

True Intimacy

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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

Jesus told His disciples in John 14:12 that if they would believe that the Father was in Him and that He was in the Father, they would do “greater works” than He would do. The relationship between the Father, the Son, and the Spirit represents true intimacy, a unity of purpose and power that works through Spirit-filled Christians today.

In this booklet, we will show that this Finished Work intimacy is what heals and develops relationships and enables the Glorious Gospel to be known in all the world.

Chapter One

THE INTIMACY OF THE TRINITY

“Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

“Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.

“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

“If ye shall ask any thing in my name, I will do it.

“If ye love me, keep my commandments.

“And I will pray the Father, and he shall give you another Comforter, that he may abide

with you for ever.

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:10-17).

The Model Relationship

The Father, the Son, and the Holy Spirit have a tremendous relationship. It is the model relationship for all eternity. This relationship has never varied, never changed. It has always functioned in delegated authority and it has always been unique. Sin has never entered into this relationship.

The three are One (1 John 5:7). The Holy Spirit is God (Acts 5:3); Jesus Christ is God; and the Father is God (Hebrews 1:8, Romans 1:7). In Revelation 5:6-7, two persons of the Godhead are present before the multitude—the Father is on the Throne as the Son is given the title deed to the earth. Their relationship is perfect.

The Father said, “This is my beloved Son in whom I am well pleased.” Then, at Jesus’ baptism, the Holy Spirit descended. There the three are present again.

It is crucial to recognize that true intimacy can only be understood through the relationship

of the Trinity.

Authority for Relationships

“And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

“My Father, which gave them me, is greater than all; and no man is able to pluck them out my Father’s hand.

“I and my Father are one” (John 10:28-30).

When we begin to understand what it means to have a relationship with God the Father, we will realize that it is a relationship with the Planner (The Father). Then, we receive a relationship with the Son, the Executor of the Planner’s Plan. We develop a relationship with the Revealer of the Plan, the Holy Spirit, by receiving the Word of God and being filled with the Spirit.

The relationship of the believer and God is established in perfect order. In 1 Corinthians 14:40, God does all things decently and in order. But, when believers live in sin, they are out of God’s authority, and they live in confusion.

When a believer lives in sin, he breaks fellowship with God and does not experience his position in Christ. Based upon Jeremiah 50:20, does the Father see our sins? No. Does Jesus

Christ see our sins, according to Hebrews 10:17? No, because He paid for them, and we are members of His body, flesh, and bones—one spirit with Him (see Ephesians 5:30; 1 Corinthians 6:17).

The Holy Spirit is the one who is affected by our personal sins. He becomes grieved and quenched when we live in sin (Ephesians 4:30; 1 Thessalonians 5:19). When this happens, the Spirit cannot glorify the Son in us. The whole purpose of our lives is to glorify the Lord (Isaiah 43:8). So, if we are not glorifying the Lord our whole purpose on earth as Christians is diminished from an eternal purpose to a temporal reason for living.

According to 1 John 1:7-9, when we sin, we should confess it to God immediately so that we can be restored to fellowship in Him and cleansed by the Blood. The cleansing that comes from the blood of Jesus Christ gives believers the authority of forgiveness forever and ever. The authority of a relationship, then, is given through the power of His blood. It is the authority for a believer to live under supernatural guidance through the authority of eternal life. This power is able to keep us from falling and will present us “faultless before the presence of

his glory with exceeding joy” (Jude 24).

The Word Abides in Us

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples” (John 15:7-8).

The key to our relationship with God is abiding in Christ and having His words abide in us. If that takes place, then we have a blessing in our relationships derived from our relationship with the Lord.

Also, we need the authority of God’s righteousness at work in us. God’s righteousness means that God is right. He does not justify sin, evil, or wickedness; instead, they are condemned under the law of sin and death. Still, His higher law—the royal law of love—declared that if Someone perfect would die and pay for all sins, then those who would believe in that Person would be justified by grace through faith by the blood of that perfect Person. Jesus Christ was that perfect Savior who died for us.

Now through His blood and through regeneration by the Holy Spirit, we have the authority

to live forever in a relationship with the Father, the Son, and the Holy Spirit (*megathos*). Under this authority comes the ability and scope of divine power (*dunamis*), the manifestation of this power (*kratos*), the divine impartation of this power to the memory center (*ischus*), and the supernatural characteristics of this power in us (Ephesians 1:19).

The Trinity's Divine Agreement

In my marriage, I must accept my death with Christ retroactively, two thousand years ago, to have authority in my relationship with my wife. I must be buried with Christ, retroactively, two thousand years ago. That is long before I ever did anything. I must be raised by the Holy Spirit in a spiritual resurrection with Christ (Romans 6:13). I must ascend with Christ (Ephesians 2:6). Beyond this, I must be filled with the Holy Spirit, the One sent by Jesus Christ, who brings all things into my remembrance (John 14:26). He is my Comforter and the Spirit of truth (John 14:17).

Even if I deny the Father, He cannot deny me because of what His Son did. The Father cannot see my sin because He sees me as being hid with Christ in God (Colossians 3:3). I am a

member of Jesus Christ's body, flesh, and bones; therefore, I cannot ever be severed from Him. No man can pluck me from God's hand—I can't even pluck myself out of God's hand.

My unbelief cannot change anything; it cannot make the faith of God have no effect. "Let God be true and every man a liar" (Romans 3:3-4). This is true because of the divine agreement of the Trinity in the eternal plan.

"You were willing to die for them?" the Father asked the Son.

"Yes," Jesus said. "I volunteered" (John 10:17).

"You paid for their sins—the Just died for the unjust?"

"Yes, I did," Jesus said.

"All right, then whosoever believes can now come to Me through You."

Chapter Two

ONLY BELIEVE: THE WORK OF THE GLORIOUS GOSPEL

What is the work of God for us? It is to believe (John 6:29). That's it!

Abraham believed God, and it was imputed to him for righteousness (Genesis 15:6). Abraham didn't work, he believed. It was all grace (Romans 4:5), and God justified the ungodly.

Now the Father has the authority to have a relationship with me. The Son has authority because He has redeemed me. And now when I fail, the Holy Spirit has the task of interceding for me with groanings that cannot be uttered so that He can glorify the Son in me (see Romans 8:26; John 16:13-14).

There are sixty-eight things that happen to the believer at the moment of salvation.* Jesus Christ was not just crucified, buried, and raised from the dead. He also ascended to heaven, after which the Holy Spirit was sent to seal and re-

generate every believer.

“There are so many things that I cannot tell you right now because you are not able to understand,” Jesus said to His disciples. “But I will tell you later. Greater works will you do than I do because I go to the Father” (see John 14:12).

Here Jesus is talking about what faith obtains for us through the Glorious Gospel. Back in those days, the disciples did not always understand what Jesus was telling them. They did not understand what it meant to be seated above. They did not fully understand what it meant to be justified and sanctified. They didn’t understand it because the Holy Spirit had not yet been sent.

Jesus breathed upon them all, in John 20:22, but He was *with* them, not *in* them (John 14:17). At Pentecost, He came into them with the filling of the Holy Spirit.

The Holy Spirit inspired and moved the writers of the epistles so that we would understand that we can have an amazing Spirit-filled relationship with God. What is this relationship? It goes beyond being spiritually raised from the dead. All of a sudden, the Holy Spirit can show us things, teach us, and guide us through the Word of God. Now we are able to have a true

relationship of intimacy with God.

Washed, Sanctified, and Justified

“Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

“Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Corinthians 6:9-11).

“Ye are washed” is an aorist middle indicative in the Greek text, meaning that at a point in time you became saved and were washed. The indicative refers to a divine reality that is asserted forever. “Ye are sanctified” (which should be read “you are made holy”) and “ye are justified” are both aorist passive indicative verbs. The passive voice of the verb means that you received the action of being made holy and justified at the same point of being saved.

Jesus couldn’t explain that to people. They couldn’t understand it without the Holy Spirit.

Now these things can be understood—these are the greater works that Jesus talked about.

Once we were all thieves, covetous, drunkards, revilers, and extortioners, but we are not so anymore. We are washed. We have received the action of being made absolutely holy and absolutely justified forever.

Oh, we can grieve the Holy Spirit and quench Him (1 Thessalonians 5:19), but we have been called into the true intimacy of the fellowship of His dear Son and into fellowship with His life (1 Corinthians 1:9).

** Read What Happened When You Received Christ? by Pastor Carl H. Stevens, Grace Publications, 2000.*

Chapter Three

INTIMATE IN LIKE PRECIOUS FAITH

“Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours” (1 Corinthians 1:2).

“Neither pray I for these alone, but for them also which shall believe on me through their word;

“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

“And the glory which thou gavest me I have given them: that they may be one, even as we are one” (John 17:20-22).

“Behold, how good and how pleasant it is for brethren to dwell together in unity!

“It is like the precious ointment upon the

head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore" (Psalm 133).

Jesus always wanted us to understand this great truth. His prayer has always been that we would have true intimacy. He has always wanted us to have a relationship such as the Father, the Son, and the Holy Spirit have always had.

"I want them to have a relationship like We have, and now they can have it," Jesus said. "They can actually have it."

There is a way for God's people to have a supernatural authority, supernatural grace, and supernatural faith with supernatural wisdom, no matter what others do to them. The way is to be one with the Father.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

“In whom we have redemption through his blood, even the forgiveness of sins” (Colossians 1:12-14).

We have redemption through the Blood. It has already happened.

Our old man was crucified with Christ, that the body of sin might be destroyed. From now on, we do not serve sin (see Romans 6:6).

We must begin to understand that the Father’s love remains perfect forever, and so does the Son’s love. The Holy Spirit’s love is shed abroad in our hearts, and it, too, remains perfect. We may grieve the Holy Spirit so that our lives do not glorify Christ; therefore, we come under principles of God’s discipline. Yet, we will remain positionally complete in Him who is the head of all principalities and powers (Colossians 2:10).

The “greater works” Jesus spoke of do not refer to more healings. The greater works include a supernatural resurrection, a supernatural forgiveness, a supernatural wisdom, a supernatural guidance, a supernatural encouragement, and a supernatural power that prevails through everything because of a supernatural way of life. This is what Jesus was talking about. And God still heals supernaturally because He loves us.

These are the greater works. They are works of faith done by the Author and Finisher of our faith—Jesus. This is the operation of Finished Work faith.

Abound in 'These Things'

Five times in 2 Peter 1, Peter writes of “these things” (verses 8, 9, 10, 12, 15), to those who “have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord” (2 Peter 1:1-2).

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge,

“And to knowledge temperance; and to temperance patience, and to patience godliness;

“And to godliness brotherly kindness; and to brotherly kindness charity.

“For if *these things* be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ” (2 Peter 1:5-8).

What are “these things” he is talking about in 2 Peter 1:3? They are the greater works that God’s divine power—*dunamis*—has given us pertaining to life and godliness. These come

through “the knowledge of him that hath called us to glory and virtue” (2 Peter 1:3). We receive “exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Peter 1:4).

From Virtue to Patience to Charity

“Virtue” is the Finished Work that the Father accepts in Christ. We simply accept what the Father has accepted in Christ and the Spirit who has accepted it. To our faith, we add virtue.

To this is added knowledge—the understanding of how to relate based on the Word, in a precious faith where grace and peace are multiplied. After knowledge is added, then comes “temperance.” This speaks of a divine capacity to restrain our reactions when we are innocent but accused, when we become the victims even though we didn’t do anything. We can love the person hurting us, as God loves him. This is supernatural temperance.

Next “patience” is added. In the Greek, two words—*hupomone* and *makrothumia*—are used for patience. The first deals with circumstances, the second involves relationships. But the patience added to us includes both relationships

and circumstances. It is a divine, precious spirit of patience. It is supernatural, given only by the Holy Spirit. This is why we have to be filled by Him.

To patience is added “godliness”—the like precious faith coming from God enabling us to be like God in everything we do. We are not God, but when we are filled with the Spirit, we act just as He acts. We reflect Him.

“Godliness” leads to “brotherly kindness.” Brotherly kindness is not just *phileo* love. It is a supernatural kindness that you especially give to your brethren.

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith” (Galatians 6:10).

This is treating our brethren in true intimacy, relating to them as the Holy Spirit relates to them. We love as Christ loves, and we look for ways to bless the brethren. In other words, if I am renting from someone, then I pay my rent on time and in full. There is kindness about my debt. To kindness charity is added, which is 1 Corinthians 13 love.

“For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord

Jesus Christ.

“But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins...

“Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance” (2 Peter 1: 8-9, 15).

These are the things that were not revealed to the apostles during the time of the Gospels. These are the greater things—not greater in quantity, greater in quality.

“Greater things will you do than those that I do,” Jesus told the disciples. He had to hold back so much because they couldn’t understand Him. He wanted to get this across to them and now to us. The disciples could not comprehend how great a deliverance He would give them, how great a power of Resurrection, how great a power of Ascension. Then came Pentecost and the filling of the Spirit.

The Word of God says in Acts 4:31 that when they were persecuted, the disciples went back to the Upper Room and were filled with boldness. They were bold now because they felt secure to testify about Jesus as they were being rejected. They could now testify of the power of the Resurrection, and great grace was upon them all.

They had true intimacy because they felt secure in their relationship with the Trinity.

CONCLUSION

When the publican was in the temple praying, he cried out, "God be merciful to me a sinner" (Luke 18:13). Mercy here speaks of a specific sacrifice for a specific sinner. The publican was saying, "Lord, be merciful to me. Oh, I am a sinner, just a sinner. Be merciful to me specifically. I can't look up to You. Be merciful to me. Give a specific sacrifice for this specific sinner."

A number of times in the Old Testament, mercy speaks of a specific sacrifice for a specific sinner. The publican was basing his forgiveness upon the sacrifice to come. The Pharisee in Luke 18 didn't go home justified because he based his salvation on the good things he had done.

What a thrill it is to go into our Jerusalem and Judea, our cities, our counties, and our states, exalting so great a salvation. It is overwhelming to know that God's treasures of intimacy are ours just by believing.

We can be truly intimate, having the same oneness of the Father, the Son, and the Holy Spirit.

In Luke 8:46, the woman with the issue of blood came and touched the hem of Jesus' garment. He said, "Virtue is gone out of me." But virtue didn't go out to Peter or any of the other disciples who were there, just to that woman who expressed Finished Work faith that Jesus would heal her. She experienced the intimacy of God's healing power.

Christ's virtue always finds its place in the worst person if that person will simply receive it. The power of the Finished Work makes each believer one with God. Being one with Him, we are made whole by faith at the same time.