

**BECOMING DYNAMICALLY ACTIVE THROUGH PRAYER,  
CONSIDERING AND SELECTING WHOM WE SHOULD CONTACT FIRST,  
AND BEING PREPARED TO GO OUT AND CONTACT PEOPLE**

- We need to pray for our blending so that we can become vital, and for our dynamic activities in the gospel and shepherding
- We need to participate in the Spirit inwardly and outwardly through our prayer so that we can go out to contact people with impact
- We need to pray and consider with the members of our group, among all our contacts, who are the best few to begin to pray for and labor on; it is helpful to prepare a list, study and fellowship over the situations, and to consider whom best to contact first and by what way

**Praying to Be Blended Together and for Our Dynamic Activities**

When we come together in these days, we need to pray mainly for the blending...Since this is the case, how can we be blended with others? There is no other way for us to be blended except by prayer. When we come together, we should pray for our being blended together. The second thing we have to pray for is our dynamic activities. We need to pray for our function, for our activities. Eventually, we need to go out to bring people to Christ and to keep people in Christ and in the church. We need something dynamic, and this needs our prayer. Before the day of Pentecost the one hundred twenty prayed together for ten days. We cannot do anything without prayer. We need to be blended together by thorough and much prayer so that we can go out dynamically. We have to pray for our blending and for our dynamic activities.

*Question: What should we pray for when we come together in our vital groups?*

Answer: In this period of time we should pray only for our blending and for the activities of the vital groups. We should pray for these two things privately and when we come together. We cannot pray too much for them. We should pray, "Lord, blend us. Blend me with the others in my group so that we can have the impact in our activities." We should forget about all other things and focus on this.

Confessing is a very crucial part of the blending. Without confessing, we cannot be blended with others. A prayer life is a life that revolts and rebels against our natural being. If we are naturally nice, this may prevent us from crying out by the inspiration of the Spirit. According to our natural being, we may pray too much and too long, not caring for others but only for our own feeling. Others are naturally silent. We have to rebel against our natural being. A prayer life is a

rebellion. Some who were born so bold have to rebel against themselves to be silent for a period of time. The real prayer life stops our natural being.

Prayer is the release of the spirit. If you do not release your spirit, you can never receive the Spirit. This may be likened to a water hose. When water is coming out of the hose, this means that water is coming into it. Thus, to release our spirit is to receive the Spirit. But a number of us would not care for the release of the spirit but only for our habitual prayer. Some bold and talkative ones should not pray in the prayer meetings for a period of time. This is what it means to rebel against our natural life. The Christian life is a life of the Spirit. To pray is to exercise our spirit, to release our spirit, so that we may receive more of the Spirit. When more water goes out through the hose, more water comes in. If we stop the "going out," the "coming in" is also stopped. The release of our spirit is the receiving of the Spirit. (*Fellowship Concerning the Urgent Need of the Vital Groups*, Chapter 11)

**Praying with a Released Spirit and  
Participating in the Outpouring of The Spirit of Power**

When we exercise our spirit, that means we unlock the Holy Spirit. Today the key is not with the Holy Spirit. The key is with us. With the Holy Spirit there is no problem. We need to pray by exercising our spirit so that the Holy Spirit may be released.

This is related to the participation in the outpouring of the Spirit of power. The Holy Spirit first is the essential Spirit, the Spirit of life. Second, the Holy Spirit is the outpoured Spirit as the economical Spirit of power. We need to participate in the outpouring of the Spirit of power as the power from on high and as the dynamic impact. The power from on high is the real dynamic impact, and this comes from exercising our spirit so that the Holy Spirit, the Spirit of life, the essential Spirit, can be released. The release of the Holy Spirit will usher us into the participation in the outpouring of the Spirit of power. The outpouring of the Spirit of power as the power from on high and as the dynamic impact is for preaching the gospel and ministering Christ to others.

The Spirit within is for our essence; the Spirit without is for God's economy. The Spirit without is with us based upon the fact that He is the essential Spirit of life within us. Since we are regenerated, we have the first aspect of the Spirit within us as a base. Based upon this, when we exercise our spirit, the essential Spirit will be released, and this will lead us to the enjoyment of the outpouring of the Spirit of power. This outpoured Spirit is the impact for our preaching and for

our ministry. (*Fellowship Concerning the Urgent Need of the Vital Groups*, Chapter 13)

Now we have to start our action for the increase...We need to look to the Lord so that we can free ourselves from all distractions to have solid times of prayer with Him. Prayer makes us vital. We have to take the lead to be vital. If we are not vital, we cannot pray for others to be vital. To be vital means to be released in the spirit, and this cannot be performed. If we pray for half an hour, we will be released. If we are not released, we are not vital. To contact people, we have to be released persons. If we are not bound, we will be able to release others. A dejected, weeping person cannot make other people happy. If we are going to make people happy, we have to be happy persons. We can only help people to be what we are. In order to go out to effectively labor in the gospel, we must be vital.

**Praying, Considering, and Studying with the Members of Our Group,  
Who are the Best Ones to Labor on and Visit First**

Before going out, we must have some preparation. First, we must prepare some candidates for us to go to visit. We need to consider all our relatives, neighbors, classmates, colleagues, and friends. Out of these ones whom we know, we need to choose some to labor on for the gospel. Of course, we have to do this by prayer. We should pray, "Lord, who are the best two or three right now for me to work on?" [Previously, we had mentioned], we all should make a list of the people we know who need to be saved. When we read this list prayerfully, we will have some kind of inner registration of the two or three whom we should labor on now. We have to consider their situation and labor on them appropriately.

In our group meetings we should pray and study our candidates for the gospel together. We need to consider people's condition, especially spiritually, and then act appropriately to meet their need in the gospel. We need to decide how we should visit a certain person and who would be the right one or ones to go. (*Fellowship Concerning the Urgent Need of the Vital Groups*, Chapter 22)

In our group meeting in these days, we have to pray for our work of contacting people. Then we should fellowship about the situation with our contacts, so that we can study their cases, fellowship about them, and receive the mutual help. After your study we should pray again. This kind of practice will be very practical, useful, and vital. Then you can decide whom you should contact and by what way. We have to believe that what we are doing by the vital groups will not be in vain, because this is a very practical sowing. Surely there will be the

real reaping. (*Fellowship Concerning the Urgent Need of the Vital Groups*, Chapter 25)

We need to begin to pray to gain the candidates for our gospel preaching. We need to make a list of our close relatives and acquaintances. Then we need to pray, "Lord, among these, who are the ones that I should take first as my candidates for Your gospel?" The Lord will lead us. We should not take more than five people on our list as our initial candidates for the Lord to gain. It may be that out of these five, three would not be available. Regardless, we have to learn how to prepare ourselves and how to prepare our candidates, the objects of our work. We need to pray for them for about two months. Then we can go out to contact them.

This kind of selection and prayer for those whom we select will give us the impact with them. It is not the best thing to knock on "cold" doors, the doors of people we do not know. We must find a way to get "warm" doors, doors of people whom we know or who have been recommended to us by others. We need to realize that what comes out of our labor can be counted rightly only in the future. Presently, all five whom we choose as our candidates may not be available. But after three years they all will be available due to our prayer. We do not know when the Lord will fulfill our prayer. We should just labor. The apostle Paul promised us that our labor in Christ is not in vain (1 Cor. 15:58). I believe that every minute we spend for laboring in the Lord's service is recorded by the Lord. (*Fellowship Concerning the Urgent Need of the Vital Groups*, Chapter 15)

**Fellowship questions:**

1. What is prayer that releases us? Why do we need to release the essential Spirit from within our being?
2. How does being released in our spirit with the members of our group become the Spirit of power that is poured upon us for our dynamic activity?
3. How does this kind of prayer prepare our contacts for our visit, and prepare us to visit them? How does this kind of prayer give us the impact?
4. Why is it helpful to make a list of our contacts? How many people should we hone in on at a time?
5. Why is it helpful to pray, consider, and select whom we should labor on with the members of our group?