

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2005**

**GENERAL SUBJECT:
THE OVERCOMING LIFE AS PORTRAYED IN SONG OF SONGS**

Message Fifteen

Making Ourselves Ready to Be Raptured for God's Enjoyment

Scripture Reading: S. S. 8:1-5a; Rev. 12:5, 7-11; 14:1, 4b; Gen. 5:22-24; Heb. 11:5-6

I. The rapture is not mainly for our enjoyment but for God's enjoyment; we need to make ourselves ready to be raptured, not for our happiness but for the fulfillment of God's purpose—Rev. 12:5, 7-11; 14:1, 4b; 19:7:

- A. The meaning of rapture is to be taken into the Lord's presence; in order to be taken into the Lord's presence, we must be in His presence today and learn to have nearness and dearness in our contact with the Lord, having a heart that loves and treasures the Lord for His purpose—2 Cor. 2:10; 4:6-7; 1 John 1:3.
- B. The rapture of the overcomers is for defeating the enemy and satisfying God:
 - 1. God has a need for us to be raptured, to be caught up to Him and to His throne, that we may fight against the enemy—Rev. 12:5, 7-11; Eph. 3:16-17; 6:10-11, 17-18.
 - 2. The Lord needs the man-child to fight against His enemy, but He needs the firstfruits for His satisfaction even more—14:1, 4b; cf. Rom. 8:23, 11, 14, 16, 26-27.
 - 3. The firstfruits are the earliest ones among God's crop to reach maturity—Col. 2:19; Heb. 5:14—6:1a; Eph. 4:13; Phil. 3:15; cf. Luke 21:36.
 - 4. The firstfruits are raptured to the house of God in Zion as the fresh enjoyment to God for His satisfaction—Exo. 23:19a; Lev. 23:10.

II. Through her growth and transformation in life, the lover of Christ becomes mature in life, and her hope is to be raptured through the redemption of her body—S. S. 8:1-5a; Heb. 5:14—6:1a; Phil. 3:21; 1 John 3:2-3:

- A. The rapture of the saints is the consummating step of God's organic salvation, by which we and the Lord become the same through the saturation of the divine element by the sealing Spirit of God—Eph. 1:13-14; 4:30; Rom. 8:29.
- B. Maturity is the last stage of transformation, the fullness of life, arrived at through Christ's continual shepherding until the end of our days—"the God who has shepherded me all my life to this day"—Gen. 48:15b, 3; 17:1.
- C. A mature believer has learned in the "oven" of transformation that God is merciful and all-sufficient to meet his needs in every kind of situation; his trust and rest are altogether in the mercy of his All-sufficient God, no longer in himself or in his ability—Rom. 9:11-13, 16, 21, 23; Lam. 3:21-24; cf. Lev. 2:4.

III. The first mentioning of the rapture with Enoch establishes the principle of the rapture; our being raptured depends on our being mature in the divine life by our walking with God—Gen. 5:22-24; Heb. 11:5-6:

- A. The rapture that fully delivers us from the earthly realm does not happen suddenly but is a result of a step-by-step walk with the Lord; the rapture is the last step of our walk with the Lord—S. S. 8:1-5a; Gal. 5:16, 25; Phil. 3:14.
- B. To walk with God is to have habitual fellowship with God, to be in constant touch with Him, and to be under His constant infusion, so that we may work together with Him for His building—1 John 1:3; Gen. 6:8-9, 13-14.
- C. To walk with God is not to override God, not to be presumptuous, not to do things according to our own concept and desire, not to do things according to the current of the age, and not to do anything without God—Exo. 25:40; Psa. 19:12-13; Luke 24:15; cf. Josh. 9:14b.
- D. To walk with God is to take Him as our center and everything, to live and do things according to God and with God according to His revelation and leading, and to do everything with Him—Rom. 8:4, 13-14; Gal. 2:2a; 2 Cor. 5:14-15.
- E. To walk with God means that we do not live by what we are or can do but by the immortal life, which is Christ Himself—vv. 4, 9, 14-15, 20.
- F. To walk with God implies the denying of our self and everything that is of our self that we may be one with Him; it implies that we have given ourselves to Him and that we will give in to Him and let Him take the lead—Matt. 16:24-25; 2 Cor. 2:13-14; 5:14-15.
- G. To walk with God is to walk by faith—v. 7; Heb. 11:1; 12:1-2a:
 - 1. Faith is to believe that God is—11:5-6; 2 Cor. 4:13, 18:
 - a. To believe that God is, is to deny our self; in the whole universe He is, and all of us are nothing—Luke 9:23; Gen. 5:24; Heb. 11:6; Gal. 6:3.
 - b. This is faith—“O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here”—J. N. Darby.
 - 2. Faith is to believe that God is a rewarder of those who diligently seek Him—Heb. 11:6; Gen. 15:1; Phil. 3:8, 14:
 - a. Enoch’s reward was the highest degree of life—escape from death—Heb. 11:5a; 2 Cor. 5:4; Rom. 8:6, 10-11; 5:17.
 - b. The Lord is a rewarder, and we need to be His seekers—Psa. 27:4, 8; 42:1-2; 43:4; 73:25; 119:2, 10; 2 Chron. 26:5.
 - 3. Faith is to believe in God’s word—Luke 1:38; Rom. 10:17; cf. 1 Thes. 5:23:
 - a. When Enoch had lived sixty-five years, he had a son and gave him the name Methuselah (Gen. 5:21); this name has a prophetic significance, meaning “when he is dead, it will be sent.”
 - b. By naming his son Methuselah, Enoch prophesied of the coming judgment of the flood in the year that Methuselah died, which was Noah’s six hundredth year—7:6, 11; 5:25-29a.
 - c. Enoch received God’s revelation, was inspired with the divine will, and learned of the coming judgment upon the entire ungodly generation of mankind—Jude 14-15.
 - d. Thereafter, day and night Enoch was expecting the fulfillment of that prophecy, and that expectation motivated him not to follow the current of the age but to walk with God, living a godly and holy life to be raptured by God and escape death—2 Pet. 3:10-12; Heb. 11:5.