

Don't Fight Back:

Trust God!

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All Scripture quotations, unless otherwise noted, are from the King James Version. Italics for emphasis are ours.

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INTRODUCTION

What do you think of when you imagine a garden? Do you smell the fragrance of the blossoms, see the variety of colors, hear the sound of wind rustling leaves, taste the sweetness of the fruit, feel a quietness mingled with joy?

If you are a person who has spent any time working in a garden, you probably imagine the scent of the earth, envision weeds (some with thorns) that seem to grow before your eyes, hear the insects that help pollinate (and those that gnaw!), taste saltiness of sweat, and feel the dirt in your hands (and an ache in your back!). Yet according to a recent survey, despite all the apparent toil involved, one of the most desirable recreational pastimes for people in every walk of life is gardening.

Often in His descriptions of the kingdom of heaven, Jesus referred to gardening of one sort or another. Most often in those accounts, God is depicted as the husbandman, or gardener (John

15:1). Do you know that as a born-again believer, you are a garden? Not just a flower or a fruit branch, you are to God soil that needs cultivating, planting, nurturing, and harvesting. And because you have the potential of bearing fruit, you have the possibility of producing other gardens.

Due to the nature of God's creation, the same wind that blows the fragrance abroad can bring seeds that produce thorny weeds in our gardens. Unless we understand God's goodness and yield to His care, we will find ourselves kicking against the pricks (Acts 9:5).

In the beautiful process of God, don't resist the Lord's arm as He breaks up the fallow ground, roots out the weeds, pulls down and destroys old unfruitful overgrowth (Jeremiah 1:10). Don't depend on the arm of the flesh (Jeremiah 17:5). Instead of trying, instead of resisting, *trust God*. Let Him make you a garden of His planting and a place of rest for the weary—fruitful and bringing great pleasure to God.

Chapter One
THE TREASURE WITHIN

“Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

“Thou art all fair, my love; there is no spot in thee.

“Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions’ dens, from the mountains of the leopards.

“Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

“How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

“Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of

Lebanon.

“A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed” (Song of Solomon 4:6-12).

In this passage, the Lord is teaching about the Resurrection side of the Cross. It’s the place where all the shadows flee away, the mountain of myrrh, and the hill of frankincense—the Resurrection side of Calvary. But many people are so occupied with the “burden” of the Cross and the “trials” of the Cross that they lose the entire meaning of the Cross of Calvary.

There are people who get saved and start going to a good Bible-believing church (and I thank God that they do) but in the past have had serious marriage problems. Though the Word preached is meant to heal old wounds, some people continue to live in subconscious guilt. The Resurrection side of the Cross took care of that guilt! It’s so vital that we understand this.

In verse 8, the Bridegroom, representing Christ, calls out, “Come with me...my spouse, ...look from the top of Amana, from the top of Shenir and Hermon, from the lions’ dens.”

Amana means “above all” or “the highest height.” *Shenir* deals with being at the top of an experience in which you have conquered, over-

coming your enemies. *Hermon* speaks of the freshness of a relationship, and “from the lions’ den” refers to being completely above the “lions”: Satan and the demons of hell.

That verse speaks of the Christian’s position. Represented as the spotless bride throughout the Song of Solomon, we are looking *down*—looking down from above, looking down from our position, seated with Christ. Therefore, we rest in our position *with* Christ, *in* Christ. Looking down, our attitude reveals that we understand His triumphant victory.

Unfortunately, it is possible for believers to gather for worship, communicate, and have fellowship and still not comprehend the triumphant victory of our position. This is the case for so many people who really love God but find themselves looking up at the face of their adversary.

So, as He looks down, God is going to do something with something we have inside of us.

God’s Desire to Take Possession

“There is treasure to be desired and oil in the dwelling of the wise” (Proverbs 21:20a).

“But we have this treasure in earthen vessels” (2 Corinthians 4:7a).

There is a treasure dwelling inside the wise

Christian who is filled with the Word of God—and God desires the treasure, but He does not have it! The treasure is hidden in earthen vessels (2 Corinthians 4:7). And there is “oil,” a precious commodity yet to be tapped. God desires that treasure. Here is the question: How will He get that treasure into production? These verses as our premise will help determine how we understand the next few verses in Song of Solomon, chapter four.

Remember, God is looking *down* because He is completely triumphant. He is far above all principalities and powers, and He is looking down. This is also the believer’s position (whether he knows it or not).

In verses 9 and 10, the Bridegroom’s desires became one with the desires of his bride: “Thou hast ravished my heart, *my* sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, *my* sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!” He uses “my,” a personal pronoun of possession, nine times in the passage we began with—nine times, to speak of His possession. The desires of the Bridegroom and the desires of His beloved have finally come together

as one.

When a Christian is not Spirit-filled, he fights being possessed by God. When someone is co-dependent, depending upon someone or something else to make him happy, he fights God who wants to possess his body, soul, and spirit. The drug addict doesn't want God to possess him. But when he is ready to surrender to God's desire, God comes in and says, "Listen! You are Mine." And then He says, "Not only are you Mine, but our relationship has developed beyond that between a husband and wife." In other words, now there is a marriage, but the relationship has developed. God says, "Because you are My bride, we have a sacred relationship as husband and wife. And you are My sister, so we also have a family relationship. You are able to manifest a variety of relationships to Me."

Every Christian is designed to have relationships both with God and with other people in various manifestations: as siblings, friends, co-workers, parent-child, teacher-student, and so on.

God is saying, "Because you are responding to Me in personal intimacy, because you are intimately Mine, I desire you. I desire to be around you. I desire to be with you. Because of your confession and because of the way you're acting

and the way you respond, I'm extremely interested in being with you. Before, I did all the initiating and you did not respond. Now, you are responding. Now I can receive pleasure and joy from our relationship."

Desires Fulfilled

What happened in these verses? Desires became identified and all of a sudden, the bride began to realize the tremendous blessings of her heavenly, faith-rest position.

Someone once told me that a certain man was going through a nervous breakdown. My response was simple: "He will have to go through it inside of Christ."

I am *inside* of Christ. If I'm anxious, I am anxious inside of Christ. God's protection and His provision are available to me, but the "wills" have to be identified. In Song of Solomon, the bride developed an attitude that said, "Thy will be done. What your will is, is my will, and I want *your* will to be done." With that attitude, she ravished His heart. She stirred up His love "with one of her eyes," which means she was single-eyed (Matthew 6:22), and "with one chain of her neck," meaning she was always focused upon Him in obedience. She was focused with a

single eye and a positive volition.

Song of Solomon 4:11a reads, “Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue.” Honey strengthens certain weaknesses, and milk builds up and edifies. He is saying to the bride, “Your lips are strong in your weakness,” meaning they build up, they edify.

“And the smell of thy garments is like the smell of Lebanon.” Her garments gave forth the fragrance of the life derived from her position. Once she understood that she was living in the heavenlies, seated in the heavenlies, she began to have a fragrance because of the incense of the heavenlies. She began to realize that He Who sanctifies and those who are sanctified are one (Hebrews 2:11)—*totally* one. The Lord is not ashamed to call us brethren.

Chapter Two

DIGGING FOR TREASURE: BY FAITH AND NOT BY SIGHT

The bride of Song of Solomon is entering into a very new experience. Her inward life, her treasure, is now ready to be expressed and her garments will have a fragrance. The Bridegroom initiated to her repeatedly. At first, she responded to theological knowledge, and she utilized it, but it had no intimate value. But now, that precious flow of God is going to open up what God desires: *her treasure*.

There is a treasure inside each of us, and God desires it to be revealed on the outside through our habits, our speech, and our manners, in the fruit of the Spirit. But what is it that God desires?

“Herein is my Father glorified, that ye bear much fruit” (John 15:8). “...I have chosen you, and ordained you, that ye should go and bring forth fruit...” (John 15:16). He desires the trea-

sure to bear fruit. God looks upon a situation in a home, and He sees the treasure inside the people in that home. He desires that the treasure become a fragrance on the 'garments' of their outer life. That is His desire.

When the time comes that the desire of a child of God is the same as His desire, then from the garments of that person's life comes a 'fragrance' that you can observe and appreciate.

The garments give forth their beautiful fragrance! And the Lord wants to do something that is so difficult for some young people to understand. As they mature, their dependence on their parents becomes less and less. They develop a healthy independence in their volition, forming their own godly convictions. Ultimately, however, what God desires is to make every single person totally and absolutely dependent upon Him.

Godly Dependence vs. Co-Dependence

It is vital that every Christian understand this: The Lord Jesus Christ desires to bring adversity and circumstances into our lives to finally break us down, making us so utterly weak that we will become completely dependent upon Him. "I came not to send peace, but a

sword” (Matthew 10:34*b*). We fight becoming dependent because of what we know about co-dependency on a human level. But also, total dependence on Christ means becoming detached from co-dependent relationships and soul attachments.

So many people have co-dependencies, but God wants us to be absolutely dependent upon Him. He doesn’t want your inner life to have unusual needs regarding other people. If God had His way, He would make you so strong that you would be free to appreciate people, love people, have fellowship with others, be a portion and a provision to those who are able to receive. That is excellent, and it is God’s plan for us as a spiritual family in a godly community.

But if God had His way, you and I would be so dependent upon Him that we would trust Him with all of our heart, not leaning on our own understanding. We would acknowledge Him, and He would direct our paths (Proverbs 3:5-6).

The Chain of the Neck

The Word of God goes far in teaching the principle of dependence. Occasionally, we see young people from godly homes who don’t want to be dependent upon God or “closed in”

to Jesus. Though their families always express Christ in their relationships with each other, these young people resist and fight. They won't admit that it's God they are resisting, but they rebel because they don't want to become a "spring shut up" unto Jesus Christ.

People who consistently have nerve problems do not want to be "shut up" to Jesus Christ. Some people who have domestic problems often refuse to be absolutely dependent upon God.

If there is something I am supposed to be doing that I am not doing, then I need to do it, in obedience—that's what "with one chain of thy neck" means (Song of Solomon 4:9). To be truly obedient, I need to be dependent upon God. Then my desires become His desires, and we have a union of oneness according to God's will. I will become a spring shut up instead of shutting off God's flow.

Filling the Vessels

"Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead;...and the creditor is come to take unto him my two sons to be bondmen.

"And Elisha said unto her, What shall I do

for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

“Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shall set aside that which is full. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

“And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go sell the oil, and pay thy debt, and live thou and thy children of the rest” (2 Kings 4:1-7).

This woman’s husband had died, she was not able to pay her bills, and her children were going to be taken away. But the prophet Elisha came. The sons brought the empty vessels, and because Elisha depended upon God, the vessels were filled supernaturally. Elisha prayed and the vessels—not a few!—were filled. The widow had money to pay off her debt. Not only that,

she had oil left over to live off of because *all* of the vessels were full.

The widow borrowed those vessels. Likewise, God wants to borrow our free volition. He wants us to pray and be totally dependent upon Him so He can fill our empty vessels.

Digging Ditches

In 2 Kings 3:4-24, the armies of Judah, Israel, and Edom were going to fight Moab, but they found themselves in a valley where there was no water. There was no provision for the men or their animals, and it seemed certain they would be delivered to their enemy. Through the prophet Elisha, God told the kings, “I want you to dig ditches tonight.” As the night progressed, there was no wind nor rain. They needed a miracle from God and were totally dependent upon Him. They had nothing to lean on by sight—God had taken that away. No rain. No feeling of the wind. God wouldn’t let them see anything.

Some of you want God to do something, but you continue to want some sign, some evidence that He’s working so you can walk by sight. You want sight; you want feelings; you want experiences to confirm that you are walking the right way. But God wants to get you into that place

where you are finally dead to everything. He will not give in to your desire for sight. Nor will He give in to your flesh or your emotions. He cannot, if He is to conform you to His image.

The armies of Israel and Judah went on digging. The next morning, with no wind and no rain, the ditches were filled with water—more than enough. It was a miracle God did underground. The “deep calleth unto deep” (Psalm 42:7), and God performed a miracle; the ditches were filled from underground.

God wants to do miracles “underground” in our souls, in our subconscious and unconscious minds. And when a Christian is dependent upon God, out of him shall flow rivers of living water (John 7:38).

Ravish God's Heart

If I am properly single-eyed, I ravish God's heart and He loves to be around me. He loves to fellowship with me. He loves to have communion with me. He loves to answer my prayers. I am in union with Him, and out of me shall flow the rivers. I just need to have the right source—and the source must be Him.

God doesn't react to most of the problems that we experience. God doesn't shed any tears

over our sickness and disease. Yes, we have a High Priest who is touched with the feelings of our infirmities (Hebrews 4:15), but He has passed into the heavens and is approaching us from a Finished Work perspective. In His plan, everyone is going to die, and He knows exactly how and when. No one can go with you when you face the valley of death. When you are in that bed alone, unconscious, you can still hear loved ones as they try to minister to you—while you know very well that you are dying. And the only one who can go with you is the Lord.

Sometimes, God puts you in a place where all you can do is grab hold of God, and that's how it was meant to be. When we finally reach out as we face the details of life, God probably says, "I wish you had done that ten years ago! I want your absolute dependence. The more you depend upon Me, the deeper you dig the ditches, the more water will go into your soul, and the greater your supply for others."

On Their Knees

In order to dig the ditches, those armies in 2 Kings 3 had to get on their knees. It was hard work. They had to bend over, get down, break up the soil, and dig very deep in order to have a

capacity large enough to supply themselves and their animals.

God wants our ditches dug very deep; then from Him shall flow rivers of living water, filling our capacity. Empty vessels shall be filled with the oil of the Holy Spirit, which will produce the fragrance of God in the outer life. That life will be a miracle.

He desires a treasure, and that treasure is in us. How often do you think of the treasure that is “in” you? It’s a treasure richer than any wealth in the universe. We go around as human beings acting so foolish. The words that come out of our mouths are sometimes so strange, while inside of us is this treasure. God desires that the treasure would speak, that the treasure would listen, that this treasure in us would respond to the truth and accept His plan. He wants the treasure to become fruit: the fruit of the Holy Spirit (Galatians 5:22-23).

Chapter Three

A GARDEN ENCLOSED

“A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed” (Song of Solomon 4:12).

Notice, God isn’t referring to many gardens in this verse; He says “garden.” He is not dealing with the masses; He’s not even dealing with a church. He is dealing with an individual.

If you have a garden, you can’t plant at random. You cultivate the soil, plant the seed, and nurture it. The process must be done in an orderly fashion, very neatly and wonderfully.

But here is the part that many young people don’t want to hear. God is saying, “The garden must be enclosed. It’s Mine, and I will take care of it. I want the garden to depend on Me.”

The Lord wants every Christian to be His garden, producing the fruit of the Holy Spirit. But few people really want that. Some may get emotional and say, “Thy will be done, Jesus!”—

but try living with them the next five days, and you'll see if they really meant it. God wants His garden so enclosed that He can control it completely. Yet, many Christians don't want God to tell them where to go to church or how often to go. Furthermore, they would rather be free to "tell people off" once in a while because that's their "temperament."

God wants control. He wants a soul that He can possess. He is not going to stop working on us until He has control, until we are set apart for Him and Him alone. Then, He can take away our dearest treasure and we can trust Him. God can allow everything to be taken away—even wealth and health—and we can trust Him.

Sanctified for His Purpose

The garden is enclosed, the spring is shut up, the fountain is sealed. "I want you to fulfill all My good pleasure, just for Me," God says. "If that means I allow Job to become sick, I will. If I want Amy Carmichael to be bedridden for much of her life, then I will allow it. If I want Fanny Crosby, who wrote more than eight hundred hymns, to become blind, then I will. I will because I created her for Me. I didn't create her for any other reason. I sanctify the godly for My-

self (Psalm 4:3)."

The Lord is saying, "You are My garden enclosed; I don't want you to go outside of the garden. You are a fountain sealed; I don't want other "fountains" from the cosmic system to come into your life. I want the spring to be shut up; I don't want waters from the world coming into that spring."

The Creator of the universe has a desire toward us. He says, "When I come and fellowship with you, I don't want you talking about something that comes from the devil or from your old sin nature. I want to know that I am having fellowship with something that comes from Me!"

The River Flows

"Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices" (Song of Solomon 4:13-14).

This is what happened to the bride in Song of Solomon. The treasure within became the nature of God's fruit, His life in her. God's desire was that the treasure would become fruit, and not just something inside of her. Suddenly, she

became a miracle, expressing frankincense—love—to her partner. The believer who operates from this supernatural source can give forth that fruit, even to a partner who doesn't deserve it, and do so with ease.

The bride had a river flowing. It flowed *out* from the Bridegroom, *into* her, then *out* of her and *into* others. This flow isn't based upon the receiver: It is a river, and she was flooded with the river of God. The oil of the Holy Spirit filled her empty vessels and the spices were everywhere! The spices speak of love, grace, joy, patience, mercy, peace, and wisdom—all the fruitful attributes of God's character.

Now, she is simply revealing something about God. Every thought is controlled by Him. Every word. Every response to others is controlled by Him. The spices flow out and God is made known through her life.

The Fragrance Blows On

“A fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits” (Song of Solomon 4:15-16).

Now God changes to plural references—*gardens, waters, and streams*. The bride of Song of Solomon is reproducing. And through the life of the Church, the Bride of Christ, there are all kinds of people who now reveal God because we have revealed the fragrance of the Holy Spirit. It flows out of us from the throne of God into people who are negative, people who have no faith, people who do not know Christ. It flows and flows toward them until finally, because of love, it flows into them. One garden is now producing many gardens.

Then the bride prayed a beautiful prayer. “Awake, O north wind! I want the Holy Spirit to keep right on glorifying Christ (John 15:26). I want the spices to flow out. So, north wind, keep blowing! Blow the spices in the direction of those people who are miserable, who are hurting, and who are wounded,” she prays. “North wind, take this treasure, blow on it and let the spices be released.”

Here is someone who is totally under the control of the Spirit. At last, she has absolutely discovered Jesus Christ’s love. She has entered into an excellent relationship. “Let my beloved come into his garden, and eat his pleasant fruits” (Song of Solomon 4:16). He is her source.

He is the cause. And He comes to eat His fruit.

Deal with Satan's Temperament

Here is how this works with us. God delivers us into situations that are devastating. Consequently, we often withdraw into our emotions or into our natural temperaments. We are miserable, we're unhappy, we're rebellious—and we represent Satan's kingdom. In that state, we reproduce a characteristic of a demon, an attribute of Satan's temperament. Satan is anxious, he is presumptuous, and he is fearful. So even though there is a treasure within us, we often end up revealing who Satan is, instead of Christ.

But when we go to the Cross and settle the issue, Resurrection power comes in. God settles me, and the flow of the river begins to come from Him through me, and that settles it for others. Once this is going, God not only wants to be in me but around me. For example, in the Book of Job, God had cultivated a great relationship with Job. When Satan challenged the depth of that relationship (Job 1:9-11), God said, "You want to tempt Job? Go ahead!" Job came through victoriously. There were moments of failure, but he got there eventually. And the Lord was eating of *His* fruit from *Job's* soul.

The garden is the Lord's, and the Lord is mine; He is *my* Lord and I am *His* garden.

We must not be co-dependent on any person; we must be totally dependent upon the Lord. The reason things don't always happen as we had hoped, whether in the marriage or on the job, is because God wants us to depend upon Him. When adversity comes, when trials come, when temptation comes, God wants to be able brag on His fruit because in our thoughts and in our confession, we have depended totally on Him. This is what we were created to do.

Created for Glory

For His glory, we were created (Isaiah 43:7). For His pleasure, we were made (Revelation 4:11). We are made for God's pleasure. Get this straight. He wants each of us to have such absolute and total trust that we can say in the face of our circumstances, "Though He slay me, yet will I trust in Him" (Job 13:15).

Perhaps you have this kind of life with God. If you do, you are having a ball serving God, using rebound in those isolated incidents when you slip. I know some of you are there. Yet as a pastor, I still see people manipulating others in soul-power relationships and becoming co-de-

pendent. These people are miles from experiencing Resurrection life. Some blame their co-dependence on dysfunctional families. My advice? Get into a functional family from heaven!

Even when the bride in Song of Solomon wasn't right, the Bridegroom always spoke to her kindly. Everything He said to her built her up until finally she responded. As she responded, her desire was that the treasure within would glorify Him. He declared, "I love everything about our relationship. You are my spouse, my sister, my family. You have ravished my heart." That is our life with Christ. And this is what happens when we walk alone before God (Genesis 17:1), depending completely upon Him.

CONCLUSION

You will never know that God can heal until you get to know Him as the Healer. You will never get to know whether God will bless you until you know Him intimately as the Blessor. You will never know what it's like to be free from sin's habit until you have fellowship with Him intimately. You'll never know whether God can satisfy you until He is the only One you are satisfied with.

There are places we haven't walked so we don't dare to trust Him for things we haven't experienced.

Trust Him with all of your heart—*all* of your heart. Lean not on your own understanding. Don't get a divorce, trust God. Don't resist obedience to God, trust Him. Don't fight back: Trust God!

I do things on purpose to maintain my health, eating properly and exercising regularly. Some of the juices I drink are not pleasant, and I

don't like them. But they are good for me, so I purpose to drink them every day. I am determined to trust God and do it.

Obedience to God reveals "one chain of thy neck" (Song of Solomon 4:9), which speaks of our volition. As we enter into this arena of faith obedience in our fellowship with Jesus Christ, we walk a narrow road. Years ago, God revealed that the 'narrow road' means this: God is going to take everything out of my life until eventually I am with Him alone on that road when I die.

The road isn't narrow because of legalism; it's narrow because not one other person can go with you. Mommy can't go. Daddy can't go. Your spouse can't go. The way is very narrow. Only God can go with you. He created and redeemed you for His glory. He will never leave you nor forsake you (Hebrews 13:5). He will go with you to the end of the world (Matthew 28:20).

God wins! And when we become totally dependent upon Him and He wins and enjoys His treasure in us, the victory becomes ours.