

# Commentary Notes - II Chronicles

by Walter Beuttler

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*The book of II Chronicles highlights the importance of seeking God and living in His sight, and the consequences of disobedience to God.*

**Scripture:** 2 Chronicles 24:2

**Topics:** "Seeking God", "Repentance"

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## Description

Walter Beuttler preaches on the historical accounts of the kings of Judah in the Book of II Chronicles, emphasizing the importance of seeking God and living in His sight. The reigns of the kings are viewed in their relationship with God, highlighting the consequences of individual and national recognition or disregard of God. The key theme is the preparation of the heart to seek God, as seen in the lives of various kings like Hezekiah, Josiah, and Jehoshaphat, who turned the nation back to God through repentance and obedience.

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## Transcript

### A. THE BOOK OF II CHRONICLES

1. This book continues the history of Judah as recorded in I Chronicles, a history which is marked by an ever growing apostasy broken only temporarily by several reformations
2. The reigns of the kings of Judah are viewed in their relationship to God, from the view of heaven rather than from the view of earth as in the Kings
3. For example, in II Kings we have three verses (18:4-6) describing Hezekiah's reformation, but in II Chronicles three chapters (29-31) are used. With regard to Hezekiah's national affairs it is just the reverse. Three chapters (18-20) in II Kings are devoted to secular history, while the religious reformation is dismissed in three verses (18:4-6)
4. A strange feature of the book is that there is no mention of the failure of Solomon as though heaven preferred to forget, yet in the Kings his failure is exposed as though earth would rather remember
5. The key thought of the book is the preparation of the heart to seek God (19:3) and live in his sight (24:2)

### B. THE MESSAGE OF THE BOOK

1. Nations must be governed by men who are governed by God
2. The rewards of individual and national recognition of God
3. The consequences of individual and national disregard of God
4. The folly and failure of a nation which uses religious terminology without religious practice and recognizes God formally, but does not answer the symbolism of its recognition by the actuality of its conduct
5. The demonstration of the dictum in I Sam. 2:20, namely: "Those that honor me I will honor, but they that despise me shall be lightly esteemed"

(With due acknowledgment to G. Campbell Morgan -- Living Messages of the Books of the Bible)

#### SOLOMON'S REIGN, 1:1-9:31

##### A. THE BUILDING OF THE TEMPLE, 1:1-5:14

1. Comment on 1:1 in the light of I Kgs. 1:5-38: Solomon's accession to the throne was secured by divine providence
2. What is said about Solomon in 1:1?
  - (1) That he was strengthened in his kingdom
  - (2) That the Lord his God was with him
  - (3) That God magnified him exceedingly
3. Why did Solomon go to Gibeon to sacrifice, 1:2-6? Because the tabernacle was still located there, (I Chron. 21:29)
4. Comment on God's optive offer in 1:7:
  - (1) It was prompted by Solomon's eloquent expression of his great regard for God
  - (2) It was an eloquent testimony of God's confidence in Solomon that he would choose only what God could allow
5. What is evident from God's reply in 1:8-12? That he was exceedingly pleased with Solomon's choice
6. Solomon's purpose in building the temple was what, 2:1-4? To keep God's ordinances concerning worship
7. The design of the temple was intended to be what, 2:5-3:17? A symbol of the greatness and magnificence of God
8. On what site was the temple built, 3:1?
  - (1) On Mt. Moriah where Abraham offered his son, (Gen. 22:2)
  - (2) On the threshing floor where God met David, (3:1)

9. Comment on 5:13-14: God himself provided the last and most indispensable item -- the cloud of his presence

#### B. THE DEDICATION OF THE TEMPLE, 6:1-7:22

1. With what is Solomon concerned in 6:1-7:22? With providing for God a place of habitation

2. List the major elements in Solomon's prayer, 6:12-42:

(1) Affirmation of God's attributes, (vv. 14-15)

(2) Affirmation of God's promises, (v. 16)

(3) Prayer and supplication, (vv. 17-42)

3. In what manner did God evidence his acceptance of Solomon's supplication in 7:1-3? By a visible and overwhelming manifestation of his presence

4. The multitude of sacrifices in 7:4-11 attests to what? The enthusiasm and wholeheartedness of Solomon and the people

5. Note the major elements of God's appearance in 7:12-22:

(1) God's response to Solomon's prayer, (vv. 12-16)

(2) God's assurance to Solomon, (vv. 17-18)

(3) God's warning to Solomon, (vv. 19-22)

#### C. SOLOMON'S REIGN, 8:1-9:31

1. What is described in:

(1) 8:1-18? Solomon's enormous building operations

(2) 9:1-12? The visit of the queen of Sheba

(3) 9:13-28? Solomon's riches and splendor

(4) 9:29-31? Solomon's death

2. Of what are the following the fulfillment?

(1) 9:1-12? Of Solomon's prayer, (1:10)

(2) 9:13-28? Of God's promise, (1:12)

3. What is astounding in 8:11 and 9:28? The reference to Pharaoh's daughter and horses from Egypt with no allusion to the fact of Solomon's infraction of God's law, (I Kgs. 11:1-4; Deut. 17:16) -- a failure passed over in silence

#### THE KINGS OF JUDAH, 10:1 - 36:23

#### A. REHOBOAM'S FOLLY, 10:1-19

1. Who was Rehoboam, 10:1? The son of Solomon who learned nothing from the wisdom of his father. He reigned seventeen years in Jerusalem.
2. What light does 10:4 and 10:11 shed on Solomon's reign? That he became a severe taskmaster who subjected his people to forced labour and heavy taxation for his many building operations and the maintenance of the splendour of his court
3. Comment on Rehoboam's action in 10:2-14: He possessed three characteristics of schismatic capabilities, namely: Infatuation with power, intolerance of attitude and arrogance of manner
4. Who is "all Israel" in 10:16? The ten tribes other than Judah and Benjamin
5. Give the significance of 10:16-19: This incident initiated the division of the nation into Israel and Judah
6. What light does 10:14-15 shed on the entire incident? That God employs even the wrong counsels of conceited and inexperienced men to accomplish his purpose

#### B. THE REIGN OF REHOBOAM, 11:1-12:16

1. What is evident from 11:1-13? That the rebellion of the ten tribes was ordained of God as a penal consequence of Solomon's failure to keep his covenant with God (I Kgs. 11:11)
2. Comment on 11:14-17 in the light of I Kgs. 11:29-31: How can a fatherless exile who was made king by divine selection reward God by replacing the worship of God with that of golden calves and devils!
3. How does Rehoboam reflect his father's image in 11:18-23? By showing himself to be an industrious man and competent administrator, but also one "who desired many wives"
4. Note the events concerning Rehoboam in:
  - (1) 12:1-5? Once success is achieved, he invites disaster by forsaking the law of the Lord
  - (2) 12:6-12? His humiliation before God mitigates the consequences of his desertion of God
5. The account of Rehoboam's death points out what failure, 12:13-16? That he prepared not his heart to seek God, (v. 14)

#### C. THE REIGN OF ABIJAH, 13:1-22

1. Who was Abijah, 13:1? The son of Rehoboam, (12:16). He reigned three years in Jerusalem, (v. 2)
2. What does 13:1-19 demonstrate? That reliance upon God is better than reliance upon human might and means
3. Comment on 13:20-21: The man who trusted in false gods was struck of the Lord, whereas the man who trusted in God "waxed mighty"

#### D. THE REIGN OF ASA, 14:1-16:14

1. Who was Asa, 14:1? The son of Abijah. He reigned forty-one years in Jerusalem, (I Kgs. 15:10)

2. What is said of Asa in 14:2? That he did that which was good and right in the eyes of the Lord

3. Victory against overwhelming odds came by what, 14:9-15?

(1) By crying to God instead of crying over the situation

(2) By affirmation of God's power

(3) By resting upon the integrity of God's character

4. Point out the essential principle of Azariah's warning in 15:

1-7: God's response to man's need is contingent upon man's response to God's word

5. Note the response to the prophet's warning in 15:8-15:

(1) Asa took the idols out of the land, (v. 8)

(2) Asa renewed the altar of the Lord, (v. 8)

(3) The people sacrificed unto the Lord, (v. 11)

(4) The people made a covenant to seek the Lord, (v. 12)

(5) The people sought the Lord with their whole desire, (v. 15)

6. What was the result of their seeking God, 15:15-19?

(1) He was found of them, (v. 15)

(2) The Lord gave them rest round about, (v. 15)

7. What mistake did Asa make in 16:1-9? He was relying on the arm of man instead of relying on the arm of God

8. Comment on:

(1) 16:9 - God is actually looking for those whose confidence in God enables him to demonstrate his power

(2) 16:10-14 - God apparently would have intervened in Asa's sickness, had he heeded the reproof of the prophet whom he imprisoned in a rage

E. THE REIGN OF JEHOSEPHAT, 17:1-20:37

1. Who was Jehoshaphat, 17:1? The son of Asa who reigned twenty-five years in Jerusalem, (20:31)

2. What is said of Jehoshaphat in 17:3? That he walked in the first ways of his father David, and sought not unto Baalim

3. The Lord established the kingdom in the hand of Jehoshaphat for what reasons, 17:1-5?

(1) Because he sought the Lord, (v. 4)

- (2) Because he walked in God's commandments, (v. 4)
- (3) Because his heart was lifted up in God's ways, (v. 6)
- (4) Because he made known God's word, (vv. 6-9)
- 4. What is said of Jehoshaphat in 17:12? That "he waxed great exceedingly" (no wonder)
- 5. What light does 18:22 shed on 18:1-11? That God even employs the agency of evil spirits to accomplish his purpose
- 6. What light does 18:25-27 shed on 18:5-17? That Ahab was not interested in what God had to say, only in the confirmation of his own intentions
- 7. Comment on 18:28-34 in the light of 18:33: The power of divine providence is greater than man's devious cunning
- 8. What light does 19:2 shed on 18:19? That God used the occasion of Ahab's plans as an opportunity to requite him for his hatred of God
- 9. Notwithstanding God's reproof, for what is Jehoshaphat commended, 19:1-3? For having prepared his heart to seek God
- 10. Upon what concept is the order in 19:4-11 based? Upon the holy, impartial, and incorruptible character of God
- 11. How did Jehoshaphat react in 20:3-13 to the news in 20:1-2? Motivated by fear, he set himself to seek the Lord
- 12. What takes place in:
  - (1) 20:14? A prophetic utterance of assurance from someone in the midst of the congregation
  - (2) 20:20-25? A divine intervention preceded by faith, worship, and affirmation of God's attributes
- 13. What characterized Jehoshaphat's reign on the whole, 20:32? Doing that which was right in the sight of the Lord

#### F. THE REIGN OF JEHORAM, 21:1-20

- 1. Who was Jehoram, 21:1? The son of Jehoshaphat. He reigned eight years in Jerusalem, (v. 20)
- 2. What is said of Jehoram in 21:6? That he did that which was evil in the eyes of the Lord
- 3. What kept God from cutting off Jehoram's posterity, 21:7? God's covenant with David
- 4. Note the consequences of Jehoram's evil ways, 21:12-20:
  - (1) A plague upon his people and family, (v. 14)
  - (2) The Lord stirred up the spirit of his enemies, (v. 16)
  - (3) He died by a horrible disease, (vv. 15, 18-19)

5. Observe the pathetic comment in 21:20: He "departed without being desired"

#### G. THE REIGN OF AHAZIAH, 22:1-12

1. Who was Ahaziah, 22:1? The youngest son of Jehoram who reigned one year in Jerusalem, (v. 2)

2. What is said of Ahaziah's reign in 22:3-4? That he did that which was evil in the sight of the Lord, (vv. 3-4)

3. What is to be observed in 22:5-9 in the light of 22:7? That God employed the counsels of Jehoram's wicked counsellors to bring about Ahaziah's destruction

4. Comment on 22:10-12: The preservation of Joash is an amazing demonstration of:

(1) The power of divine providence, for Joash was the only link left in the Davidic line leading to Christ

(2) The power of Satan who came so close to success in thwarting God's plan of redemption

#### H. THE REIGN OF JOASH, 23:1-24:27

1. Who was Joash, 24:1? The son of Ahaziah, (22:11). He reigned forty years in Jerusalem

2. What takes place in 23:1-21? After being hid in the house of God for six years, (22:12), Joash becomes king and Athaliah "that wicked woman," (24:7), is slain

3. What is said of Joash in 24:2? That he did that which was right in the sight of the Lord all the days of Jehoiada

4. How did the death of Athaliah affect the nation, 23:16-21? It resulted in the revival of the worship of Jehovah

5. Observe the events in:

(1) 24:7-14 - The temple which the sons of Athaliah had broken up is repaired

(2) 24:15-19 - Apostasy sets in with the death of the godly priest Jehoiada

(3) 24:20-22 - The prophet Zechariah is stoned to death for being the instrument of God's reproof

(4) 24:23-24 - National defeat results as a consequence of the national forsaking of God

(5) 24:25-27 - Joash dies ignominiously because he forsook the ways of the Lord with the passing of godly Jehoiada

#### I. THE REIGN OF AMAZIAH, 25:1-28

1. Who was Amaziah, 25:1? The son of Joash, (24:27). He reigned twenty-nine years in Jerusalem

2. What is said of Amaziah in 25:2? That he did that which was right in the sight of the Lord, but not with a perfect heart

3. Observe the events concerning Amaziah in:

(1) 25:3-4 - He respects the law of the Lord by Moses

(2) 25:5-10 - He respects the word of the Lord by his prophet

(3) 25:11-14 - He worships the gods of his enemies

(4) 25:15-16 - He resents the reproof of the Lord

(5) 25:17-25 - God delivers him into the hands of his enemies

(6) 25:26-28 - After he turned away from following the Lord he was slain by conspirators

4. Paraphrase the thought of 25:8: "For God hath power to help thee though alone, or to cast thee down though supported by a multitude"

5. Suggest a possible reason for Amaziah's:

(1) Worship of idols, 25:14: Political expediency to gain favour with his conquered enemies

(2) Military challenge to Israel, 25:17-19: A proud heart and a haughty spirit engendered by his successes

J. THE REIGN OF UZZIAH, 26:1-23

1. Who was Uzziah, 26:1? The son of Amaziah. He reigned fifty-two years in Jerusalem, (26:3)

2. What is said of Uzziah in 26:4? That he did that which was right in the sight of the Lord

3. Comment on 26:5:

(1) Uzziah was apparently influenced by godly Zechariah who had understanding in divine communication

(2) Uzziah's prosperity was the direct result of his seeking God

(3) His prosperity, however, lasted only as long as he sought the Lord

4. List the results of Uzziah's seeking of God, 26:6-15:

(1) God helped him, (v. 7)

(2) His name spread abroad, (v. 8)

(3) He strengthened himself exceedingly, (v. 8)

(4) His name spread far abroad, (v. 15)

(5) He was marvellously helped till he was strong, (v. 15)

5. What befell Uzziah "when he was strong," 26:16-23?

(1) His heart became lifted up with pride, (v. 16)

(2) He transgressed God's law by intruding into a sphere in which he had no right, (v. 16)

(3) He became a leper to the day of his death and dwelt in isolation, (v. 21)

6 Comment on Uzziah's fate:

- (1) Uzziah was in greatest danger when he was strong, not when he was weak
- (2) Pride, which is the deification of self, brings man into conflict with the deity of God

K. THE REIGN OF JOTHAM, 27:1-9

1. Who was Jotham, 27:1? The son of Uzziah, (26:23), He reigned sixteen years in Jerusalem
2. What is said of Jotham in 27:2? That he did that which was right in the sight of the Lord
3. Comment on 27:2: Wherein Jotham's father did right, he did too. Where his father did wrong, he did not
4. Why did Jotham become mighty, 27:6? Because he prepared his ways before the Lord his God, i.e., he brought the things he did into alignment with God's word

L. THE REIGN OF AHAZ, 28:1-27

1. Who was Ahaz, 28:1? The son of Jotham. He reigned six-teen years in Jerusalem
2. What is said of Ahaz in 28:1? That he did not that which was right in the sight of the Lord
3. The failure of Ahaz to keep God's law resulted in what, 28:5-22? In national defeat and personal distress
4. How is Ahaz's ungodliness exhibited in:
  - (1) 28:16-21? By his attempt to buy help from Assyria
  - (2) 28:23-25? By using the vessels of the Lord for idolatrous purposes
  - (3) 28:24? By shutting the doors of the temple and thus repudiate the worship of Jehovah

M. THE REIGN OF HEZEKIAH, 29:1-32:33

1. Who was Hezekiah, 29:1? The son of Ahaz, (28:27). He reigned twenty-nine years in Jerusalem
2. What is said of Hezekiah in 29:2? That he did that which was right in the sight of the Lord
3. In 29:3-31:21 Hezekiah turns the nation back to God. Note the various steps from:
  - (1) 9:3 - He opens the doors of the house of the Lord
  - (2) 29:4-19 - He cleanses the house of the Lord
  - (3) 29:20-36 - He restores the temple worship
  - (4) 30:1-27 - He keeps the passover
  - (5) 31:1 - He destroys idolatrous worship
  - (6) 31:2-21 - He restores the service of the temple

4. How are Hezekiah's works described in 31:20? As being good and right and truth before the Lord his God

5. To what is Hezekiah's prosperity attributed in 31:20-21? To his seeking of God with all his heart

6. What takes place in:

(1) 32:1-6? Sennacherib's move against Jerusalem

(2) 32:7-19? Sennacherib terrifies the people and defies Hezekiah's God

(3) 32:20-23? God saves the nation by supernatural intervention

7. What happened to Hezekiah in:

(1) 32:24? God healed him from a fatal disease

(2) 32:25? Notwithstanding his deliverance, he "rendered not again according to the benefit done unto him"

(3) 32:25? His heart became "lifted up with pride"

(4) 32:26? He humbled himself for the pride of his heart

8. God does what in 32:27-31? "God left him to try him" in order to discover what was in his heart, (II Kgs. 20:12-19)

#### N. THE REIGN OF MANASSEH, 33:1-20

1. Who was Manasseh, 33:1? The son of Hezekiah, (32:33). He reigned fifty-five years in Jerusalem

2. What is said of Manasseh in 32:2? That he did that which was evil in the sight of the Lord

3. What, in particular, did Manasseh do in 33:3-10?

(1) He reversed his father's reformation by reestablishing the abominable worship of the heathen, (v. 2)

(2) He desecrated both the house of the Lord and his name, (vv. 4-7)

(3) He exerted a baneful influence upon the nation to follow the sacriligious profanity of his evil ways, (v. 9)

(4) He refused to heed the warning of the Lord, (v. 10)

4. Comment on 33:10: Sin reaches its extremity in obdurance when it deliberately and determinately closes its ear against the recognized voice of God

5. As a consequence of Manasseh's ways, what takes place in 33:11? Taken by his pursuers among the thorns where he hid himself, (I Sam. 13:6), he was taken in chains to Babylon

6. What takes place in:

(1) 33:12? Under the pressure of a prisoner's misery and solitude, Manasseh beseeches God (lit. "strokes the face of God") in humiliation and entreating supplication

(2) 33:13?, God, manifesting his glory in great mercy, restores Manasseh to his throne

7. Comment on 33:13b:

(1) The true knowledge of God may necessitate severe discipline in the school of divine providence

(2) The dungeon of the consequences of man's evil ways may become the gate to heaven

8. Evidencing true repentance, Manasseh does what in 33:14-17? He removes the idols from the house of the Lord, repairs the altar and restores the worship of God

9. Make some observations from Manasseh's reign:

(1) A son's relationship to God may be the very antithesis to that of his father's, notwithstanding the latter's outstanding example

(2) The human heart apart from God is capable of utter depravity and incredible sins

(3) Man has an innate disposition to ignore the truth and stray from God

(4) God has amazing forbearance with sinning man--perhaps in anticipation of ultimate repentance

(5) His reign is a demonstration of the unfathomable depths of the mercy of God toward a repentant sinner

O. THE REIGN OF AMON, 33:21-25

1. Who was Amon, 33:21? The son of Manasseh, (33:20). He reigned two years in Jerusalem

2. What is said of Amon in 33:22? That he did that which was evil in the sight of the Lord

3. What is evident from:

(1) 33:22? That the evil ways of Manasseh influenced his son Amon

(2) 33:23? That the repentance and restoration of his father did not exert any influence upon him

4. What is described in 33:24-25? Amon's violent death at the hands of his servants

P. THE REIGN OF JOSIAH, 34:1-35:27

1. Who was Josiah, 34:1? The son of Amon, (33:25). He reigned thirty-one years in Jerusalem

2. What is said of Josiah in 34:2? That he did that which was right in the sight of the Lord

3. Note the events in Josiah's early life, 34:1-3:

(1) He began his reign at the age of eight

(2) At the age of sixteen, "while he was yet young," he began to seek God

(3) In the twelfth year of his reign, at the age of twenty, he began to lead the nation back to God

4. Note the steps of Josiah's reformation from:

(1) 34:3-7 - He moved energetically against every aspect of idolatry which he obliterated

(2) 34:8-13 - He repaired and amended the house of the Lord

5. What in the account of the cleansing of the land from idol worship indicates the extent of idolatry? 34:3, 8? The fact that it took six years

6. Observe an astonishing fact from 34:14-17: The worship of Jehovah had been so completely abandoned, that not only had the house of the Lord fallen into a state of disrepair, but even the book of the law was lost in the temple

7. What New Testament truth is depicted in 34:18-21? The truth that by the law is the knowledge of sin, (Rom. 3:20)

8. For what reasons was Josiah spared from participating in the wrath of God, 34:22-28?

(1) Because his heart was tender toward God's word

(2) Because he humbled himself before God

(3) Because he wept and prayed before the Lord

9. What did Josiah do in:

(1) 34:29-30? He read the book of the law unto the people

(2) 34:31-32? He made a covenant to walk after the Lord in obedience to his word

(3) 34:33? He compelled all non-Israelites in the land to turn from the worship of idols to that of Jehovah

(4) 35:1-2? He restored the service of the house of the Lord

(5) 35:3? He put the ark in its place in the Lord's house

(6) 35:4-19? He kept the passover according to the law

10. Comment on 34:33b: Josiah's personal influence was so great that during all the days of Josiah the children of Israel did not depart from following the Lord

11. Seek to account for Josiah's strange behaviour in 35:20-27:

(1) Although the scriptures are silent on this point, it could be another example of over-confidence and self-dependence engendered by prolonged success

(2) Josiah had not consulted God and Necho's warning against his meddling seems deemed enough warning from God

Q. THE REIGN OF JEHOAHAZ, 36:1-3

1. Who was Jehoahaz, 36:1? The son of Josiah. He reigned three months in Jerusalem

2. What happened to Jehoahaz in 36:3? He was dethroned by Pharaoh Necho

#### R. THE REIGN OF JEHOIAKIM, 36:4-7

1. Who was Jehoiakim, 36:4? He was Eliakim, the brother of Jehoahaz who was made king by Necho in place of his brother
2. What is said of him in 36:9? That he did that which was evil in the sight of the Lord
3. What fate befell Jehoiakim, 36:6-7? He was put in fetters by Nebuchadnezzar and taken to Babylon

#### S. THE REIGN OF JEHOIACHIN, 36:8-10

1. Who was Jehoiachin, 36:8? He was the son of Jehoiakim. He reigned three months and ten days in Jerusalem
2. What is said of him in 36:9? That he did that which was evil in the sight of the Lord
3. What fate befell Jehoiachin, 36:10? He was taken into the Babylonian captivity because of his rebellion

#### T. THE REIGN OF ZEDEKIAH, 36:11-23

1. Who was Zedekiah, 36:11? He was the brother of Jehoiachin, (36:10). He reigned eleven years in Jerusalem
2. What is said of Zedekiah in 36:12? That he did that which was evil in the sight of the Lord and humbled not himself before Jeremiah
3. What did Zedekiah do in 36:13?
  - (1) He also rebelled against king Nebuchadnezzar notwithstanding the warnings of Jeremiah, (Jer. 37:1-2)
  - (2) He stiffened his neck and hardened his heart from turning unto the Lord
4. How did the people react to God's compassionate effort in 36:15-16?
  - (1) They mocked the messengers of God
  - (2) They despised his words
  - (3) They misused his prophets
5. As a consequence, what finally took place, 36:17-21? The deportation of Judah into the Babylonian captivity
6. How many years elapsed between 36:20-21 and 36:22-23?

Seventy years during which God's people paid for their intransigence toward God in defection from God

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