

Now, are you ready? Are you with me? I'm going to give you an introduction, and it's written right in front of you, but I'm going to tell you. I want you to listen to it with the eyes of your imagination. I want you to see it rather than hear it. I'll even put it in the first person. I'll start off with the first. I don't know what I'm going to do.

It's 54 AD. That means it's been 24 years since the Lord ascended, since His resurrection. Paul is entering the city of Ephesus on his third church planting journey. He has six men with him who are going to live with him for the next four years. Very much like the way the Lord Jesus had 12 men live with Him.

He's walking into a town in Turkey; it's called Turkey today. It was a small country, and Turkey's a big country. Do you know that really big country? Well, back then, there was a little country inside of what is today Turkey, a little country called Asia Minor. The capital of the city was one of the big cities of the Roman Empire, and Paul walks into this town; it's called Ephesus, Asia Minor. He has six young men with him.

Now, get ahead of the story, 90 miles east, this is Ephesus right here. 90 miles due east are three towns, all within about five miles of one another. And who's going to show me what a great scholar you are and tell me the name of those three towns? Colossae, Hierapolis, and Laodicea. Now Paul stays four years in Ephesus, but he never gets to Colossae. He's got six men who are going to live with him for four years. They're all going to end up being church planters. They're going to take Paul's place when he dies. But two young men get converted in Ephesus. A lot of people get converted, but two of them Paul allows to join the group of six. And these young men are both from Ephesus. So, there are actually eight men.

Now, who's going to name me three or four of those eight men? A little louder. Who? Wait a minute. You can't do one, you have to do three. Are you ready to go back there? Okay, I'm going to do them in the order in which they appear in the New Testament. The way they appear in scripture are Titus of Antioch, Timothy of Lystra, Gaius of Derbe, Aristarchus, and Secundus of Thessalonica, and Sopater of Berea. There are six. Tychicus and Trophimus, the two who are added, are from Ephesus. I'm going to go through that again, listen very carefully.

Titus is from Antioch, Syria, which is one nation. Timothy is from Galatia. You know about the Galatian letter. Okay? He was converted on Paul's first journey. Titus came from the home church of Paul, which is Antioch. Gaius is in the town right next to Lystra, a town called Derbe. Second trip, Paul in Thessalonica, Greece. He's now in Greece. So, we got Syria, Galatia, and Greece, three different areas. In Greece, we get Aristarchus, Thessalonica, and Secundus, who is the second child in his family. Now that's three different nations, three different cultures. And then we get Sopater from Berea, which is a very nice, cool town up in the Greek mountains. So, we have three separate cultures and six men, and probably three or four distinct languages because Timothy's language is actually a dialect just to his one town, the language of Lystra.

Now, then we get Tychicus and Trophimus, and they're from Asia Minor. We got four countries here among eight men, different cultures, they're all together. Everyone is learning something from the others. Let's say that we had a worker from here, and we had one from Philadelphia, another one from Denver, and another one from Atlanta. And each one of them has a different story to tell about how their church was born. Are you following me? These eight men were like that. Each one of them could tell a different story.

Did anything drip by your mind right about that time? Anything comes dripping through your mind? Anything? Anybody say "ah." You did? What was it?

Audience Member: As you were saying that, I started thinking about the work that some people are going to do with you.

Absolutely. They all have different histories. They're all going to cross-pollinate with one another. Amen. Well, that's what was happening in Ephesus.

Now, Paul is in Ephesus, and he's got his eight young men with him. He's training them, and there are people coming in from all over Asia Minor because you just do that because it's Ephesus, it's the capital. And a young man comes there, and he gets converted. He's in Ephesus, and his name is Epaphras, and he finds the Lord. Probably Paul pays almost no attention to him. Paul also leads somebody else to the Lord, or in some way, this guy gets saved. His name is Philemon. He's probably a well-to-do businessman, and he has slaves. Both these men live in Colossae, which Paul has never seen.

Now, what year did Paul arrive in Ephesus? Say it. Boy, you were sitting up here, right? You got an apple to give me, maybe. Okay. In 58 A.D., Paul leaves Ephesus, ending his third church planting journey. Now then, in my personal judgment, he takes all eight of those men with him. I can only prove that he took two, but I figure if he took two, he took eight; there would be no reason not to. I know he took Aristarchus and Tychicus with him. He heads home from Ephesus, he stops in Greece, he goes to Corinth, and he sits down and writes a letter to the brothers and sisters in Rome.

Now, if you can remember back when we went through Romans and you remember Picunas, you don't remember that we went through all the names in Romans 16. And we gave everybody a name. You remember that? And there, I don't remember any of the people except Picunas, who was really picky. But we looked at the 14 names of the people there. These were folks who were in Rome, Paul knew. He knew him because he sent them there,

Okay, now Paul stops in Corinth, and he writes a letter to Rome. But he's not in Rome, he's in Corinth. He leaves Corinth and goes home to Antioch, which is his home, that's in Syria. And he probably has those eight men with him, but for sure, he has two of them with him, and that's Aristarchus and Tychicus. Secundus and Aristarchus were a pair, and Tychicus and Trophimus, well, that's correct. That's one reason I think they were all there. Timothy just about had to be there.

Now it's 58 AD, 4 years since Paul started his third journey, and he's back home. But there's a lot of trouble in Jerusalem. There are still people there who don't like him and don't trust him. A lot of people have read the book of Galatians by now, and they think that Paul doesn't believe in Moses and the law, and he doesn't. But he's trying to keep unity with the church in Jerusalem. So, he goes to Jerusalem, and the elders there say, "Boy, there are a lot of Jews in this town who hate you." And he said, "What can I do about it?" And they said, "Shave your head, take a vow, and go into the temple, renew your Mosaic vows." He said, "All right, I'll do that."

Now, it just so happened that Tychicus, who is a Greek, I'm sorry, he's a gentile from Asia Minor. Unfortunately, we don't know what history would have happened if this hadn't happened. We have no idea where history would have been. Tychicus looks like somebody who is Jewish in that town. So, Paul asks a brother who is not Jewish to shave his head, take a vow with him, and go into the temple and renew his Mosaic vows. But somebody sees Paul in there with his head shaved, and he sees the fellow next to him. Looks like that gentile Tychicus. It's not Tychicus, but it looks like it. A riot starts. By the way, Tychicus is in Jerusalem. A riot starts. What happens? Paul gets arrested, sent to Caesarea, and he stays in jail for two years. What year would that make it? 60 AD.

Now, this is stuff you're going to be able to tell everybody for the rest of your lives. You understand? This is what you're going to know. Are you with me? This is your book. Paul ends up in jail in Caesarea. He stays there for two days, and he's tired of it. He doesn't know what's going to happen. And he tells Felix, 'I appeal to Caesar.' Now, as a Roman citizen, he can literally be tried by Caesar. Caesar is not going to spend two seconds doing this. He's going to have somebody else investigate it. But anyway, he will actually physically appear before Caesar. Does anybody know who Caesar is at this time? Which Caesar have we got? We got the worst of a lot. He just became Caesar, and everybody loves him, and he turns out to be a monster later. His name is Nero.

Now, Aristarchus and Luke get on a ship headed for Rome with Paul, and it is 60 AD. Are you following me? What happened to Tychicus? I don't know. All I can tell you is that when Paul finally got to Rome, Tychicus was there to greet him. He was waving him in. And Tychicus is not from Rome, he's from Asia Minor, he's from Ephesus. Some way or other, Paul turned to Tychicus and said, "Go to Rome. Meet me there." It took a long time for Paul to get there because he got shipwrecked. It's a horrendous, horrendous journey.

One of the most beautiful verses of pathos in the New Testament is when Luke writes near the end, *The brothers and sisters from Rome came out to meet him at three taverns, and we took a little courage.* That's so beautiful to me. I just always see those Christians coming down the road from Rome, and here's Paul and Timothy and Luke and Aristarchus all beat up and chains on Paul, and here comes the church in Rome out from the city singing to him, and they took a little courage.

Paul is under house arrest, meaning he's chained to a Roman soldier but in a home. He has to pay the Roman soldier, by the way. And he's waiting for an interview with Nero. Well, meanwhile, back at the ranch. Meanwhile, back over there in Asia Minor. Do you remember

Epaphras and Philemon? Are you with me? Let's just say that in 58 A.D., when Paul left where? Ephesus, and went to Antioch and Jerusalem, let's say that in 58 A.D., Epaphras, one of Paul's converts, walked 90 miles and went back home. Are you with me? And Epaphras walks into his hometown, and he either starts door-to-door in the marketplace, or I don't know why, but anyway, some people get saved, and Philemon has been converted in Ephesus, and he seems to have been a very close friend of Paul's and Philemon throws his home open and they start meeting, a church is born in Colossae.

And Epaphras, by the way, he's my guy, I don't know if you know this. Epaphras is my second favorite Bible character. I love this guy. He's an also-ran. Nobody paid any attention to him, but he was just doing incredible things. He not only raised up the ekklesia in his hometown, but he also went over to Laodicea and over to Hierapolis, and he raised up a church in each one of those towns, which are nearby. But that's kind of amazing, isn't it? I want you to meet Epaphras, who got saved in Ephesus. Nobody paid any attention to him. He went back home, did something incredible. Paul calls him an apostle, an apostle. He says to the church in Colossae, he is your apostle. That's a heavy term.

Well, anyhow, Epaphras is in his hometown. He got back home in 58 A.D., and they're meeting in Philemon's home, and they're all new converts, including Philemon and Epaphras, but Epaphras has something of the Lord really working in his life. Now let me go back to Rome. Here we go. Paul goes to Ephesus in 54 A.D, leaves in 58 A.D, gets to Jerusalem, and gets thrown in jail in 58 A.D. and spends two years in where? Caesarea, in prison. And then he gets to Rome about 61 A.D. All right, let's do it again. Epaphras gets saved around 54 A.D. He goes home in 58 A.D. He raised three churches sometime between 58 A.D. and 61 A.D. Do you see the parallel? I just want you to know what he's doing. While all these things are happening to Paul, this is what's happening to Epaphroditus.

So, in 61 A.D., Paul is in Rome. Epaphras has been back home for three years, and he's raised up three churches, and Paul is in Rome and Epaphras is in Colossae, Asia Minor, and Paul is in Rome, Italy, and Epaphras is in Colossae, Asia Minor, and now I'm going to make a wild guess. Epaphras doesn't know anything else to tell the brothers and sisters in Colossae, and word comes to him that Paul is in Rome in prison, or imprisoned, and he gets an idea. I am going to go see brother Paul, and I'm going to sit down and tell him about Colossae. He doesn't know about Colossae. I'm going to tell him about Hierapolis. I'm going to tell him about Laodicea. And then I'm going to ask him what to do, and I need some wisdom.

In the meantime, Paul is in Rome, Italy. Who's with him? Luke. Who else? Aristarchus. A little later, Tychicus. Last time we saw him, he was in Jerusalem, not having his head shaved, just looking like someone else. Demas is there, and probably a bunch of other people. Priscilla and Aquila are there, of course, and a bunch of people Paul sent there. But anyway, that's who is in Rome. Now, can you follow this? It's 61 A.D., and Epaphras packs his bag, and two or three things

are happening very close to one another. Epaphras packs his bag and starts out from Rome. You have to go through Greece to get to Rome; there are other ways, but that's the way you go.

Now come here, Bill. This is Profitable. We don't know what he's profitable for, but he's profitable. His name is what? Onesimus, which translated means he's profitable. Now, I'm a slave trader, and I'm saying now I have here before me a young man, very strong, very, very, very good, very talented, can't read, can't write. How much am I bidding for him? He will show you; he will show a profit to you. And Philemon said, "I'll bid so and so." And so, he takes him, and he calls him only Profitable. You'd better be profitable. All right.

Now then, Philemon is a Christian in the church in Colossae. Epaphras is leaving, and Philemon gets mad at Onesimus because he's not being profitable. Onesimus gets mad at Philemon and steals some money. And here's Epaphras going down the road, leaving town and profitable over here, who is not profitable. By the way, this is all in the book of Philemon. He calls him profitable and not profitable. And then he says, I was profitable to you, Philemon. Anyway, I'm Epaphras here, and this kid follows me. There you go, and one day I look back and he's hiding in the bushes. He is Oh, man. Now we've got a clown here.

And Epaphras turns around and says, "Profitable. What are you doing here?" And he said, "I ran away and I'm going with you all the way to Rome." Well, there's nothing Epaphras can do about it. So, Epaphras now has a traveling companion whose name is what? Profitable, and he's a slave of

Audience Member: Onesimus, no, Philemon. Sorry.

Philemon, and where does the church meet? In Philemon's home. Alright. We're just real clear about this, and Profitable is now on his way to Rome with Epaphras, but he's under sentence of death. You can't run away from a master and steal money. The sentence is death. This boy is in big trouble, really big trouble. There you go. Alright, you may go sit down. Thank you, Charlie Chapman. This is why I think so highly of Epaphras; he gets to Greece, and there are four churches in Greece, and we know he stops at one of them. Now, in Greece, his name is not Epaphras; he is named after some Greek person. So, in that country where the name originated, they call him Epaphroditus.

Now, I don't know if the people in the Isle of Man know this, and it may not be true anymore, and I don't know if it was ever true, but when I was 19, I went to England. I introduced myself as Gene Edwards, and they said, "That's not your name. That's a girl's name; that's like being called Betty or Mary." And they said, "You're Eugene." So, I said, "I'm Eugene," to keep from embarrassing people or being embarrassed or whatever. They just wouldn't accept Gene Edwards as a male name. It would be like saying Betty Sue Edwards, you know.

Now, Brother David, is that true? My name is a girl's name. Okay, so my name, by the way, is Eugene. You don't know what my first name is, and if you find out and tell anybody, it's your last day. I was named after my uncle, who was married seven times, died of Cirrhosis of the

liver, and I just never did appreciate being named after that. He was an atheist, but he was more profligate than he was anything else. That's my other name, not the Eugene. Okay, this is the way it is, then, in the Greeks; he is Epaphroditus.

Now, brothers and sisters, he begins ministering to the church in Philippi. Now, it's just like any of the churches we've got here in the States. I haven't seen the church in Rochester in a year and a half. It's been over a year since I've been with the brothers and sisters in Orlando as a church, and before that, it was two years. I've been with the church in Denver once in the last year. The brothers and sisters in Atlanta can't even remember the last time I ministered to them. So, they'll just take anybody. Things are desperate, and Epaphras comes through, and God bless him. He begins talking to those people about the Lord, and he begins giving his life to them. They give their life to him, and they're bonded. They really fall in love with one another.

It's also the church in Philippi that gives Paul money, keeps him on the road. Everybody who's an itinerant worker needs a Philippi, or they starve to death. Do you all remember the message I brought? I don't know if I sent it here or not, a message entitled, "Why don't churches raised up by church planters help church planters raise up churches?" You don't remember that? I delivered that in North Carolina.

Why don't churches raised up by church planters support church planters to raise up churches? Paul of Tarsus was not helped by any of the churches he raised up to raise up churches. He says so very plainly. You and Philippi are the only people who have helped me financially. Thank God for Philippi. Beautiful and sad, so they get up a big pot of money. They gave it to Epaphras, who is called Epaphroditus, and they said, "When you get to Rome, Paul is in prison, be sure and give him this very large gift," and probably it was a fortune.

Now that's in the New Testament, and when Paul writes the church in Philippi, he tells them, "And nobody else has helped me financially except you." Isn't that unbelievable? Why don't churches raised up by a church planter help the church planter raise up churches? How many pecks can a woodpecker peck if a woodpecker could peck wood? Why don't churches raised up by church planters help church planters raise up churches? And they didn't.

Now, Epaphras leaves Philippi; they're in love with him. He's in love with them. And now in 61 A.D., Epaphras arrives in Rome, meets Paul. Paul has some vague recollection of him, and Epaphras begins to tell him about Colossae. Really? Hierapolis, too, wow. And even Laodicea, yes. And he begins to watch Epaphras. By the way, he gives Paul this gift, and he begins to watch Epaphras. This young man is a marvel; he serves and ministers to Paul and to the church there, and the church in Rome falls in love with him.

I'm telling you, brothers and sisters, this is some man. And then there's Onesimus, the runaway slave, who moves in with Paul and begins to take care of him, serving as a marvelous servant of the Lord, ultimately becoming Onesimus. Did you get that? He finally became profitable. Now, if you go home tonight and read the book of Philemon, you'll just laugh at that.

But anyway, Epaphroditus stays with Paul. They talk and talk and talk, and Paul finally says, "I'm going to write a letter to Colossae." Now, we've come full circle from 54 A.D. It is now 61 A.D., and Paul writes the letter that you're now a steward of.

A little bit more. David, did you follow all that? More or less. I think that's how they're memorizing passages of scripture around here, more or less. Paul writes the letter, and then he writes them another letter, only he says, "Let Hierapolis and Laodicea read this one first." He writes two letters. The theme of Colossians is Christ. Can you give me the next two words? Christ the head. He writes the book we call Ephesians, and that is Christ the body. The two books are really one: they're both about the great cosmological Christ. They are the greatest Christology in the world.

Now he also writes the letter to Philemon, and he says to Tychicus, 'Tychicus, go home.' Now, does anybody understand that? Why? What did I mean? Tychicus goes home. Think. Think. Where's Tychicus from? Where? Where's Tychicus from? He's from Ephesus, it's where he got saved. Where's Ephesus? Asia Minor. Where's Colossae? Asia Minor, 90 miles from Ephesus. Tychicus, go home. Now, are you following me? And take these three letters with you. I want Epaphras to stay a little longer. Tychicus says, "Okay, Onesimus, you come on, go with me. Good luck, buddy." And he packs, he has the three letters with him. Epaphras comes down with the fever, and he gets sick, like I've been sick, and he gets sicker and sicker and sicker. When Tychicus leaves, Epaphras is desperately ill.

Now that's all in the New Testament, everything I've told you is in the New Testament. But you and I are the only people in the world who know this story, and that's the absolute living truth, saints, because no one ever cared. Folks have always used this book as a Ouija board. I'm talking about the New Testament and read it just for today. This is the living, breathing story of Christian workers in churches. This is reality, this is the kind of stuff you can identify with. This is like Bernie slipping into the United States illegally. I couldn't mention this previously in any previous messages here, but it's okay now. Bernie is an American citizen; they can't touch you. Praise the Lord that Bernie is an American citizen, Amen. And I have a notion; I have a notion that Bernie looked pretty good compared to some of the things some of you have done. But now you're in the Lord and you're in his house. And we understand these things, we can identify with him, we get some idea of what's going on.

Okay. Now, where's Tychicus going to go? Where's he going? Where's he going? Home. But how does he get there? What's his route? He goes back through Greece, and then he's going to Colossae, and then he's going home to Ephesus. We assume maybe he's just going to stay there in Colossae for a while. If he goes to Greece, where is he going to go in Greece? Philippi. And he's going to say, "Hi, I'm glad to meet all of you folks. I've heard a lot about you. Paul really is grateful for the money you sent him; thank God for that. Things are really rough up there for Paul." And tells them the whole story and says, "By the way, I don't know if Epaphroditus is alive or dead; he was desperately ill.

Philippi sends Tychicus on his way, and then they send a messenger to Rome to find out if Epaphroditus is alive or dead. And that's how the book of Philippians got written. You can read the book of Philippians and find out that Paul wrote to them to thank them for the gift. He sent the messenger back home to Philippi, and he said, "Not only is he well, I'm sending this letter to you by way of Epaphroditus so that he can come and tell you about my situation, and he can come there and minister among you." Brothers and sisters, this is a story to me. It is just incomparable, and now Tychicus finally arrives in Colossae. He hands them a letter, and he says, "I got one here, I got to take over to Laodicea, but they'll bring it back to you, and when I finish reading this one, we'll send it to Laodicea, and you'll get two letters."

Where's Philemon? Oh, you're Philemon. Brother Philemon, I have a letter to you from Paul. You read it, and when you finish reading it, you tell me you have finished reading it, and I'll bring Onesimus to you. He's hiding out in the woods right now, waiting for the letter to be read. Now, that's the story you're going to read.

Brothers and sisters, Colossians. Is that a good story? All right. I want to see it in a drama. I want to see it in a drama. Charlie, where are you? Okay, Robert, where are you? Okay. You think you can do something with this? Okay. You have until December 1997. I am telling you that if somebody ever asks me, 'Does anybody know the book of Colossians as well as you do?' I'm going to say, 'Well, there is a group of Bible scholars in Chicago who know it better than I do.'

Okay, I'm going to read a small part of this translation by Gene Edwards. It will be the first time in human history that any part of it has ever been read publicly, and I don't know if it's any clearer or not. I have the foggiest idea, you know what the problem is here, saints? The problem is that the whole first chapter is just three sentences. That's its problem.

Let's see what comes out. Paul, a sent out one, sent out by Jesus Christ, my being sent out, being a sent out one, was by the will of God and with me, brother Timothy. So, we know Timothy was in Rome, don't we? Okay.

To the holy ones, the faithful brothers and sisters in Christ who gather in Colossae. Grace to all of you in the ecclesia Colossae, and peace to all of you from God our Father. I give thanks to God, the Father of our Lord Jesus Christ, always praying for you. I've been praying for you ever since I heard of your faith in Christ Jesus and of your love for all the holy ones and of the faith laid up for you in heavenly places.

You heard all of this, which is the word of truth, previously from Epaphras. That is, you heard the good news which came to you there in Colossae, and this good news has come into all the world and is constantly bearing fruit and increasing. It is fruitful and increasing both in the world and in you and all of you who are in Colossae, and it has been increasing.

You understood the truth of the grace of God. That was Epaphras, from whom you heard of the grace of God. Now, he's here in Rome, he is my beloved fellow slave and a faithful servant of Christ. He's a faithful servant of Christ to you, and he's a faithful servant of Christ to me. It was

also Epaphras who informed me of your love in the spirit. On the day I heard, I have not ceased to pray for you, asking that you may be filled with the knowledge of the Lord's will.

I'm here to tell you, brothers and sisters, from here on it is difficult to translate this clearly. I'm still working on it. My prayer is that you may be filled with all spiritual knowledge and all wisdom and understanding, and as a result, you may in all things walk in a manner worthy and pleasing to the Lord. Not only walking in such a way, but also walking in every good work, bearing fruit and growing, growing by true knowledge of God. As a result, you're being strengthened with all power.

This is also according to the might that is found in His glory, so that you might obtain all steadfastness and patience, and that you may joyfully give thanks to the Father. It is the Father who has qualified you to share in the inheritance which the holy ones have. This inheritance is found in the light. For as you know, He has delivered you from the authority of darkness and then He transferred you into the kingdom of His beloved Son. It is in this Son that all of you have redemption, and it is in this Son that we all have the forgiveness of sin.

I believe that's as far as you two read, is that correct? I'm going ahead and read just the next four sentences, which begin the great Christological revelation. Christ is the visible image of the invisible God; Christ is the firstborn of all creation. All things were created in Him. All the things that are on the earth and all the things in heavenly places. Everything was created in Christ.

Well, that's as far as we're going to go tonight. Tomorrow morning, we're going to have a meeting, and we're going to look through the book of Colossians all over again from a viewpoint we have not previously looked at. Okay? You know what? You look like a group of people who have just heard a professor lecture in theology. That's what you look like. And this is, you know, by the way, those of you who've never heard me speak before, this is very untypical of me. Would you all agree to that? Very untypical of me. Tomorrow morning, maybe I'll look a little bit more typical.

Okay, what time is it? 9:40. You got anything you want to ask? Okay, we're going to do a drama about this. But that's not all we're going to do. We're going to write some music to go with it. In fact, if I can come up with something, I will. If you can come up with something, you will, too. Now, this is not all you're going to do. I don't want you to think that, oh, next year we're going to work on a drama called Colossians. No, no, we're going to seek to do some spiritual things with this, too. I am not turning loose of Colossians until it's yours. Now, if you want to go somewhere else next year, we'll go somewhere else. But I'm not going to turn you loose until you know this book. Do you understand? I am not using this book to preach to people and to make them feel good. I'm giving you this book as a part of your heritage. It is the most Christ-centered piece of Christian literature ever penned, and it will be something wonderful to take a bath in. Now talk to me a little bit. You got anything you want to say? Do you have any questions you'd like to ask? Anything? Anybody anywhere?

I came with Tylenol; I came with a painkiller. So far, I haven't had to take any of it. This is the sickest I've ever been, and I'm in a church ministering. You say, "Gene, you don't look sick." Well, it's just this marvelous magic, this miracle that comes over me when I walk into the room with you folks. And let's hope I'm still with you tomorrow morning. If I'm not, I'm going to send instructions to all of you on what to do tomorrow morning. But I hope I'll be here now.

Well then, brothers and sisters, I want to ask you to do something, and that is, those of you who are supposed to be able to quote Colossians, the second half of chapter 1. There we go, are you ready? Tomorrow morning? He's ready. Who else has it? She'll be here tomorrow? Okay.

Audience Member: Have you ever come up with an answer to your question about why it is that churches planted by church planters don't support church planters to raise up churches?

I wasn't going to go into it. Let's see if we can find some answers. They're having too much fun. They're stupid and never think about it. Because they're not doing it, they can't imagine how costly it is. They're stupid and never think about it. They're cheap and don't give. By the way, you cannot lay that on the brothers and sisters in Chicago. Is that thing off? Well, we turn it off, and I'll tell you a story.