

The Prayer Life of the Brothers in the Church

(Fellowship from Minoru Chen on January 10, 2021)

Prayer

Lord, we together look to You as our Head, the Head of Your Body, the church, the One who has authority over us. We pray that in every way You will be with us, You will speak to us, You will give us the instant anointing and guidance. Lord, as we are here fellowshiping and laboring in Your present move in this country, we touch the Head and we hold the Head, that You may have full freedom to exercise Your authority to really carry out Your move in and through us. We pray again for all the ten cities, Lord, that this new year, 2021, would truly be a new year, a new beginning, a new season for these ten churches. We pray for ourselves, for all the brothers. Lord, have mercy on us, that we would know what to do and how to lead Your flock according to God. We pray for all the saints: all those who have migrated, the saints who are in these cities already, and those that are still to move. We pray for a precious blending, Lord, and building up. We pray for the precious one accord and great harmony. We pray for a condition that will bring about Your blessing in every way and in every aspect. Lord, go on this year. Lord, establish and build up these lampstands to really be a city on a hill for Your own testimony on the earth. Be with us again today, Lord.

Introductory Word

Brothers, this being the first fellowship with the GTCA cities in 2021, I feel it is fitting for us to look at the bigger picture. Last time we were in the matter of fruit-bearing, with this burden about the gospel and

the increase – a very heavy burden. I am still looking to the Lord for a genuine breakthrough in this country. We have not yet broken through this matter of gospel preaching, propagation, and increase in an adequate and powerful way, as we should. Even in my fellowship today, this burden will be touched.

Prayer as the First and Primary Function of the Church

My main burden today is to come back to the matter of prayer. This is where everything begins, as seen in the Apostle Paul's charge to Timothy in 1 Timothy chapter 2. In his exhortation and direction to Timothy and through Timothy to the church in Ephesus, he said "I exhort therefore, first of all" (v. 1a). These three words *first of all* are important. It is *first of all*, not the second or the third thing. Prayer is the first thing in a local church, in the church life.

Before I get into this section of verses 1 through 4 of chapter 2, I would like to first say something to all of us brothers. In verse 8, Paul began to talk about the church life and this will continue throughout this Epistle. In verse 8, he spoke to the men – that means the brothers in the church. He said, "I desire therefore that men pray in every place, lifting up holy hands, without wrath and reasoning." This is a particular and basic charge and apostolic instruction to a local church. The first thing indicated by his desire is about "men". He did not talk about women initially. He had a lot to say about women in the next few verses, but with men he just used one verse. The men in a local church – that is referring to us. We are the men. We are the Christian men. We are the male members. We are the brothers in a local church. Particularly with us who are bearing some responsibility or serving in a local church, we are those men. "That men pray in every place" – brothers, this is the starting point. In all of our ten churches, we should start to build or rebuild our church life as instructed by the apostle: we should start by building up the prayer life and the prayer ministry of the church.

This is a great thing. It is just one word: *pray*. Behind this word is a great thing. In fact, I would like to say that this word *pray* is everything. This word *pray* embodies the first and primary function of the church

of God. If you ask this question, “What is the function of the church on the earth today? What is the church for?” The answer is very simple, brothers. The church’s function is to channel the will of heaven to the earth. The church’s function is to bring God’s will in the heavens on the throne to this earth. It is that simple, brothers. That is the function of the church. This word *pray* involves the great will of God, the yet-to-be-fully-accomplished divine will. This word *pray* has to do with the establishment of God’s kingdom on this earth: “Your kingdom come; Your will be done” (Matt. 6:10a). This word therefore embodies spiritual warfare, that is, the total defeat of Satan, God’s enemy, through the binding and loosing activity of the church. All of this is embodied in this word *pray*. This means that if there is a church that does not pray, it is almost not the church. It is a church in name. It is a church that has an existence, but it is not a church in function. Prayer is the first thing. I will quote Paul’s word again: “first of all”.

Continuing Our Daily Prayer

Brothers, in March or April of last year, 2020, mainly because of the pandemic, the Lord did something in His recovery. Through fellowship with the co-workers internationally, we did something that we had not done in the Lord’s recovery in the last hundred years. We agreed that all the churches in all the time zones and in all countries across all continents would pray for 21 days. Later we added 9 more days, so we prayed for 30 days, a whole month, using the URL unceasinglypray.org. It was a lot of work to set up that website, to work on all the content and material, and to push out the daily prayer items. In those 30 days, tens of thousands of saints signed up to pray. In some countries, hundreds of saints signed up under one name. We all prayed according to time slots, so it was round-the-clock prayer.

After those 30 days, we stopped the international side and continued in the US with a new website called beseeking.org, which we continue to use until today. To date, we have completed over 200 days of prayer. Just two days ago, we passed the 11,000 mark on the number of signups. Again, behind each signup could be two, three, or more, so we do not know the full number. We have been praying like

this for eight months or so now, and we intend to continue. When we started the first 30 days of prayer, Brother Lin Horng and Brother Simpson Chen, who are bearing the main burden in Taiwan along with other co-workers, told me, “Brothers, we got the burden. We decided in Taipei that we are going to do this daily prayer until the Lord comes back.” You do not know how much that word nourished me and encouraged me.

Some of you might have heard that, in the 1700s the Moravian Brethren under Zinzendorf started what became known as a 100-year prayer chain. It was not 100 days, but 100 years of prayer. I do not know the details. I do not know if it really went on for 100 years. But that prayer chain did continue for a long time, for decades. Most people do not know about this.

Brothers, a prayer chain should not be something that is so special. If we see that the primary function of the church is to pray, we will not feel that it is unusual. Because we do not pray that much, praying for such a long time is a very unusual thing. I look to the Lord, brothers, that what we began in the Lord's recovery last year will continue until the Lord comes, and for us, if we do not see the Lord face-to-face in our lifetime, to continue until we die. How about this? You may ask, “Is it possible?” It is not a matter of possible or not possible, it must be. Brothers, if we are a church that does not pray in this way, then we are not the church. What else are we doing here?

Praying in Every Place and at Every Time

In 1 Timothy 2, Paul desired “that men pray in every place”. In Ephesians 6, he said, “praying at every time in spirit” (v. 18b). The emphasis on prayer in Ephesians 6 was “every time” and in 1 Timothy 2 the word is “every place”. If you put time and place together, that is the physical universe. The two dimensions of the universe are time and space. This means that prayer should permeate our whole existence. Prayer should permeate the time and space of the church, and especially of us men.

Then 1 Timothy 2:8 Paul says, “lifting up holy hands”. *Holy hands*, the hands being how we do things and conduct things, implies our daily life, our living. *Holy hands* implies living a holy life. Instantly this tells us that what will sustain our prayer is our living. We need to build up a kind of daily living that is conducive to prayer and that supports our prayer life. If we live a life that is not holy, if we live a daily life that is common, worldly, or sinful, the prayer life cannot be sustained. We have no holy hands to lift up. This prayer, this all-permeating prayer, touches our whole life and living. I feel that this year – we are still at the beginning of it – we brothers really need to make a new consecration to the Lord. We need to make a new resolution, if you will, to do just this. Number one, “Lord, we will be those men who pray in every place. Number two, “Lord, purify my daily living, including those parts that no one sees. Sanctify my life for prayer.”

Brothers, if you and I do not do this, how are we going to lead the church? What are we doing? Are we just to maintain and do the ordinary, mundane things? We need to do those things, but, brothers, we need to see what the church is. What does God want with the church? As you go to 1 Timothy chapter 3, not only do you have the qualifications of the elders and the deacons, but this is where Paul spoke, “confessedly, great is the mystery of godliness” (v. 16a). What is that mystery? That is “the church of the living God, the pillar and base of the truth” (v.15b). He was talking about the church. This is an epistle concerning the church. And, again, the first thing is prayer.

I would like to follow the apostle to charge all of us brothers in these ten places: this year, build up your prayers in every place and at every time. I really mean it. Brothers, I would like to challenge myself and all of you to enter into a level of prayer this year that is higher than last year’s prayer. Last year may have been unprecedented. How about we explore even more territories of prayer this year, so that the prayer of the church would be higher, deeper, wider, and longer?

When Brother Lee would reminisce on the so-called Elden days in the church in Los Angeles, of all things he would say that he remembered that the church in Los Angeles in the ‘60s was a praying church, that

in his whole ministry including in China and Taiwan he had never been in a church that prayed so much like the church in Los Angeles. I do not think he said that lightly. That was the church that experienced what I would consider the fifth great revival in the Lord's recovery. It was not an accident. From there in Los Angeles, there was a spiritual explosion, so that almost overnight, the Lord's recovery spread to the whole world, to Europe, Africa, South America, and Australasia. Brothers, I do not long for the good old days, but I do long that in these latter days, we would experience a greater revival. How is that going to come about? I say that the first thing is to pray. I am very burdened, brothers. It has to start with some men, and it might as well start with us.

“Without wrath and reasoning” (1 Tim. 2:8c) pertains to the soul – the emotions and the mind – that will come in from within, not from without. Living in our emotions, living in our mind, and living in our soul damage, discount, and even annul our prayer life. This really means that, in order to pray, we must exercise our spirit. We must use our spirit and deny our soul. In this one short verse, all the pertinent factors of a strong prayer life are mentioned. Brothers, this needs to be practiced, not just admired or appreciated, but practiced. I challenge us all, brothers – all 70 of us, including myself. Let us pledge to the Lord and to each other that we will do it this year. Do not be afraid of New Year’s resolutions in this way. It's about time. Let us go further in the life and ministry of prayer in 2021. We need to model such a prayer life, such a prayer ministry, and become the practitioners and patterns. Then we can lead the church to do the same. The saints need to see patterns, not just to be told what to do. When they see the responsible brothers, the serving brothers, and the leading brothers as this kind of men who just pray, who just know to pray in every place and at every time, there will be a spontaneous building up of a prayer atmosphere and culture in the local church. You just wait and see. Other things can take a backseat. I am not saying that we do not take care of the many things in the church. But at the beginning of this new year, let us take care of first things first. First of all is this prayer.

Prayer as a Function of Both Brothers and Sisters

In verse 9, Paul started talking about women. The first word in verse 9 is “similarly”. Is that not interesting? *Similarly* ties the sisters to verse 8. That means the apostle also desired that the sisters pray. Later on he talked about how widows should pray. Sisters should pray. We tend to say, “Sisters, your function is to pray. Praying is like singing in that it is not the function of brothers.” Well, brothers, that is wrong. At least according to these verses, men first. We tell the sisters that they need to have a prayer meeting every week and the church should sponsor a prayer meeting for the sisters every week. Well, where is the brothers’ prayer meeting every week? How about we start a men’s prayer meeting? Is there anything wrong with that? I mean that. If there would be a group of men in every one of these ten churches that come together once a week to pray, believe me, brothers, things will start happening. All kinds of things will start happening, in fact, above and beyond what we ask or think.

The Details of Prayer

Now, let's come back to the beginning verses in chapter two. For review purposes, I'd like to first mention four kinds of prayer, and then cover four items of prayer, just within these four verses. I find this to be exceedingly helpful in our practice. Number one, we all need to pray alone in secret like the Lord. Brothers: Do you pray alone? You need to pray alone a lot more. Number two, we need to pray with two or three brothers. I find that to be very strengthening. When I'm weak one day, the brothers pick me up. This is the beginning of prayer with the Body authority according to Matthew 18:18-19 that when two agree on the earth, then what is bound on the earth will have been bound in heaven and what is released on the earth will have been released in heaven. This shows that authority of prayer or the reality of the Body's prayer starts with the twos and threes. Brother Lee said that even when you are praying alone in your room, instead of using the pronoun “I”, you should learn to use the pronoun “we”. This will immediately put you into the Body realm, and the Body is what is imbued with the authority that has been given to the resurrected One.

I want us to get into the details of prayer rather than being general and praying only one kind of prayer.

Four Kinds of Prayer

1. Petition

Petition means “an appeal”. For example, if I want to make an appeal to the authorities because I have a grievance, I will file a very earnest, specific, and an official request for something. Brothers, we need to petition more. When we pray, we may not even know what we want, much less God knowing what we want. So we pray something general. This petition forces us and requires us to be one with the heavenly Petitioner, Christ, so that we don’t pray amiss for wrong petitions. Instead, we pray according to the heavenly Intercessor for many things, from great universal things to private personal things. In almost everything we can petition the Lord. I would consider even our binding and loosing is a kind of petition.

Of course, we are all helping the church to be built up, so there is much need to pray for the church – praying for your church, specific areas, saints, and situations. But we talk more than we pray, brothers, and we figure out problems more than we pray. There needs to be powerful petitions ascending to the throne by us brothers.

2. Prayer

Prayer is more general. It is many things - coming to the Lord, to fellowship with the Lord, to confide in Him, to wait on Him and to seek after Him. It is no different than Abraham having a time with Jehovah when He appeared at the oaks of Mamre, which eventually led to a glorious intercession on behalf of Lot. So, we need a lot of prayers of fellowship with the Lord. Right now, we are all concerned about the outside political situation with the election and all the other problems happening, and we could spend an inordinate amount of time glued to those things. I am not saying that we should not be concerned, but I am seeing that we spend a lot of time on many things that eat up our times of prayer, times that could be spent with God and fellowshiping with the Lord to know His heart, as well as times to be

infused with His inward parts. When we lose those times and without those times of prayer, brothers, we're just not in a good place. We still administrate the church and we still do things, but we're in the wrong condition and in the wrong place. Brothers, spend more time before the Lord and in His presence for the church.

3. Intercessions

Intercession means you intervene. You may have no business in something, but you intervene in someone's case, in some situation, on behalf of that person or on behalf of that situation. You become a lawyer or an advocate of that person. You bring that person to the Lord or you bring that situation to the Lord. You fight for that person or that situation. This is to intercede. Intercession is usually not about you, but rather it's about another person. Many need intercessions. Sinners need intercession to be saved. The saints, the believers, need intercession to get through some things that they don't even know they need to get through in, but we know because we have the discernment, so we intercede. Abraham interceded for Lot, without which Lot would have been destroyed in Sodom.

4. Thanksgiving

This week on beseeking.org there was one day on thanksgiving that said prayer and thanksgiving are like two feet – you need both to walk. Paul always says, I cease not to remember you with thanksgiving. Paul never ceases to give thanks, so thanksgiving is a great part of prayer. We need to learn to give more thanks to the Lord. “Thanks” means the prayer is over and praise begun. Thanksgiving is a sign of faith and believing that it is done. Thanksgiving involves praise to God.

All these four kinds of prayer should be made on behalf of all men.

Four Matters to Pray For

Now I would like to talk about the four matters to pray for according to the apostle.

1. Pray for All Men

This is echoed in verse three and the first part of verse four. The Savior God desires all men to be saved and to come to the full knowledge of the truth. So, regarding the proclamation of the gospel in the churches, the first thing is to pray for man. Pray for all men and pray specifically for men or people in your city, in your state, in your part of town, or on your campus. Pray for them. Pray for men's salvation. Pray for men's deliverance. Pray for men's enlightenment. Brothers let's start with prayer. We will be doing more gospel activity but let us begin by praying. Pray for all Americans. Pray specifically for the Americans in the heartland. Pray for the typical local Americans.

I've said this before at the beginning of this new year, besides the pandemic, the whole situation that's going on will result in more people feeling hopeless and being in despair and disillusioned. Where is this country going? What is going on? Some would say there is a civil war coming. People in this country are now more than ever in need of God. Now's the time for the proclamation of the full gospel. This country needs the gospel right now. Brothers, this is the time we are in right now. But we must start by praying for them. Brother Lee prayed for 21 days back in November or December of 1962. He testified that not only the church in LA was a church that prayed, but he also said that he had never seen so many prayers answered specifically as in those days. He prayed very much in those days for the seekers in this country. In the middle and latter part of the 60s, until the 70s, we saw these ones pouring into the Lord's recovery. Brothers today we are faced with a situation and a backdrop in this country that is more dire than in the 60s even with the Vietnam War. Let's pray for all men.

2. Pray for Kings and All Those in High Position

This is Paul's word. Evidently, he considered our prayer, our petition, our intercession on behalf of kings. The government leaders and the secular leaders was very much on Paul's mind. He said to pray first on behalf of all men and second on behalf of kings. Those in high positions are not just the President or the Vice President, but also

those in the legislature, those in the judiciary, and not just at the federal level but also the state level. Where we are and where you are in your city. The church is apolitical and does not get into politics. But the church can pray, and the church can bind and loose.

Brother Nee referred to this kind of prayer. You can find an article in *Watchman Nee's Collected Works, Set Two, Volume 44, p. 779*. He has a chapter 95 titled "The Position and Responsibility of the Church." In that chapter Brother Nee talked about one of the responsibilities of the church is to carry out God's will on the earth, and the first thing to do is to subdue the rulers and authorities. He talked about the prayer of warfare in Ephesians 6. "Our prayer must be powerful before God in order to oppose the power of darkness. Before we can reign in the future, we must learn to rule over everything today. We rule over the thrones on earth by the throne in the heaven. Believers fail because they have not exercised their authority; they have not prayed to reign over the political events."

He gave these messages on the eve of World War II. Of course, at that time, World War II had already started due to the Japanese invasion of China in 1937. The start of World War II in the Western Hemisphere was in 1939 and 1940, particularly in Europe. Regarding political events, Brother Nee said, "As soon as we see the devil's power or work, we should exercise our authority to pray. If there were no Christians on earth today, the world would be like hell. We have to learn to exercise the overcoming authority of Christ to rule over the power of darkness."

So, brothers, we need to pray for this country. We need to pray for the administration. We need to pray for the government. We need to pray for the leaders of this country. This charge to pray was from Paul who was in the Roman Empire. One of my family members last night asked me, "What should we do in these days? What should our stance be? What should we do? What can we do to make a difference?" I said the church cannot do much in the secular realm. We cannot get into politics. But I said we can do one thing and we are charged to do one thing, and that is to pray. That is the most powerful weapon there is.

Because at the end of the day, it is God's throne that rules over this earth, and it is the church on the earth that agrees with that rule and that channels that rule to the earth. A sympathetic church, a church that is one with the divine will. Brothers, we need to pray for the USA, pray for GTCA, and pray for America.

3. Pray for the Environment

Number three, we should pray that we may lead a quiet and tranquil life in all godliness and gravity. How would I apply this? This refers to the church life everywhere. We must pray for the environment, that it will be kept in a certain level of stability, tranquility, and peace so that we can practice the church life in all godliness and gravity. If the whole society is wrecked by lawlessness and violence and riots and war on the streets, it's hard to practice the church life. So, Paul prayed for an environment that is conducive to the church life and to the Christian life. Brother Lee said, "I thank the Lord for the USA. And I thank the Lord for bringing me here to this country." Do you know why? He said it is because of the freedom of speech and the so-called freedom of worship or religion. He said in many countries "I could not speak the way I can here, or I would be locked up." But in this country, he was able to freely speak the truth, the Word of God. I echo that. So we need to pray for such an environment.

Satan is the one who has the mystery of lawlessness. One day the restraint on that mystery will be removed and the whole world will plunge into total lawlessness. The lawless one will appear in the form of the Antichrist. That day will come during the last three and a half years of the so-called great tribulation. But now is not that time yet. I pray, "Lord, keep that restraint on. Bind the mystery of lawlessness, bind the spirit of lawlessness and violence. We bind it in your name. Yes, we need to pray in that way. We cannot just watch this country go down the drain, but we must fight. We are not fighting politically or in a secular kind of way, but in the spiritual realm. Our warfare is not with weapons of the flesh. The weapons of our warfare are powerful, something spiritual. Our opponents are not men, but the principalities and powers, the rulers of the darkness in the air. Those

are the opponents of the church. So we need to pray to bind those forces and to stand against those forces. These are the evil spirits and the demons that stir up the lawlessness and violence. We need to bind them.

4. Pray for the Propagation of the Truth

The fourth thing I would like to say is that we should pray that all men would be saved and would come to the full knowledge of the truth. I kind of put these two things separately. Paul put it together – all men to be saved *and* to come to the full knowledge of the truth. But here, I want to decouple it and specifically talk about that all men would come to the full knowledge of the truth. So the fourth area of prayer is the propagation, the promulgation, the spread of the truth. The truth is versus the lie. Of course, we know His Word is truth. The truth is clearly embedded in His Word. But specifically, here I would like to talk about not just the Word of God, the Bible, but also the interpreted word, the truth that has been entirely unveiled and revealed through the ministry in the Lord's recovery by two servants of God, the ministers of the age. It is this truth, the present truth that needs to go out to the American society to reach people in a massive way today. I cannot sleep when you see all these riches, "Joseph's storehouse" being unknown by people. These riches are not just for us but are for all of God's children. We have a commission to release these truths.

I believe in an earlier fellowship I talked about this. I referred to Brother Lee's word in 1995 about the need to "go over the wall." This truth needs to get out. It has gone out to some degree, but too little. It has been published, but it has not been "marketed," pushed out, propagated. Brother Lee said he gave the Life Studies not just for us in the church to enjoy, but to supply God's people when they flee to the wilderness during the great tribulation. Brothers, we should pray for this, for the going out of this ministry.

It took Bibles for America twenty years to give out two million Bibles. By the end of this year (2021), which will be our 20th year, we will have given out two million Bibles. Do you know what my burden now? My burden is that in the next decade, the next ten years, not

twenty years, we will give out three million – three times the speed. Is it doable? I would say yes. This Recovery Version has the Life Studies embedded in the footnotes.

Do you know of the Scofield Reference Bible? Do any one of you have the Scofield Reference Bible? An American named Scofield at the turn of last century subscribed to the teachings of the Brethren on dispensationalism. Scofield created this Scofield Reference Bible and developed a Scofield Reference Bible course, which became very popular. In the 1920s when Brother Nee was first called by the Lord, he helped to translate that correspondence course. The course is basically composed of the Brethren teachings. Those teachings altered the theological landscape of the USA. Today, we still have certain seminaries that follow that line, like Dallas Theological Seminary among others. D.M. Panton said that the impact of the British Brethren was actually greater than Martin Luther and the Reformation, theologically speaking. Brothers, what we have in the Recovery Version is much more advanced than the what the British Brethren gave us.

Were you at Brother Andrew Yu's memorial two days ago? It was very unique. I've never been in a memorial like that. There was no one besides his family and no tributes or eulogies. There were just eight hymns which are the hymns carved on the wall at Grace Terrace cemetery. Brother Andrew selected these hymns when they built Grace Terrace. If you just sing these little hymns you will realize the truth that is in them going all the way to the New Jerusalem. Brothers, who has these things? No one. But this is not just for us to us to enjoy; this is for all of God's children. Whether they come into the church or not, they need to hear these things and read these things. Brothers, one of our jobs in the churches is to get this ministry out. The world today is falling into a lie of which Satan is the father. Where is the truth? People are looking for it.

Brothers, these are the four areas that I would ask us to pray for: 1) for men to be saved; 2) for those in position in the government, for this country; 3) for the environment that we are in, the societal

environment that affects the church life; 4) and finally, for this truth that we have inherited, to go out.

Planning in the New Year

Brothers, that is my burden at the beginning of this new year. I know there are a lot of other things in the beginning of the year. I hope that at least the ten churches are planning for this year. I recently had a good fellowship with the brothers in Cincinnati who shared their plan with me. They put together a plan. I listened to it and made some suggestions to the brothers and encouraged them to take this way. What business does not have a plan? If you don't have a plan, you don't have a business or you're not doing a business. We are still in the beginning of the new year. I told you about my involvement with the church in Long Beach. I'm into it, just like you are. This coming week is their planning week. They will have six sessions together to pray and to fellowship and to plan. I hope besides Cincinnati, all the other churches will do likewise. You need to come up with a plan and prioritize the needs of the church where you are. You need to identify areas that need to be built up. Then you schedule this year as to how you will carry these things by quarter, in the next six months, in this year. You see will many of us are not trained to do this. We're trained to just carry out the church life in a reactive way. When there is a need, we meet the need. When there is a fire, we fight the fire. But we don't plan, we're not anticipatory. So there's no goal and no aim.

Someone said that the way to reach a goal is to aim at the target. Sounds pretty obvious, but unbelievably, we have no target. We want to reach the goal, but we don't even have a target to aim at. If you throw darts without a target you don't know what you are doing. Brothers, what is your target? Practically, this year? For example, this year you may want to really build up the prayer of the church. Now that's a worthy target. Then you need to consider how to do that step-by-step. We need to consider how to build up the sisters, how to build up the brothers, how to build up the twos and threes, on and on. Once you have a target, you can throw your dart at it. And at the end of the year, at the end of six months, you can look back and say, "Where are

we?" Are the goals achieved or not? Why? See, then you evaluate. That's how you do business brothers. I hope we can all have a change from our natural way of the church life, especially in building up a local church. Please do this hopefully as soon as possible.

The brothers in Cincinnati have an expectation and a burden this year for an increase. They studied the church with about 44 people there now; how many couples, how many families, when to really build up the small group, this and that. For example, many places are experiencing migration. I think that is a goal. How do we now blend the local saints with the migrated saints? That is a goal; that is a piece of work; that's a project. But if you don't do that, you just think "Oh, when is the next meeting?" You are just always doing routine things which need to be done. But for the important things that are needed to build up the church there is no plan. This is one of the main reasons why many churches are weak, not built up, and do not have increase. Brothers, my burden is that all the churches would be strengthened to become strong churches. But it has to start here. Amen.