Content Sampler

The Lost Sermons of C. H. Spurgeon
His Earliest Outlines and Sermons Between 1851 and 1854
Vol. 1

Edited with Introduction and Notes by Christian T. George

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For the rising generation of pastors, scholars, students, and all to whom Spurgeon—though being dead—still speaks
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Three men named Charles ascended to prominence in the nineteenth century—Charles Dickens, Charles Darwin, and Charles Spurgeon. Each popularized his profession, and although they likely never met, they became paragons of Victorian literature, science, and preaching. A motley “unicorn carman” had been harnessed, and together they would tug the century into an age of optimism and skepticism.

Spurgeon was twenty-one years old when his first biography was written. By the end of 1857, both sides of the Atlantic knew his name. By the end of the decade,
he had become the most popular preacher in the world. Spurgeon’s baritone voice was described as “clear and ringing as a bell” and could reach audiences of 3,000 or 23,000. He was compared to George Whitefield, Henry Ward Beecher, and John Albert Broadus. An American schoolboy once assumed Spurgeon was the prime minister of England.

Spurgeon’s popularity in the pulpit was matched by his productivity in the press. His Sunday morning sermons were published in The New Park Street Pulpit and The Metropolitan Tabernacle Pulpit and eventually totaled sixty-three volumes. In 1917, a shortage of paper caused by World War I prevented the further publication of his weekday sermons. Spurgeon also published a monthly magazine, approximately 140 books, and his magnum opus, a commentary on the Psalms entitled The Treasury of

4 This claim was reported by numerous newspapers, including “The Beginning of the World,” The South-Western (June 15, 1859). A newspaper in Wales claimed Spurgeon was “the most popular preacher of the present generation” (“The Rev. C. H. Spurgeon’s First Visit to Wales,” The Cardiff Times and Newport and South Wales Advertiser [July 23, 1859]). According to the Louisville Daily Courier, Spurgeon had “been heard by more people in the last few years than any other living preacher” (Louisville Daily Courier [May 15, 1858]).

5 Eclectic Review (Vol. XII—New Series. London: Jackson, Walford, & Hodder; Edinburgh: W. Oliphant and Son; Aberdeen: G. and R. King; Glasgow: G. Gallie; and Manchester: Brenner, January–June, 1867), 359. The Liverpool Daily Post claimed “one of his chief qualifications was a voice of bell-like clearness and wonderful resonancy” (“Mr. Spurgeon,” [September 6, 1870]).

6 On October 7, 1857, Queen Victoria sanctioned a national day of prayer in which Spurgeon addressed an audience of 23,654 people at the Crystal Palace. See footnotes in “Making Light of Christ” (Sermon 21) and in “The Peace of God” (Sermon 60). See also Arthur Christopher Benson and Viscount Esher, eds., The Letters of Queen Victoria: A Selection from Her Majesty’s Correspondence Between the Years 1837 and 1861, Published by Authority of His Majesty the King (London: John Murray, 1908; repr., Teddington, UK: The Echo Library, 2010), 3:227.

7 E. L. Magoon included Spurgeon’s response: “I have been puffed off as being a Whitfield, the greatest preacher of the age, which certainly I am not, and never professed to be” [Magoon (ed.) ‘The Modern Whitfield,’ xxvi]. See also Spurgeon’s use of Whitfield in his sermon “What Think Ye of Christ?” (Sermon 71).

8 “Compared with Mr. Beecher, Mr. Spurgeon is more religious, more spiritual, less profound, less of the philosopher, but more of the saint. Beecher is like Shakespeare, or any other great social philosopher, while Spurgeon is like John Bunyan. You may go away from Beecher impressed with the greatness of the man; you go away from Spurgeon, impressed with the searching greatness of the Gospel” (W. W. Barr, ed., The Evangelical Repository and United Presbyterian Worker [First Series, Vol. I. —Fourth Series, Vol. I, Philadelphia, PA: Young and Ferguson, 1874], 301). See also “An American View of Spurgeon,” The Boston Recorder (September 2, 1858) and “The Rev. C. H. Spurgeon,” The Essex Standard (April 18, 1855).


11 Over the course of Spurgeon’s ministry, his Sunday morning sermons were edited and published. After his death in January 1892, Joseph Passmore and James Alabaster continued the process of revising and publishing the sermons Spurgeon had preached on Sunday evenings and throughout the week. An additional forty-five sermons taken from The Baptist Messenger were published in 2009 (see Terence Peter Crosby, C. H. Spurgeon’s Sermons Beyond Volume 63, An Authentic Supplement to The Metropolitan Tabernacle Pulpit [Day One Publications, 2009]).
David that took twenty years to complete. The sum of Spurgeon’s published words exceeded that of the famed 1875–89 ninth edition of the *Encyclopædia Britannica.*

By 1857, Spurgeon’s sermons had doubled in sales. American tradeshows were selling a thousand copies of his books per minute. Copycats soon discovered that by using Spurgeon’s name they could generate revenue. An Irish gentleman who “passed himself off as Spurgeon” received royal treatment at a hotel. A lecturing con artist in Ohio claimed to be “E. H. Spurgeon,” the brother of Charles. When the audience confronted him, the gentleman “abruptly scooted” into anonymity.

Even the Anglicans envied his success. By the mid-nineteenth century, it had become illegal (though rarely enforced) for established churches to conduct services in nonreligious spaces to crowds totaling more than twenty persons. In 1855, the Earl of Shaftesbury muscled the Religious Worship Bill through Parliament, enabling clergymen to “imitate Spurgeon.” Some tried but discovered that no one could generate the crowds the newfangled Baptist on New Park Street could marshal. Even the most spacious venues in the world’s largest city—the Surrey Garden Music Hall, Exeter Hall, and the Crystal Palace—could not adequately accommodate his ever-expanding audiences. In a letter to his brother, Spurgeon wrote, “I believe I could secure a crowded audience at dead of night in a deep snow.”

By 1858, Americans returning from London faced two questions: “Did you see the queen?” and “Did you hear Spurgeon?” Victoria herself likely attended a sermon disguised in pedestrian garb, a behavior not uncommon to the queen.

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13 *NPSP 3*: preface.
14 “Upwards of 100,000 copies of Spurgeon’s sermons have been sold in the United States. On Wednesday evening, at the trade sale, when the list of Sheldon, Blakeman & Co. was reached, 20,000 copies were sold in twenty-minutes. No book ever published in this country has had so large a sale” (Daily Confederation [vol. 1, no. 215]).
16 “Splurgin’ by a Spurgeon,” *Plain Dealer* (November 7, 1857), 3.
21 *Autobiography* 4:183. On November 2, 1873, Victoria attended a Presbyterian service in a church at Crathie, Scotland. Unnoticed, she “stepped quietly among the communicants” (Chadwick, 2:320–21).

Spurgeon constantly switched hats among pastor, president, editor, author, and traveling evangelist. The once-dwindling congregation on New Park Street soon became the largest in Protestant Christendom and had to move to a larger building, the Metropolitan Tabernacle, which eventually baptized nearly 15,000 members, maintained weekly attendances of 6,000 people, and, by June 1884, had spawned sixty-six parachurch ministries, including a theological college, two orphanages, a book fund, a clothing drive, a Sunday school for the blind, nursing homes, and ministries to policemen, among dozens more. Much of the revenue generated by his sermon sales was funneled back into these ministries. Unlike his much wealthier Roman Catholic contemporary Henry Edward Manning, Spurgeon died with only £2,000 to his name.

In many ways Spurgeon represented the ideals of his day. He was “manly,” ambitious, entrepreneurial, well connected, well written, influential, and heavily involved in politics. In 1880, he single-handedly swung an election in favor of his favorite candidate. One biographer described him as “not a reed to be shaken by the wind, but a wind to shake the reeds.” And indeed, his religious and social influence is difficult to overestimate. To borrow from one of David Bebbington’s widely accepted distinctives of evangelicals, Spurgeon was deeply invested in social reform, an activist filled with “eagerness to be up and doing.” This impulse resulted in his combat against opium trading in the East, anti-Semitism in the North, economic poverty in the South, and human trafficking in the West.

Nowhere was Spurgeon’s opposition to slavery more pronounced than in Thomas L. Johnson’s memoir, *Twenty-Eight Years a Slave*. Johnson overheard his
masters in Virginia talking about Spurgeon, though the preacher “did not stand very high” in their estimations. After his emancipation in 1865, Johnson traveled to Denver, Colorado, where he encountered Spurgeon’s pamphlet “Preachers’ Prayers.” Johnson wrote, “No book that I possessed at the time, apart from the Bible, gave me such assistance.” He then traveled to London to meet Spurgeon and enrolled as a student in the Pastors’ College before becoming a missionary to Africa.

Spurgeon was not the only notable preacher in the nineteenth century. It was, after all, the era of “sermon tasting.” Saint Paul’s Cathedral had Henry Liddon. Westminster Chapel claimed G. Campbell Morgan. City Temple boasted of Joseph Parker. Baptists like Alexander Maclaren and John Cliford also achieved notoriety but not to the international extent of Spurgeon. Had he desired it, Spurgeon could have launched a denomination and almost inadvertently did.

His sermons were translated into nearly forty languages including German, Spanish, French, Japanese, and Portuguese. A diaspora of documents circumnavigated the world—books, commentaries, pamphlets, and magazines. The affordable “penny pulpits” were found in the hands of fishermen in the Mediterranean, coffee farmers in Sri Lanka, sailors in San Francisco, and even Catholics on pilgrimage. In May 1884, a Chinese Christian preferred to “go without a meal than miss this spiritual food.” After fifty to sixty troops of the 73rd Regiment handled one of his sermons in India, they returned the manuscript “all black and fringed.” D. L. Moody once commented, “It is a sight in Colorado on Sunday to see the miners come out of the bowels of the hills and gather in the schoolhouses or under the trees while some old English miner stands up and reads one of Charles Spurgeon’s

29 Thomas L. Johnson, Twenty-Eight Years a Slave; or, the Story of My Life in Three Continents (London: Christian Workers’ Depot, 1909), 102.
30 Ibid., 69.
32 See “Spurgeonism Again” (ST June 1866:281–84); “Spurgeonism,” The Nation (June 13, 1857) 9; and “Spurgeonism,” Dundee, Perth, and Cupar Advertiser (April 2, 1861).
34 ST May 1884:246.
35 ST October 1879:496.
sermons.” In Australia an escaped convict was converted to Christianity after reading a “blood-stained” sermon looted from the pocket of his murdered victim.

Spurgeon’s popularity was meteoric and expansive, and when coupled with the geographical trajectory of his teenage years, the silhouette of an ideal Victorian takes shape. With the invention of steam locomotion, industrial opportunities pulled England’s population out of the farms and into the factories. By 1859, half of London’s citizens under the age of twenty had been born outside the city. Spurgeon’s transition to London mimicked the population distribution of the day. As a nineteen-year-old, he too transitioned from the pastoral landscapes of Cambridgeshire to the factory-fogged neighborhoods of the metropolis.

The city offered Spurgeon more resources and opportunities than could the country. The global reach of his sermons would not have been possible had he remained in Waterbeach. Nor would he have met his publishers, Joseph Passmore and James Alabaster. Spurgeon never sought a transition to London, but four years after being baptized in the meandering stream of Isleham, he moored his ministry to the southern bank of the well-trafficked Thames, the waters of which opened directly into the sea.

37 Cranfill, 29.
38 Chadwick, *The Victorian Church*, 1325.

I. The Fact: "believed God."
- Leaving his country, life in Canaan, Sodom.
- Isaac’s birth. Promises them. Isaac sacrificed.
- Produces works.

II. The Result: "counted to him for righteousness."
- Sin forgiven.
- Righteousness imputed by faith, and by it.
- We gained on earth. God’s favour & love.
- We gained Heaven & Eternal Life.
- These bring Peace. Know easy is the head that does will.
- Love. When we are sure we have God.
- Joy. The justified person has comfort. All things work together for good.
- Security. None can condemn nor destroy.

III. As Abraham was saved, so must we be.
- Not by works, or Abraham would have been...
- Not by ceremonies. Abraham believed before circums. Reasons why we should believe God, both
inner & Christian & exhortations to it.
ABRAHAM JUSTIFIED by FAITH

Genesis 15:6

“And he believed in the LORD; and he counted it to him for righteousness.”

I. THE FACT. “believed God.”


Two Sorts of Faith: 1. Historical, or Dead Faith. 2. Living Faith, producing works.

II. THE RESULT. “counted to him for righteousness.”

1. Sins forgiven. 2. Righteousness imputed. 

And by it:

He gained on earth God’s favour and love. He gained Heaven and Eternal Life.

These bring:

Peace. How easy lies the head that does no ill. Love. When we are pure we love God. Joy. The Justified person has. Comfort. All things work together for good. Security. None can condemn nor destroy.

III. AS ABRAHAM WAS SAVED, SO MUST WE BE.

Not by works, or Abraham would have been. Not by ceremonies. Abram believed before circumcision.

Reasons why we should believe God, both sinner and Christian, and exhortations to it.
1. Susannah included a transcription of this sermon in *Autobiography* 1:216. Her alterations include the following changes: The words “believed God” in the first Roman numeral and “counted to him for righteousness” in the second were removed from Charles’s original wording and aligned with the KJV’s wording of Gen 15:6. The word “And” in the phrase “And by it” was deleted. The phrase “on earth” was deleted from the sentence “He gained on earth God’s favour and love.” An exclamation mark was added after the word “ill” in the sentence “How easy lies the head that does no ill.” The line “Joy. The Justified person has” was changed to “Joy. The justified person has true joy.” The final line, “Reasons why we should believe God, both sinner and Christian, and exhortations to it,” was changed to “Reasons why sinners and Christians should believe God; exhortation to faith.” See also Susannah’s transcription of the previous two sermons, “Adoption” (Sermon 1) and “Necessity of Purity for an Entrance to Heaven” (Sermon 2).

2. In 1868, Charles preached an additional sermon on Gen 15:6 entitled “Justification by Faith—Illustrated by Abram’s Righteousness” (*MTP* 14, Sermon 844). Overlapping content exists; however, the lack of structural similarities suggests Charles did not follow the general contours of the sermon above. The sermon that most resembles the outline above is “Abraham, a Pattern to Believers” (*MTP* 39, Sermon 2292). However, in this case also, there is not enough overlap to suggest Charles had the above outline in mind while writing his later sermon. For additional sermons on Abraham, see “The Call of Abraham” (Notebook 3, Sermon 152); “The Call of Abraham” (NPSP 5, Sermon 261); “Hearken and Look; or, Encouragement for Believers” (*MTP* 27, Sermon 1596); and “Sarah and Her Daughters” (*MTP* 27, Sermon 1633).

3. The phrase “believed God” does not come from Gen 15:6. Charles was quoting instead Rom 4:3, “For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.”


9. Charles wrote the number 2 instead of the word “two.” He may have originally intended this number to represent the second point in a list as seen beneath the second Roman numeral. However, for reasons that are unclear, he used the number 2 to represent the word “two” in the phrase “Two Sorts of Faith.”
10. The letter “h” was added to the end of the word “Sort.” Charles changed the “h” to “s.”


13. The phrase “counted to him for righteousness” does not come from Gen 15:6. Charles again quoted Rom 4:3, “For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.” For an additional example, see “Necessity of Purity for an Entrance to Heaven” (Sermon 2).

14. “While the promise is still in his ears, while the ink is yet wet in the pen of the Holy Spirit, writing him down as justified, he must see a sacrifice, and see it, too, in emblems which comprehend all the revelation of sacrifice made to Aaron” (MTP 14:682).


16. Charles may have intended this line to read “He gained on earth” or “He gained on earth God’s favour and love.” Given the emphasis on “Heaven” in the line beneath, the former interpretation is more likely.


18. Romans 8:28, “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

19. Cf. Rom 8:34.
20. Charles did not include the letter “e” in the word “before.” He likely intended to abbreviate the entire phrase “before circumcision.”


22. The letter “y” was written beneath “o” in the word “both.” Charles may have originally written the word “by” before changing it to “both.”

23. The phrase “and exhortations to it” was a reminder as to how to conclude the final remarks of this sermon. A similar phrase, “Call to enter in by faith in Jesus Christ,” is found at the conclusion of the previous sermon, “Necessity of Purity for an Entrance to Heaven” (Sermon 2). See also Charles’s use of the word “Directions” at the conclusion of “An Answer Required” (Sermon 19) and in “Making Light of Christ” (Sermon 21).
SERMON 14


I. How all may say this: by the grace of God's free
Mean of Grace & Liberty.

II. The grace given to Saints alone
Perseverance.

III. The grace given to the sinner
Restraining grace. Shewing grace.
1. Think much on grace. Christ.
2. Live shewing gratitude.
3. Be humble. Small grace

1. Sinners be thankful.
2. Repent.
3. Remember judgment comes on apace.
GOD’S GRACE GIVEN TO US—1 Corinthians 15:10

GOD’S GRACE GIVEN to US

1 Corinthians 15:10

“But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.”

I. HOW ALL MAY SAY THIS?

“By the grace of God I am,” etc. Birth, Bodies, Minds, Temporal Mercies, Means of Grace, and Liberty.

II. THE GRACE GIVEN TO SAINTS ALONE.

In Election, Redemption, Conversion, Pardon, Justification, Adoption, Support, Spirit, and Perseverance.

III. THE GRACE GIVEN TO THE SINNER.

Longsuffering, sparing, delivering grace. Restraining Grace, and shining grace.

1. Think much on grace, Christian.
2. Live showing gratitude.

1. Sinner, be thankful.
2. Repent.
3. Remember, Judgment comes on apace.

Hythe. July [18]51
22. 336.
1. The doctrine of grace played a significant role in Charles’s theology. He said, “Of the things which I have spoken unto you these many years, this is the sum. Within the circle of these words my theology is contained, so far as it refers to the salvation of men. I rejoice also to remember that those of my family who were ministers of Christ before me preached this doctrine, and none other. My father, who is still able to bear his personal testimony for his Lord, knows no other doctrine, neither did his father before him” (MTP 61:469). For additional treatments of the doctrine of grace, see “The Certainty and Freeness of Divine Grace” (MTP 10, Sermon 599); C. H. Spurgeon, All of Grace (New York: Robert Carter and Brothers, 1886, The Spurgeon Library); and John B. Hall, “The Application of the Doctrine of Grace in the Life and Ministry of Charles Haddon Spurgeon” (master’s thesis, Covenant Theological Seminary, 1982).

2. Charles preached two additional sermons on 1 Cor 15:10: “Lessons on Divine Grace” (MTP 49, Sermon 2833) and “Paul’s Parenthesis” (MTP 54, Sermon 3084). Neither sermon contains enough overlapping content or structural similarity to suggest Charles had the above outline in mind when writing these later sermons.

3. For Charles, the concept “means of grace” included the following practices: observing the Sabbath, baptism, partaking in the Lord’s Supper, preaching, prayer, and the study of Scripture (see MTP 30:204 and 35:438). Charles believed that “sickness is also a means of grace: those who have much grace may be called to endure much disease” (MTP 35:199). In his sermon “By the Fountain,” Charles said, “Every means of grace may be denied the believer, but the grace of the means will still come to him” (MTP 35:608). Additional uses of the phrase “means of grace” are found in “Satan and His Devices” (Notebook 2, Sermon 122), “Continue in Prayer” (Notebook 4, Sermon 220), and “The Lord Reigneth” (Notebook 8, Sermon 371).

4. “The very marrow of the gospel lies in special, discriminating, distinguishing grace. As for your universal grace, let those have it who care for such meatless bones; but the special gospel of electing love, of distinguishing grace, this is the gospel which is like butter in a lordly dish to a child of God, and he that has once fed on it will take no meaner fare” (MTP 13:429). See also “Distinguishing Grace” (NPSP 5, Sermon 262).

5. Cf. Rom 11:5. See also “Election” (Sermon 10).


9. Cf. Rom 5:1. See also “Abraham Justified by Faith” (Sermon 3).

10. Cf. Rom 8:17. See also “Adoption” (Sermon 1); “Love Manifest in Adoption” (Sermon 16); and “Offending God’s Little Ones” (Sermon 67).


13. Cf. Phil 1:6. See also “Final Perseverance” (Sermon 8).


15. “We now see that the Lord held us back from plunging into the deepest abysses of sin. He would not let us commit crimes by which we might have ended our lives before conversion. He kept us back from sins which might have linked us in sad connections, and led us into such circumstances that we never might have been brought to hear his word, or seek his face at all” (MTP 32:438). In his autobiography, Charles revealed the significance of the doctrine of restraining grace in his own spiritual development: “Through the Lord’s restraining grace, and the holy influence of my early home-life, both at my father’s and my grandfather’s, I was kept from certain outward forms of sin in which others indulged” (Autobiography 1:81). In his sermon “Amazing Grace,” Charles added, “I know that, if I was not permitted to indulge in grosser vices, yet I went as far as I could, and should have gone infinitely farther if it had not been for his restraining grace” (MTP 22:102).

16. The reference to “shining grace” may have been inspired by Isaac Watts: “From the third heaven where God resides, / That holy happy place, / The New Jerusalem comes down, / Adorn’d with shining grace” (Hymn 21 in The Works of the Reverend and Learned Isaac Watts, D.D. Containing, Besides His Sermons, and Essays on Miscellaneous
Subjects, Several Additional Pieces, Selected from his Manuscripts by the Rev. Dr. Jennings, and the Rev. Dr. Doddridge, in 1753: To Which Are Prefixed, Memoirs of the Life of the Author [6 vols.; comp., George Burder; London: John Barfield, 1810, The Spurgeon Library], 4:263). See also MTP 37:353.


19. “Quick; speedily; used of things in motion” (Johnson’s Dictionary, s.v. “apace”). A modernized reading of this line is “Remember, judgment comes quickly.” Charles used the word “apace” throughout his ministry, e.g., “kings of armies flee apace” (MTP 23:227); “his legions fly apace” (MTP 40:610); and the Day of Reckoning “cometh on apace” (ST August 1875:359). Susannah also used the word “apace” to describe her burgeoning relationship with Charles: “From that time our friendship grew apace” (Autobiography 2:8). Of her children, Susannah wrote that they “grew apace in the sweet country air” (Autobiography 2:291).

20. The number 2 was written beneath the bolded number 1.
SERMON 63


The Garden of Eden, and Gethsemane, are places of great interest to Jesus. He retired and suffered temptation both in the commencement and close of his public ministry. His human nature was full of body and soul. They both suffered in the work of atonement.

I. We shall consider a few of the causes of his grief. Of course the first cause was his bearing the sins of his people at God's hands from 1. His ill-treatment by the world. Unfaithfulness of friends, treachery of Judas, murder by the nations—added to this, his heavenly love.

2. The Sloss given to his unrelieved purity by his standing in the room of sinners, and bearing their guilt away, about to be sprinkled with blasphemy; and to be the innocent victim of cruel public ci

3. The indignities he was about to endure in being sold as a slave tried before the court, held up to public scorn, and gamin and put.

4. His fright would increase the pain—man cannot face nor the brute and happy is it but Jesus could face all. He could hear the rabbis accusing him, feel the blinding cloth on his buffetting, heard his mighty men, the scolding of them.

5. The terrible flagellation. (He does not lie here). They scourging his going through the streets, pouting, taking to the cross, for sake of his God, his death.

6. A sense of loneliness, without help, hopeless certain with.

II. The Reason to satisfy justice and save sinners.

1. The Sins of God's love to men.

2. The Sins of God.

3. Man's harden heart.

4. The Sinner's great kindness.

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GETHSEMANE’S SORROW

Matthew 26:38

“When saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.”

The Gardens² of Eden and Gethsemane³ are places of great interest. Jesus retired and suffered temptation, both in the commencement⁴ and close of his public ministry. His human nature was perfect,⁵ both body and soul. They both suffered in the work of atonement.⁶

I. WE SHALL CONSIDER A FEW OF THE CAUSES OF HIS GRIEF.

Of course, the first cause was his bearing the sins of his people and God’s wrath for sin.⁷

1. His ill treatment by the world,⁸ Unfaithfulness of friends,⁹ treachery of Judas,¹⁰ murder by the nations.¹¹ Added to this, his heavenly love.¹²

2. The Shock¹³ given to his unsullied purity by his standing in the room of sinners¹⁴ and bearing their guilt away.¹⁵ About to be charged¹⁶ with blasphemy.¹⁷ And to be the innocent victim of earthly, foulest crime.¹⁸

3. The Indignities he was about to endure in being sold as a slave,¹⁹ tried before the court,²⁰ held up to public scorn, and ignominious²¹ death.

4. His foresight would increase the pain.²² Man cannot foresee, nor the brute, and happy is it. But Jesus could forsee it all. He could hear the rabble²³ accusing him, feel the blinding cloth²⁴ and their buffetings,²⁵ Herod and his mighty men, the crown of thorns,²⁶ the horrid flagellation²⁷ (soldier cutting his throat),²⁸ the cry, “crucify him,”²⁹ his going through the streets,³⁰ fainting,³¹ nailing to the cross,³² forsaken of his God,³³ his death.³⁴

5. A sense of Loneliness, without help. Hopelessness. Certain was his death.³⁵

II. THE REASON.³⁶ TO SATISFY JUSTICE AND SAVE SINNERS.³⁷

We may infer:

1. The Son’s and Father’s³⁸ love to men.³⁹
2. The Justice of God.
3. Man’s hardness of heart.
4. The sinner’s fearful doom.
1. This is the only time Charles preached a sermon on Matt 26:38. For additional sermons on Gethsemane, see “Gethsemane” (MTP 9, Sermon 493); “The Garden of the Soul” (MTP 12, Sermon 693); “The Agony in Gethsemane” (MTP 20, Sermon 1199); “Jesus in Gethsemane” (MTP 48, Sermon 2767); and “Christ in Gethsemane” (MTP 56, Sermon 3190).

2. Charles inserted an apostrophe between the letters “n” and “s” in the word “Gardens”; however, the context suggests he intended this word to be plural, not possessive.

3. A cluster of yellow stains surrounds the letter “G” in the word “Gethsemane.” The source of the stains can be found in the previous sermon, “God, the Guide of His Saints” (Sermon 62), and is likely the result of the aging process of the manuscript.


5. “[W]hatever Satan may have suggested to our Lord, his perfect nature did not in any degree whatever submit to it so as to sin” (MTP 9:76).

6. “[T]here was agony between the attributes of his nature, a battle on an awful scale in the arena of his soul. The purity which cannot bear to come into contact with sin must have been very mighty in Christ, while the love which would not let his people perish was very mighty too. It was a struggle on a Titanic scale, as if a Hercules had met another Hercules; two tremendous forces strove and fought and agonised within the bleeding heart of Jesus. . . . I marvel not that our Lord’s sweat was as it were great drops of blood, when such an inward pressure made him like a cluster trodden in the winepress” (MTP 20:597).

7. “The woe that broke over the Saviour’s spirit, the great and fathomless ocean of inexpressible anguish which dashed over the Saviour’s soul when he died, is so inconceivable . . . the very spray from that great tempestuous deep, as it fell on Christ, baptised him in a bloody sweat. He had not yet come to the raging billows of the penalty itself, but even standing on the shore, as he heard the awful surf breaking at his feet, his soul was sore amazed and very heavy” (MTP 20:594). Cf. 2 Cor 5:21.


Gethsemane's Sorrow — Matthew 26:38

11. It is unclear why Charles bolded the letters “tions” in the word “nations.” The same pressure from his writing instrument can be found in the word “his” two lines above.


13. An illegible letter, possibly “m,” appears beneath the letter “h” in the word “Shock.” Charles may have originally written the word “mock.”


16. The letters “ed” in the word “charged” trail into the margin.


21. “Mean; shameful; reproachful; dishonourable” (Johnson’s Dictionary, s.v. “ignominious”).

22. With reference to Christ’s bleeding in Gethsemane, Charles wrote, “No need to put on the leech, or apply the knife; [his blood] flows spontaneously” (C. H. Spurgeon, Morning by Morning; or, Daily Readings for the Family or the Closet [New York: Sheldon and Company, 1866, The Spurgeon Library], March 23).


28. Charles may have been referring to the Roman practice of cutting the necks of criminals. In Antiquities of the Jews, Roman-Jewish historian Josephus (AD 37–c. AD 100) recounted: “[Alexander] brought [the Jews] to Jerusalem, and did one of the most barbarous actions in the world to them: for as he was feasting with concubines, in the sight of all the city, he ordered about eight hundred of them to be crucified, and while they were living, he ordered the throats of their children and wives to be cut before their eyes” (Flavius Josephus, The Works of Flavius Josephus, the Learned and Authentic Jewish Historian, and Celebrated Warrior, to


35. Charles wrote the word “death” above the line. The handwriting in the phrase “was his death” differs from that in the body of the sermon and was likely added afterward. The word “certain” may have been coupled with “Hopelessness.” An alternative reading of this line is “Hopelessness [was] certain.”

36. Charles underscored the words “The Reason” with a line of dots and dashes.

37. “His bones are every one of them dislocated, and his body is thus torn with agonies which cannot be described. ’Tis manhood suffering there, ’tis the Church suffering there, in the substitute. And when Christ dies, you are to look upon the death of Christ, not as his own dying merely, but as the dying of all those for whom he stood as the scapegoat and the substitute. . . . When you die you will die for yourselves; when Christ died, he died for you, if you are a believer in him” (NPSP 4:69). Cf. 1 Tim 1:15.

38. An illegible stroke, possibly the tittle of the letter “I,” can be found to the left of the apostrophe in the word “Father’s.”


40. The em dash preceding the number 4 does not appear to hold significance for the text. Cf. horizontal stroke to the right of the number 5, five lines above.
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