

The Church Of Laodicea - The Rich Poor Church

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[0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Etrie. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Revelation chapter 3 verse 14. And to the angel of the church of the Laodiceans write, These things say the amen, the faithful and the true witness, the beginning of the creation of God. I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm and neither cold nor hot, I will vomit you out of my mouth.

Because you say I am rich, have become wealthy and have need of nothing. And do not know that you are wretched, miserable, poor, blind, and naked. I counsel you to buy from me gold refined in the fire, that you may be rich, and white garments, that you may be clothed, that the shame of your nakedness may not be revealed.

And anoint your eyes with eyesalves, that you may see. And, sorry, as many as I love, I rebuke and chasten.

[1 : 32] Therefore, be zealous and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and dine with him and he with me.

To him who overcomes, I will grant to sit with me on my throne. And I also, sorry, as I also overcame and sat down with my father on his throne.

He who has an ear, let him hear what the Spirit says to the churches. Last week I explained, I took my time to explain the state of the city of Laodicea.

Laodicea. And I said that Laodicea was situated in a territory nearer to Colossae and Herapolis. And Colossae was known for very cold waters, very refreshing and test-quenching waters.

[2 : 40] And Herapolis was known for hot springs. Hot springs that was relieving. And it had remedial elements or properties in it.

And when you drank, people traveled and would go there and go and drink the water for health reasons. So the water was hot at the source. Today, modern day, Pamukkale in Turkey.

It's called the places, Pamukkale in Turkey has some hot springs. And so when the springs come from Herapolis, these Laodiceans, they didn't have source of water supply.

So then they have to, like, pipe, channel water from somewhere to their city. And they were good at that. And because they were wealthy, they were able to channel waters from nearby Herapolis by constructing what is called an aqueduct.

Aqueducts are like garters in the ground or holes or pipes to channel water through it. So they were able to bring water from nearby Herapolis to Laodicea.

[4 : 04] So they didn't lack water supply. The only difference, the only problem with their water was that the water they were channeling from Herapolis was hot springs.

But by the time it gets to Laodicea, it has become lukewarm. It wasn't cold yet, like the cold waters of Colosse. All right, so Colosse had cold springs and very cold, freezing cold springs.

And Herapolis had boiling hot springs. But Laodicea had a very lukewarm water. And that lukewarm water, when you drank it, it's like it has an emetic effect on you.

So it's like an emetic. It makes you vomit. It makes you sick. Because, you know, the water is coming from Herapolis because of the climatic conditions and the geographical conditions.

The water had calcium carbonate. Excuse me. Calcium carbonate. So by the time it gets there, it still has certain minerals in it. And they became sickening when you drank the water.

[5 : 25] Especially when it's lukewarm. When it's hot, it has remedial purposes, medicinal purposes. But when it's lukewarm, it's really sickening. So it had an emetic effect. And when you drank it, it will make you vomit.

And people in Laodicea understood what it means to drink something that was nauseating or nauseous.

It makes you want to vomit. It had an emetic effect. They knew it because their water was like that, especially to strangers. When you come there and you have had some water from Colosse and some hot water from Herapolis, and now you come to Laodicea, you see, you think the waters in this territory are the same.

You go, oh! And so they are very familiar with that. And Jesus had to use that same analogy to tell them that you make me sick.

You make me sick because you are lukewarm. You are room temperature. You are not hot. If I'm going to drink the water, I want it hot or cold.

[6 : 29] It's interesting Jesus is saying that you are better off being cold or hot so we know who you are. But the way you are, lukewarm, camouflage, come see, come, sir.

You are here. You are there. Some people, when they come to church and praise and worship is going on, they start doing the praise and worship. Jesus goes, hmm, hmm.

And just say, Master, are you okay? Hmm, hmm. That guy, that guy is coming to church. He's crazy. Oh! He makes me sick because he's just been follicating and now he's coming to church. And like, no.

He just finished messing up at the nightclub and he's come and he's like, okay for them. He said, you make me sick. When I see you, I want to throw up. Like you are having some nice meal and you see someone sends you an image or your WhatsApp or something, you know, of some obscene images of something nasty.

You can't eat. The hot, not that hot, not that cold person in church is worse. So long as Jesus is concerned. It's worse than that.

[7 : 40] And Jesus said, you make me sick. Let me look at the text again. I want to show you a few things. So one thing, as I said last week, you have to understand about Laodicea is they were very, it was a banking district.

It's a banking city. It's like New York or London. London, yeah. The banking capital of Europe or many nations. So the people there are full of bank managers, wealthy people, the houses in Laodicea, you would like to live there by suspensive.

But the people are the top, top city bankers. Because Laodicea was known for, as a banking district or a banking city. And they had money.

And there were people, watch this, there were people in the church who were doing very well. They had money and houses and wealth. They were in the church. So the church was a very prosperous church.

The church was prosperous. The people were prosperous. And it was a calm church. They didn't have to be talking about things that would offend their rich people. One of the things about Laodicea, as I told you last Sunday, the name Laodicea means laos.

[9 : 00] Okay, laos is like, that's where you get the word laity from. Laity is the masses. Laity. La preacher. La man. It all stems from that same root. Okay.

So laos, Laodicea is laos. La. And this year is ideas. Opinion or judgment. So when you talk about Laodicea, you are talking about the judgment of the people.

Ideas of the people. Whilst Nicolaitans, Nicol means rule. What's laity? People. Like laity. Laity. Masses.

So Nicolaitans is that ruling over the people. Only a few clergymen, they determine how everybody should behave. They determine how everybody should pray.

They were the rulers. And God said, I have a problem with the Nicolaitans teaching. That shows that it's only a special few, esoteric few that have access to God.

[10 : 02] They are the special ones. So that's the teachings of the Nicolaitans. But Laodicea. La. Le. See, La. La. Le. Later. La. La. La. La. Is more about like a religious democracy.

Is the people who rule. Is more about the judgment of the people. Simple put. The people's right. So the church was being governed and being led.

Based on the people's rights. whilst the problem with Nicolaitans is it was being ruled and governed based on the doctrines were determined by the special few whilst the Nicolaitans is the people who determine what the pastor should preach.

Paul actually wrote to Timothy and warned Timothy about that kind of congregation. In 2 Timothy chapter 4, verse 3 and 4 it says that a time is coming in the end times where people will not give themselves for the time will come when they will not endure sound doctrine.

That tells you that, watch this, this is a good one that tells you that sound doctrine when a church is being sound so long as the tenets of the faith is concerned and a church stays sound on it sometimes it can be disconcerting for individuals it can be uncomfortable for an individual.

[11 : 25] When something is uncomfortable you have to just endure it. Not like sometimes you are wearing a shoe. Ladies understand it better. And the shoe is hurting you but you have to endure it because the wedding, you don't want to mess up anything.

You are enduring it. So you endure something that is disconcerting. Something that can be disconcerting. Something that can be nerve-wracking or it disturbs.

He says that a time is coming when they will not endure sound doctrine. That means that sound doctrine doesn't come like just, it doesn't sound like you want it to.

Sometimes sound doctrine can be so harsh and so strong, so contrary to your normal way of reasoning. Sound doctrine puts some things in your face.

I don't like that lady in church. Excuse me, it's not about what you like. Sound doctrine says, flow with them. So he said a time is coming when people will hold you to ransom.

[12 : 30] Ask a pastor, you can't teach the things that you have to teach. How dare you say like that. And many pastors can't speak because they fear offending certain oligarchs in the church.

They have the money. You don't want to offend them because they will take the money away. That was the condition in the church of Laodicea. They had to compromise the message because the people don't like to hear that.

Laodicea, the people didn't want to hear certain messages. It's very interesting. It is. So, it's very important to understand that doctrine, true doctrine sometimes can be a bit uncomfortable.

Yeah. If you come to church and the doctrine of God doesn't make you uncomfortable at times, I think there's a problem. And you are not living the way you should.

And all of us, every time I go for a meeting and the word of God is hot, I feel it. Yesterday, I was at a funeral. A funeral ceremony. And I went, I preached a message.

[13 : 47] The title was Death. Yeah, I preached on death. You want to know about death? I know you say no. Yeah, I explain why you say no.

I explained it then. I preached on death. When we finished, the pastor said to me, he said, what you taught, he personally has blessed me, he has actually even shaped me, woken me up.

That is true word. The word wakes all of us up. Yeah. It shakes, it cuts, it makes you feel, ooh, I have to change my approach to some things. I have to. Yeah. But those of us who come with a raincoat.

in an umbrella. And so, he says, watch this. Paul said to Timothy, 2 Timothy chapter 4, verse 2, he says, for the time is coming when people will not endure sound.

Say endure. Endure. Endure is what took me off. They will not endure sound doctrine, but according to their own desires, because they have itching, sorry, because they have itching ears, they will heap up for themselves teachers.

[14 : 56] They will select their own teachers to teach what they want to hear, to teach them how to explore their self-abilities, to discover their potential, special abilities, to, to, to, your opportunities.

You know, you have to explore what, how you can develop yourself. Many people want pastors to be teaching this thing. But the message God gave us, gave the church, is to tell you, deny yourself. Deny yourself.

Take up your cross and follow him. I'm not coming to tell you. That, you know, you are loaded with abilities. You actually are supposed to deny yourself. And many churches have begun to tone down on the pure message.

So, no wonder somebody's in church and doesn't talk to her, he doesn't talk to his wife, to which they don't talk. And he doesn't have a problem with it.

He's in church and he doesn't talk to other church sisters. And they are, they are arc rivals. And they, when they say, oh, let's welcome each other, they see each other, then shake each other.

[16 : 16] And, and they do it with impunity. Wow. With, with, with, with, with, with, with, with, with, with, with, with, in church, you stare at somebody and you are fine and you are receiving, I receive a miracle.

You are joking. You are joking. Wow. Don't know. Humble yourself. Deny your flesh. I know you don't get told with some people, but it's not about you. That's right. Yeah. It's not about you. Are you getting, so these things, but when you emphasize on these things, some people will run from the church.

I'm better off preaching sound doctrine to eliminate the riffraffs. Yeah. You call some people, no, I'm not talking about they themselves are riffraff, but spiritually.

They are, they are, you know, the kind we are trying to raise, you are not of that kind. But we want to serve Jesus. We want to serve Jesus. Now, the Laodicean church, because it was determined by the rights of the people, the church stopped preaching what God wanted and started preaching what the people wanted.

[17:29] Paul said in the last days it will become common. And it's true. Look at verse four. Second Timothy chapter four, verse four. And they will turn their ears away from the truth and turn aside to fables.

They want the stories. They don't want to hear what the word, that says, the word of the Lord. They want some nice stories. Nice things.

Hmm. I think it's okay if you run away from church because you don't want to stop sinning. For us, I think it's okay. We don't sacrifice, but you run away because you don't want to stop sinning.

And our messages make you too uncomfortable. I think it's a breakthrough for me. Because the message is meant to do exactly that. A message from God.

A message from God. How can you have a police officer who knows you are wanted and is having tea with you? He's your friend and you are wanted and you are doing drugs and he's comfortable with you.

[18:37] That police officer has compromised his professional role. He's compromised it. I can't compromise my calling because I want to keep you.

So, Pastor, what would you do? I would like to keep my calling and risk you. Risk losing you. Because if I lose you and I keep my calling, it's what Jesus said.

Let them, those who are thirsty, let them come. People who are thirsty for what God has given us, they will come. Asda has market. Little has market and Aldi too is getting market.

Yes. So, what God has given us, the message he has given us, it may not be what everyone in London wants to hear.

That's true. And any pastor whose message appeals to everybody is professional or practice. he's not supposed to be behind God's puppet because he's lukewarm.

[19:51] Jesus said, I'll throw you out of my mouth. I'll spill you. It's interesting, isn't it? Let's get back to the text again. Revelation chapter 3 verse 16.

Let's look, let's go, let's look at verse 17. Because you say I am rich, have become wealthy and have need of nothing and do not know that you are wretched, miserable, poor, blind and naked. Somebody say naked. Naked. I told you last week that this is not a description for a Christian. These words have never been used to describe a Christian in the Bible. So it starts to imply that the people Jesus was dealing with kind of, maybe they are not Christians.

Because a Christian cannot be wretched, miserable, poor, blind and naked. He said, that's what you are. You, you, you say I am rich and I become wealthy and have needed and you don't know. Now, do you know that two people can be in a room and you ask one person, what's the temperature?

[21:04] And the person says, it's zero degrees. The temperature is zero degrees. Zero is, you think it's not, it's freezing temperature. Okay. So, he didn't know, he said eight.

And another person will say, it's 32 degrees. And both of them will be right. It depends on the unit you are using, either degrees, Celsius or Fahrenheit.

Fahrenheit. So, maybe one is using, the standard is Fahrenheit and the other one is, Celsius. I didn't want to use the word Celsius, there's another word I wanted to use.

Centigrade. Thank you. Centigrade. Just say Celsius. Okay. So, one is, one's judgment, system of judgment is Fahrenheit.

And so, he said it's 32 degrees. But when you use centigrade, it's zero degrees. So, you say you are rich because of your system of judgment.

[22:21] But God, if you see a different system of judgment to tell you you are poor. You think you are rich and you are right to a certain extent. But really, you are poor when it comes to God's

system of judgment.

You are poor. World system of judgment, you may think you are okay. You are fine. You are rich. Cold church system of judgment. Lukewarm church system of judgment. Unbelieving system of judgment makes you think you are fine.

But if we put you on God's scale, my brother, you are poor, you are wretched, you are miserable, you are blind, and you are naked.

So, we as a church may be judging ourselves with a different system from what God is judging us. And we would think we are fine. The other church down the road are not good at all. They are not good. But we are better.

We are good. And guess what? We are using our own system or God's wealth system to judge ourselves. For that matter, we thought we are good because in the church of Laodicea, the congregation was wealthy and big church.

[23 : 25] The music was good. The sound system was exceptional. Man, when you come to church, you feel like you've gone to a cinema. The sound. The surround system.

24.3 surround system. I mean, they had everything so well. Politicians come to church and they feel like this is the best church I've ever seen.

They are ordered. They don't talk about the message. They are ordered. The pastor is such a nice person. He's a gentle person. The kind of job they did, the kind of car. You saw that person's car, you change your approach.

The next time, you say, hello sister, how are you? I'm sorry, what are you, little father? You begin to make friends with them because of their car, because of their job, because of their social status, because of their racial background.

In a church! No, I'm just challenging somebody's Christian claim because he said, you say you are rich but you don't know you are poor. The messages must come to wake us up onto the reality of God and the standard of God.

[24 : 33] I'm just teaching a Christian message. You know, I said something that some of us, our Christian upbringing has harmed us and it has compromised your spiritual growth because what you are supposed to know and what you are supposed to do to grow, you have missed it because that has not become a defining factor of Christianity.

Other things have become a defining factor of Christianity. It's a socialist club you joined. The church of Laodicea, the church of Laodicea, watch this, the church of Laodicea had become like a political club.

They had become like a performing arts center. People come and so when you come, you have fun, you feel like, oh, that's the same thing I've been enjoying with my friends and everything.

So they have become like a performing arts center. People come for entertainment. Church of Laodicea, so people were coming, they were happy but they didn't have, they were not growing a relationship with Jesus.

So Jesus had been thrown out of the church and he's standing at the door, he's knocking. They are having a good time. He said, can I, he's knocking, he said, can I come? He said, I want to come.

[26 : 03] It's in your Bible. That, that phrase or that verse is not for evangelism. Evangelists have used it. Verse 20 said, behold, I stand at the door and knock.

If anyone hears my voice and opens the door. Listen, listen, he said, even if one, just one person, one person should hear, one, one. If anyone just can hear my voice and open the door, these guys are having a good time.

They are happy in church but they have thrown Jesus out. And they are making noise that they are rich. They are rich and they have need of nothing.

Jesus said, you are poor, you are naked, you are blind, you are wretched and miserable because you have thrown me out of the church.

It's knocking. It's knocking. It's knocking. Can one, they are busy having praise and worship.

[27 : 11] No one person can even hear my voice, including the bishop. They have thrown Jesus out of his own church.

And he is begging, can I come in? Can I come in? So is it possible to have a Christless church? That's what he is talking about.

They were having, they were busy having a Christless church and yet they were boasting because they had the opinion of the people behind them. The judgment of the people was for them.

They won't preach some messages to offend anybody. They entertained. Everybody was happy in it apart from the owner of the church. The landlord of the church didn't have the right to dictate how they should behave.

They kick him out. Some of us, with your attitude, is it possible that you are kicking Christ out of the church? Because when a message comes and it's disconcerting, it's uncomfortable, you block your mind and you make it personal.

[28 : 26] If the pastor wants to tell me something, she tell me. In fact, there was a guy here, he said sometimes, sometimes ago, he said, I'm my own man. If the pastor has something to me, why do you even know about him? When the word cuts, he made it personal that the pastor is trying to tell me something.

You cut off yourself from the support of God. Because you make the word of God null and void because you slap existentialism on it.

Liz, maybe this message is the knocking sound of Christ. He said, you say you've come to church, but I'm not inside you.

You've come to church, but actually you didn't come to me. That's why you don't like the message about Christ. Your Christology is sickening.

Your Christology has been damaged. Christ is no more the center. Can I come in? If anyone. If anyone. We are using different judge, system to judge, measures of judgment.

[29 : 42] God's measures of judgment is different from a measure of judgment. You say you are rich, but you are poor. Verse, verse nine, the next verse, he said, I counsel you to buy from me, go, you have money, use the money, buy from me, go refined in fire that you may be rich.

I thought you said you are rich. Yeah, you are not. I'm telling you are poor. So buy. He didn't say beg. Buy, that means you have to pay a price. There's a difference between buying and begging. When you beg, you are not paying any price.

You buy, you are paying a price. You remember the story of the, in Matthew chapter 25, verse eight, the wise virgins and the foolish virgins.

When the foolish virgins wanted some of the oil from the wise virgins, they said, can you give us some of your oil? He said, no. When we give you, we also be stranded. So go and buy. Verse eight, he said, go.

He says that the wise, the wise one's answers, no, lest there should not be enough for us and you, but go rather to those who sell and buy for yourself.

[30 : 45] Take the responsibility. Pay the price for your spiritual growth. He said, you are naked, but come and buy gold.

Gold typifies the nature of God and faith. Our faith is your gold. First Peter chapter one, verse seven.

He says that, first Peter chapter one, he said that, the genuineness of your faith being much more precious than gold that perishes. Though it's tested by fire, may be found to praise, honor, and glory at the revelation of Jesus.

Your faith is precious than gold. Second Peter chapter one, chapter four, chapter one, sorry, second Peter chapter one, verse one. Second Peter chapter one, verse one. He says that, Simon, a born servant of the, a born servant and apostle of Jesus Christ to those who have obtained like precious faith.

Say precious faith. Precious faith. Say precious faith. Precious faith. Look at the verse three. Verse three. As his divine power has given to us all things that pertain to life and godliness through the knowledge of him who called us by, called us by glory and virtue.

[32 : 00] So his divine, his divine power. I told you, gold typifies the nature, divine nature. Okay? So that, that divine nature through the divine power has also given us.

That's why I said you have like precious faith. You have the faith. And this comes by virtue of the divine power, divine nature. Bible talks in Galatians 5, 6 that faith works by love.

It talks about our faith. Galatians 5, 6. For in Christ, neither circumcision or circumcision but faith. So in Christ, the whole, if you are in Christ, you have, it's faith. And that faith is Jesus, Hebrews chapter 12, verse 1.

Therefore, looking unto Jesus, the utter and the finisher, by his divine nature gives us that faith. He starts our faith. He finishes our faith. I'm talking about Hebrews chapter 12, verse 1. So, but Jesus Christ is the author and the finisher of our faith.

You can't have faith outside of Christ. And so, he has the divine nature. And so, Peter was talking about 2 Peter chapter 1, verse 3. He said, he has given us by his divine power, he has given, according to his divine power, all the things that pertain to life and godliness.

[33 : 08] All right? Go to the verse 4. Verse 4. Look at it. By which, by which, by which have been given to us exceeding great and precious promises. Through that, through these, ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Look at the next verse. Add therefore, giving all diligence, add to your faith. You have the faith. And that is a function of the divine nature in you. And so, when he said, buy gold, he's trying to say that pay for your faith.

Faith does not come cheap. You want to be a woman of faith. And what kind of messages are you listening to? You want to be a man of faith. What kind of messages are you listening to? What are you exposing yourself to?

You're listening to every music under the heavens. It doesn't matter who composed it, what kind of spirit is behind the music. You are listening to it and yet you are believing God that, oh, I'm believing God that I'll get this breakthrough.

I'll get this. You have spent so much time on social media not reading your Bible yet you are believing God you can walk by faith. You end up walking by faith. Wow. Are you getting what I'm saying?

[34 : 19] Pay a price for your faith. Coming to church is, I went to a group last Friday. I was telling them some people think when they come to church they have sacrificed. You haven't sacrificed anything.

Coming to church is not a sacrifice. A lot of people coming to church is for your own interest. Because what has happened to the women in your family? What has happened to the men in your family? You know you are next in line.

You better run to somewhere where you can take cover. So you are coming in your own interest not because you are sacrificing anything for Jesus. Move the sacrifice feather out of yourself. Take it away from your benefit.

That is what you can call is a sacrifice. If you say Christian sacrifice you are not the beneficiary. Church and God is the beneficiary. Then you can call it a Christian sacrifice. But now that you are the center of the benefits you are the main beneficiary of this sacrificial activity.

It's not really a sacrifice. Yeah I know you are because when you were trying to study for your masters you had to sacrifice a lot of parties and stuff. Yeah we can categorize that as sacrifice but it's just for your own it's common sense approach to life.

[35 : 22] And so some of the things that we may do in church some people are tithing because it's just a common sense approach to life. You have to do it because there's blessing in it. You can hear the testimonies. So you are approaching life but it's not like you are sacrificing so much.

You are sacrificing. Oh no. No. I told them that someone who has opened their house for care group is more a sacrifice. Yeah. But there's a price to pay to work by faith. Yes. It's a buy gold. It doesn't come by walking on the streets or taking a stroll. Pay the price to be a strong Christian. Sacrifice some friendships. Sacrifice some movies you've been watching.

Sacrifice some things. What you've been where you've been spending your time. You got to start. Let's go. Other than that you can't be a strong Christian. Jesus will stay out. You've kept him out. You think you are rich but you are poor.

Say buy of me. This is a beg of me. Buy. Buy. Invest. Yes. Coming to church sometimes it will cost you some friends. It will cost you some convenience especially when the weather is funny.

[36 : 23] It will cost you some convenience. I don't want to travel all the way but you can travel somewhere to go eat. But church is too long for me.

It's too far for me. Father we thank you. Thank you. Thank you for the privilege you have given us to hear your word. We are Christians that's what we are.

We love you. You bought the church with your own blood. You purchased this. The church doesn't belong to any organization. The church does not belong to any person.

The church no one person no man can own the church because you died for the church. You bought the church and you said I will build my church. We can't handle it any way we want.

We are under obligation to handle the church the way you want it. Please forgive us. Forgive us in mishandling it and judging the church and mandling the church based on our own human opinions.

[37 : 31] The opinions that are very popular with the masses. Lord forgive us. Help us to do it your way. in spite of what men would think.

Father forgive us. In our personal lives there are times we haven't handled you handled the church handled your work handled our opportunity to serve with humility to your glory.

There are times where our carnal instincts and our fleshly instincts have interfered and infiltrated our worship and our service and our dedication.

Lord for this we ask for your forgiveness. Amen. Forgive us. Forgive us. Help us to be able to serve you selflessly. Help us to be able to deny ourselves.

Deny our egos. Deny our pride. Deny our pre-existing and pre-conceived ideologies in the light of knowing you and serving you purely.

[38 : 40] Help us Lord to deny all things that are not of you and to cling to you. Help us oh Lord not to drift with the river of time away from you.

Not to drift. Help us. Help us. Help us to pay the price to walk by faith. To pay the price to read our Bibles to pray to be on a prayer line to come to church to serve humbly to give to your work and give sacrificially and dedicatedly.

Help us. Help us. We thank you. In Jesus' name. We thank God for using this serve of Reverend Dr. David Entry to share this awesome word.

If this message has blessed you in any way please spread the word by sharing it and send us an email to amen at karis.org Remember to stay connected with us on Facebook, Instagram, YouTube and Twitter for regular updates on what God is doing here at Karis Ministries.

Stay blessed. and family. that is a close of October. on Instagram. find the word on Instagram. Dad