THE BOOKFOLIO

When Heaven Speaks, Heaven Agrees

THE TEACHER'S MASTER BOOK — SERMON NOTES EDITION

THE FATHER TESTIFIES OF THE SON • THE SON REVEALS THE FATHER • THE SPIRIT GLORIFIES THE SON

All Scripture is from the King James Version. The words of Jesus are printed in red.

The same seven sagas with the answers: verse-by-verse teaching, a short preachable outline, and preaching lines for each saga — in Terrell Powell's first-person teaching voice.

Terrell Powell

The Prophecy — Teacher's Notes

ISAIAH 42:1 • KING JAMES VERSION

Church, I want you to notice who speaks first in this book. Before the Son stands in the river, before the voice comes on the mountain, the Father is already speaking — hundreds of years early. That is where we start: Heaven did not make this up as it went along. The Father said it first, and everything after it agrees with what He said.

> *"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." — ISAIAH 42:1*

The Answer to the Student Question

The students were asked: the Father spoke about His Servant hundreds of years before Jesus came — and then He kept His word, exactly as He said it. What does that tell you about God?

Here is the answer I want you to teach, plain and straight: **God is faithful, and God is one.** He does not change His mind between the promise and the coming. What the Father spoke in Isaiah's day, the Son walked out in His day, and the Spirit was upon Him just as the Father said. When Heaven speaks, Heaven agrees — the Father, the Son, and the Holy Spirit are never working against each other, and they are never telling two different stories. If God kept a promise that took hundreds of years, He will keep the promise He made to you.

Verse by Verse — Isaiah 42:1

"**Behold my servant, whom I uphold**" — I want to show you something in that first word: *Behold.* The Father is pointing. He wants us to look. And notice — the Servant is upheld by the Father. He does not hold Himself up. When you teach this, make it clear: Jesus did not come on His own authority. The Father sent Him, and the Father stood behind Him.

"**mine elect, in whom my soul delighteth**" — The Servant is chosen — *mine elect* — and the Father delights in Him. Church, hear that word: *delighteth.* The Father was not sorry to send His Son. His soul takes pleasure in Him. This is the Father's heart toward the Son, spoken out loud, on the record, before the Son ever preached a sermon.

"**I have put my spirit upon him**" — Here is the Holy Spirit in this verse. Not added later, not an afterthought — the Father put His Spirit upon the Servant from the start of the promise. When we get to the Baptism, you will see this same promise happen in front of people's eyes. Teach it as one story, because it is one story.

"**he shall bring forth judgment to the Gentiles**" — Judgment here is God's right order — His truth and His justice going out. And look at where it goes: to the Gentiles. To the nations. This verse is telling us, centuries early, that what God was doing in His Servant was for the whole world, not for one nation only. Nobody listening to you today is outside the reach of this promise.

A Short Preachable Outline

I. **The Father speaks first** — the promise comes before the coming (Isaiah 42:1).
II. **The Father stands behind His Servant** — upheld, chosen, and delighted in.

III. **The Spirit is upon Him** — the Servant's work is the Spirit's work, from the beginning.
IV. **The promise is for the nations** — it goes out to the Gentiles, to the whole world — and God keeps every word of it.

Preaching Lines

> "When Heaven speaks, Heaven agrees — the Father said it centuries early, the Son came and did it, and the Spirit was upon Him to do it."

> "God does not change His mind between the promise and the coming — if He kept His word for hundreds of years, He will keep His word to you."

The Baptism — Teacher's Notes

MATTHEW 3:16-17 • KING JAMES VERSION

Church, I want you to notice what happens when a promise gets kept where people can see it. In Saga 1 the Father said it in a prophecy, hundreds of years early: "I have put my spirit upon him." Now we stand at the river Jordan, and I want to show you something — every word of that promise walks right out into the open. The Son is in the water. The Spirit comes down on Him. And the Father speaks. All three, one moment, one truth.

> "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — MATTHEW 3:16-17

The Answer to the Student Question

The students were asked: the Father spoke from heaven, out loud, in front of people — why did He want everyone there to hear, plain and clear, who Jesus is?

Here is the answer I want you to teach, plain and straight: **because the Father was putting His own name on His Son, in public, before the work even started.** Jesus had not preached yet. He had not healed anybody yet. And before all of that, the Father settled the question of who He is — not by rumor, not by guessing, but by the Father's own voice. Beloved Son. Well pleased. Teach your students this: when God wants a thing known, He says it

plain. Nobody at that river had to wonder whose Son this was, and nobody in your class has to wonder either. The Father has already told us who Jesus is — our part is to believe what Heaven said.

Verse by Verse — Matthew 3:16-17

"**went up straightway out of the water**" — Straightway. Right away. The baptism is done and Jesus comes up out of the water, and watch what God does next. Heaven does not wait for a better moment. The moment the Son comes up, Heaven opens.

"**the heavens were opened unto him**" — I want you to see that word: *opened.* Heaven was not closed to the Son. When Jesus is there, heaven opens. Keep that in your heart — we will see it again in Saga 7, when we learn that through Him, by the Spirit, we have access to the Father. What opens for Him opens the way for us.

"**the Spirit of God descending like a dove, and lighting upon him**" — Here is Isaiah 42:1 happening in front of eyes. The Father said, "I have put my spirit upon him" — and here the Spirit comes down *like a dove* and *lights upon Him*. That word *lighting* means He came to rest on Him and stayed. Not a touch and gone. The Spirit rests on the Son. And notice the manner: like a dove — gentle. The Holy Spirit is power, yes, but He comes here soft, the way a dove lands.

"**And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased**" — This is the Father, speaking out loud, about the Son, while the Spirit rests on the Son. Three Persons in two short verses, and not one of them is working against the others. *Beloved* — the Father loves the Son. *Well pleased* — the Father is pleased with the Son, and He says so before Jesus has done one work in public. The Father's pleasure in His Son

is not payment for a job finished. It is who the Son is to the Father.

A Short Preachable Outline

I. **The promise comes out into the open** — what the Father said in Isaiah 42:1 happens at the Jordan (Matthew 3:16).
II. **Heaven opens for the Son** — the heavens were opened unto Him.
III. **The Spirit rests on the Son** — descending like a dove, lighting upon Him, and staying.
IV. **The Father names the Son** — "This is my beloved Son, in whom I am well pleased" — spoken out loud, so all would know.

Preaching Lines

> "When Heaven speaks, Heaven agrees — at one river, in one moment: the Son in the water, the Spirit on the Son, and the Father's voice over them both."

> "The Father did not wait for Jesus to earn it. Before one sermon, before one miracle, Heaven already said it: This is My beloved Son."

The Transfiguration — Teacher's Notes

MATTHEW 17:3, 5 • KING JAMES VERSION

Church, I want you to notice that Heaven says the same thing twice — and the second time, the Father adds to it. At the river He said, "This is my beloved Son, in whom I am well pleased." On the mountain He says those same words again, word for word, and then He adds three words that are aimed right at us: "hear ye him." I want to show you something: the Father is not just telling us who Jesus is. He is telling us what to do about it. Listen to Him.

> "And, behold, there appeared unto them Moses and Elias talking with him: While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." — MATTHEW 17:3, 5

The Answer to the Student Question

The students were asked: the Father said the same words on the mountain as at the river, and added "hear ye him" — why did He add those three words, and what does it mean to hear Jesus?

Here is the answer I want you to teach, plain and straight: **because Moses and Elijah were standing right there, and the Father would not let anybody put them on the same level as His Son.** Peter wanted three shelters — one for Jesus, one for Moses, one for Elijah — three in a row,

all equal. While Peter was still talking, the Father spoke and settled it: My Son is the One. Hear *Him*. Moses brought the Law and Elijah spoke for the prophets, and both of them point to Jesus. To hear Jesus means to listen to His words as the final word — to take what He says, believe it, and do it. When Heaven speaks, Heaven agrees, and on that mountain Heaven agreed on this: the Son has the Father's full backing, so the Son gets our full attention.

Verse by Verse — Matthew 17:3, 5

"**there appeared unto them Moses and Elias talking with him**" — Elias is Elijah's name in the King James Bible — say it plain so nobody is lost. Moses stands for the Law; Elijah stands for the prophets. Church, see what that means: the whole Old Testament — the Law and the prophets together — stands on that mountain talking with Jesus. They are not against Him. They are with Him. Heaven is one story, and Jesus is the center of it.

"**While he yet spake**" — That is Peter, still talking about his three shelters. I want you to notice the timing: the Father does not wait for Peter to finish. When a man starts putting Jesus on the same level as everybody else, Heaven speaks up. The Father interrupts — gently, but plainly — because the honor of His Son is not up for discussion.

"**a bright cloud overshadowed them: and behold a voice out of the cloud**" — At the river the voice came from heaven. On the mountain the voice comes out of the bright cloud, close, right over them. Same Father. Same voice. Same words about the same Son. God is consistent — what He said in private moments and public moments does not change from place to place.

"**This is my beloved Son, in whom I am well pleased; hear ye him**" — The first part is the river all over again: beloved Son, well pleased. The Father repeats Himself on

purpose, so we know this is not a new message — it is the same Heaven, still agreeing. Then the new part: *hear ye him.* Three short words, and they are a command, not a suggestion. The Father who delights in the Son now directs us to the Son. If you want to honor the Father, here is how: hear the Son.

A Short Preachable Outline

I. **The Law and the prophets stand with Jesus** — Moses and Elias appear, talking with Him (Matthew 17:3).
II. **Man tries to make Jesus one among equals** — Peter speaks of three shelters, all in a row (Matthew 17:5 — "while he yet spake").
III. **The Father speaks and settles it** — the voice out of the bright cloud names the Son again: beloved, well pleased.
IV. **The Father adds the command for us** — "hear ye him": listen to the Son, believe the Son, obey the Son.

Preaching Lines

> "When Heaven speaks, Heaven agrees — at the river the Father named His Son, and on the mountain He named Him again and added: hear ye him."

> "Moses and Elijah point to Jesus, but the Father points past them both and says: this is My Son — hear Him."

The Voice from Heaven — Teacher's Notes

JOHN 12:28-30, 49; JOHN 17:1 • KING JAMES VERSION

Church, I want you to notice that this time the Son is the One who speaks first — and the Father answers Him out loud, in front of everybody. Jesus does not pray to escape the hour. He prays for His Father's name to be glorified, and Heaven backs Him up with a voice the whole crowd could hear. I want to show you something in that answer — and I want to keep you straight on one word in it, the word *both*, because getting that word right protects the whole sermon.

> "Father, glorify thy name." Then came there a voice from heaven, saying, *"I have both glorified it, and will glorify it again."* The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, "This voice came not because of me, but for your sakes." "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." — JOHN 12:28-30, 49
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> These words spake Jesus, and lifted up his eyes to heaven, and said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:" — JOHN 17:1

The Answer to the Student Question

The students were asked: people stood by and heard the voice from heaven — some said thunder, some said an

angel — and Jesus said the voice came "for your sakes." Can people stand in the presence of a revelation from God and still fail to recognize what God is saying?

Here is the answer I want you to teach, plain and straight: **yes — a person can hear the sound and miss the Speaker.** Every person in that crowd heard the same voice. Some pushed it down to weather: it thundered. Some pushed it up only halfway: an angel spake. Both were wrong. It was the Father, answering His Son, out loud. Hearing with the ears is not the same as knowing who is speaking. Jesus said the voice came for *your sakes* — for the people standing by — meaning God gave that moment as a gift, a chance to know. But a gift still has to be received. Teach it this way: when Heaven speaks, the question is never whether God spoke plain. The question is whether we will call it what it is — His voice — and believe Him.

A Teaching to Keep Straight — What "Both" Means

Now, church, here is the part I need you to hold tight. When the Father says, "I have *both* glorified it, and will glorify it again," that word *both* does **not** mean the Persons of God. *Both* joins two **occasions** — two times:

I. "**I have glorified it**" — already done: the Father has glorified His name through Jesus' life, His teaching, and His miracles, all that He has done up to this hour.
II. "**and will glorify it again**" — still to come: the Father will glorify His name again through Jesus' cross, His resurrection, and His exaltation.

In the Greek, the verbs are first-person singular — *kai edoxasa, kai palin doxaso* — one Speaker speaking: I glorified, and I will glorify again. One Father, one voice,

two occasions. Do not let anybody build the Trinity out of the word *both* — it will not hold it. The unity of Heaven stands on its own verses, and they are strong enough: John 17:1 — the Father glorifies the Son, and the Son glorifies the Father; and John 16:14, which we will teach in Saga 6 — the Spirit glorifies the Son. That is where the pattern stands. Keep each verse doing its own work.

Verse by Verse — John 12:28-30, 49; John 17:1

"Father, glorify thy name" (John 12:28) — I want you to hear what the Son asks for in His hardest hour. Not "save me from this." Glory for the Father's name. When a man is this close to the cross and his one prayer is his Father's glory, you are looking at a Son who is fully with the Father. Teach that first: the prayer comes before the voice. Heaven answers a Son whose heart is set on the Father.

***"I have both glorified it, and will glorify it again"* (John 12:28)** — The Father answers — past and future in one sentence, as taught above. The sermon point stands on its own: **The Father Has Glorified His Name, and He Will Glorify It Again.** What God has done, He will do again — greater. The cross ahead is not a defeat the Father will have to fix. It is the next glorifying.

"said that it thundered: others said, An angel spake to him" (John 12:29) — Two wrong answers from people who heard the same thing. Thunder makes it an accident of nature. An angel makes it a lesser voice. Church, people still do both today: they call God's voice a feeling, a coincidence, a mood — anything but God speaking. Our job as teachers is to name the voice right: that was the Father.

"This voice came not because of me, but for your sakes" (John 12:30) — Jesus did not need the voice; He

knew His Father. The voice was a mercy to bystanders. Notice: God speaks in this saga not to inform the Son, but to witness to the people. When God does something out loud where people can hear it, He is thinking about the hearers. So are we, when we teach.

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:49) — Here is why Heaven agrees. The Son's words are the Father's words, given as a commandment — not just the message, but what to say and what to speak. Jesus never freelanced. So there can never be a gap between what Jesus taught and what the Father wants: the Son speaks the Father's own word. That is the agreement of Heaven, proven from the Son's own mouth.

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee" (John 17:1) — And now watch the glory go both ways. In John 12 the Father glorifies His name through the Son. In John 17 the Son asks the Father to glorify the Son — so that the Son may glorify the Father right back. It is a circle with no beginning of pride and no end of love: the Father glorifies the Son, the Son glorifies the Father. This verse — not the word *both* — is where you preach the mutual glory of Heaven.

A Short Preachable Outline

I. **The Son prays for the Father's glory** — "Father, glorify thy name" (John 12:28).
II. **The Father answers out loud** — "I have both glorified it, and will glorify it again": two occasions, one Speaker (John 12:28).
III. **The crowd hears and misses it** — thunder, an angel — but the voice came for their sakes (John 12:29-30).
IV. **The Son speaks only the Father's word** — a

commandment for what to say and what to speak (John 12:49) — and the glory goes both ways (John 17:1).

Preaching Lines

> "When Heaven speaks, Heaven agrees — the Son prayed for the Father's glory, and the Father answered out loud where the whole crowd could hear Him."

> "The Father has glorified His name, and He will glorify it again — what God has done before, He is not finished doing."

The Promise of the Comforter — Teacher's Notes

JOHN 15:26 • KING JAMES VERSION

Church, I want you to notice that Jesus does not leave His people guessing about the Holy Spirit. Before He goes away, He tells us plain: who the Comforter is, who sends Him, where He comes from, and what He will do when He gets here. I want to show you something — in one verse, the Son speaks, the Father is the source, and the Spirit is promised to testify of the Son. That is Heaven agreeing, in the form of a promise.

> "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:" — JOHN 15:26

The Answer to the Student Question

The students were asked: the Comforter is the Spirit of truth, sent by the Son from the Father, and He shall testify of Jesus — He points to Jesus, not to Himself. What does that tell you about how the Holy Spirit works, and how can you tell when a voice is truly from the Spirit of truth?

Here is the answer I want you to teach, plain and straight: **the Holy Spirit always points to Jesus.** That is His stated work in this verse: "he shall testify of me." He does not come to make Himself the center, and He does not bring a message that pulls away from Christ. So here is the test I want you to give your students: if a voice, a

teaching, or a feeling leads you away from Jesus — away from His words, away from His truth — that is not the Spirit of truth. The Spirit of truth testifies of the Son, because He proceeds from the Father and is sent by the Son. When Heaven speaks, Heaven agrees, and the Spirit's testimony agrees with the Son He was sent to glorify.

Verse by Verse — John 15:26

"But when the Comforter is come" — Jesus does not say *if*. He says *when*. The coming of the Comforter is certain — it is a promise with a when, not a maybe. And hear the name: *Comforter*. Jesus is talking to disciples who are about to lose His visible presence, and the One He promises is named for help and comfort. Teach that first: God does not just give His people a duty. He gives them a Helper to come alongside them.

"whom I will send unto you from the Father" — I want you to see both hands in this sending. Jesus says, *I will send* — the Son sends Him. And He sends Him *from the Father* — the Father is where He comes from. Do not split that in two. The Son and the Father are one in sending the Spirit. There is no competition in Heaven over who is in charge of this gift. Hold this together with the next saga, too: in John 16 the Spirit speaks what He hears — He is sent, He does not send Himself.

"even the Spirit of truth, which proceedeth from the Father" — Jesus gives us the Spirit's name and the Spirit's source in one breath. He is *the Spirit of truth* — truth is not just what He says, it is who He is. And He *proceedeth from the Father* — His coming starts with the Father. Church, that is why the Spirit can be trusted completely: He comes from the Father, who cannot lie, and He is truth by nature. When He speaks, He is carrying the Father's truth, not inventing His own.

"he shall testify of me" — This is the Spirit's work, stated by Jesus Himself, before the Spirit even comes. *Testify* means to bear witness — to say, on the record, what is true about someone. And who does He testify of? Jesus says: *of me.* Of the Son. Not of Himself, not of a feeling, not of a man. Of Jesus. Teach your students to look for that mark: where Jesus is lifted up and made clear, there the Spirit is doing exactly what Jesus said He would do.

A Short Preachable Outline

I. **The promise is certain** — "when the Comforter is come": not if, but when (John 15:26).
II. **The sending is shared** — the Son sends Him, from the Father: Heaven together in one gift (John 15:26).
III. **The Spirit is truth from the Father** — the Spirit of truth, which proceedeth from the Father (John 15:26).
IV. **The Spirit testifies of the Son** — "he shall testify of me": His work is to point to Jesus (John 15:26).

Preaching Lines

> "When Heaven speaks, Heaven agrees — the Son sends the Comforter from the Father, and the Spirit comes testifying of the Son."

> "If you want to know the Spirit is at work, look where Jesus is being testified of — that is the job Jesus gave Him to do."

The Spirit Glorifies the Son — Teacher's Notes

JOHN 16:13-15 • KING JAMES VERSION

Church, I want you to notice the pattern holding all the way through this book. In Saga 5, Jesus said the Spirit shall testify of Me. Now in John 16, He says it stronger and plainer: the Spirit shall glorify Me. I want to show you something — the Holy Spirit does not come to take the Son's place, and He does not come to draw attention away from the Son. He comes to guide us into truth, to speak what He hears, and to show us what belongs to Jesus. That is Heaven agreeing, in the work of the Spirit Himself.

> "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." — JOHN 16:13-15

The Answer to the Student Question

The students were asked: the Spirit shall not speak of Himself, but shall glorify the Son — He shall take what is Jesus' and show it to us. Why does the Holy Spirit glorify Jesus instead of Himself, and what does that show about how the Father, the Son, and the Holy Spirit agree?

Here is the answer I want you to teach, plain and straight:

because glorifying the Son is the work the Spirit was sent to do, and Heaven never works against itself. Jesus said it in Saga 5 — "he shall testify of me" — and He says it here — "He shall glorify me." The Spirit is not lesser for doing this, and He is not hiding. He is doing exactly what Jesus said He would do: He guides into the truth of Christ, He speaks what He hears from Heaven, and He shows us what is Christ's. So teach your students this test, the same test as the last saga, only deeper: where Jesus is glorified — lifted up, honored, made plain — there the Spirit is at work as Jesus promised. Where a spirit pulls people away from Jesus, that is not the Spirit of truth. The Father has all things, the Son says they are His, and the Spirit takes of the Son's and shows it to us — one God, three Persons, one agreed work.

Verse by Verse — John 16:13-15

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13) — Again Jesus says *when*, not *if* — the same name as Saga 5, the Spirit of truth, and now His leading work: He will *guide*. A guide does not shove you and does not leave you — he leads you, step by step, into a place. And look at the place: *into all truth.* Not part truth, not a new truth apart from Jesus. All truth, and it is the truth Jesus has already spoken. Teach that: the Spirit's guidance never leads away from the Son's words — it leads deeper into them.

"for he shall not speak of himself; but whatsoever he shall hear, that shall he speak" (John 16:13) — I want you to hold this next to John 12:49 from Saga 4. There, the Son said He had not spoken of Himself — the Father gave Him what to say. Here, the same is said of the Spirit: He shall not speak of Himself; what He hears, He speaks. Do you see the pattern, church? The Son speaks the

Father's word. The Spirit speaks what He hears. Nobody in Heaven is freelancing. Nobody is making up a separate message. That is why Heaven agrees — every Person speaks in perfect agreement with the others.

"and he will shew you things to come" (John 16:13) — The Spirit also shows what is ahead — things to come — as Heaven gives them. Teach it plain and keep it in its place: this showing is part of His guiding into truth, and it will always agree with what Jesus has said, because He speaks what He hears. He does not show things to glorify Himself or to frighten God's people — He shows them as part of glorifying the Son.

"He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14) — This is the heart of the whole saga, and the verse Saga 4 pointed us to. *He shall glorify me* — those are Jesus' own words about the Spirit. And Jesus tells us how: the Spirit shall receive of Mine — take of what belongs to Me — and shall show it unto you. The Spirit makes Jesus plain to us. He takes the Son's truth, the Son's work, the Son's glory, and puts it in front of us where we can see it. When you teach and the people see Jesus more clearly than they did before, church, that is the Spirit doing John 16:14.

"All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:15) — Now Jesus gives the reason, and it is a big one, so say it slow: *All things that the Father hath are mine.* The Son lacks nothing the Father has. That is why the Spirit taking of the Son's is not taking from a small store — He is showing us the fullness of the Father, in the Son. And notice Jesus ties it right back: *therefore said I* — because this is true, I said the Spirit shall take of Mine and show it to you. The verses hold together, one reason under it all: the Father and the Son are one in what

they have, and the Spirit shows the Son to us. That is the agreement of Heaven, standing on Jesus' own words.

A Short Preachable Outline

I. **The Spirit guides into all truth** — when He, the Spirit of truth, is come, He will guide you (John 16:13).
II. **The Spirit speaks what He hears** — He shall not speak of Himself; whatsoever He shall hear, that shall He speak, and He will show things to come (John 16:13).
III. **The Spirit glorifies the Son** — He shall glorify Me, receiving of Mine and showing it unto you (John 16:14).
IV. **The reason stands underneath it** — all things that the Father hath are the Son's, therefore the Spirit takes of the Son's and shows it to us (John 16:15).

Preaching Lines

> "When Heaven speaks, Heaven agrees — the Son speaks the Father's word, the Spirit speaks what He hears, and both point the glory to the same place."

> "The Spirit does not come to take Christ's place — He comes to glorify Christ, taking what is His and showing it to us."

The Doorway — Teacher's Notes

EPHESIANS 2:18 • KING JAMES VERSION

Church, I want you to notice where this whole book lands. We have followed the Father testifying of the Son, the Son revealing the Father, and the Spirit glorifying the Son — and now Paul brings it all down to one doorway that stands open for people like us. I want to show you something — in one verse of Ephesians, the way in to God is through the Son, by the Spirit, unto the Father. All three. One verse. One open door. That is Heaven agreeing, and that is how worshipers come.

> "For through him we both have access by one Spirit unto the Father." — EPHESIANS 2:18
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> "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." — JOHN 4:23-24

The Answer to the Student Question

The students were asked: we have access unto the Father through the Son and by one Spirit — all three Persons together in one doorway. Why did God make the way in like this, and what does it show about how the Father, the Son, and the Holy Spirit agree?

Here is the answer I want you to teach, plain and straight: **because there is only one God, and He has opened one way in, and every Person of God is at work in it — nobody is left out and nobody works alone.** The Son is

not a side door and the Spirit is not an extra help after the real work is done. Through the Son — He is the way in. By one Spirit — He is the One who brings us and holds us in that way. Unto the Father — He is the destination, the One the whole doorway leads to. Teach your students what this proves about Heaven: the Father receives, the Son opens, the Spirit brings — and there is no disagreement among them about a single worshiper who comes. When Heaven speaks, Heaven agrees, and when Heaven opens a door, all of Heaven stands in that door together.

Verse by Verse — Ephesians 2:18, with John 4:23-24

"**For through him**" (Ephesians 2:18) — Paul's *him* is Jesus Christ. Hold the context: Paul has just taught that Christ made both groups one and preached peace to those far off and those near. Now he says the access both enjoy runs *through him*. Not through a priest of our own making, not through our goodness, not through a place. Through the Son. Teach it direct: if a person is coming to the Father, they are coming through Jesus — there is no second route named in this verse.

"**we both have access**" (Ephesians 2:18) — Do not rush past *we both*. Jew and Gentile, the near and the far off, come by the same doorway — and so does every divided pair your students can name. And hear the word *access*: it means a bringing in, an introduction, a way to come near. We do not break in. We are brought in. The access is something we *have* — present tense, already given through Christ — not something we are still begging Heaven to consider.

"**by one Spirit**" (Ephesians 2:18) — Paul says *one* Spirit, because both groups are brought in by the same Spirit —

there are not two Spirits for two kinds of people. And this is the same Holy Spirit of Sagas 5 and 6: the Comforter Jesus sent from the Father, the Spirit of truth who glorifies the Son. Now see His work here: He is the *by* of our coming. The Spirit does not just point at the door — by Him, we actually have the access. Connect it for your students: the Spirit who testifies of the Son is the Spirit who brings us through the Son.

"**unto the Father**" (Ephesians 2:18) — The doorway has a destination, and Paul names Him: *the Father*. Worship is not coming to an idea, or to a church, or to a feeling — it is coming unto the Father. That is why this saga is the right ending for the book: every voice we have heard — the Father over the Son at the Baptism and the Transfiguration, the Father answering in John 12, the Son promising the Spirit, the Spirit glorifying the Son — all of it leads worshipers here, unto the Father Himself.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." (John 4:23) — Now lay the bridge down, because this is where Ephesians 2:18 walks us back to. Jesus said the Father *seeketh* worshipers — the Father is looking for them. And Ephesians shows us the Father has not only sought them, He has made the access for them: through the Son, by the Spirit. The seeking Father and the open doorway are the same story told from both ends.

"God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24) — Close the verse-by-verse here. Worship unto the Father is worship in spirit and in truth — and the Spirit who must be in our worship is the very "one Spirit" of Ephesians 2:18 by whom we have access. Keep it plain for your students: we do not bring the Father a worship He has not made the

way for. He made the way — through His Son, by His Spirit — and the worship He seeks comes back to Him through that same doorway.

A Short Preachable Outline

I. **The way in is through the Son** — "through him": no other route is named (Ephesians 2:18).
II. **The access is for both** — "we both have access": one doorway for the near and the far off (Ephesians 2:18).
III. **The way in is by one Spirit** — the same Spirit who testifies of and glorifies the Son brings us in (Ephesians 2:18; John 15:26; John 16:14).
IV. **The doorway leads unto the Father** — the Father seeketh true worshippers, and He has made their access (Ephesians 2:18; John 4:23-24).

Preaching Lines

> "When Heaven speaks, Heaven agrees — and when Heaven opens a door, all of Heaven stands in it: through the Son, by the Spirit, unto the Father."

> "You do not have to break in to God. Through Jesus, by one Spirit, you have access unto the Father — the door is already open."