

Studies in Psalm 16:-01

by James K. Boswell

James K. Boswell's sermon on Psalm 16 explores the themes of trust in God, the joy of salvation, and the intimate relationship believers have with Him.

Duration: 36:54

Scripture: Psalm 16:4-5, Psalm 16:8-11, Psalm 17:5, Psalm 37:4, Psalm 118:8-9, Proverbs 3:5, John 20:31, Acts 2:25

Topics: "Spiritual Awakening", "Jesus Christ"

Description

In this sermon, the speaker begins by discussing how people often use technology without fully understanding how it works. He then shares a story about a doctor who operated on a blind boy, giving him the ability to see. The speaker emphasizes the importance of young people in today's world and how they are seeking a genuine message. He concludes by highlighting the significance of Jesus opening our spiritual eyes and how we should be grateful for His work in our lives.

Transcript

Down these same islands then, and I was teaching that chorus, someone came up and said, Mr. Boswell, you have such a mellow voice. Now you look at Webster's dictionary, you know what it said? Over-ripe, rotten, half-tipsy. At a wedding some time ago in Canada, at the reception, we were singing some hymns, and I'd just married this young couple, and the voice standing next to me said, Mr. Boswell, that's a marvellous voice you have, you ought to be cultivated.

But the next time he said, don't worry, just blow it under. Now, I want you to please open your Bible to Psalm number 16. We're going to give talk on favourite psalms during these days we are together.

You'll remember where our dear brother, Citizen, left off last night. He gave us such a wonderful picture of the lovely face of the Lord Jesus Christ. And all I could think of as he was speaking were these words, If this glimpse of love is so divinely sweet, what will it be above his gladdening smile to me? One day along we're going to see him.

Without any physical limitation, without any clown, face to face we're going to gaze upon our adorable Lord Jesus. Reminds me, little boy, this boy was born blind. His father got home from the office one day, found his wife somewhat distracted, really just found her down in the dump.

He said, what's the matter, dear? I'm all right. He said, no, there's something troubling you, what is it? By this time the boy was 15 years of age. He said, there is something troubling you, tell me, I want to know what it is.

I tell you, there's nothing troubling me, leave me alone. Haven't you heard that before? And he said, right, oh. So he got hold of her, pushed her right against the wall, said, now you must tell me there's something troubling you, what is it? He began to cry.

He said, it's breaking my heart to think the child whom I brought into the world, whom I have cared for all these years, whom I have turned to, and yet he'll never see the mother as dumb as Pauline. She just, I can't stand it any longer. He went home back to his office, somewhat distracted, and confronted one of his colleagues, who told him that a highly strict specialist way back beyond London, England, would be performing wonderful operations, some born blind, would be operating on and receiving her sight.

An interview was arranged. The doctor did not take long to examine the boy. He turned to the mother and father and said, I am very sorry.

There's very little hope of the boy ever seeing. I'll operate. I'll do my best.

I can do no more. They agreed to the operation. Some days after, the father and mother had sent for, and there in the room kept the medical students, doctors and nurses, the father and mother and, of course, the boy.

A senior nurse went and did the bandages, and after some moments, through the breathtaking moments, would he be able to see? He looked up at the ceiling. He looked down and saw. He looked there and saw a table before him.

He looked up and he saw his hand moving for the very first time. He looked out, and he saw his mummy and his daddy for the very first time. Someone said, aren't you happy you can now see? He said, I'm extremely happy, but please, I won't see the man who opened my eyes.

The professor just next room, waiting for the results of the operation, they called him in. The boy clasped upon their hand and looked up and said, Thank you, sir, for opening my eyes. You know, beloved, it may be this very day that we, too, shall be ushered right into the immediate presence of that lovely man who opened our eyes, and we're going to thank him day after day.

Aren't you glad you're a Christian? Aren't you glad you're a child of God? Aren't you glad you've got this? And running over, I'm sure you are. That was all that before you. We're going to have another look at the Lord Jesus from Psalm.

If you want to say Psalm, you may, but it's still Psalm. By the way, are we down there in the land of Georgia? Two friends met, and one said to the other, Be you in the Lord's army? Yes, I be in the Lord's army. I be a Baptist.

You not be in the Lord's army at all. You be in the Lord's navy. The same brother said, he's preaching this day, and he said, Please turn to the epistle to the Ephesians.

He said, You know what an epistle is, don't you? It's an epistle to an apostle's wife. So there's number one of Psalm, number 16. Sweet bean is my favorite flower.

I love the fragrance of the sweet bean. If you love that, I really do. And it's beauty.

And I'm going to give you 11 sweet beans. Not this morning, don't worry about that. I'm going to give them to you.

I'm not going to preach on them. But I want to give you a sweet bean for each verse. And I trust it will be a blessing to you.

There's one. Preserve me, O God, for in me do I put my trust. Now you got that one, haven't you? Preservation.

O my soul, thou said of the Lord, Thou art my Lord. My goodness extendeth not to thee, and the word is preeminent. He is my Lord.

There's three. But to the saints that are in the earth, and to the excellent, in whom is all my delight, and the word is pleasure. Their sorrows shall be multi-blooded, hastened after another God.

Their drink-offerings of blood will I not offer, nor take up their names into my lips. And the word is patent. P-A-T-T-E-R-N.

Patent. Verse number five. The Lord is a portion of mine inheritance, and of my cup.

Thou maintainest my lot. And you got the word there, haven't you? Portion. The lines have fallen unto me in fled places.

Yea, I have a goodly heritage, and the word is possession. I will bless the Lord who has given me counsel. My reign or my thoughts often struck me in the night season, and the word is a participation.

Verse eight. I have set the Lord always before me, because at my right hand I shall not be moved. And the word is possession.

Therefore my heart is glad, and my glory or my tongue rejoices. My flesh also shall rest in hope, and the word is praise. For thou wilt not be my soul in hell, neither wilt thou suffer thine holy one to see corruption.

And the word is protection. Thou wilt show me the path of life. In thy presence is fullness of joy.

At thy right hand there are pleasures forevermore. And the word is prospect. The Lord add his blessing to that shot reading from his words.

Very hard this morning. Now, if you want a New Testament commentary on Psalm number 16, you'll find it in Acts chapter two, from verse number 25 onward. We're not going to look at that just now.

I want to draw your attention just to one or two thoughts that really come to me since coming onto this mountain top, and conversing one with another, listening to the prayer, and the prayer my beloved brother, Mr. Willie, offered just a few moments ago. Now I'm going to show you from God's word, just exactly how all this dovetails right into having the wonderful vision of the Lord Jesus that we had last night. And again, this morning, as we remembered him, he filled our vision, he occupied our heart's affections, and we were very, very conscious of his nearness.

We knew something of that unspeakable joy and fullness of blessing and glory as we sat quietly in his presence this morning. But now, look at the title of this particular psalm, Mictam of David. There is quite a

diversity of opinions as to the exact meaning of this title.

Some declare it's a psalm of the open secret, others a psalm of the golden meditation. I was talking with Mr. Pillay from Morocco this May to discuss this title together. He's quite a Hebrew scholar.

He said, in May, to engrave, I have to engrave deeply upon a skull. Looking at it, I said, thank you, my brother, we'll take all the three meanings together. It's a psalm of the open secret.

We shall meditate upon the open secret that it might be engraved deeply upon each of our hearts and lives that we might be more and more transformed into the image of our lovely, adorable Lord Jesus Christ. I want to think that through for one moment. The psalm of the open secret.

And let us meditate upon this wonderful secret. Psalm number 25, 14 says, The secret of the Lord is that they will fear him. Those will be initiated into the family of God.

We come into the family by the miracle of the new birth. And I trust all of us here know the joy of that wonderful miracle in your life, that you are born again. You've been born into the family of God.

You don't evolve into becoming a Christian, not like Topsy and Uncle Tom's cabin. Somebody says to her, Topsy, where did you come from? Oh, I speck, I grow. Well, that may be so, but you don't grow up into becoming a Christian.

You're born into the family of God. And it says, The secret of the Lord is with those who belong to the family. How do I know? Because it says in John chapter 15 and verse number 15, the Lord Jesus is the speaker.

I have not called you servant, for the servant knoweth not what his Lord doeth. But I have called you friend, for all that I have heard of my Father I have made known unto you. Genesis 18 verse 17 says, Shall I hide from Abraham that thing which I do? And Abraham is referred to at least three times as a friend of God.

Real friendship means an intimate relation. It brings us into closeness of intimacy. And because we have, as God's children, been brought into the closeness of intimacy with our beloved Lord Jesus, it is great desire to reveal to us this morning and during these days together all the secrets of the Father's heart.

This means we must take time to get alone with Him, in communion with Him through the Holy Scripture. Now, I want you to think of this again. It's the psalm of the open secret.

We are going to meditate upon this secret with this one purpose in view, that we might be more and more transformed into the image of our beloved Lord Jesus. Some of us prayed earlier, spent last night, may His beauty rest upon us while we seek the lost to win and may they forget the channels seeing only Him, not us, but Christ in every look and every action. As a boy way back yonder in Scotland, my mother had a daily help.

Jessie's coming up through the breeze to the home. She's passing by the butcher's store. He's standing in the store doorway and as Jessie's passing by, he says to her, I say, Jessie, where are you going today? She replies, where are you going today? She looked across and said, I say, John, can you keep a secret? Oh, yes, she said, thinking he was going to hear such a lot.

Well, she said, so can I, and passed off. But now, this is an open secret and I want us all to get it. So, just see what it says in verse one, shall we? In thee do I put my trust.

In thee do I put my trust. Now, this is a very interesting word. The psalmist is turning away from all secret competency, no more relying upon the arm of the flesh.

He turns away from man, thus breathed in his nostrils, and looks up and says, in thee and in me alone do I put my trust. This word, trust, means to find shelter in, take refuge in. It comes thirty-seven times alone in the Old Testament.

We often use the word trust when we're dealing with boys and girls. We answer the trust, the Lord Jesus, more so than the word faith or belief. And they are interchangeable terms, by the way.

But dealing with boys and girls, we answer the trust, the Lord Jesus, in the same way as they trust their mommy or daddy. Same way they trust the chair upon which they're sitting, not to let them down. By the way, some of you were here before I got here this morning, but I didn't see anyone taking the chair and shaking it to see if it holds them up.

You came and you trusted yourself to. You're committing yourself to that chair. That's the word here.

It's a word that means commit to, trust yourself to, rely upon. That's the word here. In thee do I put my trust.

Remember the middle verse of the Bible? Psalm 118, verses 8 and 9. It's better to trust in the Lord than to put confidence in man. It's better to trust in the Lord than to put confidence in princes. This word, trust.

Proverbs, chapter 3, verse number 5 says, Trust in the Lord with all thine heart. Lead not to your own understanding. John G. Payton, the missionary to the New Hebrides, was translating the New Testament into the language.

He could not get a word equivalent to the word faith, belief, or trust. One day they'd been out hunting, and as they got home, Payton is absolutely exhausted. Out there on the lawn, there's a couch, and one of the native Christians, in his own language, points to the couch and says to Payton, Stretch yourself out upon.

Did you get that? Stretch yourself out upon. Payton says, Thank you, Lord, that's the word I want. Now, John 3, verse 16, and their language reads like this, But God so loved the world, that he gave his only begotten Son, that whosoever stretches himself upon him shall not perish, but have everlasting life.

Now, isn't that just precious? Committing yourself to, or trusting yourself to, the Lord Jesus. This is salvation. Not a case of believing about Him, giving a mental assent to some historical fact concerning Jesus Christ, or a mere mental acquiescence.

You've got confidence in Jesus Christ. You believe on Him, and to believe on Him, you commit your soul to Him, and He to you. There is an indissoluble union.

You're in Christ, and Christ in you. And no wonder the cup is full, and running over. Is your cup full this morning? Is your cup running over? I love this word, you know.

Indeed do I put my trust. Before I get down to it, traveling home from Toronto to London, Ontario, where we're now living, I've been speaking at a citywide rally in Toronto, and I got the last train home. It was

wintertime, the roads were just like skating rinks, so I didn't take the car.

And traveling home, I got the last seat in the compartment. And I sat down beside this young man. He looked at me, and he said, Are you a minister, or are you a doctor? I said, Frankly, I'm both.

He said, I don't want your preaching to me. I said, I've no desire. No, I don't take to speaking to you.

Why do you say that? Well, he said, I live with people in Hammers, Ontario, and they're always getting on to me about being saved, about being born again. And they tell me, if I'm not saved, I'm going to hell. I said, well, I don't know who your friends are, but you ought to thank God for them every day of your life.

I said, they've got your soul's welfare at their heart, and they're concerned about you. You might be sick. I told you, I don't want your preaching to me.

I said, well, you started it, not me. You see? And he said, well, look, he said, I'm going to tell you something. If I won't believe anything I can't see, if I can't see it, I won't believe it.

I said, oh. You say seeing is believing. I said, that's right.

I said, that's interesting. I said, what is your job? I'm a journalist. Where were you educated? I graduated from McMaster.

Oh? And you mean to tell me that you really mean what you say? You won't believe anything you can't see? That's what I said. That's what I mean. I looked straight at her, and I said, sir, I'm not saying anything.

I'm not saying anything. And he laughed, and he said, he's never seen a train. He said, he believes it's not a train.

Oh, yes, I mean, I mean, if I don't understand something in my mind, if I don't understand it, I won't accept it. Oh, I said, this is more complicated than ever now. Either you tell me you won't believe anything you can't see.

I asked you, have you got a brain? You tell me you haven't yet. You've never seen your brain. And now you tell me if you don't understand it, you won't accept it.

That's what I said. So I looked at him, and I said, the other night in my drawing room at home, I turned on the TV. I saw David Van Buren way yonder in Palestine.

I saw him. I heard him. Do you understand all about electronics? No.

I said to him, have you a TV? Yes. Do you use it? Yes. You don't understand all about electronics? You don't use it? Then I looked at him, and I said to him, well, have you got a radio? Yes.

I radio in my home, in my office, and in my car. Do you use them? Yes. Do you understand all about them? No.

Do you have a telephone? Yes. In my home, in my office, in my car. Do you use them? You don't understand all about them? He said, no.

Looking straight at him, I said, do you understand how a brown cow eating green grass produces white milk? He said, no, I don't. But do you drink it? Yes, sir, you've got me. I can't believe it.

You've got me. And it's true, my friend. There is a trust that all of us believe not.

You're not asked to understand, you're asked to believe. And on believing, my friend, you'll trust yourself that seeing is believing, says the man of truth. But the believer in believing is seeing.

You'll trust, and then you understand. Isn't that true? Now, let me ask you this morning, have you trusted your soul's salvation to Him? Have you committed yourself to Him? If not, then why not this morning? Don't try to see it. Don't try to imagine something.

Just take the Lord and His word, and rest upon what He says, will you? Now, I'm saying that to anyone who may be here without the Lord Jesus, because we want to know you as a joy, your compass filled and running over to you. Want to know the joy of this love which is so real, so vital, I want to let you into a little secret. Do you want to hear it? The other day, I had to say to the Lord Jesus, Lord, please, don't give me any more joy.

I can't take anymore, Lord. I'll die if you give me anymore. That's the kind of Lord I've come to know.

He's a wonderful Lord. He's a joy unspeakable. He's full of glory.

Oh, I'm so happy about this answer. What a wonderful joy this Lord gives us. Now, come with me to my verse again.

In thee do I put my trust. Now, I'm going to try and give a little word of encouragement to those of us who are the Lord. The same word is used in Psalm number 55, 22, where it says, Cast thy burden upon the Lord, and he shall sustain thee.

Cast thy burden upon the Lord, he shall sustain thee. 1 Peter 5, 7 says, Casting all your care upon him, he cares for you. Now, right in between Psalm 55 and 1 Peter 5 comes John 21.

Now, in John 21, remember, the fishermen had gone all night fishing. They'd gone out and sell wheels. Peter says, I go fishing.

we can't move you, Peter. And they all went, and they're coming back without a fish. The Lord Jesus was trying to oversing and death and hell and Satan, the mighty conquering Lord, is standing there on the shore.

A great heart of love goes out toward them, and in sympathy says them, Sir, have you any meat? And they said, No. And that word no means they just couldn't care less. The bottom had dropped completely out of everything for them.

The rest of them went in corner. But now listen, just right there the Lord said to them, Cast, the same word, cast on the right side of the ship and ye shall find. Now had they not come to an end to themselves and owned their wheels, they would have argued with the Lord Jesus and said, Why? We can't catch fish in the dark.

We certainly won't catch them in broad daylight. And for you to tell us now to cast on the right side of the ship, why? No eastern fisherman ever does a thing like that. They never cast on the right side of the ship,

but they didn't argue with the Lord Jesus.

The noble argument left in them. They'd come to an end to themselves. And now listen, at His word, I love this, don't you? At His word, they cast therefore and they found a multitude of fish.

Their part was to cast that net. His part was to see the net was full. Beloved, this morning, whoever you are, your part is to cast your burden upon Him.

His part is to sustain you. Your part is not to argue. Ask the reason why.

You've got to take the Lord at His word. Adam and Rose, that's the word. A little meaning to fling, literally fling the burden.

But you know what the Martian says? Roll the burden. If it's too heavy to fling, then roll it, but get rid of it. Now the Lord wants you to do that.

Remember my good brother in his prayer this morning about the various problems and the troubles and the sorrows? Oh my friend, I warn you, get this deep down your heart. I don't know why the Lord has laid this message upon my heart this morning, but there may be someone here and you've got a burden. You've got a burden.

And it may be a family burden. It may be a personal burden. It may be a business burden.

It may be a spiritual burden. It may be psychological. It may be philosophical, but you've got it.

And the Lord wants you this morning, at the very commencement of this conference, to unload that burden upon Him. Are you going to do that? Are you going to do that my friend right now? You come to me and your mind wants you to find service. Well the Lord why you hear the word casting all your care.

The Dutch version has unloading all your care upon Him. We're at Pittsburgh. I hold the other day in Carolina.

As we were just saying goodbye to Turks there, a big truck threw up with a load of sand. And I walked that man unloading the sand and going away with an empty truck. Notice, he unloaded the sand, left it behind him, and he went away with the empty truck.

If he hadn't done that, I think some of the Scottish people would have been after him. You see? But he came and unloaded the sand and he goes away. Beloved, this morning in this grand little assembly, the Lord wants you to unload that burden.

You've told Him a lot about it, haven't you? But He wants you to come and load that burden upon Him. All your anxiety, all your care, bring to the mercy, leave them there. Never a burden, He comes out there, never a friend like Jesus.

I find in my ministry that very often behind a smiling face, there's a breaking heart. There is such a heart here this morning, and now the Lord is saying to you, unload that care upon Him. Why? I quote Him way more.

It matters to Him about you. Do you believe that? It matters to Him about you. All the day long, all the night through, He's caring for me, and He's caring for you.

His nurses are tender, His love is ever true. It matters to Him about you. You say, Jim, I misunderstood.

I misjudged. I misrepresented. Friend, here is one who understands you perfectly, knows you and can possibly know you.

He wants you this morning, my friend, to take Him out of His world. You've done that for salvation, haven't you? You're committed to keeping your soul to Him all these times. Why can't you trust Him with that burden? Why can't you trust Him with that care? The old Scotch slant is saying, He's caring, He cares, He and cares for you.

Why can't you trust Him with He Jesus said there are three hundred and sixty-five, if you're not from the Bible, that's a mistake. But how many others are there? He said there are three hundred and sixty-three. I say, well, if you find one for the least here, we can still rejoice together.

Isn't that lovely? Say, my friend, will you come this morning here or not? Nor be dismayed, I am thy God, I will strengthen thee, I will help thee, I will uphold thee by the right hand of my righteous Lord. All your anxieties, all your pains, bring to the mercy of Jesus. Believe in that.

Never burdened, he cometh there. Never sad. Earthly things will fill him easily.

The one day soothes, and next day grieves you. But this time, he'll never deceive you. Oh, how nice! In my work, and high school, and college, and university campuses, I come across a lot of young people today, and we've got learnings we never had.

They're living in a world we didn't live in at their age. And those young people want this message. They don't want anything sugar-coated.

I find in my ministry, you can pull the wool over all the people's eyes and off with it, but never with a teenager. A teenager can see through a form as quick as lightning. They really can.

And they've got problems. They've got burdens. They will never tell the nearest and dearest about it.

Now, you're like that this morning, and you've got that burden of eating rice, eating all the spiritual vitality, and big and vim, taking that spring out of your face, and making my friend dim. And they're not like glow vouchers you once had. Now, the Lord is putting his finger upon it right now.

He's calling it by its name, isn't he? Now, don't tell him about it. You come and unload it there. And will you leave it? Leave it? May I quote that chorus once more? Let me teach you one day.

It matters to him about you. Now, do you believe that? Do you really believe that? It really matters to him about you. All the day long.

All the night through. He's caring for me. And he's caring for you.

His mercies are tender. His love's ever true. It matters to him about you.

In thee, and in thee alone, do I put my trust. Trust in the Lord, and don't despair. He is a friend to true.

No matter what your troubles are. He will be with you. Sing in the darkest night.

Sing when the day is bright. All the way. Every day.

Let up. Sing. Sing.

Now, there goes the next verse. In thee do I put my trust. Thou art not a lord.

Or the lord. Nor even your lord. He is my lord.

Ah, there's the secret. There's the secret, my friend. For he'll recognize that not just as a lord.

Not even the lord. But he is my lord. Lord over all.

Blessed forever. And when Christ brings lord supreme upon your heart. And upon my heart.

Then, my friend, there's an inward serenity. There's an inward tranquility. There's an inward peace.

For perfect love casteth all fear. All fear. And love personified in the Lord Jesus.

Reigns upon the heart. The throne of your life and my life. And we pray.

Reign over me, Lord Jesus. Reign over all within. Make me a loyal subject to thee.

In everything. For have you not prayed too often? Have thine own way, Lord. Have thine own way.

Hold all my being. Absolute way. Fill with thine spirit.

So all shall see. Christ early always. Living in me.

When my good friend last night was bringing before us. The Lord Jesus. I could not but think of that moment in the upper room.

When Thomas was there. And the Lord said to Thomas. Thomas behold the nail print.

In my hand indeed. But then he said. Thomas.

Come close to me. Thomas. Come close to me.

And Joseph said to his brethren. Come nearer to me. Beloved.

The Lord is here this morning. Nearer to you than your neighbor. And Saint Joseph said to Thomas.

Come nearer to me. Have you been following afar off? Have you been beholding from the distance? You know theoretically. Doctrinally.

Scripture. All about the wounds. All the physical sufferings of the Lord Jesus.

But what do you know about them in your heart? What do you really know of them in their heart? Now Thomas could behold these from the distance. But to put his fingers there in. He had to be very weak.

And the Lord said. Come nearer to me. What did Thomas do? He prostrated himself before the Lord.

And he cried. My Lord. Thomas rose to maximum height that day.

As he prostrated himself before the Lord. By the way. I admire Thomas.

I admire Thomas. When the disciples told Thomas during the week they had seen the Lord. Thomas said I won't believe that.

I won't believe it till I've seen the nail prints and his hands and feet. Till I've seen that pilgrim's life. Oh beloved friend of mine.

Thomas was not going to be He put on with any imposter. With any imposter. Like the Indian lady.

When Indian village. Some people say come over to our village. Because Christ has come.

He's bringing fire from heaven. He's doing miraculous things. The dear old Christian in their simplicity said.

Has he got the marks from the nails in his hands? The Lord. The Lord is here. Nearer to you than your neighbor.

Will you just whisper to him now. Lord. In me.

Do I entrust? What? You're my Lord. You're my sovereign. You're living Lord supreme in every part of my life.

My time, my talent, my treasure. My spirit, my soul, my body. Thine Lord.

Thine Lord have I not prayed. Oh Jesus Lord and Savior. I give myself to thee.

For thou in that atonement didst give thyself for me. I own no other master. My heart shall be thy throne.

My life I give. And all for me. Oh Christ.

Oh dear Lord. If I come this close. And I continue to pray.

I leave often this morning. I want you to get this. The Lord is here.

Right in this upper room. On the top of this mountain. And this can be a mountain top experience.

It can be an upper room experience. As the Lord is saying to you right now. Behold the miracle.

Behold the spirit in Christ. And we say. Thy wounds.

Thy wounds Lord Jesus. Those deep deep wounds will tell. The sacrifice that frees us.

From sin and death. And hell. And mistletoe.

Are the loving hands. And didst you. His beautiful hands.

Point his wounded feet inside. The left emblem of the cross. It must be an awful gash.

In the side of my zone.

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