

# (Second Coming of Christ) 08 When the Examination Is All Over

by Aeron Morgan

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*The sermon emphasizes the importance of living a life of faithfulness and obedience to please the Master, so that when we appear before him, our lives will have counted.*

**Duration:** 45:05

**Scripture:** Revelation 19:1

**Topics:** "Second Coming"

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## Description

In this sermon, the speaker discusses the concept of appearing before the judgment seat of Christ. He emphasizes the importance of having a conscience that is void of offense towards God and man. The speaker encourages believers to examine their lives and works, ensuring that they are maintaining their steadfastness, first love, and zeal for God. He reminds the audience that while believers will not be lost at the judgment seat, it will be a time of assessment where the quality of their life's work will be evaluated. The sermon references Acts 24:16 and Romans 14:10, highlighting the need for believers to render an account of their character, conduct, and service before the Lord. Additionally, 2 Corinthians 5:10 is mentioned, emphasizing that everyone will receive a judgment according to their deeds, whether good or worthless.

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## Transcript

Turn with me this morning to Revelation chapter 19, please. Revelation chapter 19, I gave you a little notice last week that this morning I would be bringing to you something that was opening up to my understanding, when the examination is all over. So here we are in Revelation 19.

Let me read the first 10 verses. And after these things I heard a great voice of much people in heaven saying hallelujah, salvation and glory and honor and power unto the Lord our God, for true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said hallelujah, and her smoke rose up forever and ever.

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne saying amen, hallelujah. And a voice came out of the throne saying praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the

voice of many waters, and as the voice of mighty thundering, saying hallelujah, for the Lord God omnipotent reigneth.

Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. Unto her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. And he saith unto me, write, blessed are they which are called unto the marriage supper of the Lamb.

And he saith unto me, these are the true sayings of God. I fell at his feet to worship him, that is the angel. The angel said to me, see thou do it not.

I am thy fellow servant, and of thy brethren that have the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy. Amen.

This must be one of the most thrilling chapters in the Bible, because it seems to me to capture the the climax of the ages so comprehensively. As we have read, there's the judgment of the great whore, the false church, and then there are those unrestrained, those scenes of unrestrained jubilation as the redeemed of all ages, the true church represented by the 24 elders. They celebrate the demise of that great whore, and they are prostrated in worship before the Almighty.

And all what exhilaration and exultation there is, as with one voice heaven proclaims the absolute sovereignty of God, and here are the words, hallelujah, for the Lord God omnipotent reigneth. Then there is the marriage of the Lamb, this unprecedented festal occasion when Christ, the bridegroom, is seen joyously escorting and presenting his bride, the church, to the Father, followed then by the Bridal Supper. What a day this is going to be, the Bridal Supper of the Lamb.

Then, of course, there is the revelation of Christ on earth. As we would have gone on to read, there is the Armageddon, there is the overthrow and the banishment of Antichrist and the false prophet to the lake of fire. And one observes with what finality Christ speaks, and with what authority Christ acts, and there is none that can stay his hand.

It is a marvelous chapter, remarkable events indeed. I want us this morning simply to pick up on those which are specifically related at the church, which have you and I implicated. First, let's look at the examination of the bride.

As we intimated last week, when the church is raptured to be with Christ, there is going to be this joyous meeting in the air. We used to sing one time, there's going to be a meeting in the air, in the sweet, sweet by-and-by. Oh, what a day that will be, meeting Jesus in the air.

And who can tell the wonder of that moment looking upon our precious Savior. There was one dear lady who was not too sure that she wanted such an aerial elevation in the air, and so when her pastor spoke very excitedly to her about the rapture and being caught up to meet the Lord in the air, she replied, well, that counts me out. You know, she said, I haven't got a head for heights.

Well, that's a very natural way of looking at it. What we do know, friends, is that when Jesus comes, we shall be changed in a moment in the twinkling of an eye. So we have no need to worry about heights.

But the first thing, the first thing will be our appearing at the judgment seat of Christ, where there will be the examination of life and works. And Paul reminds us of this many times in Acts 24 16. You understand

how he evidently understood that he was going to appear before the Lord, so expressing his reason to have a conscience that was void of offense toward God and toward men, appearing before the judgment seat of Christ.

Now, what we need to be sure about and have no question, no one will be lost at the Bema. It's believers who are going to be forever with the Lord. Amen.

Forever with the Lord. But it will be a time of assessment. Paul admonishes us, why do you judge or criticize your brother? This is Romans 14 verse 10.

Or why do you despise, look down on your brother? For we shall all stand before the Bema seat, the judgment seat of Christ. If you go back to verse 4 and see the context, you notice Paul saying here, and who are you to judge or to condemn another man's servant? Because you see, it's as servants we will stand before our Lord to render an account in respect of our character, our conduct, our service. Yes, on that examination day we shall stand openly to know the Lord's own and true assessment as to the quality of our life's work.

Hear these words of Paul, 2nd Corinthians 5 and verse 10, that everyone may receive the things done in his body according to what he did, whether good or worthless. And that's what it's all about. There is going to be a suitable reward.

There will be an appropriate recompense for all that we have done in this life since we met the Lord. I'm glad friends that before I met Jesus, all that past life is under the blood. My past life has been dealt with.

Oh thank God all that is gone, gone, gone, gone, gone. Hallelujah. As we've been just rejoicing in the Lord this morning, there is power in the blood.

And that blood of Jesus Christ God's Son has cleansed us from all our sins. So I don't have to worry about my past. Don't have to worry about it at all.

It's gone. Christ has already answered to the Father for me in respect of that. But we do know that there is going to be an assessment of our works.

Salvation depends entirely on faith, that is, faith in Christ and his finished work at the cross. But rewards are determined according to faithfulness. Revelation 22 12, Jesus says, Behold I come quickly and my reward is with me to give every man according to as his work shall be.

Now then, if all the deeds of life will be brought under review at this judgment, then we need to know what is acceptable and what is not. Who would want to stand before the Lord and find all things worthless? Will you turn to 1 Corinthians chapter 3 and from verse 12 to 15. Now just before we briefly refer to what Paul is saying here about the outcome of the examination, will you note the context? He sees the work of God being affected by divisions, a sign of unspirituality.

And what Paul says here, because there were these factions, one said they were of Paul, others of Apollos, others of Cephas, others the more spiritual type, we're of Christ. He said, are you not carnal? And let us never forget friends, that when we polarize the personalities, when we are taken up with them more than with Christ and with truth. It's an indication we are not walking in the spirit but in the flesh.

That's what he says there in verse 3. So Paul goes on to speak of the problems that this causes in the church when we have faulty views about God and about his work. He stresses, notice in verse 9, that we are laborers together with or of God. And so as such, ministers have a fearful responsibility as to how they build in respect to the Lord's work.

But also in the context, how equally fearful is the responsibility of individual believers, as we also are building, constructing our lives upon the one foundation of Jesus Christ. What a need there is, says Paul, one, to come to a true view in respect of those whom God has placed over us in the Lord. And two, not to wrongly treat God's workers, since they belong to God, they've been appointed by God in their respective roles of service.

And thirdly, we must not mistreat ourselves, because we belong to the Lord. And that is not only in the personal sense, but in the corporate sense. This is the temple of the Holy Spirit, but this also, this community of believers, is the temple of the Holy Ghost.

He says, be careful you don't defile or corrupt the temple, otherwise we come under his judgment. So, Paul is saying, listen, we must walk in the light of that day, the day coming, when we all will render an account as to how we have been building and with what materials. You see, there may be the right foundation, but there can be the wrong materials.

So notice what he says, verse 12, now if any man build upon this foundation, that is of Christ, gold, silver, and precious stones, wood, hay, and stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, or in fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he has built there upon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire.

So you notice there are two kinds of materials that Paul refers to, that which is good and that which is bad. He speaks of the combustible, or that which is capable of burning, wood, hay, stubble, but then he speaks of the imperishable, the gold, the silver, the precious stone. So we ask ourselves the question this morning, what do they represent? That can help us as we bring our lives into right relationship with God and do what we know, in that day that's going to meet with his approval.

And we'll not just be there saved so as by fire, with nothing to present to the master, but having been saved, yes by the grace of God, and by his grace also, having fulfilled his will and achieved something that has brought glory to his name, that he might say to us, well done thou good and faithful servant, enter thou into the joy of the Lord. There is the wood, lifeless timber as fuel, which typifies futile and fruitless works, such as carry no spiritual life in them. The Bible speaks of dead works.

They are works that are wrought in the energy of the flesh. They are wrought to be seen, to gain praise of men. Those works are not the product of the Holy Spirit, they arise out from our own heart.

They are not born out of prayer and with the desire to glorify God. We can do so much friends, in order we might have a little applause of men. Well, that's building with the wrong material.

Wood, that will count for nothing ultimately, if we are seeking only praise of man. Galatians 6, 8, the man who now sows for his own flesh, shall reap therefrom a harvest doomed to perish. I don't want to build like that, do you? There's wood, there's hay.

Now this is the grass, it did have a lot of life in it, but it's been cut down and dried for fodder. And it typifies the worthless, the insubstantial character of a superficial life. There's no nourishment in it, it's just dry grass.

It's the life that merely professes an outward religious show, but it's dried up. What we do friends, for God has to have some nourishment in it. What a lovely thing, when we come together.

The Bible talks about edifying one another, having something whereby we can encourage and strengthen and build one another up. When you come to the house of God, do you only come to see what you can receive? Well, I got nothing out of that meeting this morning. You know, it should never be like that.

What can I get out of it? God help me as a vessel, that I may be able to contribute into the lives of others this morning. Sometimes it can be by a supernatural means of prophecy, tongues and interpretation of tongues, gifts of healings, words of knowledge, many marvelous supernatural things the Holy Spirit who indwells us will fulfill as he manifests himself. But we have to be open for this.

We have to wait upon God. We have to be as people are truly full of the Holy Ghost. I pray that God will help us that our lives will not just be wood and hay or stubble.

There's nothing more glorious surely than a sight of that field of golden grain, stalks bending by reason of those full ears of ripened corn. And then comes the harvesting until all that remains out there are little stumps, stubble. Those stumps are but the remnants of a former glory.

Do I need to elaborate more than that this morning? What is our life? Is it just full of remnants of a former glory, but somehow there's nothing in it? Are we maintaining our steadfastness, our first love, our zeal for God, our faithful commitment as characterized our earlier Christian life? You know when we first believed, everything was so exciting. We couldn't stay away from it. In fact, we asked for more meetings.

We longed to be with God's people and we were just taken up with God, with his work, and with his word. There was a passion, there was a fervor, there was an enthusiasm. Today things, you know, well, we've matured, you see.

We haven't matured, we've backslid. The church at Ephesus, a church which had known mighty miracles, special miracles in the revival that God gave to them under the ministry of the Apostle Paul, Acts chapter 19. And yet, it's not too long after that glorious beginning, the Lord writes and he says, you have left your first love.

He says, repent or I'll come and remove the lampstand. Remove the lampstand. Oh, I pray that God will help us friends to have more than just a religious life that's being lived on the reputation of the past.

It must be alive today. Otherwise, when we get before him, it'll be very disappointing that he will not approve of the way in which we have lived. So these things, says Paul, they'll not stand the examination.

The fiery test will show them up for what they are. They are worthless. But then he tells us there's gold as a material.

And in scripture, gold is the symbol of deity. And so it speaks of that which is done by us, inspired by heaven and undertaken only for the glory of God. A little while ago, we were meditating on Sunday mornings in Colossians, and we did not get to this little passage, but here it is in chapter 3 of Colossians

and verse 23.

Servants obey in all things your masters according to the flesh, not with eye's service as men please, but in singleness of heart fearing God. And whatsoever you do, do it heartily as to the Lord, and not unto men, knowing that of the Lord you shall receive the reward of the inheritance, for you serve the Lord Christ. Whatever you're doing, there are many folk in this church who are fulfilling such a precious and effectual ministry that we don't see because it's not a platform ministry, but they are fulfilling ministries and doing it because they're not just wanting men's applause, they're just serving the Lord.

Beautiful, beautiful. Just serving Jesus and doing it for his glory, being prompted by him and seeking to honor him. And silver, oh, in the scriptures, silver is the symbol of the atonement money.

It symbolizes redemption, and so speaks of the works of the redeemed life. It's not now the old works where we were striving by our works to find acceptance with God. No, we're not saved by works, but we are saved unto good works.

Titus chapter 3 and verse 8, being careful to maintain good works, godly works, lives characterized by the very nature of Jesus, the practical expression of his love, the attitudes, the disposition, everything about us just reflects the fact that he has come into our lives. He has redeemed us. He now occupies us.

Christ dwells in our hearts by faith. Hallelujah. And out from that life, oh, there's a fragrance, there's a fruitfulness that brings praise to God.

I was interested in noting in Jeremiah chapter 6, verse 27 to 30, these words. God said, I have set thee for a tower and a fortress among my people, that thou mayest know and try their way. They are all grievous revolters, walking with slanders.

They are brass and iron, they are all corruptors. The bellows are burned, the lead is consumed with the fire, the founder melteth in vain, for the wicked are not plucked away. Listen, reprobate silver shall men call them, because the Lord hath rejected them.

That fascinated me. Reprobate silver. That which is unresponsive to the transforming process.

It betokens disobedience. It betokens a defective consecration. Oh, this morning, friends, as those who have been redeemed by the blood of the Lamb, let's live our lives for God and live them in accordance with his will.

That he might find obedience, a true consecration, that we might know his blessing upon us now and in that day when we stand before him. Precious stones, here are costly stones. It represents sacrificial life and service.

Living for the Lord and serving him, irrespective of what it costs us. Indeed, remember David saying, even when Aaron was offering him the threshing floor and everything for the sacrifice, to say, listen, I'm giving this, gifting it to you. He says, I will not offer anything to God that does not cost me.

We are prepared for the sacrifices in Christian living and Christian service. Putting into the building then what is weighty and durable and permanent. Precious stones.

Oh, these are the things. Gold, silver, precious stones. They are the things that will stand that fiery scrutiny on exam day.

I guess this morning we can ask ourselves the question, what sort of materials are we using? Are we shaping up? How does our life compare this morning with honest examination? Are we building with the right materials? You see friends, it's not just believing, it's building. Build it. Do something with that life of yours and do it for the glory of God.

Do it in full obedience to him as he reveals his will to you. And do it, whatever it costs. Well, what are the rewards? What will be the honors promised to those who pass the exam? Those things which we might say become incentives to press on in God's will.

Well, the scripture speaks of crowns, chaplets of honor bestowed by Christ to those who have faithfully run the race. I'm not going to comment on these, but simply mention them. For the victorious warriors, there's the crown of righteousness to Timothy 4, 6 to 8. For the disciplined and patient racers, an incorruptible crown, 1 Corinthians 9, 23 to 27.

For the faithful overcomers, a crown of life, Revelation 2 and verse 10. For the diligent, faithful stewards, a crown of glory, 1 Peter 5, verses 2 to 4. And for the unselfish soul winner, the crown of rejoicing, 1 Thessalonians 2, verses 19 and 20. There are rewards.

Friends, in the present we are sowing. At the beamer seat, we shall be reaping in awesome exactitude. That examination day is so near.

I pray that God will help us to give ourselves to pleasing the master, that when we appear before him, our lives will have counted. Well, with the examination over, what next? Well, this chapter in Revelation 19 tells us, there's the presentation to the father. In this chapter, notice after 12 chapters in which we have no mention of the church, because it's that period of the day of the Lord upon the earth, the tribulation of the day of the Lord.

We are back here again with the church in this figure of the bride. Verse 7, let us be glad and rejoice and give honor unto him, that is to the Lord God omnipotent. For the marriage of the lamb is come and his wife hath made herself ready.

Here now is the bride resplendent in a righteousness that has been imparted to her. Verse 8, she is shining in the luster of those glories that have been bestowed upon her by God himself. But here's the point, friends, if we think of that day as being inspiring for us as believers, if that's an exciting day, what about Jesus himself? What about Jesus himself? In Ephesians 5, 27, it says he loved the church and gave himself for her in order that he might set her apart and cleanse her, that he might present that church, that bride to himself without spot or wrinkle, without any blemish, a holy bride.

Here's his greatest delight. There's nothing, friends, in the universe to compare with the bride, the church of Jesus Christ. And there's nothing more precious to him this morning than the church for whom he died.

But more, you see, for a son who has gained a bride from afar brings her home then to present her to his parents. Just like the act of Isaac when Rebekah had come with Eliezer and he had met her in that open field. He looked upon her, he loved her.

And then he takes her and takes her into the tent. Here is a presentation before his parents. And I want to say, friends, that day of presentation by Jesus of the bride to the Father is coming.

Colossians 1, verse 21 and 22, it says he has reconciled us in the body of his flesh through death to present us wholly acceptable, unprovable in his sight. Whose sight? The Father's sight. The Father's sight.

Can you picture the radiant smile upon Christ's holy countenance? The captain of our salvation. He has brought many sons unto glory. And here now, in the fullness of that glory, they are with him.

He sees the betrayal of his soul and he is satisfied. And so he presents his bride before the Father. I wonder, is this where the redeemed, represented by the four and twenty elders, fall down before him that sat upon the throne and worship him that lives forever and forever? And all the awesomeness and yet the thrill of it.

They cast their Stephanos, their crowns, the victor's crowns, that which we have received as an honor in recompense for what we have achieved by his grace, selfishly. Those honors, those crowns, we will cast them at his feet, his feet. And we will worship him.

We will not say, look as many crowns I have, look at me, what I have achieved. No, friends, casting the victor's crowns before the throne saying, thou art worthy to receive glory and honor and power. Hallelujah.

So does Paul confirm, or Jude confirm this in his letter, verse fourteen, now unto him who is able to keep you from falling and to present you before the presence of his glory with exceeding joy to the only wise God, our Savior, be glory and majesty, dominion and power, both now and forever. Hallelujah. There's not only the examination of the bride, there's the presentation to the Father.

And what next? The celebration of the marriage. Believers have been already espoused to Christ. Listen to Paul, 2 Corinthians 11, 2. I've espoused you to one husband that I may present you as a chaste virgin to Christ.

This is Paul speaking to the believers in Corinth. But there's a day coming, friends, when there will be the formal acknowledgement of them in closest union with himself, co-partners with him in glory and in power. So that from the voice, from the throne, we have that voice, verse nine of Revelation 19, write, blessed are they which are called unto the marriage supper of the Lamb.

You know, down here it's always the bride's day, isn't it? The bridegroom sits just down there. He waits for me to stand and say, let's be uprising to receive the bride. And he and his best man and groomsmen, they come and they stand here.

And everybody turns. And she's the center of attraction. And she knows it.

She knows it. You should see her face as she stands before me. Oh, that pride, that joy, and that love.

She's the center of the stage here on earth. But in that day, in that day, his eye will be for his bride. But all of heaven, friends, will have an eye for the bridegroom.

The bridegroom. Listen to John the Baptist. He says, John 3, 28 to 30, I am not Christ.

I am not the Christ, but I am sent before him. He that hath the bride is the bridegroom. But the friend of the bridegroom withstandeth and heareth him, rejoiceth greatly because of the bridegroom's voice.

This is my joy. This my joy therefore is fulfilled. He must increase, but I must decrease.

Oh, what a day that will be. The celebration of the marriage. The celebration of the marriage.

What a day it will be. I'll come back in a moment to the fact that in this chapter there are two suppers. This is the supper I'm looking forward to.

I don't know what we're going to have. I don't know what we'll have. I don't want to even speculate.

But all friends, there's going to be a glorious celebration. One hymnist has included these two stanzas that seem to capture the blessedness of that occasion. Oh, he says, I am my beloved's and my beloved is mine.

He brings a poor, vile sinner into his house of wine. I stand upon his merit. I need and know no other stand, not in where glory dwelleth in Emmanuel's land.

The bride eyes not her garment, but her dear bridegroom's face. I will not gaze at glory, but on my king of grace. Not at the crown he gifteth, but on his pierced hand.

The lamb is the glory in Emmanuel's land. Oh, what a celebration. Hallelujah.

Is there anything more that implicates you and me? Yes. There's not only the examination of the bride and the presentation to the father and the celebration of the marriage. There's the coronation of the king.

Oh, what a day. The coronation of the king. Because following immediately upon this joyous and blessed event come the final scenes of judgment.

Christ as the mighty conqueror, he rides forth on a white horse, symbolizing his judicial righteousness. He marshals a tremendous army of saints. You and me included in that.

Yes, we will be with him to accompany him in his manifested triumph over the beast, the antichrist and the false prophet, and over the nations. Notice down in verses 15 and 16 of this chapter, out of his mouth goes forth a sharp sword, that with it he should smite the nations. And he shall rule them with a rod of iron.

And he treads the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. Hallelujah.

It is then, friends, that Psalm 2 leaps into precise fulfillment as the universal sovereign laughs at the folly of those who have dared to defy his holy law. The uttermost parts of the earth then become his Christ's possession as he roars out of Zion and crushes every antagonist in relentless fury. Oh, what a day it will be.

The Armageddon, friends, will be the biggest, bloodiest war ever witnessed. That's why I say there are two suppers here in this chapter. And if there has been a marriage feast in heaven, there's going to be a carnage feast on earth.

Notice what it says in verse 17, the supper of the great God to which all the birds of prey are summoned by an angel to eat the flesh of kings and the flesh of captains and the flesh of mighty men and the flesh of horses and the flesh of all men. He comes back sovereign. He is the King.

And there is none who is able to withstand him. The absolute sovereign. He is the supreme ruler.

Didn't the angel say this to Mary? He shall be great and shall be called the Son of the Highest. The Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob unto the ages. And of his kingdom there shall be no end.

I want to tell you next week something more about God's new world order that is just about to be birthed when Christ comes back again to this earth. That second aspect of his coming, the first he takes us to meet us in the air, but then with his great host of saints of all ages he comes. Ten thousand times ten thousand of them.

Hallelujah, what an incredible privilege and honor is afforded to us as saints. It is to you and me who we shall live and reign with Christ throughout that thousand years of his kingly rule on the earth. This morning, friends, believers are possessed of a blessed hope.

A wonderful hope. This should encourage faithfulness. It should induce holiness.

It should strengthen faith. It should ignite our hearts with zeal. It should keep our eyes ever looking upward, looking for his appearing, eagerly anticipating the fullness of our salvation.

You see, this life here is probationary. We're all on probation. God is doing something with us now as we allow the Holy Spirit to fulfill his will in us.

I pray that God will find us ever submissive so that we are making our lives count for God. That in that day, that day of examination, it will be well done. And then with that great host, the bride of the Lamb, presented to the Father.

Awesome. Let's stand in his holy presence. Let's praise him.

He is the King of kings. He is the Lord of lords. His name is Jesus.

Jesus, Jesus, Jesus. We owe our all to him this morning. Let's give him our all.

Hallelujah. If you're not a Christian, there's been enough in this service to emphasize the fact that we are saved by grace through faith and that not of ourselves. It is Jesus who made it possible for us to know God's favor and forgiveness.

We have to repent of our sins and ask God for Jesus' sake to forgive and to cleanse us. And put his own nature inside of us and help us to live for him and he will do it. Hallelujah.

Oh, give yourself to him afresh this morning and let him work his own work in you, ready for his appearing, ready for the presentation, ready for the marriage. Hallelujah. Oh, we praise you, Lord, this morning.

We rejoice in you. Great is the Lord. Great is the Lord.

Great is the Lord.

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