

Few are Saved

by Anton Bosch

This sermon delves into Luke 13:22-30, emphasizing the importance of striving to enter through the narrow gate, highlighting the need for a genuine relationship with Jesus over religious rituals or titles. It warns against assuming salvation based on heritage or church affiliation, stressing the necessity of personal obedience and faith. The message underscores the urgency of responding to God's call today, as the door of grace may close unexpectedly, leading to eternal consequences.

Scripture: Luke 13:24, Matthew 7:13, John 14:6, 2 Peter 3:9, Genesis 6:3, John 14:15, Matthew 24:24, 2 Thessalonians 2:3, Luke 18:8

Topics: "Narrow Gate", "Personal Relationship with Jesus"

Description

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Transcript

Luke chapter 13, as we continue our slow progress through the gospel of Luke, and this morning we want to look at the passage Luke 13 verses 22 through verse 30. But let's read 22 through 33. So Luke chapter 13 from verse 22.

And he went through the cities and villages teaching and journeying toward Jerusalem. Then one said to him, Lord, are there few who are saved? And he said to them, strive to enter through the narrow gate, for many I say to you will seek to enter and will not be able. When once the master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, Lord, Lord, open for us.

And he will answer and say to you, I do not know you, where you are from. Then you will begin to say, we ate and drank in your presence, and you taught in our streets. But he will say, I tell you, I do not know you, where you are from.

Depart from me, all you workers of iniquity. There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out. They will come from the east and the west, from the north and the south, and sit down in the kingdom of

God.

And indeed there are last who will be first, and there are first who will be last. On that very day some Pharisees came saying to him, get out and depart from here, for Herod wants to kill you. And he said to them, go tell the fox.

Behold, I cast out demons and perform cures today and tomorrow, and the third day I shall be perfected. Nevertheless, I must journey today, tomorrow, and the day following, for it cannot be that a prophet should perish outside of Jerusalem. And so Luke begins this section by reminding us where Jesus is in the scheme of things.

He is going through the cities and the villages, and he is teaching as he is journeying towards Jerusalem. Why is he going to Jerusalem? He's going to Jerusalem to die on the cross. Remember that the prophet said that he set his face as a flint towards Jerusalem.

In other words, like a rock, he was undeterred. He was going to that cross because that was the reason he had come. He had come to die for our sins upon that cross of Calvary.

And so this year, it's about a year that he is journeying and he's preaching, but he's steadily working towards Jerusalem. And so everything that he's teaching is against the background of the cross. And they then ask him this question, Lord, are there few who are saved? Are there few that are saved? Now, it doesn't tell us why they asked the question or even who asked the question.

It is probable and most likely that the question was asked against the background of the idea that most Jews would be saved. According to the Talmud, only a few Jews would not be saved. Those would be the worst of the worst.

But if you were Jewish, you were saved. There is still a false teaching amongst Christians today that says that Jews are saved because they are Jews. We understand that that is heresy because we are saved not because of our ethnicity or lack of ethnicity, but we are saved because of the work that Jesus did at the cross of Calvary.

And so they are assuming that because we are Jews, we are saved. Now, the problem is that, of course, there are probably no Jews present here this morning. There may be some watching online.

And we say, well, that really doesn't apply to us. But it does apply to us. And I want us, as we look through these verses this morning, to understand that Jesus, while he is speaking to Jews and the Jewish context, it applies to us in a Christian context.

The problem today is that the vast majority of people in the West and in America believe that they are saved because we are American, or we are saved because we are Christian, of which the surveys say about 70% of Americans claim to be Christian. And yet I mentioned in a study last week or the week before that a very recent survey by Barna, a very respected surveyor or researcher, shows that less than 6% of Americans actually believe and love the Bible. Less than 6%.

And yet 70% claim to be Christian. And of those 70%, every single one of them believe that they're going to be in heaven. Never mind the 70%.

The other 30% also believe they're going to be in heaven. You just need to watch the news, and the worst of the worst criminals, when they die, they've all got angel's wings. And they're up there, and they're looking down, and they're smiling on us.

And so in America, we believe that 100% of Americans, when they die, will go to heaven. And it's not unique to America. They believe the same thing in every other Christianized country.

And so the question is the same. So surely the question is, is everybody saved? Or are there few who are going to be saved? And Jesus' answer is very, very explicit. He says, strive to enter through the narrow gate.

Matthew tells us more about the narrow gate and the narrow way, and the broad gate and the broad way. Luke keeps it down to the very basics. And he says, Jesus says—and remember that Jesus may have taught these things at different times in different contexts.

And so the fact that Luke has a slightly different or abbreviated version of what Matthew says does not necessarily mean that they're contradictory. It simply means that maybe Luke was reporting a different occasion, or he was just summing it up in a very brief few words. The 45 minutes or so that I'm going to be speaking this morning, if I asked each one of you to give me a rundown of what I preached this morning, we would get very different reports.

Some would be longer, and some would be shorter. Some will speak about this aspect of the message, and others will speak about that aspect of the message. That is just the nature of how things happen.

Nobody's going to give a word-for-word report of exactly what I said this morning. And the same is true of the Lord Jesus. But at the same time we understand and we recognize the anointing and the inspiration of the Holy Spirit who emphasizes different things at different times.

And that's why we have these differences. So he says it is a narrow gate. So the question is, are few saved? And Jesus says the gate is narrow.

So what is the answer to the question? Well the answer is yes, few will be saved. Because if the gate is narrow, then not many are going to get in there. The problem is, he says, that many want to get in there.

Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not enter. Does everybody want to go to heaven? Of course. Whether you believe in heaven or not, I don't believe that there's anyone who would say, no, I don't want to go to heaven.

Well I guess there are a few really perverted souls who say, well, you know, we're going to go to hell and we're going to have a big party there. Well, they don't have a clue what they're talking about. But any rational being will say, yeah, sure, I want to go to heaven.

So many are striving to get in. And of course, many are trying to get there through many different means. But remember that the background to this is Jesus said, I am the way.

No man comes to the Father but by me. So there's only one gate. There's only one door.

And Jesus is that door. There are not many ways to heaven. There are not many ways to God.

In the old days, they used to speak about the fact that all roads lead to Rome. Somehow that was the center of the empire, and all the roads were going out of Rome and back to Rome, and obviously that had to do with a military conquest and the need for Rome to be able to disperse troops throughout the world to be able to maintain their power. And so we have the same idea today that all roads lead to God.

No, Jesus said there is only one way, and that way is narrow. Now I want you to look at the first word in that verse. Strive to enter through the narrow gate.

When he says strive, he is clearly saying it's not easy to get in. You don't have to strive to do something that's easy. When you have to strive, when you have to strain, when you have to put effort into something, it means it is hard.

And he confirms that by saying that many want to get in, but they don't get in. Now let me make this clear that we are not saved by our own efforts. We don't believe that.

We are saved by what Jesus did at the cross of Calvary, and what he did is opened the gate for us. But it's still up to us to enter through that gate. And I was interested to see that a number of Reformed commentaries that I read confirmed this, contrary to their popular doctrine, confirmed that what Jesus is saying is not easy to get in.

Why is it not easy to get in? Well, because there are many things that want to keep us out. Our own carnal desires, our own fleshly desires want to keep us out. Because in entering that narrow gate, it means that there are certain things that have to be set aside.

And the narrow gate here is very similar to the eye of the needle that they had in the cities those days. Remember that they would have these massive city gates through which people and animals and carts and things could go in and out. But at night they would close those gates.

But there would be a little door where you could come in. If you arrived after the doors were closed, the gates were closed, you can enter in through this little door. But if you wanted to get through there, if a camel wanted to get through there, the camel had to be dismounted.

All the stuff had to be taken off the camel's back, and the camel would have to go on its knees to get through that little gate. It's not easy, but you can get in. Unfortunately, we have so much baggage, so much tradition, so much sin, so much of a lifestyle, so much of self, that prevents us from getting into the presence of God.

Those things need to be shed. Those things need to be set aside, and we need to strive to get into the narrow gate. This idea that unless God somehow is going to take me and force me into heaven—God does not force anyone into heaven.

But our own flesh keeps us from getting in, and the devil is doing everything he can. So we have two big problems. The one is ourselves, and the other is the devil, who doesn't want anyone to be saved.

Remember, God's express purpose is that he is not willing that any should perish but that all come to repentance. We looked at that verse last Thursday. But the devil also has a purpose, and he is desiring that everyone should perish and that no one should come to repentance.

And so he does everything he can to keep us out of heaven. And so we need to strive. We need to put in effort to be able to get in.

We're not saved. And let me make this clear, because I know there are those who are watching who will say, yeah, I'm teaching a salvation by works. No, I'm not teaching salvation by works.

But these are the words of Jesus. Jesus said, Strive to get in. And if he said, Strive to get in, it means it's not easy and you have to put in some effort to get in.

We don't save ourselves, he saves us. But there is everything working against us in obtaining and grabbing hold of eternal life. And so many will seek to enter and will not be able.

And they're seeking to enter by the wrong means, or they're seeking to enter half-heartedly. Then he says, for false Christs, sorry, I want to look at a few verses, I lost track for a moment, that speak about the fact that few will be saved. And there are many, many verses that I can show you, but I'm going to show you two or three very quickly.

Matthew 24, verse 24. False Christ and false prophets, speaking of the end time, will arise and show great signs and wonders to deceive, it's possible, even the elect. So he is saying many will be saved, will be deceived.

Many will be deceived. In other words, if many are deceived, few are not deceived. And I'm not going to get into this word, elect, here.

Second Thessalonians, chapter 2, verse 3, let no one deceive you. Same words as Matthew, don't be deceived by any means, for that day, the day of the Lord, will not come unless the falling away come first. So there's going to be a falling away.

Many are not going to make it, bottom line. Luke chapter 18, verse 8, and we'll look at this in many months' time when we get to Luke 18. I tell you, Jesus speaking, that he will avenge them, speaking, nevertheless, when the Son of Man comes, will he really find faith on the earth? Will many be saved? Jesus says, I don't know that there will even be faith left on the earth.

Few will be saved. Narrow is the way, or the gate. Strive to enter in by that narrow gate.

Verse 25 of Luke 13. Now he changes the picture a little bit. And he says, once the master of the house has risen up and shut the door.

So he's spoken about the gate, now he's speaking about the door, but it's the same picture. So once the master of the house has risen up and shut the door, in other words, night has come, and the time has come to go to bed. And I think we still, many of us still have the same tradition that they had 2,000 years ago.

Before we go to bed, we make sure the doors are locked. Well, I hope you do. So before the master goes to bed, he checks the door.

Door's locked. And he says, and you, notice Jesus is saying, and you, those that he is speaking to, begin to stand outside and knock at the door. So where are they? They're outside.

They didn't make it in. But the door's closed. And here is the second important point I want you to remember this morning.

The time comes when the door is closed. The door of grace is not going to continue to be open forever. The time comes when God says, this is the end.

Remember, we've been in 2 Peter chapter 3, that the Lord is not slack concerning his promises, as some count slackness, but he is not willing that any should perish. So he is delaying his coming because he wants people to be saved. But he is delaying and delaying, but the time comes when he says, I'm coming.

And at that point, the door is closed. And I'm not going to get into the technicalities of where in the whole scheme of future things, but the time comes when grace ends. The time comes when God says, the door is closed.

That time may not for you necessarily come in the coming of the Lord Jesus. That closing of the door may come at death for you. And so to say, well, you know, it's fine because Jesus is not going to come for a long time.

Well, I don't believe he's not going to come for a long time. I believe he's coming soon. But even if he doesn't come in our lifetime, there is no opportunity to change your mind once you die.

It is appointed unto man once to die and then the judgment. So after death, there is no changing of the mind. Once the judge in the case hits the gavel on the desk, the decision is made.

The sentence is passed. It's done. There is no changing.

Well, I guess you can appeal. There's no appeal in heaven. And so the door gets closed.

And here's the problem. Why are they outside? Well, they're outside because they didn't strive to get in. But I think more people are outside because they're assuming that tomorrow the door will still be open.

And yet you remember that the book of Hebrews says that today is the day of salvation. This is the only day you have. You have no guarantee of tomorrow.

Tomorrow the door may be closed. The third reason why the door may be closed is because God may have ceased calling you. You see, because he calls and he says, enter through the gate.

Enter through the door. But we say, no, I'm not interested. Or no, I will hear from you some other day.

And the time comes. Remember that Genesis chapter 6, my spirit will not always strive with man. And Genesis 6, God says, I will not always strive with man because he is flesh.

And he speaks about a day, 120 years later, when the door of Noah's ark would be closed. And when Noah entered into the ark, the door was closed. The opportunity for salvation was God.

And many, I believe, banged on that door, banged on that ark as the rain began to descend. And as the floodwaters began to rise and said, Noah, let us in. But you remember the problem was it wasn't Noah who had locked the door.

It was God who had closed the door. Noah, even if he wanted to, could not open the door. And so they are standing outside because they didn't strive, because they tried some illegitimate way, or because God

stopped calling and they lost interest.

And so they begin to stand outside and they knock at the door, saying, Lord, Lord, Lord, Master. You see, but that's exactly the problem. He is not the Master.

Because in verse 27, at the end of verse 27, depart from me all you workers of iniquity. They were not doing what he told them to do. They were doing evil stuff.

And so they call him Lord without him being Lord. That's exactly the problem. Many people call God, God, but they don't believe he's God.

Many people refer to him as their Savior, but he's not their Savior. And many more refer to him as their Lord, but he is not their Lord. They're their own masters.

They're the captains of their own destiny. Lord, Lord, open for us. And he will answer and say to you, notice again, to you, speaking to the Jews.

And I believe today this passage applies to Christians, saying to you, I do not know you, where you are from. You see, they knew him. He didn't know them.

I think we understand that concept. I know President Biden. He sure doesn't know me.

And if I picked up the phone and I said, hey, you know, I'm Anton Bosch from Sun Valley, you know, he says, where are you from? Who are you? Not that I'd ever get through to him anyhow. It's one thing to know him. It's another thing for him to know us.

And that's the problem, is so many people claim to know him. They know about the Bible. They know things about God.

But there is no relationship with him. You see, that's the difference, is you can know everything about someone and still not have a relationship with them. You can go to Wikipedia and you can read up about them.

You can read, you know, on the internet, every detail about their lives. Everything is exposed these days. But you still don't have a relationship with them.

They knew Jesus, but they didn't have a relationship with him. And he says, I don't know you. And then you will begin to say, we ate and drank in your presence, and you taught in our streets.

Remember, the passage begins that Jesus is going to Jerusalem and he's teaching in the towns and the cities as he goes, journeys towards Jerusalem. But remember that I said to you that we must understand this in our modern context. So what would the context be? How would this apply to us today? I want you to listen very carefully because this is shocking.

The Christians will say, we ate the bread, we drank the wine of communion in your presence. And he says, I don't know you. Folks, the reality is that there are many in churches today who are taking communion, but they have no relationship with Jesus.

The fact that you take communion, the fact that the church allows you to take communion does not guarantee your salvation. And he says, we ate and drank in your presence, and you taught in our streets.

Folks, there are many Christians this morning who are claiming that they are born again, that they are saved because they are in Bible teaching churches like this church.

But the fact that you hear the word of God taught, and I'm not talking about churches that don't teach the word of God, the churches that do teach the word of God, there are Christians, so-called Christians present in those churches who have no relationship with Jesus. The fact that you take communion and the fact that you hear the word of God preached or taught does not mean you are saved. You need a relationship with him.

He needs to know you, and you need to know him. And not just know him in an intellectual sense, but know him by relationship. And notice that he says many, many.

And if Jesus came today, if the door was closed today, this would be true of Christian nations as much as it is true of Israel. How many Jews are saved? Very, very few. We thank God that Jews are getting saved and that as we come to the end of the time, more and more Jews are being saved, but it's a very, very small percentage.

And yet the vast majority of them believe they are saved simply because they are Jewish. And as I said at the beginning, the vast majority of so-called Christians believe that they're saved because they were baptized or because they take communion or because they're a member of a church or because they hear the word of God preached. And he says, no, I didn't know you.

And so the question is, does he know you? Does he have a relationship with you? But he will say, I tell you, I do not know you where you're from. Depart from me, all you workers of iniquity. And they said, but we lived good lives.

But everything that is not based on obedience is sin. And if you're living your life in a way in which Jesus is not the Lord, and Lord in the true sense of the word, that he is the master, and you're obeying everything he tells you to do, if you're living a life of disobedience, you are effectively a worker of iniquity, because you're doing your own thing, and you're not doing what he wants you to be doing. And so it comes down to relationship, and relationship results in obedience.

If you love me, Jesus said, you will keep my commandments. Now verse 28, there will be weeping and gnashing of teeth when you see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. Terrible statement, you know, and I don't know how to how to amplify this idea of weeping and gnashing of teeth.

But clearly he's speaking about a terrible anguish of soul. Can you imagine the thoughts that went through the minds of those in Noah's day, when the rain began to fall, the flood began to rise, and the door was closed, and they instantly knew what Noah had preached for a hundred years was true, that the judgment was coming, and they were not saved. Can you imagine what goes into the heart and the mind of a person who has heard this message, and not just this message that I'm preaching here this morning, but every preacher who's preached this kind of message? And the door was closed on that day, and they realize we're locked out.

Weeping and gnashing of teeth. And as they look into the kingdom, and I'm not sure whether this works in practice, how this applies in practice, but when they look or they recognize that the patriarchs, Abraham, Isaac, and Jacob, and all the prophets are in the kingdom, but they're out. Remember that the basis of

their claim to salvation is that they are the sons of Abraham.

And Jesus said, no, you're not Abraham's children, because you don't do what Abraham does. Your father is the devil. And so as Christians, we claim to be saved because we are evangelical, or because we are fundamentalist, or whatever title you want to use.

Bible believing. Oh, I thank you, God, that we're not like those churches over there. We believe the Bible here.

That doesn't save. And on that day, if we apply this in our context, we will see the great heroes of the faith, Paul, Peter, and John, and the prophets who preached for 2,000 years the same message. We'll see them in the kingdom and somehow . . . could we be shut out? Now here's the flip side of the coin.

They will come from the east and the west, from the north and the south, and sit down in the kingdom of God. So there's quite a few things that we need to stress on this verse. When he says they will come from the east and the west, the north and the south, and sit down in the kingdom, what is he speaking about? He's speaking about us, the Gentiles.

And so he is saying the Jews will not be saved unless they have a relationship with Jesus. But at the same time, there are those who will come from every corner of the earth who will be saved. And of course, to the Jews, this was insulting.

But we're Abraham's seed. We're the sons of Abraham. We're saved because God has a covenant with us.

And Jesus is saying, no, you are not saved, but in fact the filthy dogs of the Gentiles will be saved. Now again, it doesn't mean that Gentiles are saved because they are Gentiles, the same way as Jews are not saved because they are Jews. They're saved because of a relationship with Jesus.

We understand that now. Now I'm going to come back to this verse, but verse 30 says, and indeed there are last who will be first, and there are first who will be last. So what's Jesus saying? He's simply saying you'll be surprised who's going to be in.

And who's going to be out. That's all he's saying. Those that you think are great are not going to make it.

And those that you think are nothing will make it. And so, folks, even today there are those that we think are going to make it, and they won't. You see, because God doesn't look at the way we look.

He looks on the heart. And we can fool men by being religious and being all holy and doing all the right things, but in fact our hearts are far from God. But let me just bring another point on this verse again before we draw to a close.

You see, the passage begins by saying there's a narrow way, a narrow gate. But Jesus concludes by saying, but all are welcome. You see, they accuse us of being exclusive.

No, the gospel is not exclusive. The gospel is inclusive. People from every tribe and nation and language of every background can be part of the kingdom, not just Jews, not just Americans, not just English-speaking people.

But at the same time, the gate is narrow. So the invitation is to all, God so loved the world, that whosoever believes in him will not perish. But in that same verse it's whosoever, meaning everyone.

But then there's the qualification, who believe. Not everyone believes. And so the gospel is inclusive, and yet at the same time, very selective.

But I want you to notice, contrary to the teaching of Calvinism, the selectiveness of the gospel is not God saying, I'm going to save you and you, and I'm going to damn you. But the selectiveness lies in our own unwillingness or inability to enter through that narrow gate. That's the only filter.

God does not filter. That's the very point Jesus is making here. And he's saying, those that you think cannot be saved can be saved.

And those you think will be saved won't be saved, and the qualifier is simply that some have entered in and others have remained outside. And they remained outside by their own choice, by their own free will. So, once God closes the door, he confirms our choice.

He's not going to go against what we choose. You remember Pharaoh. Pharaoh hardened his heart against the call of God.

And God says, if that's what you want, I'll confirm that. And then it says God hardened Pharaoh's heart. God will confirm our choice.

And there may be some here this morning, there may be some watching the video who are at that door this morning. And Jesus is calling, and he's saying, come, have a relationship with me. Enter into the kingdom.

Enter into a relationship with me. He's calling, he's opened the door, he's paid the price for the remission and the forgiveness of your sins so that you are qualified to enter in. Everything is ready.

You just need to come. But you need to come. I cannot come for you.

He cannot come for you. And he's not, as we've said, going to force you. You need to enter in while the door is open, while the Lord is calling.

I've told you this story before, and I'm going to close with a story because I think it's important, and it's not—I don't believe in, as you know, emotional altercals or appeals, and I'm not going to do that this morning. But I remember, as I get older, there are certain things that stand out in my memory, other things I've forgotten, my wife will tell you. But I remember a hot summer night in the city of Peter Maritzburg, where we come from.

I was preaching in the gospel hall that we had built. The place was packed, probably 120 people, a small hall like this. It was very uncomfortable.

I came to the end of the message. It was a gospel service. I came to the end of the message, and something that I had never said before, and I don't think I've ever said it since, I said, there is someone here this evening.

God has called you, and this is your last chance. Now, I've heard preachers use that as a cheap trick. I don't believe in those things.

I believe that that was true. And I made the altercal. That morning, you may remember better, three or four o'clock in the morning, we got a phone call.

There was a couple in the meeting. She had been coming to the church for a few years. He not.

They were living together, and they had gone on vacation after the service. And had been in a motor accident and both died. We don't know these things.

I didn't know that when I said those words. And yet the problem is that because preachers use this, as I call it, a cheap trick, we say, oh well, yeah, manana. Tomorrow.

Some other time. Not today. No, the door is open today.

And you have no guarantee that it will still be open tonight or tomorrow. Enter into the narrow gate. Father, we thank you for your word.

We thank you for your grace, that you've not chosen just Jews to be saved, but Lord, that you want all to be saved. And Lord, you want everyone who is present here this morning to be saved, and everyone who's listening to this recording to be saved. And you've made provision for us to be saved through the death of the Lord Jesus on the cross of Calvary, the shedding of his blood for the forgiveness of our sins.

And so, Father, we pray that if there are those, and we know there are those who are listening, either present here or virtually, who've heard your voice and are still standing outside, Lord, we pray that we may enter in, that we may know you in a real relationship, that you may not just be Lord in title, but that you may be Lord in practice. That you may not just be a God, but that you may be our God, as we read in the psalm this morning. God, my God, we thank you for your grace, Lord.

We thank you, Lord, that you've extended your grace to all men, that all may be saved. Lord, I pray that you'd help us to overcome our prejudices, to overcome our, whatever it is that is preventing us from making that commitment and making that decision. In Jesus' name, I pray.

And so, Lord, I pray that your word would continue to work in our hearts, that your spirit would continue to convict and to draw men to yourself, as we part from one another. Lord, I pray that you'd go with us. Bless our time of fellowship together, bless the meal that we are about to enjoy, and bring us together again safely in the week, we pray in Jesus' name.

Amen. Amen.

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