

Highlights From Isaiah 9:-04 God in His Person

by James K. Boswell

The sermon highlights the mighty God in His person, emphasizing His presence, love, and sovereignty, and encouraging believers to trust in Him even in times of need.

Duration: 40:47

Scripture: Isaiah 43:2, Matthew 28:20, John 14:27, Romans 9:5, 1 Timothy 3:16, Hebrews 1:2, 1 John 5:20

Topics: "Gods Plan", "Spiritual Transformation"

Description

In this sermon, the speaker discusses the concept of God's plan for believers and how he is seeking to transform them into the image of his son, Jesus. The speaker emphasizes that God has a five-step plan for believers, which includes predestination, calling, justification, and glorification. The speaker also shares personal anecdotes and stories to illustrate the power and presence of God in difficult times. The sermon concludes with the message that believers are more than conquerors through Christ and that God's plan includes his provision and power for daily victorious living.

Transcript

You cooperate so very well. Now Isaiah chapter nine. Isaiah nine, again verses number six and seven.

We have thought a little of a certain verses from this particular scripture, and they've been a blessing to our heart. But let's again look at verse number six. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father of the Prince of Peace.

We thought of this one who is wonderful in his grace and his gentleness, his glory and greatness, and of course his governance. We're thinking last night in that wonderful expression, he's wonderful in his power, wonderful in his power. Then secondly, he's the counselor in his precept, the counselor in his precept.

But this morning I want you to think with me on this expression, he is the mighty God in his person, he is the mighty God in his person. Says here, the mighty God. Now this is a very interesting title given to the Lord Jesus, that means that he is the all-conquering God.

In fact, it's one of those wonderful scriptures where we find Christ, the Messiah, referred to as God, as God. Now that is important. Now I want you to turn with me, if you will, to one or two New Testament scriptures to back up what I've just said.

Go to John chapter one. John, keep your finger of course in Isaiah nine. John one and verse number one.

It says here, verse one, In the beginning was the Word, there you have his eternity. And the Word was with God, and there you have his personality. And the Word was God, there you got his deity.

Now notice, will you, in the beginning was the Word, and the Word was with God, and the Word was God. Now the twentieth chapter, the same gospel. Chapter twenty, please.

And the very last verse of the twentieth chapter. I read from verse thirty because I quoted this verse last night. And many other signs, and truly did Jesus in the presence of his disciples, which are not written in this book.

But these are written that ye might believe that Jesus is the Christ, the Son of the living God. The Son of God. And that believing ye might have life through his name.

Notice their words are, that Jesus is the Christ, the Son of God. Now go to Hebrews chapter one. Hebrews chapter one and verse number two.

Now these are verse we might quote, but I think it's good for you to see them for yourselves. Hebrews one and verse number two. Verse one.

God hath so many times in diverse manners, spake in times past in the fathers by the prophets, hath in his last days spoken unto us by our own Son, whom is upon all things, by whom also he made the world. Who be in the brightness of his glory, in the express image of his person, completing all things by the word of his power, when he hath by himself heard your sins, sat down on the right hand of the majesty and high, the word of father. Verse number two.

God hath spoken to us in his Son. In his Son. Now go to 1 John chapter five.

The first epistle and the first chapter. And verse number 20. We know, grant you know this, isn't it? We know that the Son of God is come.

And has given us an understanding that we might know him that is true, that we are in him that is true, even in Jesus, do you see what he says? Even in his Son, Jesus Christ. This is the true God and eternal life. This is the true God and eternal life.

Do one more, two more scriptures. First Timothy chapter three. First Timothy and the third chapter and verse number 16.

Without controversy, great is the mystery of godliness. God manifests in flesh. God manifests in flesh.

Now one more scripture. Romans chapter eight, chapter nine rather, and verse number five. He's a mighty God, the apostle God.

Now notice what it says in verse number five. Whose are the fathers? Now whom as concerning the flesh Christ came. Now notice this.

Who is over all God blessed forever. Amen. He is the mighty God.

And he is this touching his person regarding his eternity. In the beginning was the Word. Regarding his personality, the Word was with God.

And regarding his deity, the Word was God. He is the mighty God. Now I want you to think this through with me just for one moment.

In the expression in Matthew chapter one and verse number 23. Emmanuel, God with us. Emmanuel, God with us.

Romans eight, verse number 31 says. What shall we say then to these things? If God be for us. God be for us.

Then in 1 John 4 verse number 16 we read. He that dwelleth in the mouth dwelleth in God and God in him. God with us.

God for us. And God in us. In the first one you have his omnipresence.

In the second one you have his omniscience. And in the last one you have his omnipotence. I want you to think this through with me just for one moment.

It says there. God with us. His omnipresence.

You go to the last phrase of Matthew's gospel and you read this expression. Lo, I am with you. Right in the middle of Matthew's gospel, chapter 18 verse 20.

Christ said, Would two or three have gathered together in my name? There am I in the midst of them. God with us. In this same one says, Lo, I am with you always.

And this morning he's saying to each one of us here. Would two or three have gathered together in my name? There am I in the midst of them. Oh, the joy of living in the awareness, in the consciousness of the Lord's presence with us.

Every moment of every day. Back in Exodus chapter three, verse number 14. Moses had just said to Jehovah, Whom shall I say set me? Remember the answer.

I am that I am has set me. Now these are all in capital letters. I am that I am has set me.

The self-existent ones reveal themselves to Moses in the great I am. And the I am of Exodus 3, 14 is a Jesus who says, Lo, I am with you always. For it's a very same capital I am.

I am with you always. I want to try and comfort and encourage your heart this morning, dear child of God. And I'm thinking of that verse in Isaiah 41, 10, where it says, Fear not.

One of the great 365 fear nots of the Bible. Fear not, for I am with you. Be not dismayed, for I am thy God.

I am thy God. I will strengthen thee. I will help thee.

I will uphold thee with the right hand of my righteousness. Verse 13 in the same chapter says, I, the Lord thy God, will hold thy right hand. Say unto thee, fear not.

He's got us pulled by his own right hand, according to Hebrews chapter 8. At the present moment, he's holding our right hand. And for the future, he's saying, I will never, no, never let go your hand. I quote in Hebrews 13, verse 5, where it says, Jesus says, I will never leave thee, nor forsake thee.

So let me be boldly saying, the Lord is my helper, and I will not fear what man shall do unto me. Jesus Christ, the same yesterday, and today, and forever, is the great unchanging Christ. I want to quote, if I may, from a Weymouth translation, Hebrews 13, 5. He himself has said, not Paul, or Apollos, or whoever was the writer to the epistle to the Hebrews, but the Lord himself has said, I will never leave thee.

I will never, no, never let go your hand. Isn't that precious? I will never, no, never let go your hand. The soul that on Jesus has leaned for repose, I will not, I will not desert to expose.

That souls, oh hell, shall endeavor to shake. I'll never, no, never, no, never forsake. O child of God, take courage this morning.

For the Lord's allowed me to go along this line I simply don't know. I want to get to Exodus 43rd chapter, but he must have a message for some heart here, including my own heart this morning. Oh yes, it's one who is a mighty God.

He says, I am that I am. And he says, fear not, for I am with you. Are you the only Christian in your place of employment? The only Christian in your family circle? Not too easy to stand alone for him, is it? Beloved, you're not alone.

He went alone through Gethsemane's garden, nor this anguish, nor this blood drop. He went alone through Pilate's judgment hall, alone right on the Calvary's cruel cross. There he suffered, forsaken of all upon that cross, even forsaken of his God.

My God, my God, why hast thou forsaken me? My beloved, we are not forsaken. The very Christ that died there upon that Roman gibbet, nigh too soft here to go. The way down to the day of dark remains.

The day of triumph, the day of hell and Satan. And the mighty God of the Lord stands right here in our very midst. He's saying to you and he's saying to me, Lord, I am with you.

Fear not, I am with thee. Be not dismayed, I am thy God. I will strengthen thee.

I will help thee. I will uphold thee with the right hand of my right hand. And he's saying, I will never leave thee.

I will never, never let go thy hand. Oh, doesn't it do something to you, my friend, this morning? He says, I will never leave thee, nor forsake thee. Mr. Arthur Smith and I, the author of that lovely chorus, and to you, who believe his treasure of having not seen me last, we went to visit a lady at Tarpen Springs who'd just lost her husband.

Mr. Smith and his own sweet fatherly wife said to her, my dear, he could say that. He was over 80 years of age. He said, my dear, isn't it lovely to know the Lord Jesus says, I will never leave thee, nor forsake thee.

But he said, you know, one verse has it, I will never, never, never leave thee. I will never, never forsake thee. Oh, he said, isn't that lovely, my dear, how the Lord drew his five nevers.

I think I fear now. She looked straight at us and said, if you preachers need five, one's quite enough for me. Isn't that lovely? But the Lord says, I will never leave thee, nor forsake thee.

He said, that's quite enough for me. Is this the one you've come to know this morning, dear child of God? Or is it a living reality in your life? Are you living the awareness of his presence with you? This one that

says, I am, not I am. This is, Lord, I am with you always.

I want you, if you will please, take the construction, the Greek text here, where it says, I am with you. The construction is very beautiful. You know what it says? I with you am.

Now, do you see where you are? Do you see where you are? You are lost in that great I am. Lost in that great I am. The capital I, the small with you, and the capital am.

I with you am. We're accepted in the beloved. Where grace is the beloved.

Made one in Christ. The wonder of it all. So not only is he with us this morning, but he's all around us.

He envelops us. The wonder of it all. And he says to your heart and my heart this morning, take courage.

I with you am. Let's sum up the reality of this come over your spirit life. This one is a mighty God.

Is the one who says, Emmanuel, God. I with us. Let's take a seat now for one minute, shall we? On his omniscience.

The all-knowing, the all-seeing God. Let's say the Romans chapter eight, verse number thirty-one. What shall we say then to these things? If God be for us, who can be against us? You go back in your Bible to Romans eight, verse number twenty-six, and you'll read.

This, we know not what we should pray for as we ought. But the spirit himself maketh intercession for us with groanings which come of the others. And he that says to the heart, knows what is the mind of the spirit.

Because he makes intercession for the saints according to the will of God. I miss that one phrase. And say, the spirit also helpeth our infirmities.

The spirit also helpeth our infirmities. For we know not. Now these three words, we know not, have to do with our understanding.

We don't always understand why this or why that. Have you ever thrown yourself across the bed or across your couch? And your heart breaking, the tears rolling down your face has said, Oh God, oh God, you know. You can't get another word out.

You can't bring the thoughts or your feelings into words. You can't give expression to them. You're just so intoxicated, my friend, with anguish and with sorrow right there.

It's just then the Holy Spirit who indwells you. He makes your desires known to the Father according to the will of God. Oh, thank God for that this morning.

We know not. The word helpeth in that verse is a beautiful word. It means he takes an end.

He takes an end. Mary and Martha. Martha went to Lord Jesus and said, Master, carers are not my sister.

Let me disturb alone. Bid her that she help me. What Martha's saying is really this.

Lord, this is far too much for me. I can't do this all on my own. You ask Mary to take an end.

You ask Mary to take an end. You see what is used in connection with the Lord Jesus going up to the cross. They compelled Simon of Cyrene to carry the cross after Jesus.

Now, Spurgeon declares that Christ carried the heavy end of that cross, while Simon carried the light end of the cross. Now, whether that happened or not, I simply don't know. But I know it always happens in my case, your case too.

No matter how heavy that burden. No matter how heavy that cross. Our adorable Lord Jesus is carrying the heavy end.

For he calls to that fellowship with him in carrying the light end of that cross. For he doesn't always lift the burden from us. No, beloved, he carries the heavy end.

And only might he doesn't always lift the cross from us either. Why he's so loving and so understanding. He's molding us and fashioning us more and more in his own glorious image.

And I'll deal with that just in one moment now. But all your anxieties, all your cares, bring to the mercy, leave them there. Never a burden he cannot bear.

Never a friend like Jesus. Oh, beloved, do you know him? Is he a reality in your heart this morning? This wonderful Lord who says he is the mighty God. The mighty God.

This mighty God indwells you. He's only with you. He's for you.

And now it says, And we know the doing. In the three words we know not got to do with understanding. These two words we know got to do with faith.

And though we can't always understand, faith says we know. So all things are working together. There's motion here, there's action here.

They're working together. All things. When the sun shines, all is prosperity.

Or when the cloud is clouding in upon us in its adversity. The north-south wind and the north wind blowing in upon us through light. Yes, right there he said, All things are working together.

They're working together. Not merely for good, but into good. Into good.

Not to all men, but to those that love God. And this word, my friend, loving God, means coming from an experience. Not mere sloppy sentimentality.

Oh no. But a love coming from an intimacy with. And a knowledge of.

And the Lord Jesus himself, our living reality in your life. I was very struck when I was in Jerusalem a few months ago. Walking along the top of the valley of Baca.

Now I noticed there the valley of Baca leads right into Baraka. Now Baca means the valley of weeping. The valley of weeping.

But the valley of weeping right straight right into the valley of Baraka. And Baraka means blessing. Baraka means blessing.

And the only way into Baraka, my friend, is through Baca. The only way. And my friend, if you go through the valley of Baca.

And you come into the valley of Baraka. Oh how blessed. All the sweetness, all the richness, all the wealth.

And all the blessedness of the valley of Baraka. The only way there is through Baca. May I pause here? Once you get to Baraka, you'll back up on back and say why? I wouldn't have missed Baca for anything.

I wouldn't have. Why? The Lord drew so near to me. Made his presence so real.

A sympathetic, understanding, compassionate Christ drew near to me. And he says I'm with you and I'm for you. All my love moved up toward him in such a way I never knew before.

I knew his love coming over my spirit life in those moments of sorrow. And those moments of anguish. Those moments of bereavement.

Yes, for that's what it meant to me, my friend. The moments of bereavement. The moments of sorrow.

The crushing disappointment. The financial rebirth. Yes, my friend, the physical limitation.

He understands it perfectly. I'm just there. He draws so near.

As though closed. He gives us the consciousness, the awareness of his love for us. Whom he loves.

And that love comes over our spirit life. And we go right now through into the valley of Baraka. And we say why I wouldn't have missed Baraka for anything.

Oh, the Lord made himself so real and so precious. And here a girl comes into my mind. I wait in Fort William.

That's called Thunder Bay in Ontario. I have a husband who's a school principal. We were then up there.

We had been there before for services. Then they were opening a new chapel. The invader's there for the opening.

And I turn to this girl just after the evening service. I say to her, where's Barry? Oh, she says he went out to try and get a moose at the end of the season. He went out hunting a moose.

But she says he's caught a moose. Says he promised to be back here in town to lead the choral group and to lead the singing. Now he's a high school principal.

Fairly wealthy young man. Very brilliant. Gifted speaker.

I mean, in the things of God. Just the very person the assembly needed. Speaking human language.

His wife said, if he's caught a moose, I'll hit him over the head with the horns. I looked at her and said, don't worry about that, King. Just shove the gun on him.

But little did we know that Barry was of the Lord. Twenty-eight years of age. On his way back, we're driving back in our little Volkswagen.

Another brother in the Lord was driving. And as they're coming up the top of the hill, a great big truck coming along the wrong side of the road. And they met head on.

The Volkswagen pulled it off. Barry went straight to heaven. Another young man was critically ill for many a long month.

He's still alive today. But Barry went right to heaven. That night after the service over, we had the great news to see.

Okay. Young girl, twenty-five years of age with two lovely children. All she could say, she's somewhat stunned.

Says, why tonight? And why Barry? We asked her to come over and stay with us where we're staying that particular evening. I told the friends, please don't crowd around her. Let the Spirit of God do His own work in her life.

Let us pray behind the scenes. Next morning, she came out into the kitchen. I put my arm around her and said, King, is the Lord precious to you? Her eyes were red.

They were puffed up. Said, yes. He's more precious this morning than ever before.

So I could not say that until four o'clock this morning. At four o'clock this morning, on my knees, I said, Lord, not my will, but Thy will be done. I said, Jim, the Lord lifted the load and it's gone.

And the Lord is precious to me more so today than ever before. On the Tuesday, I was standing looking out of the window, meditating upon my message for the service. I knew it was going to be a very large funeral.

People are coming up from the educational offices in Toronto, and they're having God of honor from the high school. Now I was waiting on the Lord for guidance. Then a girl came and put her arm through mine, looked straight at me and said, Jim, I can truthfully say, I love the Lord more today than I've ever loved Him in my life.

The Lord has drawn so close to me, in His presence so real to me, I love Him more today than I've ever loved Him in my life. God used that girl there in that funeral parlor to lead many of those dear people to the Lord Jesus Christ. Something she had never done before.

God gave her a peace and God gave her a victory to recognize the Lord was in it all. Some people standing by looked down there upon that body. Those high school students, the tears rolling down their faces, some really lamenting.

A dear brother standing by said to some of those students, You love Mr. Wager? I said, Yes, we love him. But more than that, we know he loved us. He was more than a school principal.

He was our friend. He loved us. And I know as you look back over your little life, some of you are not quite so young as you used to be.

And you remember certain very vague experiences when you couldn't see my frame because the tears were blinding you. But in the midst of it all, you saw Ferguson, a great philosopher, or a great astronomer, standing on tiptoe, peering through the mighty telescope. Because you saw the Lord Jesus, He drew near

to you, made Himself so real to you.

And today you say, We know that all things are working together into good. Watch, for then loved God. And those who recall according to His purpose.

Now why? The next verse is the answer. For whom is it for no one else to present me to be called the image of His Son? O beloved, that is what He's doing with your life and mine. The other day at the commissary conference at Fort Lauderdale, at Hollywood rather, on Saturday morning, I got a long distance phone call telling me part of my roof had been blown off with a gale, up in London, Ontario.

The gale was 25 miles an hour. And I stood there at that phone and I heard this news. I didn't know quite what to think.

My wife is out in California, Los Angeles. I didn't know what to think for a moment. I said, Lord, if you're house, you know what you're doing, Lord.

And oh, the peace the Savior gave me. Oh, the peace. No one else was serving the game.

This time a long distance phone call. This time from London. In London, I mean, all around trying to find me through the Bahamas.

And they caught up with me by contacting people in Zephyrhills, where I was intending going after the conference that day in Miami, at Hollywood. And the phone through the Fort Lauderdale where I was staying gave me this news. Another phone call came from London saying, we felt we couldn't possibly leave the shingles off your house.

We had to repair the roof. One of the brethren passing by, we saw him. He contacted your insurance agent.

He said he couldn't do a thing unless he got your OK. And he said we couldn't wait for that because we just got ahead and we put the roof back on. That's the kind of brethren to have.

You say, may I help you right here? That Paul is angry because all things working together for good. I was so conscious of the Lord's knee on the sand, it didn't trouble me the least little bit. And because that's right in one's own heart, the Lord's glory gives the glorious news that the world was back on again.

Oh, the joy that fills one's heart. May I pause here? For whom it is foreknown, there are here five links in the chain. Whom it is foreknown, one, he also predestinates to, to be conformed to the image of his son.

Now that's what God is doing. He's beginning to transform us more and more into the image of his own beloved son. Father now, whom it is foreknown, he also predestinates.

Whom he calls, then he also justifies. Whom he justifies, then he also glorifies. And there are five links there in that chain.

Full knowledge, predestination, called in the gospel, justified by faith, and glorified. I know those are all in the past tense. It's something that he already sees as an accomplished fact.

Now, says Paul after all that, what shall we say to these things? Is God before us? Who, who, who can be against us? There's no opposition. And 8th verse says now, he has spurned not his own son, but freely

given him up for us all. How shall he not also and freely give us all things? There's no reservation.

Our gods are giving God, gives us lavishly, helluvishly, cheerfully. Our God is a giving God. He's a mighty God.

Isn't it lovely, my friend, this morning, this all-conquering, this champion? This is one, my friend, that says, he has spurned not his own son. Friend of mine, give \$50,000 recently to missions. Someone said, is that not rather a loss of giving? Said, oh no, I've already given my son.

Now he's given his son, my friend, there's no sacrifice much after that. And God having given his own son, and with it, he freely gives us all things. So there's no opposition, and there's no reservation.

Then the next verse says, who shall we end the charge of God's elect? It is God that justifies. Now if God justified me, who dare accuse me? So there's no accusation. I here accuse the role of those that I have done.

I know the will of thousands. Lord, dear Heaven, find us none. Then, Father, there's no condemnation.

The next verse, who is it condemning? Will Christ die? Will He live? Will He just cease? Will He condemn me? There is a thought. There's one in the same chapter that says, there's no condemnation that there are in Christ Jesus. So there's no condemnation.

Because if you believe not, you're condemned already. And if someone here has never yet believed on the Lord Jesus Christ, his salvation, his or her soul, then you're condemned now because the Bible says, in John 3, 18, you're condemned already because you believe not. John 5, 24 says, verily, verily, I say unto you, here is my word, and believe it on him that sent me, have everlasting life, and shall not come into condemnation.

The condemnation's lifted. It's gone and gone forever. And for the believer who is in Christ, there is therefore now no condemnation.

The next verse says, Who shall separate from the love of Christ? Shall tribulation, seven things, or distress, or persecution, or famine, or niggers, or peril, or thorns? All these exterminals, will they separate me? So that's it. They come as sheep for slaughter, which kill all that belong. And verse number 37 says, We are moving conquerors.

I must have buried the word off. Nay, nay, says Paul. We are moving conquerors through him that loveth us.

Gloved, let's kill your soul. I give you three wonderful alls. God's three wonderful alls for dearly victorious living.

What are they? Verse 28, the all of God's planning. All things working together for good. The all of God's provision.

In all these things would Christ give us all things. And now the all of God's power. What does it say? In all these things, we're moving conquerors through him that loveth us.

And in that verse, there's no defeat. There's no defeat. The last two barriers of Romans 8. Ten things and all in pair.

He sums it all up now. What shall we say then to these things? Shall life or death to extreme state? Shall life or death, angels or principalities, superhuman intelligences, things present or things that come, all time which is ours, height or depth, with the measure of space, power or any other creature, celestial, torrential or infernal, in heaven or earth or in hell, angels, men or demons, no part that any creature can separate us from the love of God, which is in Christ Jesus our Lord. And now hallelujah, there's no separation.

We bow before him this morning. We worship this one who is the omnipresent God, God with us. This one who is the omniscient God, the all-seeing, the all-knowing God.

God is for us. But now thank God for the omnipotent God, the all-powerful God. He said God is in us.

So the God who is with me, the God who is for me, is now the God who by his Spirit lives in me. He is the love-judging God, and God is in him. May I just touch the other two because I'll be my first.

He's everlasting Father, the Father of all eternity. He is the planner and the upholder of all ages. Then lastly, he's the prince of peace.

May I pause? He is wonderful in his power. He's a counselor in his precepts. He's a mighty God in his person.

Again, the omnipresent, the omniscient, and the omnipotent God. I am that I am God. Now then, he is now the everlasting Father in his city.

There's his fourteen in his city. As a father fits his children, so the Lord fits them near him. And lastly, he's the prince of peace in his city.

There's his fifth peace. The prince of peace in his city. John 14, verse 27.

My peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. And my friend, he, the prince of peace, will come one day as king of kings and Lord of lords.

And he shall reign, and his kingdom shall stretch from shore to shore. For the moment that's going to be when he comes and whispers peace. Hymn number 515.

515, just two verses of this lovely hymn. Tonight we're going to go on with Isaiah 4-3. It's what I intended to do on this morning.

And I felt I must finish these few words in the sixth verse. 515. Master, the tempest is raging.

Is there some heart here like that this morning? Your little heart is all torn, tossed, all topsy-turvy. The tempest is raging within. Oh, you can know this inner serenity.

You can know this inner peace this morning. I'm just going to sing two verses. 515.

Rock the lane. The master, the tempest is raging. Being together, we stand as peace ruling, reigning in our heart and life.

Should there be one or more strains to that peace, may this be the morning. There's no button-holding or undue pressing. But if I say something you're not very clear about, don't be.

You didn't quite get it then, don't be afraid to make it known. Remember, you're our best introvertism. You're being blessed by the ministry.

You tell others about it in the neighborhood and get them to come along.

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