

SERMONS OF E S OLIPHANT

by E.S. Oliphant

Oliphant's spiritual reflections including meditations on waiting upon God and seeking His guidance, using poetic imagery of watching at God's gates to express dependence on divine direction and comfort in suffering.

9 Chapters

Table of Contents

1. S. A Song of Praise
2. S. At His Gate
3. S. Discipline and Unity in the Assembly.
4. S. Jesus
5. S. My Name
6. S. Taken Aside.
7. S. The Administrative Forgiveness of Sins.
8. S. Things present
9. S. Waiting for the coming of our Lord Jesus Christ

S. A Song of Praise

A Song of Praise.

"I will praise the name of God with a song." Psalms 69:30

"It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For He is good; for His mercy endureth for ever: that then the house was filled with a cloud: . . . for the glory of the Lord had filled the house of God." 2 Chronicles 5:13-14.

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him." John 4:23.

"Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5.

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God." Revelation 19:1.

FATHER and God! to Thee Our songs of praise ascend;

E'er long their eternal harmonies The very skies shall rend; But now 'tis minor tones we raise, Thy children lisping forth Thy praise.

Father! we worship Thee, Our very souls we bow;

Earth is forgotten while we gaze Within the holiest now; And in the radiance of this place, With rapture look upon Thy face.

All thought of sin is gone, It cannot enter here;

Redemption's work is done, It dissipates our fear.

Now in the worth of Christ we stand, Offering the first-fruits of the land. His blood has washed us white, His beauty clothes us now And fit for Thine unsullied light We stand before Thee now;

Blest in the liberty thus given, To praise within an opened heaven.

Praise for the gift of Christ, Thy well-beloved Son!

Praise for the Spirit who reveals The Gift and Giver One!

All joy we have, or hope to see, Is centred, blessed God, in Thee.

A. S. Oliphant.

S. At His Gate

At His Gate.

"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."
Proverbs 8:34.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles;
they shall run, and not be weary; they shall walk, and not faint." Isaiah 40:31.

"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to
the right hand, and when ye turn to the left" Isaiah 30:21.

I AM watching at Thy gateway Master, speak "a word," I pray!

Life's journey lies before me, A lonely, rugged way.

Oh, speak a word of power, Which my soul will gladly own Was just the word I needed, And meant
for me alone!

Some, more richly, grandly gifted, 'Midst the throng of hurrying feet, Sound the tidings - Thou art
"coming," In the busy, crowded street.

Souls arrested stand to listen, Wooed and won for heaven above By that tale of matchless sorrow,
And that tale of wondrous love! But more humble is my service Can I give it such a name While my
heart is filled with sorrow, And my head is bowed in shame?

Few to speak to, few to listen As I point them up above; For the words are faint and faltering, And
my only "gift" is love. But I'm watching at Thy gateway For "a word" of sympathy To some broken
heart to whisper, A message straight from Thee! That blest acquaintanceship with grief Which
Thou didst learn below, Has fitted Thee to minister To every child of woe. And give "a word" to
keep me From snares which lie around; A melody to charm me From every earthly sound. A
message - by Thy Spirit Brought home in power - I pray, Of guidance, cheer, or warning; A
message for today! A. S. Oliphant.

S. Discipline and Unity in the Assembly.

Discipline and Unity in the Assembly.

Extract from letter by J. S. Oliphant, 1920.

. . . The Spirit and the Word of God remain. Every assembly truly gathered in the name of the Lord and acting upon the truth of the unity of God's assembly is responsible to maintain "in its own sphere" what is due to the Lord, the Head of the Assembly, whether in reception of saints on adequate testimony to godliness, or in the exercise of scriptural discipline with a view to the maintenance of holiness, practical unity and fellowship. That there has been grievous failure in maintaining a true testimony to Christ and the unity of His body on the earth, cannot be denied, and those who are kept abiding in His love will be humbled about it for the rest of their journey. The breakdown of corporate testimony or witness of those amongst so-called Brethren has been complete, and scripture affords no hope of the restoration of parties as such, where the candlestick has been removed through unfaithfulness and departure from the scriptural ground of gathering. This does not imply that the Lord's promise of His presence in the midst of His own, Matthew 18:20, will not continue till His return. It is in truth His provision for His own in sovereign grace and for His pleasure from the commencement to the end of the history of His Assembly, which displaced the Temple as the Jewish centre on earth, for "wherever only two or three are gathered together by Himself, and maintained in the power and truth of His holy name, there He is in the midst of them." There is, consequently, a rallying centre instituted and maintained by Himself, the centre of unity, where individuals may find Him and enjoy with others all the blessings flowing from His presence and the power of the Holy Ghost; and, until the end, the word in Hebrews 2:12, will be fulfilled: "I will declare Thy name unto my brethren, in the midst of the Assembly will I sing praise unto Thee." But the conditions as to being gathered in His name exclude the notion of the amalgamation of parties, or the rebuilding of the Church, or restoring meetings which have either failed to deal with leaven, or have separated without scriptural authority from any Assembly answering to the conditions ensuring the presence of the Lord, and therefore trusted by other Assemblies acting under the Lord by the Spirit, outside and apart from what answers to the Camp in Hebrews 13:13. I have said advisedly "any Assembly answering to the conditions ensuring the Lord's presence," because He is there, the acknowledged Head and Centre, and where He is and His presence realized, there He is paramount, and acts by the Spirit in the midst. Moreover, however feeble, a true Assembly represents Himself and His Assembly everywhere, and acts in His Name for the whole Assembly, Christ and His Assembly being One. But the Spirit is still the witness in Christendom, testifying of Christ, and, "He that hath an ear let him hear what the Spirit saith unto the Churches." The address to Philadelphia proves that in the darkest time at the close of the Spirit's day, the hearts and consciences of individuals are exercised by His power, so that the phase therein described as passing under the eyes of the One who says: "I know thy works" is acceptable to Him; but neither Philadelphia nor Laodicea can be regarded as any corporate ecclesiastical organization. They are rather a state or condition of things contrasted, the former being pleasing to the heart of Christ, the Holy and the True, who

makes "His own" conscious of what He values, so that a revival is the result, and keeping His word and not denying His Name by those who, though they only have a little strength, use what they possess to please Him; and the latter so nauseous, being lukewarm and neither cold nor hot, that it leads to the professing body, proud of being rich and increased with goods, being spued out of the mouth, or cast off as a false witness by "the faithful and true Witness." This state is rapidly developing, and there is no remedy, for Christ is already outside the condition. But in His longsuffering goodness and mercy, He still gives counsel and stands at the door and knocks; there is therefore still hope for individuals, and if any man hear His voice and open the door, He will enter in and bring such an one into communion with Himself and into the possession of "gold tried in the fire," "white garments" and "eye salve"; and to "Him that overcometh He will grant to sit with Him in His throne, as He overcame and is set down with His Father on His Throne."

S. Jesus

Jesus

Php 2:9.

Behold thy King cometh unto thee, Jerusalem!

He cometh - just, and having salvation, Lowly - riding upon an ass:

Come forth, Jerusalem, to meet Him.

See the children how they cry to Him, Hosanna!

See the multitude proclaim Him Son of David!

Wherefore, daughter of Zion, holdest thou thy peace?

Wilt thou not say to Him, Lo! Thou art our God, We long for Thee have waited?

Wilt thou not say of Him, Blessed is He who cometh - Cometh in the name of Jehovah?

* * * * * How shall we say of Him that He is our God? Have not our fathers told us? Have not our prophets prophesied unto us?

Say they not that we shall have a King? Who is this Nazarene, the Son of Joseph? Is not "His name Jesus?" The prophets never spake of such.

"His name shall be called Wonderful, Counselor, the MIGHTY GOD, the Everlasting FATHER, The Prince of Peace": As to this Man, we know not who He is.

* * * * * O Jesus! wherefore this Thy name? This name, which, so despised, yet Is as ointment poured forth. The nameless One of whom the prophet spake That He should be "despised" and not "esteemed"; That He, the fair "green tree," should be But as "a root out of dry ground" That He should be a "Man of sorrows," And from Him all faces should be "hid"

All faces; even the face of Him who loved Him - How should men recognize in Him The King - the King of kings - the Lord of lords?

Yet was He "bruised for our iniquities," For our transgressions "wounded"; For us He took this name unspoken of, That He might save us from our sins.

Oh, mystery of godliness!

God manifest in the flesh: He who, in form of God, Found it no robbery to be equal with God, Yet emptied Himself.

Oh! mystery of godliness! That Jesus should become a servant That Jesus should become obedient Obedient unto death, even the death of the cross!

Ah! therefore doth His Father love Him With love unutterable. His former love incomprehensible; yet of it do we read That in this Son the Father found ineffable "delight"

Ere time was; in Him He did rejoice "In the beginning of His way"; He Was the "Son of His love" ere He established the ends of the earth.

Such glimpses are revealed to us. But of this new love - it, Like the name that won it, is unspoken.

It is the new name which none, but He who hath it, knoweth; The name that giveth joy, with which no stranger intermeddleth; The name which He to win did to the depths descend. And for this cause God did Him high exalt, And gave Him gladly* such a name that all must bow to - "A name which is above every name."

Ah! 't is not coldly given, because it is His due, And may not be withheld.

No; but out of that unspoken love the Father seeketh The gift that doth beseem the Son He loves; And there He finds a name, borne Amid sorrow, suffering, shame A name that now pre-eminent shall shine Above all names in glory The name of Jesus. And that He gladly gives To Him "whom the King delighteth to honour."

* * * O Jesus, Lord! Thou knowest that I love Thee, Teach me in my poor heart to honour Thee!

Fain would I do so.

I know a willing spirit Thou dost find, But oft therewith the flesh is weak, and hinders.

Constrain me with Thy love: make me to please Thee, To work for Thee, to wait for Thee, till the day dawn - The day wherein mine eyes at length shall gaze upon "The Man whom the King delighteth to honour"

Even Jesus - Jesus - Jesus! J. S. Oliphant.

*echarisato.

S. My Name

"My Name"

(A Meditation.) "Name above every Name Thy praise Shall fill yon courts thro' endless days."

"Where two or three are gathered together in my Name, There am I in the midst of them" (Matthew 18:20).

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And let every one that nameth the Name of the Lord depart from iniquity" (2 Timothy 2:19).

"He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad" (Matthew 12:30).

Jesus our Lord is not here: well we know it. He has gone to the Father, but He has left us His Name, and the name of a person conveys to the heart all that the person is. The next best thing to having and loving a person is to have and to love and to honour that person's name. My mother may be in heaven, but the name of my mother is loved and cherished and honoured as long as I remain in the world to love and honour it. So it is with the believer's Saviour and Lord. He is in heaven: He is not here: He is risen: He is glorified with the Father, but He has left us His Name.

"We love the Name of Jesus, The Christ of God, the Lord:

Like fragrance on the breezes His name is spread abroad."

He is the true and living centre, God's centre; and all God's counsels find their centre in Him. Man's world revolves round man in sin, but God's world revolves round Man in righteousness and glory. A sceptre of righteousness is the sceptre of His kingdom. Of Him it is said, "Thou hast loved righteousness, and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Hebrews 1:9).

Now, as Christ is the true centre of union, though in heaven, we assemble together in His Name on earth. No other name should ever have been named, or even have been heard, in connection with the gathering together of His saints for prayer and praise and worship. The Lord Jesus told His disciples that whatsoever they should ask the Father in His Name He would give it them. "Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full. . . . At that day ye shall ask in My Name" (John 16:24; John 16:26). This refers to the saints' day, when the Lord is with the Father and the Comforter is here. It supposes that the saints are here below in the place, by redemption, which the Son of Man occupied when on earth, so that the full value and power of His Name avails with the Father. Then we are exhorted in Colossians 3:17, "Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus"; and our testimony in the world is that "There is none other Name under heaven given among men, whereby we must be saved" (Acts 4:12). J. S. Oliphant.

S. Taken Aside.

Taken Aside.

"He is chastened also with pain.... He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light." (Job 33:1-33)

"He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death." (Psalms 102:19-20.)

"He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind." (Luke 4:18.)

"And they bring a blind man unto Him He took the blind man by the hand, and led him out of the town." (Mark 8:23.) "They bring unto Him one that was deaf He took him aside from the multitude." (Mark 7:33.) "They heard not the voice of Him that spake to me." (Acts 22:9.) Gone! in a moment from us Taken "aside" to die!

Father, our hearts in anguish Yearningly question, "Why?" Is there no answer coming?

We listen in waiting faith Faith which can trust the Saviour Even in silent death.

Even if settled darkness Broods o'er the shoreless sea;

Saviour, we wait Thy coming!

Light, in Thy light, to see!

Wait for the sweet surprises - Wonderful words of love - Which shall fill our hearts with rapture,
Told in the home above.

Telling, how in the darkness, No loving watcher by, To the world-worn, restless spirit, "Jesus
Himself" drew nigh, Speaking words of compassion Gently, while drawing near; And the soul was
content for silence That wonderful voice to hear;

Content for the sudden summons To come when all alone; And the Saviour's hand to lead him
Unto the Father's home.

What were the words He uttered?

What was the answer given?

Ah! the joy of that private meeting We must wait to hear in heaven.

Saviour and sinner meeting, Meeting after long years;

Wonderful words of greeting Softening the heart to tears.

Broken words of confession Breathed in the Father's ear;

Then His embrace dispelling Once, and for ever, fear.

Breaking the chains of Satan, Setting the captive free;

Then to the ransomed spirit Saying, "Today with me."

Wonderful, glorious moment! When at the Saviour's word Eyes long blinded were opened,
Opened to see the Lord. A look - at the One beside him A word - and the work was done; And the
threshold crossed to glory By the blood-bought ransomed one.

A. S. Oliphant.

S. The Administrative Forgiveness of Sins.

The Administrative Forgiveness of Sins.

Beloved brother, I desire to offer a few remarks with reference to "the forgiveness of sins by the Church," on which an article appeared in the May number of the Christian Friend. It appears to me that Scripture regards the assembly as administering forgiveness in this world towards those that are without, and that this forgiveness was administered on the reception of persons into the professing Church. This character of forgiveness was connected with baptism. Paul was told to arise and be baptized, and wash away his sins. Peter, to whom the keys of the kingdom of heaven were entrusted, and the authority of binding and loosing on earth was given, admitted Jews (outside) to the kingdom, in Acts 2:1-47, and Gentiles (outside), in Acts 10:1-48. The authority given to the disciples in John 20:23, appears likewise to be connected with their mission and ministry in the world. "As my Father hath sent me, even so send I you." (See John 20:21) The binding and loosing in Matthew 18:18, stands more in connection with Church discipline, but a distinction clearly must be made between the assembly or the disciples administering forgiveness towards those without, on their reception into the house, and the discipline of the house of God, under the authority of Christ, for the maintenance of holiness amongst those that are within.

Christians in the house have received administrative forgiveness, and stand in a place of responsibility, where all the privileges of the dispensation are to be found and enjoyed. Now what do we learn from the epistles to the Corinthians as to discipline, or the responsibility of the assembly in relation to sins committed by those within? In 1 Corinthians 5:1-13 the apostle states, "Do not ye judge them that are within, but them that are without God judgeth." Unjudged evil in the assembly constituted the leaven with which the Corinthians were keeping the feast, and the course of the assembly in relation to the leaven and the evil-doer is clearly laid down: "Purge out the old leaven;" "put away from among yourselves that wicked person." As to the saints, they were identified with the sin, and should have mourned and humbled themselves about it, which they did subsequently. (See 2 Corinthians 7:7-11.) But God's house was no place for fornicators, idolaters, railers, drunkards, extortioners, covetous persons, and such like; and if any man "called a brother" so acted as to deserve such a character, the company of the saints was no place for him. "With such an one no not to eat," marks the social separation, as putting out from amongst those "within" marks the ecclesiastical separation to be made between the saints and the evil-doer. Now it is perfectly clear that if the assembly had bound sin, or put away and judged an evil-doer, on his repentance the assembly should have rejoiced to restore, to comfort, and to forgive.* Hence in 2 Corinthians 2:1-17 the apostle instructs the Corinthians to act in grace, to comfort and forgive, on the ground of the sufficiency of the punishment which had been inflicted, and lest the person should be swallowed up with over much sorrow. But we must not forget that the saints had previously identified themselves with the sin committed, and made it their own; had felt it as their shame and sorrow; had cleansed God's house, had purged out leaven; had vindicated the Lord's name, and approved themselves clear in the matter. (See 2 Corinthians 7:11.) All these exercises of soul had been gone through and were over in relation to the sin which had brought leaven into

the assembly and dishonoured the Lord, before grace and forgiveness were shown and the public restoration of the offender took place; so that it would be a serious thing to build on 2 Corinthians 2:1-17, severed from 1 Corinthians 5:1-13, a doctrine that the assembly has merely to administer forgiveness, on repentance, in cases in which leaven has been brought into the assembly, or to allege that there is any warrant in 2 Corinthians 2:1-17 for the assertion as to a saint inside, that "if my sin has been open wickedness, and has brought leaven into the assembly, I must get the forgiveness of the assembly as well as God's forgiveness." A person put out must clearly be restored or forgiven by the assembly; but when an obligation is laid upon saints in the house of God, I think scripture should be given which clearly proves the obligation. Doubtless when a saint has fallen, one mark of true restoration would be confession to another; but to bring the assembly into the case, or to oblige confession to the assembly, appears to me to put the assembly out of its place, and to be contrary to Scripture. "Confess your faults one to another, and pray one for another, that ye may be healed," is evidently private, and not administrative forgiveness by the assembly.

*The word used for forgive in 2 Corinthians 2:1-17 is that used in Luke 7:42, He "frankly forgave" them both; not that used in Luke 7:48, "Thy sins are 'forgiven,'" or for remission in John 20:23. The case supposed, of a saint having sinned and repented, and administrative forgiveness on the part of the assembly being necessary because leaven has been brought in, is a difficulty in itself; for how can there be leaven without unjudged evil? and if in the past there was unjudged evil unknown to the assembly, it did not touch nor defile the conscience of the assembly. The saints can only act on what is known, however humbled they may be that evil has been allowed to go on undiscovered in their midst. If, on the other hand, the discovery is made through the repentance and confession of the individual, it would surely be a case for private restoration; and why proclaim past evil, which God has covered, when the assembly takes up, in humiliation, only present evil which it is forced to judge to cleanse God's house and clear itself? The sin committed is not the point in 2 Corinthians 2:1-17, but the public restoration of a person whose sin had been publicly dealt with and cleared already from the consciences of the saints. Again, if a Christian be overtaken in a fault, the spiritual are to restore such a one. If the behaviour of a Christian is of such a character as to necessitate notice for the sake of others, there is nothing about the assembly administering forgiveness; but Timothy is instructed to rebuke them that sin before all, that others also may fear. In Matthew 16:1-28, in the case of trespass referred to, the matter is to be told to the assembly after other efforts in private have failed; but to bring a saint or sin before the assembly is invariably the last resource, as to a final court of appeal where all the authority of Christ is vested on the earth.

It is easy to understand when leaven is not working, and a case does not come under 1 Corinthians 5:11; 1 Corinthians 5:13, that a Christian might be severely rebuked before all with the fellowship of the assembly, as a warning to others; but the whole force of the warning would surely be destroyed by the substitution of mere forgiveness for rebuke, besides the objection to the saints being put in an elevated instead of a low place, in reference to sins dishonouring to Christ's name committed in their midst.

I need hardly add that Scripture abounds with exhortations to saints as such to deal with each other in faithfulness and love. We are to wash one another's feet; to love one another with a pure heart fervently; to be kindly affectioned one to another in brotherly love, in honour preferring one

another; to exhort one another daily; to comfort one another; to be kind one to another, tender hearted, forgiving one another; to warn the unruly, to comfort the feeble-minded, to support the weak, and to be patient toward all; to bear one another's burdens, and so fulfil the law of Christ; to bear the infirmities of the weak, and not to please ourselves; to avoid those that cause divisions, to have no company with one who walks disorderly; yet to count him not as an enemy, but to admonish him as a brother. But all this comes under the head of individual activity in the power of the grace of Christ; and if there were only an increase of these holy and healthy activities of love in private life, there would be far less public sorrow, or need for bringing cases before the twos and threes who occupy divine ground, and are seeking to maintain, in feebleness and lowliness, the unity of the Spirit in the uniting bond of peace. Your affectionate brother, J. S. Oliphant.

S. Things present

"Things present."

"I am persuaded that neither death nor life . . . nor things present . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord." Romans 8:38.

"All things are, yours, whether . . . life or death, or things present . . . and ye are Christ's, and Christ is God's." 1 Corinthians 3:22.

"Neither fear ye the people of the land; for they are bread for us." - Numbers 14:9.

I know the future all is bright, The Cross has made my heaven secure; The blood of Christ, on Calvary shed, Has made my peace divinely sure.

I know none dare to separate The Saviour and the sinner - when His blood has rolled its crimson flood Over the guilty souls of men. But though my future thus is bright, When sin and death shall all be o'er;

Over the present hangs a cloud, Though sunshine sleeps on yonder shore.

Until I fully grasp that word Which in my soul its music rings;

"Nothing can part us from God's love - The future nor the present things."

"Nor present things" - the daily life, With all its small ten-thousand needs, Can't separate us from the One Who e'en the sparrow daily feeds.

"Nor present things" - the little cares Which daily, hourly, constant rise, Like some dark cloud which, stretching o'er, Blots out the sunshine of the skies.

"Nor present things" - the woes which sweep Like floods upon the lower land, Which often seem so dark and deep, We fail to recognise God's hand.

"Nor present things" - the wildest storm But rushes on our outer life, And cannot reach its inner depths - Oft calmest in the midst of strife.

They "cannot separate;" they only prove The channels for those streams of love, And grace, and tenderness, - which all our need Is hourly drawing from above!

They "cannot separate;" they only make Us nearer, closer still to cling; Our very weakness is our plea To bind us to our strength in Him!

They "cannot separate;" they only bring Him nearer, closer, to us here - His love, to meet our daily needs; His sympathy, our hearts to cheer.

They "cannot separate;" they'll soon be o'er, And we, redeemed, with those above Will say, while gazing on the past "'Twas there we learned His heart of love!"

A. S. Oliphant.

It is of all importance that we should hold in check the movements of nature. We should do it if we saw God before us; we should certainly do it in the presence of a man whom we wished to please. Now God is always present; therefore, to fail in this calmness and moderation (James 5:12) is a proof that we have forgotten the presence of God.

S. Waiting for the coming of our Lord Jesus Christ

"Waiting for the coming of our Lord Jesus Christ."

1 Corinthians 1:7.

"There is none upon earth that I desire beside thee." Psalms 73:25.

"The desire of all nations shall come." Haggai 2:7.

"Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life." Proverbs 13:12.

"Yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:37.

"Them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:14.

"Surely I come quickly." Revelation 22:20.

Coming, though "hope" is fading
Into the gloom of night; And sorrow is darkly shading
Prospects which once were bright.

Coming to end the sorrow, Coming to ease the pain,
Bringing our loved ones "with Him,"

Never to part again!

Coming! no distance lying Stretching far into space -
Between the joy of "believing," And the joy of
"seeing" His face!

Coming! Ah, but a moment, And perhaps these eyes shall see
The form of the One who "died and rose,"
And is coming again for me!

Then the waiting-time will be over, The pain, and sorrow, and strife;
And the heart's "desire cometh,"

Truly a "a tree of life."

A. S. Oliphant.

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