

# Comfort of the Spirit

by Stephen Olford

---

*The comfort of the Holy Spirit represents the ministry of exhortation and the ministry of consolation, which includes the comprehensive presentation of truth, the compassionate presentation of truth, and the challenging presentation of truth.*

**Duration:** 41:35

**Scripture:** Acts 2:40, Acts 9:31, Acts 11:23, Acts 11:25-26

**Topics:** "Spirit Of God"

---

## Description

In this sermon, the preacher emphasizes the importance of preaching the word of God with truth, passion, and clarity. He believes that exhortation, which includes a compassionate presentation of truth, should challenge the audience to respond either by believing or rejecting. The preacher cites examples from the book of Acts, such as Peter's sermon on Pentecost and Barnabas' exhortation in Antioch, to illustrate the need for decision and response in preaching. He also highlights the ministry of consolation and encourages the audience to have a spirit of consolation towards others.

---

## Transcript

Our scripture reading this morning is found in Acts 9, verses 22 through 31. But Saul increased the Moor in strength and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him.

But their laying await was known of Saul, and they watched the gates day and night to kill him. Then the disciples took him by night and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him and believed not that he was a disciple.

But Barnabas took him and brought him to the apostles and declared unto them how he had seen the Lord in the way and that he had spoken to him and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus and disputed against the Grecians, but they went about to slay him.

Which when the brethren knew, they brought him down to Caesarea and sent him forth to Tarsus. Then had the churches rest throughout all Judea and Galilee and Samaria and were edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost were multiplied. May the Lord add his blessing to this

reading of his own holy work.

May the words of my mouth and the meditation of our hearts be acceptable in thy sight, O Lord, our strength and our Redeemer. For the Lord Jesus Christ's sake. Amen.

We're nearing the end of this series on the power of Pentecost. God willing, we shall conclude in all probability next Sunday morning. But this morning we come to one in the series which is just full of blessing for every one of us.

God has said so much to me on this subject of the comfort of the Spirit that I just want to overflow to you as I minister the word in the sanctuary today. Will you turn then with me to Acts chapter 9, and especially verse 31, the comfort of the Spirit. After the persecution that occasioned Stephen's death, there followed, as we read here, a season of respite and blessing, which Luke describes in the most glorious and beautiful words.

Words full of significance, he says, then had the churches rest throughout all Judea and Galilee and Samaria, and were edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied. Could anything be more wonderful than to know a church being constantly edified and a church constantly multiplied? Secret, walking in the fear of the Lord and in the comfort of the Holy Ghost. I repeat what a glorious description this is of restfulness, faithfulness, holiness, and fruitfulness in the Lord.

And the secret, of course, of this condition is summed up for us in this pregnant little concept which Luke sums up in those words, the comfort of the Holy Ghost. Dr. A.T. Pearson points out that there is a sense in which all the work of the Paraclete, the blessed Holy Spirit, whether in the world or in the church, all the work of the Holy Spirit is comprehended in the phrase, the comfort of the Holy Ghost. We are, of course, aware, are we not, that the word comfort is substantially the same as that by which the Lord Jesus named this holy messenger who was to come from heaven when he said, I will pray the Father and he shall give you another comforter that he may abide with you forever.

Always think of those words in terms of the little qualifying word, another. Jesus had been with them for three and a half years and everything he had been to them and more since he was so restricted by his physical presence, all this and more was to come to them when he, the Holy Spirit, had come. I will send another comforter.

The young church was just beginning to enter into some of the blessings of this heavenly comforter whom the Saviour had promised, even the Spirit of God. And as we've seen already in these studies, the name comforter means one called alongside to help. And scholars tell us that implicit in this mysterious name are three great ministries upon which the whole church has depended right down through the ages, even to this very hour.

And I might add, the three great ministries upon which we must depend if we would walk in the fear of the Lord, in the comfort of the Holy Spirit, and know what it is to be edified and multiplied. The first one we're going to call this morning the ministry of exhortation. The ministry of exhortation.

The churches were edified walking in the fear of the Lord and in the comfort of the Holy Ghost. In the New Testament the word comfort is translated exhortation many, many times. You'll find that out if you take Young's Concordance and search it through for yourself.

Now a study of this word and its various uses throughout the scriptures makes it clear that exhortation implies at least three tremendous ingredients. The first is what I'm calling the comprehensive presentation of truth. The comprehensive presentation of truth.

Writing to a young pastor the apostle said, till I come give attendance to reading, to exhortation, to doctrine. And he marries the two. To exhortation, to doctrine.

And again in the second epistle, exhort with all long-suffering and doctrine. It is evident that exhortation is never divorced from doctrine or instruction. Indeed, doctrine and instruction are the basis upon which the ministry of exhortation is exercised.

One of the great lacks in preaching today is that there is no exhortation with doctrine. There is often plenty of exhortation but no content of truth. This only leads to shallowness of response and to lack of conviction.

It is significant that in speaking of the comfort of the Holy Ghost, Luke points out here that the churches were edified, walking in the fear of the Lord. The churches were edified because they were exhorted with all long-suffering and doctrine. So an exhorter is a person who makes his challenge and thrust, as we shall see in a moment, on the basis of truth.

First there is laid a basis of doctrine and instruction, and on the basis of informed minds and hearts, he calls for his verdict. He calls for his response. But exhortation includes not only the comprehensive presentation of truth, but the compassionate presentation of truth.

The word breathes passion and compassion. Looking through the New Testament this past week, I was very interested to observe that the verb exhort is also translated, listen to this, beseech, to pray, to entreat, to desire, to call, so that the overwhelming evidence shows that here is a word that breathes passion, here is a word that breathes love, here is a word that breathes grace, but more than anything, here is a word that breathes compassion. Indeed there is no such thing as preaching without passion.

Dr. G. Campbell Morgan used to define preaching in three words. He says it's a combination of truth, passion, and clarity. And he is right, for you cannot analyze anything in the way of preaching in the New Testament without seeing those three ingredients.

And since the fruit of the Spirit is supremely love, it is quite reasonable to expect that exhortation should include this compassionate presentation of truth. But exhortation supremely, I believe, is the challenging presentation of truth. Not just the comprehensive presentation of truth, that's taken for granted.

Many people don't understand that at the very heart of exhortation is passion and compassion. But supremely, exhortation is the challenging presentation of truth. Once again, examining the many references in which this word is used, we're impressed with the fact that exhortation is ever and always a call to action.

While it includes instruction, while it includes compassion, its emphasis is always on application and challenge. It is a quality of preaching which demands a verdict, so that when the Holy Spirit is truly in control of exhortation, no audience can be apathetic. They may be hostile, but every audience has to react, either in response, which is believing, or response, which is rejecting.

Three instances alone will serve to illustrate this from the very book we're studying. You might like to think of the three passages as we move along. In Acts 20, 40, for instance, after that mighty Sermon on the Day

of Pentecost, when Peter embodied in one declaration one of the greatest masses of doctrine and quotation from the Old Testament in any recorded sermon in Scripture, he brought his whole sermon down to the challenge as to what the people were going to do in relation to the Lord Jesus Christ, whom God had raised to be a prince and a saviour.

And we read with many other words, did he testify and exhort, saying, save yourselves from this untoward generation. Secondly, if we move to chapter 11 and verse 23, we're told that when Barnabas came to Antioch and witnessed the grace of God in that city, he was glad, and we read, he exhorted them, that's the converts, that with all purpose of heart they should cleave unto the Lord. Later in the unfolding of this record, we have the instance of Judas and Silas in 1532, being prophets also themselves, exhorted the brethren with many words and confirmed them.

It is plain from the context of each of these passages and many more that action was expected from the audiences. Action, decision, response. My dear friends, I want to say here this morning that no church will walk in the fear of the Lord and know anything of edification or multiplication unless there is this ingredient in the comfort of the Holy Ghost, that the ministry is always making people face up to decision.

A ministry which is always asking people to take sides. A ministry which is always demanding a verdict. It doesn't matter how far you've grown in the Christian life, whether you're just a babe, or you're 40 years in the ministry, or a returned missionary, a veteran from the field, there's ever and always a verdict demanded by every presentation of truth.

The comfort of the Spirit. The ministry of exhortation. But my biggest burden this morning is to share with you what is the second meaning of this word.

The comfort of the Holy Spirit represents not only the ministry of exhortation, but the ministry of consolation. The ministry of consolation. The church is walking in the fear of the Lord and in the comfort or consolation of the Holy Spirit.

Once again, you'll find that there are many places in the New Testament where the word comfort is translated consolation. For our purpose, however, this morning, we're going to restrict ourselves to one instance in the Acts of the Apostles where this word is personalised. Actually personalised.

A man is taken up from the church, and he's named the son of consolation. Look with me at Acts 4.36, and have your book open at Acts right through this morning. We read in Acts 4.36, there was a man called Joseph, who by the apostles was surnamed Barnabas, which is being interpreted, what? The son of consolation.

A Levite of the country of Cyprus. Here was a man in whom the comforter was so evidently reigning and ruling that his whole life breathed consolation. Dr. J. C. Macaulay, in his little book *Life in the Spirit*, has a most suggestive outline on the life of this man, and the exhibition of grace and consolation in his personality.

He points out that there are no less than six instances in the Acts of the Apostles where the son of consolation ministered in the spirit of consolation. We're going to look at those very briefly this morning, for I know no other way to illustrate what we mean by the ministry of consolation than to follow Barnabas right through the Acts of the Apostles. Here is the record then that is left for us that we might mark, learn, and inwardly digest the lessons God has for us.

The first then, the consolation of Barnabas toward a needy society. In chapter 4, verses 36 and 37. The consolation of Barnabas toward a needy society.

And we read in Barnabas having land, sold it, and brought the money and laid it at the apostles' feet. Now it's only proper to point out that in the first instance this man was not called Barnabas, his name was Joseph. But there was something so outstandingly beautiful about this life.

Consolation, comfort, and encouragement, so breathed out of his personality. He was so evidently a man filled by the Holy Spirit that Peter and John and Simon and Simeon and others gathered around and said, we're going to surname this man Barnabas, which being interpreted is the son of consolation. And so they called him the son of consolation.

And there was no better name to call this man. And very early in the church's history this man was put to the test, his new name was put to the test. Luke tells us that great poverty prevailed throughout the city of Jerusalem.

And there are scholars as reputable as Dr. A.T. Robertson who maintain that the economic situation and problem in Jerusalem was created by reason of the fact that converts from all over the neighboring towns converged on Jerusalem in order that they might sit at the feet of the apostles and learn the gospel more thoroughly, so that they might be able to return to their own constituencies and witness in the power of the Holy Ghost. And for this very reason, great poverty prevailed in the city of Jerusalem. Now the question is, how did Barnabas act toward all this? Was he apathetic? Was he indifferent? Was he aloof? Quite obviously the specific mention of him in this connection indicates that he was a very wealthy and influential man.

He owned great real estate and much wealth, but we read right here, the record tells us that without any hesitation he sold his entire estate and brought the money and laid it at the apostles' feet. Here was the ministry of consolation. Do you or I know anything of this spirit of sacrifice and liberality which flows from a life dominated by the comforter? When a need is presented to you in the context of our very ministry here at Calvary Baptist Church, is that the way you react? Here is the ministry of consolation.

It's not something vague, something merely to talk about in our prayers. It's something very practical, this ministry of consolation. But look in the second place, the consolation of Barnabas toward a suspected newcomer.

In chapter 9, verses 26 and 27, when Saul was come to Jerusalem, he assayed to join himself to the disciples, but they were all afraid of him and believed not that he was a disciple. But Barnabas took him and brought him to the apostles and declared unto them how he had seen the Lord in the way. When we read the story of Saul's hatred of the cause of Jesus Christ and of his havoc within the church of Jesus Christ, we cannot blame the disciples for being afraid of him, even though it had been rumored undoubtedly by this time that he'd been converted.

But it took the sun of consolation to approach this young convert and introduce him to the apostles and then convince the church that something triumphant had happened in his life. It took the sun of consolation. What a need there is for men of this caliber in the church of Jesus Christ today, leaders who are so manifestly filled with grace and consolation that they can exercise the ministry of conciliation and remove suspicion and distrust in the church of Jesus Christ.

I wonder how long it would have been before Saul, who became Paul, ever got a look in to the church at Jerusalem. He had quite a notorious history. But it was Barnabas who introduced him to the fellowship, the ministry of consolation.

But look again, the consolation of Barnabas toward a novel departure, chapter 11, 22 and 23. Then tidings of these things came unto the ears of the church which was in Jerusalem, and they sent forth Barnabas that he should go as far as Antioch, who, when he came and had seen the grace of God, was glad. Oh, I like that.

Glad. Not suspicious, not critical. He was glad.

He was glad and exhorted them all that with purpose of heart they should cleave unto the Lord. The gospel was spreading from Jerusalem, Judea, Samaria, even unto the uttermost part of the earth. And one of the places that had been captured for God was the city of Antioch.

Spirit-filled but persecuted believers had broken into that city and turned it upside down for God, and planted the flag of the church of Jesus Christ. But the question in Jerusalem was, who authorized these people? Is this a genuine work of the Holy Spirit, or is it spurious? Is this calculated to wreck the witness of Jesus Christ, or is this something wholesome and good? A delicate situation, a very delicate situation to investigate. So whom did the apostles send? Whom did they send? The answer, of course, is the Son of Consolation.

So we read that Barnabas arrived, witnessed the grace of God, and rejoiced, was glad and exhorted these young converts that with purpose of heart they should cleave unto the Lord. Dr. J. C. Macaulay, to whom I've made reference already, and to whom I'm indebted for these references to the life of Barnabas, recalls a more recent illustration of this spirit of consolation and grace, and I want to quote it to you. Quoting Dr. F. D. Meyer, he tells how this great man came to a position in his ministry when he would say, If I pray for my own little flock, God bless me, God fill my pews, God send me a revival, I miss the blessing.

But as I pray for my big brother, Mr. C. H. Spurgeon, on the right hand of my church, God bless him, God bless him. And on the other side of my church, I pray for my other big brother, Dr. Campbell Morgan, I am sure to get a blessing without even praying for it, for the overflow of their cups will fill my little bucket. Isn't that sweet? Isn't that sweet? That's the ministry of consolation.

That's the ministry of consolation. Oh, for such a spirit in our relationships with other men and movements. Oh, we're living in an evangelical age where we're so apt to cut one another to pieces.

Oh God, preserve us from this and give us the spirit of consolation. Number four, the consolation of Barnabas toward a hidden servant. Toward a hidden servant, here is just a little later down in the chapter, verses 25 and 26 of the same chapter we were considering, chapter 11.

Then departed Barnabas to Tarsus. What for? To have a vacation? No. To seek Saul.

And when he found him, he brought him unto Antioch. This is a beautiful touch, a beautiful touch. Saul had fled from the wrath of his enemies in Jerusalem, away back to his hometown in Tarsus.

In the meantime, as we've just observed, God had done a mighty work in Antioch, and a new church had emerged, with young converts raring to go, but needing instruction and needing shepherding. And you know, as Barnabas thought about this, he thought, there's one man. I know they might not choose him at

Jerusalem, but there's one man I know could do this job.

There's one man who could do this better than I. I'll go and look for him. I know he ran away from Jerusalem because he was being attacked. They had to let him down over a wall in a basket, and away he went to Tarsus.

I wonder where he is. For the Greek word here, seek, literally means to hunt for, to hunt for. And so convinced was Barnabas about the talents and ability of this up-and-coming young apostle, that he thought it worthwhile sacrificing time and energy to hunt for him.

I say, only men of grace and consolation have the knack of finding men for the right job, discovering their hidden talents, and harnessing their energies to the high purposes of God. And so Barnabas went and found him. We don't know where he found him, but somewhere in Tarsus.

He said, Saul, listen, I've got something for you. I believe God has laid this burden on my heart. You're just the man for it.

God's done a wonderful work there in Antioch, and you're just the man to lead the work. Come with me, come with me. And of course he came.

Look at number five, the consolation of Barnabas toward a superior junior. It's the same sort of thing in chapter 13, verses 2 and 5. Separate me, Barnabas and Saul, for the work whereunto I have called them. Then Luke tells us in verse 5, they had also John.

John Mark, John Mark. Although it's not specifically stated that Barnabas selected this young man, John, to strengthen the missionary team, there is every reason to believe from subsequent events that it was Barnabas, Barnabas, the son of consolation, who once again detected the abilities and possibilities in this young man, John Mark. And as we've observed already, this is a rare grace of not only discovering the servants of the Lord, but preferring them in love, preferring them in love, even if they are juniors, even if they're not as old as we are, preferring them in love and putting them in the place of responsibility.

But once more look at perhaps one of the most significant passages in chapter 15, verses 37 to 39, the consolation of Barnabas toward a youthful failure, a youthful failure. And Barnabas determined to take with him John, whose surname was Mark, but Paul thought not good to take him with him. And the contention was so sharp between them that they separated asunder one from the other.

And so Barnabas took Mark and sailed unto Cyprus. Now it's no point to argue who was right in the contention that took place between Paul and Barnabas. We're not told.

I'm absolutely sure that Paul had his reasons, and I'm absolutely sure that Barnabas had his. But the disagreement was so sharp and diverse that they had to part. But what is interesting to note is that Barnabas took John Mark with him.

To have left him at this point may have stumbled him forever. Probably John Mark would have never recovered from it. Mark was undoubtedly to be blamed for what he did.

There's no doubt about that. But Barnabas persevered with him until he became a youthful servant of the Lord, so much so that later none other than the Apostle Paul wrote a letter to Timothy and said, take Mark and bring him with thee, for he is profitable unto me for the ministry. Isn't that wonderful? What a ministry

of consolation was exercised in this delicate situation.

And you say, what was the secret of it? Mark says, the comfort of the Holy Ghost. There is one more section of our message this morning that I want to share with you, and it's called the ministry of intercession. This is part of the comfort of the Holy Ghost.

Then had the churches the comfort of the Holy Ghost. Although the words comfort and intercession are not etymologically the same, they are substantially and synonymously the same, because Dr. Wim Brumal, for instance, points out that the comfort, or comforter, includes the idea of consolation, comfort, intercession, and advocacy. The ministry of intercession, of course, is an aspect of prayer which represents a heart concerned for others.

When I petition, I'm asking for myself, but when I intercede, I'm asking for others. And perhaps the most helpful passage in the whole of the Bible on this ministry of intercession is found in Romans chapter 8, a passage you've been to many, many times, I'm sure, in your prayer times. Chapter 8 and verses 26 and 27, Likewise the Spirit also helpeth our infirmities, for we know not how to pray for as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for us with groanings which cannot be uttered. Very quickly, just four simple things we learn from these two verses. The ministry of intercession is inspired by the Spirit.

That's why we need the comfort of the Holy Ghost. Likewise the Holy Spirit helpeth our infirmities. Without the aid of the Holy Spirit, our patience would fail.

We would succumb to despair. But the word translated helpeth means to lift the burden, to inspire. And here is the one who comes, the comfort of the Holy Ghost, to inspire us when we're cold to pray about others.

We say, Lord, but I can't pray for him any longer. He doesn't seem to break. He doesn't seem to move.

We can't get any further. Lord, I can't pray for her any longer. She seems absolutely stubborn and rebellious.

The Holy Spirit helpeth our infirmities. The ministry of intercession is informed by the Spirit. For we know not what we ought to pray for as we ought, but the Spirit himself maketh intercession for us with groanings that cannot be uttered.

There are needs, you know, of a fellowship like this, which we can't all know about at once. But if we count wholly on the Holy Spirit, it's amazing how he'll inform us concerning need. He'll bring us across a circumstance or a situation or will bring to our remembrance a conversation we've heard.

Or you know, there are even times when the Holy Spirit lays a burden upon you without even knowing the need to pray for somebody, to pray for somebody. I think one of the greatest thrills I've ever had is to hear missionaries speak in a conference and then to see people rise and say, You know, on the very date on which you're speaking, Mr. So-and-so, I was awakened at three o'clock in the morning. I don't know why it was at the time.

And I got down on my knees and I just said, Oh God, bless that dear brother. He's going through it at this moment. There's oppression of the enemy upon him at this moment.

I don't understand it. But Lord, I pray for him. I lay hold of the throne for him.

I claim the blood for him. I claim the name for him. And now I've discovered what it was.

In your report, you told me what was going on. Right across the sea, the ministry of intercession is informed by the Spirit. But notice again, the ministry of intercession is interpreted by the Spirit.

And he that searches the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Sometimes we can't even articulate our prayers. There are just groans in our hearts.

I think some of the most powerful prayers I've ever heard in my life are the prayers I used to pray with a man called Sam Bishop, away down in Plymouth. And there were areas of prayer into which we entered when he stopped speaking altogether. And all I could hear were deep, deep groans, groaning, groaning, groaning before God.

He couldn't even express what was in his heart. But the Holy Spirit was interpreting them according to the will of God. Although we're not able to express ourselves as we would like, the Holy Spirit graciously interprets our requests before the throne of God according to the will of God.

Do you know how to pray like that? Do you? Do you know how to travail, to bring to birth the purposes of God, the lives of your own children, your husband, your wife, your home, your church? I tell you, you can't do it yourself. You can't do it yourself. I can't.

I find myself as weak as water in this area of prayer. I'm just learning lessons in this area of prayer, just beginning to learn lessons. But oh, every now and again, in a mighty way, inexplicable way, indescribable way, I prove that the comfort of a Holy Ghost inspires, informs, interprets, we pray, making it strong before the throne of God.

It's important to observe, my friend, that this ministry of intercession is intended primarily, listen, for all the saints. Did you notice that? For all the saints, making intercession for the saints. Paul says the same thing when he writes to the Ephesian church and says, pray always with all prayer and supplication, watching thereunto with perseverance and supplication.

What? For all saints. We pray for the world. We pray for sinners.

We pray for national situations. We pray for our enemies. We pray for our needs.

Oh, to pray for the saints. To pray for the saints. Oh, if there's one thing I trust will come out of this service this morning, it'll be that upon our own church membership here and the membership of other churches represented who go back to their own constituencies after this morning's service, that you're going to get a burden to pray for the saints of your own church.

Just think for a moment, how many people have you not seen? They've been conspicuous by their absence Sunday after Sunday, Wednesday after Wednesday. Have you prayed for them? Have you prayed for them? Have you prayed for them? Do you know people in your church who are walking out a step who are unhappy, who are obviously out of oneness, either with a ministry or with a policy of the

church? Do you think God is happy about that? Are you praying for them? Are you praying for them? Can you imagine what would happen if everybody prayed for one another? Babes in Christ would be brought through to maturity. Dissenting brethren would be brought into unity.

Bitterness in the church would be turned into charity. Spiritual poverty amongst God's people would be changed into abundant sufficiency. In fact, written right across this church and other churches would be this word, by the Holy Spirit, in 1963.

Then had the churches rest and were edified, walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied. Or in the words of Dr. A. T. Pearson, if once this lesson could be learned, what rest would the church have from internal division, dissension, from heresy and schism? What edification being built up in the most holy faith? What holy walking in the fear of the Lord? What rapid multiplication and worldwide evangelization? Words well said. Words well said.

So, my dear friends here this morning and beloved fellow members, we have seen what is meant by this rich and beautiful expression, the comfort of the Holy Spirit. It gathers up into itself all that we mean by Spirit-anointed exhortation, Spirit-anointed consolation, Spirit-anointed intercession. Here, without a doubt, is the secret of restfulness, faithfulness, holiness, and fruitfulness in the Church of Jesus Christ.

Oh, then to sing, oh, then to sing and mean from our hearts the words of Frank Bottom, the Comforter has come, the Comforter has come, the Holy Ghost from heaven, the Father's promise given, oh, spread the tidings round, wherever man is found, the Comforter has come. Has he come to your heart?

---

Audio: <https://sermonindex1.b-cdn.net/22/SID22549.mp3>

Source: <https://sermonindex.net/speakers/stephen-olford/comfort-of-the-spirit/>

# *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](http://www.sermonindex.net)**