

An open letter (Fellowship from Brother Andrew Yu on May 29, 2020)

Translated from original in Chinese, not verified with speaker.

Dear brothers and sisters,

“The time of the Lord's return is at hand. For this reason we are reevaluating many matters in the light of the judgment seat.”

These words from Brother Watchman Nee are the opening words in “An Open Letter,” published in the first issue of *The Present Testimony* in January 1928. Today, which is 92 years after this word was given, we are much closer to the Lord's coming than before.

All the things that are taking place around us right now lead us to have a deep realization that the day of Lord's coming is closer now than in any other age in the past. The instability of the world situation and the crisis of the economy all indicate that this age is rapidly reaching a fundamental turning point. This present solemn point in time should be a time of where we should be doing much “reevaluating.”

Reevaluating means that the standard we used in the past in examining matters cannot be used as today's standard. Today, we can no longer continue to live the life that we once thought was acceptable in the past, and the goals we have today cannot be the same ones we had set in the past for our life. The past way of calculation cannot become today's way of calculation, and the way we did things in the past cannot be the way we do things today. Everything must be reevaluated “in the light of the judgment seat,” that is, everything must be evaluated according to the Lord's coming and the consummation of this age.

The church life we have had in the past along with our service and our way of living until now must undergo reconsideration and reevaluation.

Reevaluate Our Living

We need to reevaluate our living. The Lord told us to “not be anxious for tomorrow” and to only “seek first His kingdom and His righteousness” [1]. Are we truly trusting in the Lord in all things and living a life of the tent on this earth? In our living, have we taken out our roots from the earth, storing up our treasures in the heavens, or are we still anxious about tomorrow? Are the young people anxious about graduating from school, finding a job, getting married and starting a family? Are the middle-aged ones anxious about their career, their future, and the financial performance next quarter, in the next year? Are the elderly anxious about their health, their savings, and their relationships with their grandchildren? We need a reevaluation.

一封公開的信 (余潔麟弟兄 2020.05.29 交通)

親愛的弟兄姊妹：

“因著主耶穌再來的日子已經近的緣故，就叫我們在許多的事上都重新藉著審判台前的亮光來估價”

以上的話是倪柝聲弟兄 1928 年 1 月在復興報第一期發刊的“一封公開的信”裡開頭的話。距離這話 92 年的今天，我們離主耶穌再來的日子更近了。

今天在我們周圍發生的事，使我們更深深覺得，主來的日子比任何以往的時代更近。世局的不穩定，疫情普世蔓延，人心的恐慌，環境的失控，經濟的危機，一切都指向這時代快到一個基本的轉彎點。在這嚴肅時刻，更是我們應當“重新估價”的時候。

“重新估價”的意思，就是過去衡量的標準不能再作今天的標準，過去認為可以的生活不能盼望今天繼續的生活，過去的人生目標不能成為今天的目標，過去的計算模式不能成為今天的計算模式，過去的作法不能成為今天的作法。一切都要“重新藉著審判台前的亮光來估價。”也就是說，一切都要以主的再來和世代的終結作估價。

以往的召會生活，以往的事奉，以往的生活方式，一切都得重新考慮，重新估價。

重新估價我們的生活

我們需要重新估價我們的生活。主的話說，“不要為明天憂慮”，只要“先尋求祂的國和祂的義”[1]。我們是否在所有事上信靠神，在地上過帳篷的日子，生活從地上拔根，積鑽財寶在天上，或是我們還為明天憂慮，青年為畢業就業婚姻家庭憂慮，中年為事業前途下季明年業績憂慮，老年為健康積蓄兒孫關係憂慮？我們需要重新估價。

The apostles called people to be freed from sin and to turn to the Lord, but the Lord called the people to forsake their riches and follow Him [2]. Many people are preaching a gospel of how to gain a fortune, but the gospel preached by the Lord is one of losing your fortune. This age is coming to an end, and one of the signs before the Lord comes back is people storing up their riches [3]. Ten virgins are “going out of the world” [4] to meet the bridegroom. Crops need to be “dried of all the earthly water” [5] by the sun in order to ripen and be harvested.

“At a time such as today where our living has become difficult, we should not be anxious about what to eat, what to drink, what to wear, because the people in the world are seeking all these things. We should only seek first God’s kingdom and God’s righteousness. The reason why people are short in their food and clothing is because they only care about their own living and not God’s kingdom and God’s righteousness. How pitiful are their living today! Man’s inner being is even more pitiful! Oh, the many souls that are perishing, even every day! So many souls are in torment and pain to the utmost degree! But the church has lost her function... We are like this because our consecration in the past was not thorough! The reason we are silent, the reason we are without any ambition to propagate the gospel of the kingdom, without any courage or ability to announce the gospel of the Lord, without any living faith and yet with much fear, is all because we have not thoroughly consecrated ourselves and we have not fully lived to the Lord!... If we have fully lived to the Lord, just like how Peter did at Pentecost, we can also then be like Peter and say, ‘In the name of Jesus rise up and walk,’ but we must also be able to say, ‘silver and gold I do not possess!’” [6]

We need to reevaluate whether our living today has any dispensational value. Would we have any dispensational meaning when our very person stands before the Lord?

To have this kind of living, every day we would need to be filled with the Spirit inwardly and outwardly [7]. If the balloon is not filled up with air, it cannot rise.

Why do we need to have more prayer and even prevailing prayer? This is to cause us to become inwardly and outwardly filled. Why do we need to confess our sins and repent? It is because this is the condition we need in order to be filled. If we do not have a living where we are inwardly and outwardly filled by the Spirit every day, we cannot have a life with dispensational value. For the virgins have to welcome the Bridegroom, the condition is that their vessels must be filled with oil [8]. If we want to seize the opportunity, we need to be filled with the Spirit [9].

使徒呼召人脫離罪歸向主，但主卻呼召人脫離金錢跟隨祂[2]。許多人傳發財的福音，但主傳的是破財的福音。世代已到末了，主再來前的一個預兆，就是世人積蓄財寶[3]。十個童女要“從世界出去”[4]，迎接新郎。莊稼要“把一切屬地的水分曬乾”[5]，才能成熟被收割。”

“在今天這樣生活艱難的時候，我們不應顧慮吃甚麼，喝甚麼，穿甚麼，因為這都是世人所求的。我們只該顧到神的國，神的義。世人今天所以缺少衣食，就是因為他們只顧自己生活，而不顧神的國，神的義”今天地上何等淒涼！人的裡面更是淒涼！多少靈魂滅亡（天天都有）！多少心魂痛苦已達極點！但是教會失去了她的功用...所以如此，是因為以往的奉獻不徹底！“我們所以沉寂，所以沒有雄心開展主的國度，所以沒有勇氣和能力推廣主的福音，所以沒有活潑的信心，所以畏怯，都是因為我們沒有徹底奉獻，沒有完全為主而活！。。。我們若是完全為主而活，像彼得在五旬節時一樣，我們就能像彼得一樣說：‘我奉主耶穌的名叫你起來行走’，但必須也能說，‘金銀我都沒有’的，才有效力！” [6]

我們需要重新估價，我們今天的□活，是否有時代的價值 **Dispensational Value**？我們們這人在主面前，是否有時代的意義？

要有這種生活，我們就需要天天被靈充滿和充溢[7]。氣球不被充滿，就不能升起。

為甚麼我們要多而透徹的禱告？就是要叫我們裡外被充滿。為甚麼我們要認罪悔改？因這是被靈充滿的條件。沒有□個天天被靈充滿和充溢的生活，就不能有□個有時代價值的生活。童女要迎接新郎，條件就是器皿裡充滿油[8]。我們要抓住光陰，就要被靈充滿[9]。

In these days, as the outward situation is becoming tenser, inwardly there is more of the feeling that God's children at this time must be uprooted from the world to live a life of the tent. The good thing about migration is that we would be cut off from our former life and background, and we learn to live a simple life of faith where we are looking to the Lord. There cannot be any separation between the spreading of the kingdom and our cutting ourselves off from the world. The persecution in Acts 8 caused all the disciples to be uprooted at once and spread themselves out to every corner, thus beginning what the Lord had instructed them to do in Acts 1.

For the gospel of the kingdom to be preached to the whole inhabited earth, there needs to be people who would live a life of the kingdom. For the Lord's return to be practically manifested, people need to be "going out of the world." One of the reasons that over 150 years ago the gospel of grace was preached to China is because the people of that age saw the Lord returning soon, and therefore the gospel needed to be preached across the world in that generation.

Today, the gospel of the kingdom needs to be preached to the whole inhabited earth because the day of the Lord's coming is sooner than ever before. At this juncture, should we not be reevaluating how we should spend the remaining of our time? Should we not at this time cut ourselves off from our old way of living and practically live a life of the tent so that we can live for the gospel and take action for the Lord?

Reevaluate Our Church Life

At this point in time, we also need to reevaluate our church life. Regardless whether the Lord is satisfied with our church life or not, we should first ask ourselves whether we ourselves are satisfied with our current church life right now. Surely we do have very good truth, and we also have a church life that we have gotten used to over the years, but what we need to reevaluate, can this kind of church life can satisfy the Lord's need, and would it bring the Lord back? Has the number increased in all our churches? Do they have vitality?

In 1992-93, Brother Lee was greatly dissatisfied with the church life at that time, and hence he released the messages on the vital groups, with the hope that outside the church life framework we currently have, the overcomers could be produced and that we could overcome the three big enemies of death, lukewarmness, and barrenness. It is sad to say that even though this word has been released, its practice has still not appeared.

Over the past 28 years, although the church life in every place is steadily moving forward, our primary practice is still to consider our "meeting" as our foundation, where we would drag people to the

這些日子，外面光景越險峻，裡面就更有感覺，神的兒女在這時刻，要從世界拔根，過帳篷的生活。移民的好處，就是與過去的背境切割，學習過單仰望神的信心生活，國度的廣傳，是與世界的切割是分不開的。行傳八章的逼迫，一下子把所有門徒連根拔起，分散各處，啟動主在一章的囑咐。

國度的福音要傳遍居人之地，就需要人過國度的生活。主的再來要顯為具體，人就必須“從世界出去”。一百五十年前當恩典福音傳來中國，其中一個原因是那世代看見主的快來，福音要在那一代傳遍世界。

今天國度的福音需要傳遍居人之地，因為主來的日子更近了。在這關頭，是否我們需要重新估價我們如何度過餘下的光陰？是否應在此時與舊的關係割切，實際過帳篷的生活，為福音而活，為主而行動？

重新估價我們的召會生活

在此時刻，我們也要重新估價我們的召會生活。且勿論主對我們的召會生活是否滿意，我們應先問問我們自己對目前的召會生活是否滿意？不錯，我們有很好的真理，也有我們多年習慣的召會生活，但我們要重新估價的是這種召會生活能否滿足主的需要，能否迎接主來？我們所在的召會，人數有否加增？有沒有活力？

李弟兄 1992-93 年對當時的召會生活很大不滿，故釋放活力排的信息，盼望在現有召會生活架構以外產生得勝者，脫離死亡，不冷不熱，和不結果子三大敵人。可惜話語雖然釋放了，實行卻還沒有出現。

過去二十八年，雖然各處召會生活平穩往前，但主體仍以“會”為本，以拉人來聚會為路，以聚會人多為貴。試問在主再來的亮光中，這樣召會生活有否需要重新估價？

meeting as our way and treat high attendance to be of value. In the light of the Lord's coming, we should ask ourselves, does this kind of church life need reevaluation?

After the pandemic came, the saints became restricted in movement; all the physical meetings stopped, and we can only communicate online. However, in the process it seems as if the saints prefer this new kind of church life even more. Over the internet, we all pray and intercede for one another, have mutual fellowship, and take care of new ones; each one is functioning, and everyone is practicing the organic way of begetting, shepherding, teaching, and building. This is exactly the kind of vital group that Brother Lee had said, which is that each one functions and each one serves as a priest. Right now many new ones are saved, and those who have not been meeting are newly connected again; in many places the attendance has increased, and we see a situation where the members have become enlivened. It turns out that this is the way for the Body of Christ to be built up. We are certainly not saying that after the pandemic is over we still continue not meeting in person corporately; rather, because of this new situation brought about by the pandemic, is it not worth it for us to reevaluate our church life? Should we be changing more from *meetings* to *people*, from *coming* to *going*, and from *big* to *small*?

Reevaluate Our Service

In the light of the Lord's coming, we should also reevaluate our service. The ultimate goal in service is to perfect us. The work of the ministry is for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ. Our work today is not to produce a work but to produce people. The effectiveness of today's work is not in how much work we do but in how many people we have produced.

Strictly speaking, our work today is not to perform the labor but to distribute the labor. Today, it is not about how much we have done ourselves but how much the others have done. The parable of the slaves in Matthew 25 reminds us that it is not about how much we can save up but how much we can duplicate. The one with five talents perfected another five talents, and the one with two talents perfected another two talents; they were approved by the Lord, but the one talented one was not able to perfect anyone and was thrown into the outer darkness as a result.

The Lord will come to settle accounts with us; today in the light of the Lord's coming, we also need to reevaluate our service and see whether or not when in the light of the judgment seat our work would be approved by the Lord. The good and faithful slave is not a person who only saves up his own portion but is one who can duplicate himself. The evil and

疫情來後，弟兄姊妹行動不自由，聚會停止，只能在網上個別溝通。但在過程中，發覺弟兄姊妹更喜歡這種新模式的召會生活。大家在網上彼此代禱，互相交通，照顧新人，個個能盡功用，大家實行生機的生養教建。這其實就是李弟兄原來說的活力排，也就是人人盡功用，個個作祭司。在此許多新人得救，久不聚會的重新聯上，多處出現人數加增，肢體被點活的現象。原來這就是基督身體得建造的路。當然我們不是說疫情過後我們仍要停止聚會，但因疫情帶來的這新景象，是否值得我們重新估價我們的召會生活？是否應更多從“會”轉到“人”，從“來”轉到“去”，從“大”轉到“小”？

重新估價我們的事奉

我們在主來的亮光中，也應重新估價我們的事奉。事奉最終目的，乃是要成全出人來。職事的工作，乃是成全聖徒，各盡其職，建造基督的身體。今天我們的工作不是作出工來，乃是作出人來。今天工作的果效不是工作了多少，而是人作出多少。

嚴格說來，今天我們的工作不是作工，而是分工。今天不是我們自己作多少的問題，而是別人作多少的問題。馬太二十五章奴僕的比喻，提醒我們不是保守多少，乃是複製多少，五他連得的另外成全出五他連得，兩他連得的另外成全出兩他連得，他們就得稱許，而一他連得的成全不出人來，結果就被丟在黑暗裡。

主來要向我們每人算賬，今天在主再來的亮光中，我們都要重新估價我們的事奉，究竟在審判台的光中，我們的事奉能否被稱許。良善忠心的奴僕，不是固守自己一份的人，乃是複製自己的人。又惡又懶的奴僕，不是棄守自己服事的人，乃是不能複製自己的人。

slothful slave is not one who is abandoning his own service but is one who simply cannot duplicate himself in another person.

Whether in the church or in the vital groups, our duty is to perfect others unto the work of the ministry for the building up of the Body of Christ. We need to use all the wisdom we have to cause others to become perfected. We need to use those whom others consider useless, and we need to dig out all the one-talented ones, telling them not to bury their treasure in the world. The growth of life is gradual, but the use of money is immediate [10]. In the light of the Lord's coming, we need to assess whether our service can come up to the Lord's standard.

Reevaluate Our Work

Lastly, in the light of the Lord's coming, we need to reevaluate our work. There are two fundamental questions here: Is our work a maintaining work or opening up work, and is our work static or dynamic? The pattern set by the brothers before us is one that is always moving and always advancing forward.

During the Sino-Japanese war, Brother Nee started "The Open Door" newspaper, and he reminded the co-workers by saying, "Today is not a time for us to cope with the environment but for us to go everywhere to preach the gospel and propagate the Lord's testimony." The footsteps of the co-workers do not remain in one place, but rather they have traversed over all the earth. The testimony that is seen in all the places in Southeast Asia today was actually raised up during this period. The Lord's testimony in Taiwan has been there for over 70 years. Brother Lee had hoped from the start that this would only be a beginning, that from here we would spread to the entire earth. Today is a particular time: Should we be reevaluating the direction of our work?

Actually even if we only look at the island of Taiwan, there are still numerous towns and cities that do not have churches and thus need propagation work. The regional need is great, not to mention the international need. This is not a time where we only keep caring for our own locality but a time where we need to have a view of the entire earth and propagate the gospel of the kingdom. When the Lord returns, would we still only be caring about keeping order in our own locality? As long as Abraham did not leave his own land, God could not begin His move on earth.

What the Bible gave us is not a book on the *stories* of the apostles but one on the *acts* of the apostles. Recently, through the three times of 24-hour prayer plus the 30 days of global watchmen prayer, there was a brother from China who had an experience through prayer; he immediately consecrated himself and brought his factory to a certain place in Southeast Asia where there was not yet a church established. Is this not an indicator of the Lord's move?

無論在召會，在活力排，我們的職責乃是成全他人，各盡其職，建造基督的身體。我們需要盡一切智慧，把別人成全起來。要把所有人認為沒用的都用上去，把所有一他連得從地裡挖出來，叫他們的銀子不埋在世界裡。生命長進是漸進的，但銀子的運用是立即的[10]。在主再來的的光中，我們要衡量我們的服事，能否夠得上主的標準。

重新估價我們的工作

最後在主再來的的光中，我們要重新估價我們的工作。這裡是兩個基本的問題：究竟我們的工作是持守性的，或是開拓性的，是靜態的，還是動態的。我們前面弟兄們給我們的榜樣，是一直動，一直往前的。

中日戰爭開始時，倪弟兄辦“敞開的門”一報，他提醒同工們，“今天不是應付環境，乃是到處傳福音，開展主的見證。”同工的腳蹤，不是停留一地，乃是遍踏全地。其實今天在南洋各地見證，都是那時興起來的。主的見證在台島，已經超過七十年。李弟兄從起初，就是盼望這只是開始，從這裡散播到全地。今天在這非常時期，是否我們應該重新估價我們工作的方向。

其實光是台灣本島，就還有不少市鎮還沒有召會，需要前去開展。國外需要，更不用說。這不是我們固守本土時候，乃是我們帶著全地眼光開展國度福音的時候。難道等到主來，我們還只死守本地嗎？亞伯拉罕不離開本地本鄉，神在地上行動就不能開始。

聖經給我們的，不是一本“使徒正傳”，乃是一本“使徒行傳”。最近經三次 24 小時禱告並 30 天全球守望禱告後，國內有弟兄在禱告中經歷雷聲閃電，隨即奉獻帶著工廠移民東南亞某處沒召會的地方。這是否主行動的先兆？

求主使我們認準當今時機，與主□動配合。在全地受空前挑戰之際，在我們生活，聚會，事奉，工作上，在主再來的亮光中，有重新估價。

May the Lord cause us to have the correct sense of the present opportunity given to us and cooperate with Him. At a time where the entire earth is being challenged by the spiritual forces, may we have a reevaluation of our living, our meetings, our service, and our work in the light of the Lord's return.

[1] Matt. 6:33-34

[2] Matt. 6:24

[3] James 5:3

[4] Matt. 25:1, Footnote 5

[5] Revelation 14:15, Footnote 2

[6] Brother Lee's personal diary entry in 1943 before the revival in Chefoo

[7] See chapter 2 of *The Way to Practice the Lord's Present Move*

[8] Matt. 25:4

[9] Eph. 5:16,18

[10] Matt. 25:16

1 太 6 : 333 , 34

2 太 6 : 24

3 雅 5 : 3

4 太 25 : 1 注 5

5 啟 14 : 15 注 3

6 李弟兄於 1943 年煙台大復興前之私下筆記。

7 見《實行主今天的行動之路》第二章

8 太 25 : 4

9 弗 5 : 16 , 18

10 太 25 : 16