

**Outline of the Messages for the  
Southeast Spanish Speaking Conference—October 22-23, 2022**

**GENERAL SUBJECT: THE LORD'S COMING**

Message One

**Our Preparation for the Lord's Coming**

**(1)**

**Watching and Being Ready**

Scripture Reading: Matt. 24:32-44; 25:1-13

**I. The Lord's word in Matthew 24:32-44 is a word about watching and being ready:**

- A. "For just as the days of Noah were, so will the coming of the Son of Man be"— v. 37:
1. The conditions of evil living that stupefied the generation of Noah before the flood portray the perilous condition of man's living before the great tribulation and the Lord's coming—vv. 3, 21, 27, 37, 39; Luke 17:26-27.
  2. In order to participate in the rapture of the early overcomers, we must overcome the stupefying effect of man's living today—21:34-36.
- B. "At that time two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left"—Matt. 24:40- 41:
1. To be taken is to be raptured before the great tribulation—v. 21; Rev. 3:10:
    - a. The meaning of rapture is to be taken into the Lord's presence; if we would be taken into the Lord's presence, we must be in His presence today—Luke 21:36; 2 Cor. 2:10.
    - b. The rapture is not mainly for our enjoyment but for God's enjoyment, God's economy, and the fulfillment of God's purpose; the rapture is for defeating the enemy and satisfying God—Rev. 12:5; 14:1, 4b.
  2. The one who is taken is mature in life, and the other is not.
  3. As we await the Lord's coming and hope to be raptured, we need to live a balanced human life, being faithful in our daily duties—2 Thes. 3:6-15.
- C. "Watch therefore, for you do not know on what day your Lord comes"—Matt. 24:42:
1. The overcomers will be the watchful ones, who will be raptured before the coming of the great tribulation—v. 21.
  2. "Be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man"— Luke 21:36:
    - a. To prevail here is to have strength and ability; the strength and ability to escape the great tribulation come from watchfulness and beseeching.
    - b. *Stand before the Son of Man* corresponds with *standing* in Revelation 14:1; this indicates that the raptured overcomers will stand before the Savior on Mount Zion in the heavens before the great tribulation.
    - c. Being taken to meet Christ on the throne depends on our beseeching in a particular way.
- D. "For this reason you also be ready, because at an hour when you do not expect it, the Son of Man is coming"—Matt. 24:44:
1. We make ourselves ready for the Lord's coming by praying that we may grow and mature in life—cf. 2 Pet. 1:5-11.
  2. Being ready to be raptured is a matter of being filled with Christ to the uttermost—cf. Eph. 3:16-17a.

## II. The Lord's word in Matthew 25:1-13 is a parable for watchfulness:

- A. "At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom"—v. 1:
1. Virgins signify believers viewed from the aspect of life—2 Cor. 11:2.
  2. Lamps signify the spirit of the believers, which contains the Spirit of God as the oil—Prov. 20:27; Isa. 61:1; Heb. 1:9; Rom. 8:16.
- B. "The foolish, when they took their lamps, did not take oil with them; but the prudent took oil in their vessels with their lamps"—Matt. 25:3-4:
1. Vessels signify the souls of the believers—Rom. 9:21, 23-24.
  2. Having oil in our lamp is to have the Spirit of God dwelling in our spirit.
  3. Taking oil in our vessel is to have the Spirit of God filling and saturating our soul.
  4. We have the Spirit in our regenerated spirit, but there is a question as to whether or not we have an extra portion of the Spirit in our soul.
- C. "The foolish said to the prudent, Give us some of your oil, for our lamps are going out. But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves"—Matt. 25:8-9:
1. We need to pay the price for the filling of the Spirit in our soul—v. 4:
    - a. The price involves matters such as giving up the world, dealing with the self, loving the Lord above all, and counting all things loss for Christ.
    - b. The Spirit who came into our spirit was given freely, but the saturating Spirit to fill our soul is not free.
    - c. After having the Spirit in our spirit, we need to pay the price for the further filling of the Spirit, for the extra portion of oil.
  2. To be watchful is to be filled with the Spirit—v. 13; Eph. 5:17-18:
    - a. To be watchful is to prepare ourselves daily by buying the oil.
    - b. If we allow the Spirit to saturate our entire being, we are watchful persons, making ourselves ready for the Lord's coming.
  3. To have our soul saturated and filled with the Spirit cannot be accomplished in one day; it is a lifelong matter.
  4. Because we do not know when we will die, we need to get ready before we die by accumulating sufficient oil in our vessel—Matt. 25:4-5.
  5. There is no other way to gain the oil except by praying; through prayer we receive more Spirit—Eph. 5:18; 6:18.
  6. Whether or not we will be raptured early to enter into the wedding feast depends upon our daily buying of the Spirit—Matt. 25:10-12:
    - a. For us to be qualified to be raptured to enter into the Bridegroom's marriage feast requires our passing through a long period of accumulating the spiritual oil—22:2, 11-14; Rev. 19:7-9.
    - b. The sufficient oil will be our entry to the wedding feast—Matt. 25:10.

Message Two

**Our Preparation for the Lord's Coming**

**(2)**

**Being Faithful in Service in the Lord's Commission and in His Gifts**

Scripture Reading: Matt. 24:45-51; 25:14-30

- I. Matthew 24:45-51 reveals that we must be faithful in service in the Lord's commission to give God as food to the members of His household that we may win Christ as our reward in the coming kingdom:**
- A. God has a household and a household administration, an economy, to dispense Himself as food to the members of His household for His expression—1 Tim. 1:4; 3:15; Eph. 2:19.
  - B. God has set faithful and prudent slaves over His household as household administrators, stewards, channels of supply, to give His people food at the proper time—Matt. 24:45; 1 Cor. 9:17; Eph. 3:2; 1 Cor. 4:1; 1 Pet. 4:10; Phil. 1:25.
  - C. *Give them food* refers to ministering the word of God and Christ as the life supply to the believers in the church; Christ as the life-giving Spirit is our food, embodied and realized in the word of life—Matt. 24:45; John 6:57, 63, 68; Acts 5:20:
    - 1. In order to enjoy the Lord as our spiritual food so that we can feed others, we must pray over and muse on His word, tasting and enjoying it through careful consideration—Eph. 6:17-18; Psa. 119:15; Ezek. 3:1-4.
    - 2. We must devote ourselves to prayer and the ministry of the word—Acts 6:4; 2 Cor. 3:6, 8; John 7:37-39; cf. Heb. 7:25; 8:2.
  - D. To say in our heart that our Master delays is to love the present evil age and not to love the Lord's appearing—Matt. 24:48; 2 Tim. 4:8, 10; cf. Acts 26:16:
    - 1. We must beware of covetousness, not storing up treasure for ourselves but being rich toward God—Luke 12:16-20; 2 Cor. 6:10; Eph. 3:8.
    - 2. "Remember Lot's wife" is a solemn warning to the world-loving believers— Luke 17:31-32; cf. Rom. 1:21, 25.
    - 3. We must be watchful and beseeching so that the day of the Lord's coming would not come upon us suddenly as a snare—Luke 21:34-36; cf. Matt. 2:3.
  - E. To beat our fellow slaves is to mistreat fellow believers—24:49a; Acts 9:4:
    - 1. We must not judge and condemn our fellow believers but be kind to them, tenderhearted, forgiving them even as God in Christ forgave us—Luke 6:37; Eph. 4:31-32.
    - 2. We must not revile or criticize our brothers but consider them more excellent than ourselves—Phil. 2:2-4, 29; Rom. 12:3.
    - 3. We must not lord it over our fellow believers but serve them as a slave to feed them with the resurrected Christ as the life-giving Spirit—1 Pet. 5:3; Matt. 20:25-28; cf. Num. 17:8.
  - F. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things—Matt. 24:49b; cf. Eph. 5:18:
    - 1. Because of their divine nature and holy standing, the believers should not be yoked together with the unbelievers; this should be applied to all intimate relationships between believers and unbelievers, not only to marriage and business—2 Cor. 6:14; 1 Cor. 15:33; cf. Prov. 13:20.
    - 2. We must flee youthful lusts and pursue the all-inclusive Christ with those who call on the Lord out of a pure heart—2 Tim. 2:22.

**II. Matthew 25:14-30 reveals that we must be faithful in service in the Lord's gifts to make a profit for Him that we may enter into the joy of the Lord in the coming kingdom:**

- A. The Lord likened Himself to a man going abroad (into the heavens) and delivering to his slaves his possessions; his possessions signifies the church (Eph. 1:18) with all the believers, who constitute God's household (Matt. 24:45).
- B. To one of His slaves He gave five talents, to another two, and to another one— to each according to his own ability—25:15:
  - 1. Talents signify spiritual gifts (spiritual skills and abilities)—Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6.
  - 2. All the members of the Body of Christ are gifted, and all are gifts—Rom. 12:6a; Eph. 4:7-8.
  - 3. *Own ability* signifies our natural ability, which is constituted of God's creation and our learning—Matt. 25:15; cf. Acts 7:22.
  - 4. Trading with talents signifies using the gift the Lord has given us—Matt. 25:16-17; cf. 1 Tim. 4:14; 2 Tim. 1:6.
  - 5. Gaining other talents signifies that the gift we received from the Lord has been used to the fullest extent, without any loss or waste—cf. 4:5b.
- C. The one-talented one went off, dug in the earth, and hid his master's money— Matt. 25:18:
  - 1. The earth signifies the world; thus, *dug in the earth* signifies becoming involved in the world to bury the gift we have received from the Lord.
  - 2. *Hid his master's money* signifies rendering the Lord's gift useless, letting it lie waste under the cloak of certain earthly excuses; to make any excuse for not using the Lord's gift is to hide the gift.
- D. In the coming kingdom the Lord's gift will be taken away from the slothful believers, and they will be cast into outer darkness, but the faithful believers' gift will be increased, and they will enter into the uttermost enjoyment of Christ—vv. 21, 23, 26-30.

**III. "All the problems in the church today issue from the one-talented ones. The Lord has shown us that there is not one whose gift exceeds five talents. For a span of twenty years the church may have only one with five talents, but every day the church can have five persons, each with one talent. Any one of the children of God, even the one in the poorest condition, still has one talent; and when you put five of the one-talented ones together, it equals one who has five talents. If all the one-talented ones in the church today would bring forth their talents, there would be no need of so many great gifts among us. Just by the coming forth of the one-talented ones, let me tell you, the whole world will be conquered"— W. Nee, *Further Talks on the Church Life*, p. 143.**

Message Three

**Our Preparation for the Lord's Coming**

**(3)**

**Having Dispensational Value to God in the Last Days to Turn the Age**

Scripture Reading: Dan. 2:28, 31-35; Num. 6:1-8; Rev. 12:5; 14:4

- I. Every time God wants to make a dispensational move, an age-turning move, He must obtain His dispensational instrument; we must be those who have dispensational value to God in the last days to turn the age— Rev. 12:5-11; 1:20; Dan. 12:3; 9:23; 10:11, 19:**
- A. The goal of God's eternal economy, the goal of the divine history within human history, is to have the corporate Christ, Christ with His overcomers, as the crushing stone to be His dispensational instrument to end this age and become a great mountain, the kingdom of God— 2:28, 31-45; Joel 3:11; Rev. 12:1-2, 5, 11; 14:1-5; 19:7-21.
  - B. Simply speaking, recovery is to overcome; to be in the Lord's recovery is to be in the Lord's overcoming, being prepared to be His overcoming bride for His return—2:7; 3:21; 19:7-9.
- II. Only the Nazarites can bring back the Lord Jesus; all those who are used by God to turn the age must be Nazarites—voluntarily consecrated ones who are sanctified absolutely and ultimately to God—Num. 6:1-8; Judg. 13:4-5; 1 Sam. 1:11; Luke 1:15:**
- A. A Nazarite was to abstain from wine and anything related to its source, signifying that we must abstain from all kinds of earthly enjoyment and pleasure, which lead to lustful conduct and a lustful intention—Num. 6:3; cf. Psa. 104:15; Eccl. 10:19; 2 Tim. 2:22; 3:1-5.
  - B. A Nazarite was to let his hair grow long, signifying that we must remain in subjection to the headship of Christ—Num. 6:5; cf. 1 Cor. 11:3, 6:
    - 1. A Nazarite is a person who is full of submission; with him there is a submissive standing, atmosphere, and intention; if you are such a person, there will be a great blessing for you and your future.
    - 2. "I thank the Lord that from the day I came into the recovery, the Lord put me under someone, some thing, or some environment" (*Life-study of Numbers*, p. 70).
    - 3. Our consecration before God and our submission to God determine our power before men—Judg. 16:17.
    - 4. Long hair is a glory to a woman but a shame to a man, signifying that a Nazarite is one who is separated from self-glory and is willing to bear shame for the Lord—Heb. 13:13.
  - C. A Nazarite was not to be defiled by the deadness that comes through natural affection—Num. 6:7:
    - 1. The Lord Jesus recognized as His relatives those who were His relatives in spirit, not those who were His relatives in the natural life—Matt. 12:48-50.
    - 2. Natural affection is honey, and ambition for leadership is leaven, both of which were forbidden in the meal offering; nothing damages the church life, the ministry, and the work more than ambition and natural affection, which are closely related—Lev. 2:11; cf. Acts 15:35-39.
  - D. A Nazarite was not to touch anything dead so that he may not be defiled; the most hateful thing in the eyes of God is death—Num. 6:6-7; Rev. 3:1:
    - 1. The Nazarites are numbered for the formation of God's army; they are very vigilant, full of feeling for the war against death—cf. 1 Cor. 15:54-58.
    - 2. We must be careful about the people whom we contact and be separated unto God from every kind of spiritual death—wild death, mild death, and subtle death—Lev. 5:2.
    - 3. We must be those who are full of life, which is "anti-death"—Rom. 8:10, 6, 11; 2 Cor. 5:4.

**III. We must live in our spirit to be men on earth with God's heart, men to whom heaven can be opened to see the vision concerning the destiny of the world and the present situation of the world—Rev. 1:10; 4:1-2:**

- A. The Lord sovereignly arranges the world situation and the kingdoms of the world under His heavenly rule so that the environment might be fit for God's chosen people to receive His salvation and be prepared to be His bride—Acts 5:31; 17:26-27; Dan. 4:26; Rev. 1:5.
- B. The great human image in Daniel 2 is a prophetic illustration of the history of human government, sovereignly arranged by the Lord for the carrying out of His economy—vv. 31-35.
- C. Europe, in the consummation of the fulfillment of the vision concerning the great human image in Daniel 2, is more vitally crucial than any other country and race; the crushing of the two feet of the great human image will be the crushing of the entire human government—vv. 34-35:
  - 1. The ten kings typified by the ten toes of the great image in Daniel 2 will be under Antichrist, who will be the last Caesar of the revived Roman Empire; all of this will transpire in Europe—Rev. 17:9-14.
  - 2. The United States, Europe, and the Far East are the three influential factors of the present situation of the world; the recovery has taken root in the United States and the Far East, but there is a void in Europe.
  - 3. Before the crushing of Antichrist and of the totality of human government transpire, the Lord's recovery must spread to Europe and be rooted there.
  - 4. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back to bring the recovery and restoration not only to Israel but also to the entire creation—Matt. 24:14; cf. Rev. 5:6.
  - 5. We should tell the Lord, "Lord, these days are the consummation of the age; Lord, in these days rekindle my love toward You."

**IV. In these last days before the Lord's coming, we must be those who have great resolutions in heart and great searchings of heart—Judg. 5:15-16:**

- A. The Lord's present charge to us should be, Go and teach the nations (cf. Matt. 28:19) that the present age may be consummated (24:14).
- B. In order to take the Lord's charge, we must keep the oneness; if we lose the oneness and the one accord, we are finished as far as the Lord's move is concerned—Acts 1:14; Eph. 4:3.
- C. We should rise up to follow the Lord in His present move and have ourselves adjusted to His regulations to be useful to Him—Dan. 11:32; 2 Tim. 2:21.