

Studies in Psalm 16:-03

by James K. Boswell

The sermon explores the themes of trust in God, the dangers of idolatry, and the lordship of Christ as central to the believer's life.

Duration: 42:15

Scripture: Isaiah 53:3, John 1:1-3, Acts 2:36, Acts 10:36, Philippians 2:5, Colossians 1:15-18, Revelation 19:12

Topics: "Surrender To God", "Following Christ"

Description

In this sermon, the speaker reflects on a message he heard earlier that day and how it impacted him. He shares a personal story of a young man who surrendered his life to Jesus after hearing a similar message. The speaker emphasizes the importance of surrendering to Jesus and the cost of following Him. He also mentions witnessing revivals around the world and urges listeners to have the right attitude towards Christ. The sermon concludes with a reference to a biblical passage and a challenge to not fraternize with the world stained with the blood of Jesus.

Transcript

In this moment, at the very outset of our talk, Oh, to be saved from myself, dear Lord! Oh, to be lost in Thee! Oh, that it may be no more I, but Christ, who reigns in me! Reign over me, Lord Jesus! Reign over all within! Make me a loyal subject to Thee in everything! Now, with all that before you, still basing my talk on that giant psalm number sixteen, which please turn to, psalm number sixteen, and verse number one again. Preserve me, O God, for in Thee do I put my trust. O my soul, Thou saidst unto the Lord, Thou art my Lord, I have no good beyond Thee, to a saint uttered in the earth, unto the excellent, in whom is all my delight.

Their sorrows shall be multiplied, hasten after, offer gifts to, exchange me for another God. Their drink-offerings of blood will I not offer, nor take up their names into my lips. Now, may I go back over that whole verse? Their sorrows shall be multiplied, that exchange me, offer gifts to, hasten after another God.

There is no God in my life, none but Thee, Lord Jesus. And here the psalmist is saying, I will not offer the offerings of blood, nor take up the names of any other God, as I come to worship Thee. The dearest idol I have known, what e'er that idol be, help me, dear Lord, to tear it from Thy throne, and worship only Thee.

Now, go back to the last phrase of verse number three, and in Thee I find all mine, a delight, in whom is all my delight. O, can we look up this morning and say triumphantly, Lord, Thou art enough, the mind and

heart fulfilled, O, fix my eyes so holy, Lord, on Thee, that with Thy beauty occupied, I elsewhere none may see. O, precious Lord Jesus, how lovely Thou art, come and abide in, rule in my heart, break every fetter, Thy faith let me see, then I shall ever be precious unto me.

In Acts chapter two, and verse number thirty-six, you have these words, Peter is saying, Let all the house of Israel know assuredly that God has made this same Jesus, which ye have taken, and with wicked hands crucified and slain, both Lord and Christ. Again, Peter, in Acts chapter ten, again verse thirty-six says, He is Lord of all. Man's estimation of our adorable Lord Jesus was a cross above, a crown upon, a reed for a scepter, and they clothed Him in mockery.

God's estimation, He has given Him the highest place, that heaven upon, He has placed a crown of pure gold upon His kingly brow, He has clothed Him in all the royal apparel, He has given Him the royal scepter, and the authority to wield that scepter. There was all that before your hearts. I want to suggest to you, in the statement from Acts two and Acts ten, His Lordship is plainly a declare.

It is said that what you may say, or anyone may say, God says concerning His beloved Son, He has plainly declared it, that He is Lord of all. Now I want you to come with me, bearing along the same lines of Philippians chapter two. Philippians and the second chapter.

And we're just going to go down this somewhat slowly, and I trust it will be a real depth of blessing, as well as a challenge to all of our hearts. Philippians chapter two, and verse number five. Now let us come into the Holy of Holies this morning.

May we recognize, we've sung in that lovely hymn, Lord Jesus Christ, we seek Thy face. Within the veil we bow the knee. Oh, let Thy glory fill the space, and bless us while we wait on Thee.

Shot in with Thee far, far above, restless world or below, we take to learn and prove Thy love, Thy wisdom, and Thy great knowledge. For the dear brother raised hands so beautifully, and I believe really from his heart, he touches all men may know the touch of the pierced hand of the written law on your life, and on my life this morning, and you'll never, no never, be saved, never, unless it's from an issue awful that you touch. Now look at verse number five.

Let this mind be anew, which is also in Christ Jesus, who, being in the very substance, the very essence of God, sought it not properly to be equal with God. The first Adam grasped after equality, reached out after equality with God. The last Adam had no need to do that.

There was never a time when he was not God. There'll never be a time when he'll never be God. He's God over all, blessed forevermore.

Verse number seven. But made himself of no reputation. He never made himself of no character.

He made himself of no reputation in his birth. The only one who got the choice of a mother, and he chose Mary. The only one who got the choice of a birthplace, and he chose the state.

He made himself of no reputation in his death. He died between two married men. He made himself of no reputation, and took upon him the form of a servant.

Now, notice the contrast. Verse number six is in the form of God. God of very God.

Now, we see him here in the very form of a servant. During the menial task, taking the Lord's servant's place, laying aside his garb, girdling himself around with a towel, and stooping down towards the very feet of the man who was just about to deny him Peter. And the man who was just about to betray him Judas.

For Judas was at that Passover supper. He was not at the Lord's supper. And in between those two there comes the feet washing.

Now, here is one. And you the heart of Peter, and you the heart of Judas. And yet, my friend, how delightful.

And yet, how challenging to your heart and my heart. Hear the laws of life and law. Getting down and washing the feet of those men.

And he said, As I have done it unto you, so do ye one to another. He that is chief among you, let him be yourself. I came not to be ministered unto, but to minister, and to give my life a ransom for all.

Can he go lower? Let us read. And was made in the likeness of man. Speaking reverently, the Lord was never made anything.

By his own voluntary will, by his own definite actions, he became in the likeness of man. Now, look at the next part. And being found in fashion or habit as man.

As man. There are only two men. The first Adam and the last Adam.

The first Adam, the central head of the whole of the human race. Unless you came from a monkey. If you came from a monkey, I didn't.

And neither did you. You are far too good looking for that. And so, Adam is the central head of the whole of the human race.

Whereas Christ, the last Adam, is the central head of the whole of the spiritual race. And the Bible says, As in Adam all die, so in Christ shall all be made alive. All by nature are in the first Adam.

All by grace are in the last Adam, the Lord from heaven. We can't be involved at once. Know that, my friend, you trusted Jesus Christ as your Lord and Savior.

God sees you no longer as in Adam. He sees you in Christ, holding without blame before Him in love. The wonder of that glorious truth.

May I repeat, As in Adam, under the curse. In Christ, in the blessing. Under condemnation, justification.

In death, in life. In darkness, in light. In hate, in love.

In bondage, in liberty. In separation, in acceptance. In the beloved.

Now, where are you? Where are you? In Christ? Amen? Oh, the wonder of it all. Dare I this morning that we are in Christ, and as He is before the Father, in all His inflexible holiness, in all His intrinsic righteousness, in all the eternal worth and value of His own glorious person, so are we today. God, He'll look out for us.

Aren't you glad you're a Christian? Aren't you glad you're a child of God? Oh, the wonder of it all. We are in the beloved. I think of that lovely verse in Hebrews 2, verse 14, which says, For as much as the children are partakers of flesh and blood, Now, that is by the natural course of events.

You could not help being born the very beautiful person you are. I couldn't help being born just as I am. It's by the natural course of events.

But the very next phrase says, But He likewise took part. A different word altogether. We are partakers of flesh and blood by the natural course of events, but Christ likewise took part by His own voluntary will, by His own death and action.

He took a body like unto your body and my body, yet apart from sin. It is impossible for God to die. Yet, if we were going to be saved from dying in our sin, then God must come into manhood.

God must come into manhood. For as much as the children are partakers of flesh and blood, He also himself likewise took part of sin, that through death He might destroy him that hath the power of death, and deliver those who feel of death from all the lifetimes subject to bondage. Oh, the glorious joy! No wonder John Grisham could say, as he meditated upon the incarnation of our beloved Lord Jesus, he said, The great Creator contracted to us man indescribably made man.

And we sing from our hearts this morning, Thou art the everlasting Word, the Father's only Son, God manifested, hidden heard, and Heaven's beloved One. Worthy, O Lamb of God of Thou, that every knee hark, and every knee does thee should bow. In the beginning was the Word, that's His Eternity, and the Word was with God, that is His Personality, and the Word was God, that's His Deity.

But verse 14 says, And the Word became flesh, and tabernacled among us, and we beheld His glory. We've done that, we say, haven't we? We've just beheld the glory of our glorious Lord Jesus Christ. The wonder of it all.

Now, go back with me for a minute, will you? Philippians chapter 2. It says here, And being found in passion as man, I want you to try and keep in your mind now Hebrews 2, 14 through 15. It says here, He humbled Himself. You say, is it possible that He might humble Himself any lower than He's gone already? Yes, the Bible says, He humbled Himself, and became obedient unto death.

He was never obedient to death as an enemy. He became obedient unto death, even the cruel, despicable, loathsome death of the cross. He became obedient to the Father's will.

He was ever obedient to the Father's will, and that will led Him right on through Gethsemane's gardens. Father, not my will, but Thy will be done, right on the Calvary's cruel cross, there suspended between heaven and earth, but on crowned brow, His whole body veiled in blood. We hear so dramatically this morning, that thrilled our hearts, as He hung there suspended between heaven and earth, the cry ringing from His heart, It is finished! And He bowed His head.

The same Greek word as in John chapter 13, when John laid his head upon His breast. Same word. The Lord bowed His head, that we, like John, might have the great joy this morning of laying our heads upon His breast, and learning the secret of that tender heart.

Aren't you glad you're a Christian? Aren't you glad you're a child of God? O beloved, this morning how it thrills my soul, that I think of these words again, that loud triumphant cry, It is finished! And He bowed His

head. And please get this now, death had no claim upon Him. Christ did not need to die, but we needed to die.

And thank God He died in your place, and He died in my place. And there in shame and scoffing rude, in my place condemned, He stood, sealed my pardon with His blood. Hallelujah! What a Savior! But now get this, the Prince of Life, at whose point death was ever obedient.

He goes into the home of Jairus, death takes its plight. He meets a few in procession, death takes its plight. He goes to the graveyard, death takes its plight.

But now this one became obedient unto death. What for? He heard and responded to the call of death, that we might hear and respond to the call of life. And who is dead, is lifeless.

Now get this, I want a good story here. He summoned death to be His servant. Got that? He died as He willed to die.

And when He willed to die, man could not kill Him. Isn't that wonderful? Man could not kill Him. By the determined and whole knowledge of God, He was delivered up.

But He summoned death to be His servant. He died as He willed to die, and when He willed to die, Father, and please remember, the Father-Son relationship never ceased to exist. There was never a time when He was not the Son of God, not even upon the cross.

He cried, My God, My God, Why? No wonder Luther said, God as God turned His back upon Him. Not the Father. He said, Father, forgive them.

He's in touch with the Father. Father, forgive them. Then He said, Father, I say.

Ah, it does something to Him. Father, can't you hear Him say it? Father, into Thy hands I command mine. Oh, the wonder.

How greatly Jesus must have loved me. How greatly Jesus must have loved me to bear my sin. To bear my sin in His body on the tree.

That this one who knew no sin should become sin for you, sin for me. It was there a whole being was astounded out of recognition. If it is more than any man, it is more than the sons of men.

But listen to this. The sun refused to shine while God, the Incarnate, meek of God, or man, did preach. That sight was so terrible, God shrugged Him in darkness.

God, I'm so glad my brother didn't leave us there this morning, aren't you? Aren't you glad you didn't leave Christ upon that throne? Go to 1 Paul 55, wherefore? In the next verse. It says, 1 Paul 3, 55, wherefore? Wherefore God highly exalted Him. Get the picture.

This number ain't this one who humbled himself and became a beast up on the death, even a cruel, despicable devil, but it's the one whom God has highly exalted. Is that not a principle running through Scripture? That if we humble ourselves, we shall be exalted. But if we exalt ourselves, we shall be humbled.

And what does the Bible say? He humbles himself. Wherefore God has highly exalted Him. And this word highly, the only time you'll ever read it again, is connected with this verse.

Mary highly favored among women. This word means a super-exaltation. Now come the sublime, majestic, thrilling words of Holy Scripture.

Verse 9. I could repeat them to you, but I want you to follow them through with me. Wherefore God also highly exalted Him. This super-exaltation.

Do you hear the boys? I had a super time. I've got a super body. He's superior to all others.

Isaac, more than God, he's not only superior, he's supreme. And this is a supreme exaltation. But notice what it says.

And has given Him a name which is above every name that in, not merely at, but in the name of Jesus. Now notice this. Every knee should bow.

Are things in heaven celestial? Things on earth, terrestrial. Things under the earth, infernal. Celestial, terrestrial, infernal.

Heaven, earth, hell. Every knee should bow. And notice verse number 11.

And every tongue should confess that Jesus Christ is said, Lord. And for whose glory? For the glory of God the Father. Isn't that lovely? God has highly exalted Him.

And every knee will bow to Him. And every tongue will confess He is Lord, the Lord of God the Father. Oh my friends, His Lordship is plainly declared.

But in this portion, His Lordship is richly deserved. It's richly deserved. Now listen.

All in heaven saying, Lord, the worthy, take the scepter, and wield that scepter, and reign as Lord. All the redeemed that ask you of help with my heart included. Whether we know the joy of it experientially or not, that's another story.

But with our lips. The sad thing is this. The Lord says, Why call ye me Lord, Lord, when your mouth, or your heart is far from me? Why call ye me Lord, Lord, and do not the things I say? There is the truth of Christ as Lord.

I'm submissive to His word. I'm obedient to His word. And all the redeemed on earth crying, Lord, Lord, worthy, to wield the scepter, and to reign as Lord.

One day, one day, other greater sizes, great white crones, and all in the abyss, Satan, and all the mighty host, all the unrepentant, every unbeliever, will stand before that throne. They shall gaze upon Holy One, still bearing the mask of Calvary's passion. I beseech you.

And their knees will bow to Him, and their tongues will confess that He is Lord. The glory of God the Father, but their acknowledgement will seal the doom of sin. Their acknowledgement in my frame will seal and prove that God is righteous and just.

Thank you. And all in heaven are proud and say, Lord, Lord, worthy. All the redeemed have said, Lord, Lord, worthy.

One day all in the abyss, will have said, Lord, Lord, worthy. All the people, in the pang of my heart, I go to say, Thank you. And their acknowledgement in my frame will seal the doom of sin.

Oh, aren't you glad, on this mountain top, oh, love me more, that you've been wide unto salvation, and you've bowed your knee, and you've surrendered your will, and you've said, Lord, Lord, worthy. Oh, precious Lord Jesus, how lovely you are. Coward abiding, ruling my flock, break every fetter of thy faith, let me see.

Then thou shalt ever be blessed to me. God's sick beloved, one who went down into death's dark domain, died down in the very lowest depth, is the one whom God has hid from. Be a great God of honor.

All the angelic hosts, the seraphim, and the church, and all the archangels, stand there. Be a great God of honor. And hear Christ telling now the Mark of Calvary's passion, the man he's conquering, the law arises, the planet in greatness of God, and his souls rise up there, the great God of honor, goes up, up, up, up, up, beyond all distinction, description, and dispensation of power, up, far above all.

Up, let rainbow and circle rule. Your heart with my heart cries, far above all, far above all. Jesus, the crucified, is exalted, far above all.

Kingdoms may rise, kingdoms may fall. Jesus, the crucified, is exalted, far above all. Look, he's naked, far above all.

See the man of sorrows now, from the fight, return victorious, and carry me, angel of God. Crown him, crown thee, crown the mighty. Victorious.

Your heart cries this morning, Hallelujah. I was preaching at the graduation of the Bible College in April this month, away across the prairies of Canada. That vast crowd of people stood there and sung the great Hallelujah Chorus, the vast choir of just singing.

And I finished with a coronation I did last night. And all I could think of as I saw that vast crowd stand there at graduation. We'd been there for five days of the convention and the teaching of spiritual life.

And I'll never forget this. All I could think of was that moment from the grand old Queen Victoria, when she heard the Hallelujah Chorus sung. She arose, something the Queen should never do.

All other tribes, the Queen still fits. When it came to this point, the Hallelujah Chorus, and they sang out the Hallelujah, Hallelujah, Hallelujah. And dear Queen Rose declined.

If it were to come in my reign, I would gladly cast my crown away. He cast the crown himself, Bill, only at his feet. Oh, if the Lord not worthy, and worthy little name of a priest, I'd become part of him, and part of her.

Isn't he worthy? Why don't you trust him tonight? Why don't you as a Christian trust yourself to him? Why don't you go to trial of your own little life, and do your own little thing? God is around to take over. Your struggle and your strife are under the victorious eye, don't you? I never let him be defeated. He says we're more than conqueror children of God.

And we must yield it now, for there's no victory apart from you. Oh, give us that one moment. Now come closer to me, will you? We'll go back to Romans chapter fourteen.

Romans chapter fourteen, and verse number nine. His lordship is plainly declared. His lordship is richly deserved.

Now, in verse number nine of chapter fourteen of the grand epistle to the Romans, we read here, His lordship is longingly desired. Longingly desired. Now, verse nine says, For to this end, Christ both died, and rose, and revived, that He might be what? Lord.

He died, He rose, He revived, that He might be Lord. All in heaven say, He's worthy. All the kings say, Lord God worthy.

Worthy Lord. What is your answer? What is my answer? Is it possible that we're going to rob Him of the fruit of His passion? A longing, His longing desire. It's a desire of His passion that He should be Lord in your life.

And Lord in my life. All in heaven I recognize Him as Lord. And with our lips we confess and we sing that He is Lord.

But is He really Lord? Lord Supreme, but a rival in your life. And in my life, He died, He rose, He revived, that He might be. What does this mean to you? What does this really mean to me? Am I willing this morning to hand over the reins of my life to Him? To hand over the steering wheel for please, oh please remember the Lord will not be a fair wheel in anyone's life.

For many want Him as a mere emergency. He must have the steering wheel of your life. Are you willing to hand over the master key to every compartment? I hear my good brother Willie mention this at the top of the palm.

Not just a key of the bunch, but hand over the master key to every part of your life and my life. Are you willing to go through every avenue of your life and my life to be conscious of pleasing the Lord over all flesh? I'll never know. Who could that be, will you? If you look chapter nineteen and verse fourteen His Lordship is plainly declared.

Nineteen verse fourteen His Lordship is richly deserved. His Lordship is longingly desired. But here in verse fourteen of chapter nineteen of Luke it's heartlessly disputed.

Heartlessly disputed. We will not have this man reign over us. Is that the language of some heart here? You want all the benefits of the cross works without identifying yourself with the Christ at all? Is your heart saying now I will not have this man reign over me? This man who died for me? Who shed his blood for me? Who gave his all for me? A young girl was going around with a very fine young man and they realized they were not suited for each other at least she did.

She felt he was not the man for her and she let him go. In his sorrow he went away to another country. He came back some years afterward and found this girl very happily married a very fine young man and in a fit of jealousy he shot the husband and he gave himself up.

He became a very wealthy man extremely wealthy. Some weeks afterward this young widow was sent off not so much a young widow now but she was sent off by a lawyer. He said to her you have become a very wealthy lady.

The man who murdered your husband has lent his whole estate all his wealth to you. We want you just to sign this here and all that inherits is yours. You look flush.

Tears stream down your eyes and a flash of holy indignation as you push that paper aside. How can I take anything from the hand of the man stained with the blood of my beloved? And she said to him how can you fraternize with the world in the ways of the world and think that in the old Adamic nature you should stay with the blood of your beloved? This law is your heart saying this morning I will not have this man to read over me. So I closed.

This is not my message but I managed to have time to excuse. I... Ahem... Ahem... Let us not interrupt you but I am going to close right now because I am probably tomorrow morning at the 7th Trent meeting on Sam 6th Street. But this all sprung out of Brother Richardson's message this morning.

I just couldn't get away from it. And you can see how things just start tailing one into the other. I just used Boyd Nicholson after the Greenwood Hills and the whole thing.

There were well over 300 people there at that convention. The whole thing just started tailing right in because through my ministry Boyd some years ago just listened to a message like this and he entered in. The very same message I am giving you now Boyd Nicholson entered into that message and surrendered his life to Jesus Christ.

And you know the man that God made him. I know another young man who that very same day at St. Catherine's said to his young wife and said no the cost is too much. The cost is too much.

I know what my mother and my wee kids went through because our father was an evangelist. God has given us a lovely home. God has given us a good job.

We are expecting a baby. The cost is too much. And she wept.

She and I feel like oh we ought to. We ought to surrender. That message was from God tonight.

Now we know others entered in that night. Boyd Nicholson had two centers up against each other in the commercial arts in a poor town in St. Catherine's. His wife did not respond that night.

Did not respond. She wept her heart out because Boyd had given his life to Christ. Days afterwards she went down to his studio weeping her heart out and said alright now Boyd I too have surrendered.

The poor man offering Boyd a wonderful position. He turned it down. He said I am going to Africa.

God called me. I am going to the Congo. He offered him a salary he never had in his life before.

Then the boss came on and said Boyd SM Nicholson we want you to have the job and the salary is not large enough we will give you whatever you want. We want you. Come for an interview.

He went along the next day. Now look I want you to understand I am going to the Congo whenever the door opens I am going to go. When he got there there were 27 men after that job.

27 men and he did not lie anything about this. He did not apply for the job. And when he took the job you know what they say to him? The locality you are living in does not go with this job.

There is a certain prestige of this job and you have got to get out of that locality. The boss said get into my car. He got in the car it is a lovely home ranch quite close.

We will give you an extra hundred dollars on your salary every month if all goes well. What happened to the young man? He lost his job and his wife lost her baby. And she became absolutely covered right over in zimmer.

Friend the cost is too much for you not to surrender Christ to us. You got that? Far too much not to surrender. I plead with you now listen I was in a large conference over a thousand people in Edmonton, Alberta.

I preached this message I am preaching now. And I looked around at the vast crowd in the Jubilee Auditorium. John Smart Dr. James Nibsmith were the other two speakers.

I looked around at the vast crowd and John Smart was stroking on the man on the throne. James Nibsmith followed him and spoke on the man at God's right hand. What was left of me it was God's man upon the throne of my Father.

He's on the throne of heaven. Is it God's right hand? He wants to be the Lord and ruler. And in my life the vast crowd that was coming with me was James Nibsmith.

Is there anyone here this morning or this evening rather would stand up and say I will not have this mandarin over me. I don't want him Lord in my life. I want his Saviorhood.

I don't want his Lordship in my life. Anyone dare stand up and say that. Oh I thought then I want to challenge this great congregation.

Are there those here this evening I will stand up and say well Lord yes Lord reign over me. The first man to be seated was John Smart. Second was James Nibsmith.

One afternoon in that vast crowd Christ the Lord. What about you? Oh I know it's not just going to be another look out Mountain Conference. It's going to be a time that you'll never ever forget.

I've seen revival all over the BC just recently. A man speaking the whole White House was supposed to be at the convention at 9.30 at 10.30 The whole thing was in session at 1 o'clock in the morning. Still going at 1 o'clock in the morning.

Men breaking down weeping their hearts out willing to do business with Jesus Christ. I'm fed up with this manly family wishing what you kind of get a kind of Christianity. The Lord wants reality.

He wants the Lord in your life and in my life. Not more the Lord. He's not that tall.

Let one moment of silence and in that moment let us have a quiet word with the Lord himself. Lord we prayed earlier that the words of our mouth and the meditation of our heart might be acceptable in thy sight. Our God, our strength and our Redeemer.

We ask you God to set a watch to our mouth that we may not sin against thee with our lips. Lord we know how easy it is to speak and to traffic in unfelt truth. O God, our God give us the grace to practice what we preach and to live just as we pray.

O God, our God we long to be men and women and young people completely surrendered to the authority of the Lord Jesus filled and controlled and dominated by the indwelling spirit who lies day by day may be an outshining of the indwelling cross and will give thee all the glory through Jesus Christ the wonderful Lord. Amen. We're going to change the tempo of this meeting a little and we're going to sing in 160.

I'm sure my good brother Barry wouldn't mind me doing this. 160. I want you to notice the word Soldier, soldier, fighting in the world's great strife on thyself relying, battling for thy life trust thyself no longer.

You've done it long enough though, haven't you? You've been trusted with Christian life in the flesh, haven't you? And you've made a name for it, haven't you now? Now, as you come to this lovely hymn notice the word. Then, 1, 2, 3. I want you to notice the word and we'll sing it softly though it's got to be sung with a marching tempo but we're going to sing it softly, right?

Audio: <https://sermonindex1.b-cdn.net/9/SID9681.mp3>

Source: <https://sermonindex.net/speakers/james-k-boswell/studies-in-psalm-16-03/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net