:8.

2. Ante, p. 8.

3. Ante, p. 37.

passage.¹ Morgan is also careful to maintain the balance of truth; for example, the balance between faith and works, love and fear etc.²

In comparing Spurgeon and Morgan with regard to the context, one notes that the latter is superior. This superiority lies in the clear understanding of context which Morgan gives the reader. Spurgeon confines his exposition chiefly to a text; whereas, Morgan expounds the text more in the light of the context.³ While it is true that explanation of context is not necessarily exposition, it is a fact that the context helps to elucidate the passage of Scripture. This, in effect, is the purpose of exposition. Thomas Nichols in his chapter on Expository Preaching quotes Sewall: "Expository preaching is not the evolution of a topic, but the elucidation of Scripture. The main purpose is to get at the real meaning of God's truth."⁴ Therefore, Spurgeon and Morgan, by giving the sermon its setting, elucidate the meaning of the Scripture used.

C. Development

1. Theme

The importance of the text in the method of Spurgeon and Morgan has been established.⁵ Once the truths have been derived from the text and context, it is necessary to decide upon a theme.

Montgomery emphasizes the need of a theme in exposition:

Too much importance cannot be given to the discovery of the theme. This must be clearly, interestingly and forcefully stated as his

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1. Ante, pp. 36:37.
2. Ante, pp. 38:39.
3. Ante, pp. 34:37.
4. Thomas Nichols: Preaching, p. 36.
5. Intra, pp. 60:61.

subject. People must know particularly what the preacher is talking about in all his preaching; but if the message of the Book is to be given, and people are to be informed and built up in the Christian faith and character; it is especially necessary in expository preaching.¹

Since it is possible to find a number of themes in a passage of Scripture, the sermonizer must choose one theme around which he will organize the materials of the sermon. An expository sermon generally deals with more concentrated Bible material than either a topical or textual message; therefore, a theme is helpful in confining the sermon to one subject. This avoids the common mistake in expository preaching of attempting to handle too many subjects in one sermon.

After an examination of Spurgeon's sermons, it was determined that they have themes either stated or implied. At some place in the introduction he makes clear his subject. His themes were suggested by the text or passage, and it can be said that they are justly derived from one or the other.² An additional comment will be made about this in a succeeding paragraph.

Morgan usually revealed his theme somewhere in the introduction and the resultant sermon is an unfolding of that theme. His theme was either stated or implied.³ Both Spurgeon and Morgan derived their themes from the text or passage of Scripture, but Morgan accomplished this in a clearer manner; for example, in the sermon on the text Proverbs 18:24: "There is a friend that sticketh closer than a brother," Spurgeon simply states that he believes the friend referred

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1. Montgomery, op. cit., p. 64.
2. Ante, p. 9.
3. Ante, pp. 44:45.

to by Solomon is Christ.¹ This might lead to questioning the validity of that theme. On the other hand Morgan derives the same theme with an explanation as to his arrival at that conclusion.

I am perfectly well aware that at first my text has no application such as I propose to make of it this evening. You would at once be conscious when I read such a text that I am going to talk about my Friend, my one Friend. But when these words were written that Friend was not in view save as a great ideal.²

He goes on to show how the word "friends" in the verse can be translated "associates or acquaintances." The word "friend" is different and can mean "lover."³ Quoting again:

Interesting as the theme (friendship) may be, I do not intend to discuss this subject of friendship on the level of the ordinary friendship of these passing days. When the Preacher said, "there is a lover that sticketh closer than a brother," he stated a high ideal of friendship, the very highest and the very best that his eyes had seen or his heart had conceived. In the process of the centuries he appeared, incarnate, the one true Friend of all men.⁴

This reasonable explanation of the derivation of the theme will satisfy most students; whereas, one might question the validity of the theme as stated by Spurgeon. Let it be said that this is not a predominant characteristic.

2. Explicitness and Order of Structure.

On the subject of arrangement Morgan has said:

The text being found and the purpose defined, it is necessary that the message should be put in form. This means the gathering and classification of materials and the putting of them into such systematic relation that the truth may be presented to the audience. The arrangement must always be kept in mind.⁵

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1. Ante, p. 9.
2. Morgan, op. cit., p. 111.
3. Ibid., p. 112.
4. Morgan, op. cit., p. 113.
5. Ibid., p. 60.

Regardless of the type sermon, topical, textual or expository, the sermon should have some type of structure and order of arrangement. It is here that the expositor must synthesize and be selective since he usually has an abundance of Bible material at hand. After the text has been chosen and the theme defined, the expositor proceeds to marshall his facts and illustrations under the sections of the outline and to base his organization on the passage.

Spurgeon made his outline explicit since it was usually his custom to state the divisions at the outset of the sermon while the minor divisions were given during the progress of the sermon.¹ The outlines of his sermons are usually easy to follow. Sometimes the text was the key to the passage. The outline was derived from the context as is recorded in Chapter I in the discussion of the sermon on "The Young Ruler."² However, his usual practice was to take the words and phrases of the text to suggest the divisions of the outline as in other examples cited.³

Each one of Spurgeon's sermons is an organized unit. The close relationship between the text, theme, and divisions gives the sermon a sense of unity. The progress of thought can be traced to a climax so that explicitness of structure, order, and unity is characteristic of his sermons.⁴

It was often the practice of Morgan to state his divisions in the introduction of the sermon. Yet, Morgan was not as explicit

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1. Ante, pp. 10-12.

2. Ante, pp. 10:11.

3. Ante, pp. 12:13.

4. Ante, pp. 10:11:14.

as Spurgeon in this matter. Some of Morgan's sermons are developed textually; that is, the divisions come from the words and phrases of the text.¹ On the other hand, there are many sermons where the sermon ideas, a division or several divisions come from the context. Just as Morgan made more reference to the context in his sermons so also he uses more of the context in outlining as compared to Spurgeon.² The origin of the outline is one of the principles of exposition; that is the outline is derived from the context. We can conclude that Spurgeon was usually textual in form but expository in substance. Morgan used both textual and expository outlines, but he was always expository in treatment of Biblical material.³ It is possible then, as was indicated in Chapter I, to be textual in outline and expository in treatment. If the text has been properly interpreted in the light of the context, and an effort made to make known the truth of that text, then the sermon is expository.⁴

D. Illustration

Andrew Blackwood has said, "The nature of expository preaching calls for skill and care in the use of illustrations."⁵ Nearly everything that is said on the subject of illustration in books on homiletics is applicable to any type of sermon, including exposition. Perhaps, the lack of illustration has brought about the criticism that exposition is dull, lifeless, and out-of-date. Because exposition

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1. Ante, p. 41-43.
2. Ante, p. 43.
3. Ante, pp. 42:43.
4. Ante, pp. 13:14.
5. Blackwood, op. cit., p. 60.

tends to deal with much Biblical material, some of which is not readily understood, there is need for illustration to make the exposition clear and forceful. Illustration can do much to give the truths of Scripture up-to-dateness. Sangster in his book on illustration gives seven ways by which illustration can extend the preacher's effectiveness:

1. They can make the message clear.
2. They ease a congregation.
3. They make the truth impressive.
4. They make preaching interesting.
5. They make the sermon remembered.
6. They help to persuade people.
7. They make repetition possible without weariness.¹

These possibilities for effectiveness can be applied to all types of preaching, but they can well be used in the realm of exposition. Expository preaching above any other type ought to excel in the use of illustration.

1. Biblical Illustration

Spurgeon's love of reading the Bible gave him a rich source of illustration from its scenes, its characters, and its truths; therefore, his sermons abound in Biblical quotations and allusions which are woven into the fabric of the sermon. Spurgeon excelled in painting a realistic word picture of a Bible character whose experience would illustrate the truth under consideration.² Inasmuch as the Bible is a record of human experience as well as the history of nations, it is an effective source of true-to-life incidents. As Sangster says,

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1. Sangster, op. cit., p. 9.
2. Ante, pp. 15-17.

"And what a mine it (the Bible) is! Almost every kind of illustration...is to be found here. What use of history! What a wealth of biographical material vivid, penetrating, revealing! What stories..¹ Furthermore, he also stresses the authority that the Bible has over other volumes. Spurgeon made much use of Biblical illustration, perhaps quoting too freely.

Morgan also illustrated by using Biblical material. The comparison reveals that he used it less frequently than Spurgeon and with more deliberation.² Further, Spurgeon was much freer in the use of imagination and dramatization than was Morgan. This use of imagination makes Spurgeon's exposition more emotional and dramatic.³

2. Extra-Biblical Illustration

Spurgeon did wide and varied reading and consequently his sermons have an abundance of illustration from literature, hymns, and poetry. The range of his reading included literature, biography, science, theology, history, art, and poetry.⁴ Here again the imaginative element enabled him to make ordinary things seem filled with life and pertinence.⁵ There are good grounds for using this element, apparently, for Blackwood says, "Under God the secret of effectiveness in expository work largely lies in reverent use of imagination."⁶ Occasionally Spurgeon engaged in a personal reference

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1. Sangster, op. cit., p. 53.
2. Ante, pp. 46-47.
3. Ante, pp. 15:16.
4. Ante, p. 17.
5. Ante, pp. 18-20.
6. Blackwood, op. cit., p. 138.

for the purpose of illustrating and sometimes he mentioned a human interest situation to illuminate a truth.

Morgan, also a well-read man, enjoyed the works of Shakespeare, Ruskin, and many others. He used poetry during the course of the sermon and frequently closed his message with a few lines or verses of poetry. The hymn writer's expression appears occasionally in the sermon. Imagination is conservatively used in his illustrations. Sometimes an excerpt from a letter would be included or perhaps a personal incident referred to on occasions. Morgan's illustrations are pertinent to the theme.¹

Spurgeon used extra-Biblical illustrations more frequently than Morgan. The former was better at the art of illustration than the latter, especially in respect to the imaginative element. This aided his exposition in making it more interesting, persuasive, and helpful in remembering the Biblical truth. Spurgeon more frequently made application during the course of the sermon, whereas Morgan often waited until the conclusion.

E. Introduction and Conclusion

1. Introduction

Part of the purpose of the introduction is to introduce the hearers to the material at hand. It is also the purpose of the introduction to capture the attention and arouse interest in the subject. The introductions of Spurgeon tended to be brief in

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1. Ante, pp. 48-52.

proportion to the sermon length, although long ones may be found.

Usually he would take some part of his subject or even a word from the text and stimulate interest in it before making the transition from the introduction to the body of the sermon. Sometimes an incident of the day would be mentioned, the historical background or contextual setting related in order to introduce the Bible passage.¹

Morgan's introductions are longer in proportion to the sermon length. In most introductions he made some reference to the context. Occasionally a quotation, an incident or a problem was used to introduce the sermon. Neither Spurgeon nor Morgan were flowery in the language of the introduction; in fact, both tended to be explanatory. Morgan more frequently used the context as the basis of the introduction.²

Neither Spurgeon nor Morgan did anything unusual in the way of introduction. However, they did vary in method, and accomplished the purpose of setting the stage for the exposition of the Bible.

2. Conclusion

A conclusion is important to any type sermon but especially to exposition, because the element of application is often lacking in this type of preaching. Spurgeon did not make any formal mention of the fact that he was concluding, but he often used a hymn, some poetry or an illustration to close the sermon. There was usually some application either to the saint to grow or an invitation for the sinner

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1. Ante, pp. 23:24.

2. Ante, pp. 53:54.

to repent. It was evident that Spurgeon was concerned for the unconverted as he often made a strong evangelistic appeal.¹

Morgan sometimes concluded with a verse or several verses of poetry or a hymn. He rarely recapitulated his thought divisions. There was always the application and the challenge for the individual to submit the will to the claims of the Word expounded. The appeals lifted the sermon emotionally and were dignified in manner and style.²

Both Spurgeon and Morgan used what is often lacking in exposition, that is, the application. Exposition need not be a rehearsal of ancient facts with no relevance today, but rather exposition can be made to apply practically to life situations.

F. Summary

This chapter has made a comparison between Spurgeon's and Morgan's similarities and differences in their expository method.

It was determined that both considered the Word of God a reliable record capable of interpretation. The Word of God became a part of their preaching through study and meditation. They used a text as the foundation of the sermon so that the text was the heart or germ of the sermon. It was concluded that Morgan was the better exegete in that his exposition evidences more depth and insight than Spurgeon's. Spurgeon elaborated the truth while Morgan penetrated the truth. Morgan delighted more in word studies. Furthermore, Morgan made more

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1. Ante, pp. 25:26.

2. Ante, pp. 54:55.

use of the context in the course of the sermon than Spurgeon.

With regard to outline, the study revealed that Spurgeon was mainly textual in outline but expository in substance. Morgan was both textual and expository in form but always expository in treatment. The difference at this point is the greater use Morgan made of the immediate and larger context. The outlines of Spurgeon's sermons are clear, concise, and more easily followed than those of Morgan's sermons. Spurgeon excels in homiletical ability. The place of the theme in the sermon was discussed with the observation that both men used a theme. Morgan is somewhat clearer and more reliable in deriving the theme from the text and passage.

The place of illustration in exposition is important in making it clear and forceful. They both used a variety of illustrations from Biblical sources and made allusions to poetry, literature, and hymns as well as personal and human interest stories. They differed in that Spurgeon used more illustrations than Morgan and incorporated the dramatic and imaginative elements more frequently. Spurgeon had a fertile imagination and the ability to use descriptive and picturesque language. Illustrations relate exposition to present-day life as well as lend beauty, emotion and variety.

The section dealing with introduction and conclusion leads us to note that Spurgeon's introductions were generally short with an attempt to stir interest in the text. Sometimes a story served to introduce the text. Morgan often made mention of the context in the introduction and also included the use of incidents and quotations.

Spurgeon's conclusions always had some challenge or application

either to the saint or to the sinner. The evangelistic emphasis was usually made. He used hymns, poetry or an effective story to conclude. Morgan did much the same except that his conclusions are more dignified in challenging the unbeliever or saint. The use of a verse or verses of a hymn or poetry tend to lift emotionally and to make some definite application. The important thing is that their exposition is made applicable to present-day life.

CHAPTER IV

SUMMARY AND CONCLUSION

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A. Summary

This thesis has dealt with a comparison of Charles Haddon Spurgeon and G. Campbell Morgan as expositors. The basis of comparison is a selection of ten sermons on the basis of identical text, with a study of additional volumes of sermons.

Chapter One is an analysis of the expository method of Spurgeon. It was determined that he always used a text. The text could be considered the heart of the sermon because of its important place. Spurgeon developed the structure from the text since the major divisions were derived from the words, phrases, and verses of the text. Unity was achieved by the use of a theme justly derived from the text or passage. It was concluded that Spurgeon's outlines were mainly textual in form, but the sermon content was expository in substance.

Illustrations abound in these works in the form of Biblical quotations of verses and phrases, etc. He frequently used the experiences of Bible characters to illustrate a life truth. His illustrations exceeded the scope of Scripture, however, since the sermons contain references to poetry, literature, and hymns. He included human interest stories and some personal experiences. The gifts of imagination and dramatization are effectively employed as one is brought to relive many scenes. Spurgeon's effective use of illustration aids his exposition in contributing understanding, argument, beauty, and relevance. Spurgeon was in the habit of using short introductions which usually stirred interest in the text. This was accomplished through relating

historical background, a story or the contextual connections. His conclusions vary in the nature of a story, some poetry or a verse of a hymn. An application is made to saint or sinner with the evangelistic emphasis prevailing. Such application indicates that exposition can be made relevant to life situations.

Chapter Two is an analysis of the expository method of G. Campbell Morgan. It has been noted that it was the practice of Morgan to use a text. He considered carefully the contextual relations in interpretation. The themes were carefully derived from the text or passage. The sermon outline grows out of the text and context. It has been concluded that Morgan's outlines were both textual and expository in form, but the sermon content was always expository in treatment and spirit.

Morgan's exposition has well-chosen Biblical and extra-Biblical illustrations with a conservative use of imagination. The illustrations contribute to exposition in illuminating the truths of Scripture, enforcing an argument as well as lending beauty and emotion.

The introductions are usually of the explanatory type. He often begins by giving the contextual relationships or an interesting incident. As to the conclusions, they were generally brief with the emphasis on application. The concluding remarks lift one emotionally and make the appeal to the hearer. Morgan related the claims of the exposition before man's will for submission to God's will. His exposition was made pertinent to life.

Chapter Three is a comparison of Spurgeon and Morgan as ex-

positors. It was ascertained that they both considered the Word of God as a reliable record capable of interpretation. The Scriptures were a vital factor in their thinking and living. Morgan made more use of contextual meaning than Spurgeon. This is further reflected in their outlining since Morgan is more expository in structure. Spurgeon is mainly textual in form, whereas Morgan is both textual and expository in outline. Morgan is clearer and more reliable in the derivation of the theme from the text or passage.

Spurgeon evidences greater and more effective use of illustration. The imaginative and dramatic elements were profitably used to help his exposition. Further, he had the ability to use descriptive and picturesque language. Therefore, his sermons are more easily comprehended.

Morgan made more mention of the context in his introductions. Neither used elaborate descriptions in the introduction and both tended to be explanatory. As to their conclusions, they both made application to the sinner or the saint. Spurgeon emphasized the evangelistic note.

B. Conclusion

After analyzing the sermons of Spurgeon and Morgan this writer notes that they were expositors. Spurgeon is an expositor in a more limited sense because of his textual method of outlining. The lover of exposition would probably favor the sermons of Morgan since they evidence greater depth, more insight and appeal to the Bible-loving Christian. Spurgeon's sermons are easier to read and have an evangelistic emphasis. The didactic element prevails in Morgan's exposition. These are not mutually exclusive but represent the main emphasis.

It should be realized that expositors vary in talent and personality and should not be expected to fit into the same pattern. Spurgeon and Morgan prove that even with a different emphasis they could still be successful expositors. In addition, they prove that exposition need not be dull and out-of-date, but it can be vitally related to present-day life. Morgan proved that even in the difficult twentieth century large crowds would gather to hear God's Word expounded.

The exposition of Spurgeon and Morgan can challenge and inspire preachers of today. God honored His Word and blessed their ministries. Even though they are outstanding, and few ever attain such prominence, yet God honors the faithful proclamation of His Word. The world still needs those who will expound the truths of Scripture and lay the claims of this truth before the hearts and minds of people. Paul's exhortation to Timothy is still a clarion challenge to all preachers: "Preach the Word."

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