



THE COMMUNICATION SYSTEM OF PRAYER

“31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

- Romans 8:31-39

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I am what I was. I was not what I am now, but now I am called both. I am what I was.

I was not what I am now, but now I am called both. I am what I was, the Son of God. I was not what I am now, the Son of Man, but now I'm called both, the Son of God and the Son of Man.

In that simple syllogism, we have summarized two names of Jesus that we find in Scripture, the Son of God and the Son of Man. These two names given to Jesus Christ are staggering in their meaning and in their impact and relevance to our lives.

When we talk about Jesus being the Son of God and the Son of Man, we are talking about Him equally partaking of two natures. The word Son does not refer to the fact of origin from a previous source, although that is true of His humanity. The word Son refers to the sharing of the same nature and the fulfilling of a particular task or role.

The Bible declares that Jesus Christ is both the Son of God and the Son of Man equally. That is, He has a divine nature, Son of God, and He has a human nature, Son of Man, and both natures are resident in one person, the person of Jesus Christ. To be the Son of God means He has divine nature.

To have divine nature means to have divine attributes. So, all the attributes that make God, God, Jesus possesses. So, all that is true of God is true of Jesus because Jesus has God's nature.

God is omnipotent, omnipresent, omniscient, veracity, grace, mercy, justice, wrath, all of those things are true of God. But since Jesus has His nature, Jesus possesses all of those attributes. One of the other aspects of God's nature is His eternity.

There has never been a time when God has not been. Since Jesus bears His nature, then Jesus Christ is as eternal as God is, which is why when we looked at Jesus, the Word, it could say,

in the beginning was the Word, and the Word was with God, and the Word was God, and the Word became flesh. So, all that makes God, God, is resident in Jesus.

But not only is Jesus the Son of God, He is the Son of Man. So, all that makes human beings, human beings, is resident in Jesus apart from sin. He got tired like any human being gets tired.

He had to sleep like any human being has to go to sleep. He had to eat like any human being has to get nutrition from their food. He had to weep because people cry.

He had to be tempted by the devil because temptation is what the devil does to human beings. All the things that make people, people, Jesus possessed in His humanity, but He possessed it apart from sin. How could Jesus be fully God bearing all the attributes of deity, and fully man bearing all the attributes of humanity? How could both be side by side in one person? The answer to that is the virgin birth.

The Bible says that the seed of a woman, Mary, was fertilized by the sperm of the Holy Spirit. That Joseph was not a part of the process, but Mary, being a virgin, found herself pregnant, it says, by the Holy Spirit. The Holy Spirit is the third member of the Trinity.

He is God. So, God impregnated a woman by fertilizing her egg, but a woman is human. So, her humanity and God's deity came together to create the most unique person ever to enter into human history, and that is the person of Jesus Christ, so that He could be called Son of God and Son of Man, because both natures were resident in one person, made possible by the virgin birth.

Now there is a question. Since Mary is a sinner, and since Jesus is human bearing human DNA, how did sin keep from getting to Jesus, since Mary is human like every other sinful person? Well, it was the role of the Holy Spirit to not only fertilize Mary's egg, but to protect the human nature of Mary from transferring Mary's sin nature over to Jesus Christ. So, the Holy Spirit's job was not only to provide the divine substance for Jesus' human birth, but to provide the divine protection so when the birth took place, the sin nature didn't transfer with it.

There is an aside here. The reason why you can trust that the Bible is the inerrant Word of God, that is it was recorded and inspired without human error, even though men were involved in the writing of it, is because the Bible says that the Holy Spirit oversaw those who were writing the words to make sure that while He covered their writing, nothing got in that shouldn't be in there, nothing was left out that should have been included. So just as the Holy Spirit protected Jesus from having sin in His humanity, the same Holy Spirit protected the Bible from any errors transferring to it, and that is why we can have confidence in both the living and written Word of God.

So, what we have now is Jesus being the Son of God and the Son of Man. He is called the only begotten Son, for God so loved the world that He gave His only begotten Son. Only begotten means uniquely one of a kind, classed by Himself.

Nobody is like Him, there is only one of Him. That's why you can't have multiple Messiahs. That's why you can't have multiple deities, because God only has one one-of-a-kind Son, and that one is the one who is both Son of God and Son of Man.

We saw in the verse that I read in John chapter 5 verse 18 that the Jewish leaders clearly understood what He was saying when He called God His Father. It says they sought to kill Him because He made Himself equal with God. They understood that when He said God was His Father, He was calling, He was saying, I have God's nature, and you can't have God's nature and not be God.

But there is another concept of the word Son. Son is sourced in the nature from which it derives. Jesus has divine nature.

Jesus has human nature. They are unmixed, walking side by side in one person. That's why I could say last week, one moment He could be hungry, the next moment He could feed 5,000.

One moment He could be thirsty, the next moment He could walk on water. One moment He could die, then He could rise from the dead. Because you have got two natures operating side by side in one person.

Now, in addition to the two natures, the word Son indicates a function, a function. For example, we have coming out of our ministry what we call sons of the ministry. They're not biological children, but they have been ordained by our church to be able to go, authorized by us, and minister to another location, to another church, in another ministry, and we call them sons of the ministry.

Not because there is a biological attachment, but because there is a ministry function. And because of that ministry function, they are viewed as sons of the ministry. Paul called Timothy his son in the ministry.

He wasn't Paul's biological son, but he was his ministerial son, designed to fulfill a ministerial responsibility. When we refer to Jesus as the Son of God and the Son of Man, He not only possesses the nature of both, but He is carrying out a responsibility for both. He is fulfilling a job description on behalf of God and on behalf of us.

So as Son of God, He is fulfilling what the Father says, and as Son of Man, He is fulfilling what you and I need. And as a result, He can do both in one person, because the one person has both operating inside of Him. So, when we talk about Jesus, we're talking about a whole lot more than a name.

We're talking about two natures and two ministerial responsibilities residing in one person. Now that I've finished the introduction, remember Philip in John chapter 14, verses 7 through 11. Philip comes to Jesus, and Philip's been walking with Jesus.

And Philip says, well, we've been walking with you and all that's nice, but when are we going to see the Father? We want to see the big Mahath. When are we going to see the main guy? And Jesus says to him, have I been with you so long you still don't get it? When you have seen me, you have seen the Father. See, they still didn't get it that Jesus Christ was not merely a mere man.

He was God in the flesh. So, to see Jesus is to look in the face of God. And so, what you have to relate, you have to understand this for where we're getting ready to take you, so that you understand what is going on in this whole concept.

Now, the Bible says in Hebrews 1, 3, that Jesus is the exact replica of God. Jesus is God taking a selfie. He's God's selfie.

When God wanted to take a picture of himself that we could see, Jesus came into the world. Okay? So, he's God's selfie so that we can get a visual of God. Now, the question on the floor is why? Why these two names in this one person? Now, I'm going to take about 20 hours and condense it to a few moments, but hopefully you will want more.

God had a plan. God has only one plan. The whole Bible is about one plan, and that is his kingdom.

That's his plan. God has a kingdom up there. It's called the kingdom of heaven.

There's a kingdom up there where he rules. There was a rebellion against the kingdom up there by Lucifer, who became Satan. He rebelled against God, and God decided to have a plan of creating a lesser creature, an inferior creature.

Psalm 8 says he made man a little lower than the angels, constitutionally inferior. We don't fly like angels can fly. We don't disappear like angels can disappear.

We don't have the mentality of angels. We are lower, that is inferior to angels. And God decided that he would create a lesser creature and call him man, and he would create this lesser creature to demonstrate what he could do with less when less was dependent upon him that he could do with more when more was in rebellion against him.

So, he created an inferior being called man, and he placed him on the third planet from the sun, third rock. He placed it on the third planet from the sun, and he says, I want you, man, to establish my kingdom on earth like it is in heaven. You remember the Lord's prayer? Thy kingdom come that will be done on earth as it is in heaven.

Now here's the kicker. The way my kingdom will work down here like it works up there, I will only do through man. I will not do it apart from man.

So, God restricted himself, not because he couldn't do it, but he chose not to do it. He only would work through man. So, he tells Adam, okay, every tree of the garden you may free to eat.

Tree in the midst of the garden, don't eat it, because if you eat it, you're going to die. Satan dupes Adam and Eve. They eat of the fruit.

So, Adam and Eve, who's been handed the earth, turns the earth over to the devil. That's why the Bible says this world lies in the hands of the wicked one. Satan owns this world, but he only owns the world because Adam handed it to him.

So, God wants his world back, but to get his world back, he can't do it directly because he restricted himself to only do it through a man. So, in restricting himself, that means he had to find a man to whom he could do it. But every man born since Adam failed.

Every man born since Adam did not meet the righteous standard to be the one through whom God could reclaim the earth and bring the kingdom up there and manifest it down here. But he has to have a man because he's doing it among men. So, God gave a prophecy in Genesis chapter 3 verse 15.

He says that the seed of the woman would crush the head of the devil. The seed of the woman, because it's got to be a human being. But it's an interesting prophecy because when it comes to birth, it's the man that has the seed and the woman that has the egg.

But since God knew in advance that the one he was talking about would not have a human father, he gives the woman the name of the seed. So, he says the seed of the woman, not the man, is going to crush the head of the devil because it's got to come through a human being. The problem is, where are we going to find this man who's the seed of a woman who has no sin, thus qualifies to bring God's kingdom from heaven to earth? So, what God decided to do was become a man.

He became a man; the deity of heaven entered the egg of a woman. So, now we've got a man without sin because he's the God man. So that's why you got a dual name.

He's the son of God, and he's the son of man, and he has come to reclaim what the devil stole. But he didn't only come to reclaim what the devil stole from the Adam who sinned, he came to reclaim what the devil is stealing from you as the God man. Because the devil has been ripping us off, all of us, in every category of life.

He is the thief who comes to steal, kill, and destroy. He is the rip-off artist. And this is why I love Hebrews chapter 2, which says these words, the writer to the saints, in Hebrews says, in Hebrews 2, 14, therefore, since the children share in flesh and blood, human, he himself likewise also partook of the same, flesh and blood, that through death he might render powerless him who had the power of death, that is the devil, and might free those who through fear of death were subject to slavery all of their lives.

God took on the form of a man because only a man can die. You can't kill a spirit. So he took the form of a man so man could die.

But the verse says the reason he died was to render powerless the authority of the devil and to free people up to fulfill the purpose for him putting man here in the first place. So Jesus died so that the devil would have no more claims on you, me, or any other person, which means if he, if the devil still has claim on you, either you are not saved or you don't understand what it means to be saved because the reason Jesus died was to take handcuffs off of you by taking the key away from the devil who holds you hostage. He says it is to set you free from the power of the devil.

In fact, the only way Christians can be incarcerated by the devil is by trickery. He has to make you think you are not free so that you don't function like you are free because he has kept you from understanding what the death of Christ was designed to accomplish. See, most of us have a limited view of the death of Christ.

We believe that God became a man, son of God, son of man, to take us to heaven. Yes and no. Yes, he died to take you to heaven, but he also died and rose to bring heaven to you and to render powerless the authority of the devil.

Oh, you ought to be excited right there that all the devil can do is trick you. He can't own you anymore. So, Jesus is son of God and son of man.

This is why Isaiah 9.6 says, unto us a son is given and unto us a child is born. The son wasn't born. The son was given because the son existed before the child was born.

The child had to be born, and when the child was born, he entered into time, but the son didn't have to be born because he existed before time, so the son could only be given because the son was eternal in nature. So, the child was born, not the son. The son was just handed over in the birth process for the birth of a child, and when you understand this, then you come to understand that Jesus Christ is the fulfillment of the expectation of human history that there would be a man a human who would bring God's kingdom to earth, and that's why Paul calls him the last Adam because the first Adam messed us up, but the last Adam brought us back into God's kingdom.

So, here it is. You are not just saved to go to heaven. You are saved to live out God's kingdom.

See, he saved you for a kingdom purpose in time and an eternal kingdom purpose forever, but it is you—salvation only got you into the kingdom door, but now you're supposed to be living in the kingdom atmosphere. See, we're so excited to go to heaven, we brag about how nice the door is. Oh, I done gone through the door.

Jesus is the way. Jesus says, I am the door. We got through the door, but come on, there's more to the house than the door, okay? When you go through the door, you enter.

Once you enter, there's the living room, dining room, bedroom, closets, garage. There's a whole lot of stuff to this kingdom than just getting in it. I'm saved, okay? You made it through the door, but to make it through the door is just the start.

We brag about how I'm saved, on my way to heaven. Praise God, you got a door. But you were brought into something bigger than a door.

You were brought into his house, his kingdom, his rule, his authority, his dominion. That's where you're supposed to be operating now, as son of God and son of man. Now watch this.

When you accepted Christ, Christ came in you. And the person of the, the work of the Holy Spirit, he came in you. So, what came in you? He's the son of God and the son of man.

So that means you have got two realities operating inside of you in one person. Because you have the son of God in you. That means a deity is operating within you.

But you also have the son of man without sin. So, you have in you somebody who can tell you how humanity is supposed to be operating within you. So, he will not only tell you how to get God activated, but how to get you activated.

Because he's human. And he's human to the max. In other words, you haven't been more human than his humanity.

Because he was perfect humanity. Our humanity is flawed. So, he can tell you how to be a better you than you could ever come up with you for yourself.

Because you have already been messed up by the presence of sin. Since his humanity has no sin, he can tell you how to be the you that you were created to be. Because you got the God man in you as well.

A lot of people don't know this, so let me tell you. Jesus always referred to his father as father. You don't read Jesus referring to his father as God.

Watch this now. Jesus doesn't refer to his father as God. He's always talking about my father, my father, my father, my father, my father, my father, my father.

He told us when we pray, pray to our father. Well wait a minute, but we know we're talking about God. We're talking about God the father.

But he won't call God, God. He will only call God his father. Except on the cross.

My God, my God, why hast thou forsaken me? So, the one-time Jesus calls God his father, God, is when sin is taken over. He's dying on the cross for our sin. Sin is taken over and all of a sudden he's not saying daddy no more.

He's saying my God, my God, why has thou forsaken me? I can't find you. The relationship is gone. The relationship is broken.

We're not in fellowship with one another because of the sin of the world I am bearing. So, I can't call you daddy. I can only call you God.

You're this big, you're this big universal deity up there that I'm not in a relationship with. The point is clear. The closer you get to Jesus, the more you feel daddy.

The further you get from Jesus, you just left with God. You just got this high view of God, but not this intimate sense of father. God wants you to have the same intimacy with his daddy that he had, but he couldn't have it as long as sin was in the picture.

Once sin got in the picture, he was just a big mohawk in the sky. He was just our God who created the heavens and earth and all of the high, no, he wants to be your daddy because he says when my daddy works, I work. When my daddy rolls, I roll.

When my daddy does this thing, I do my thing because we got this thing so tight. He's not just God. He is God, but he's my father, and that's why Philippians 3 says when we're in fellowship with him, we cry Abba Father, not just God.

See, the reason why many of us are not experiencing more of God is he's just God. He ain't become daddy yet through the work of the Godman. And so, God's goal, God's goal, God's goal is to replicate Jesus.

Romans 8, 28 and 29 says, all things work together for good to them who love God and are called according to his purpose. And then it says, and who are conformed to the image of his son. Galatians chapter 4, verses 4 and 5 says that at the right time, Jesus Christ came into the world for the adoption of many sons.

God does not want Jesus to be an only child. He is a unique child, unique son, but he's not to be an only child. He is to replicate himself over and over and over and over and over and over and over again.

Every time a person gets saved, that is accepts Jesus Christ as Savior and are therefore born again, they have begun the process of hanging out as Jesus' brother or sister. To be conformed to the image of Christ so that what Christ was to his father, we are to him as well. Deity operating within us because we already have humanity already there.

So, God in us, but Jesus is humanity and forming our humanity so that we are experiencing the life of God through the life of his son by the work of the Holy Spirit in the life of the believer. Okay, so, okay, so what do we do with this? What do we do with the fact that he's called son of God, son of man? And what difference should it make? Why does it matter? Turn your Bibles to John chapter 1. Let's turn back a few pages from John 5 to John 1. Now watch this. Stay with me here.

Verse 45. Watch this. Philip found Nathanael and said to him, "We have found him of whom Moses in the law and the prophets wrote."

Because the whole Old Testament was writing about this one who was to come. Jesus of Nazareth, the son of Joseph. He's Joseph's stepson.

Nathanael said to him, can any good thing come out of Nazareth? Nazareth had a bad reputation. Philip said, come and see. Come see for yourself.

Jesus saw Nathanael coming to him and said to him, behold, an Israelite indeed in whom there is no deceit. So, Nathanael's coming to Jesus, and Jesus identifies him. You're an Israelite, and you've got great character.

Nathanael says to Jesus, how do you know me? You act like you know me. We've never met. How do you know me? Jesus then answers and says to him, before Philip called you, you were under the fig tree, and I saw you.

Okay, so stay with me here. Number one, he says, behold, an Israelite in whom there is no guile. Nathanael says, you're talking to me. We never met.

How do you know me? How do I know you? Before Philip even went to you, you were under the tree, and I saw you. In other words, I have knowledge about you. I not only know your character, I know what you were, where you were sitting underneath the tree, and I knew that before Philip ever found you.

So, I got inside information on you. I know all about you, Nate. I know you.

Okay, and you were under the fig tree, and I saw you there. When Nathanael hears Jesus tell him all this information about himself that he shouldn't have known, Nathanael says, Rabbi, you are the Son of God. You are the King of Israel.

You are God in the flesh, and you are the prophesied King that the Old Testament promised. It promised it in Daniel chapter 7, verses 13 and 14, that the Ancient of Days, the Father that would be a Son of Man who would come and reign as King or in dominion. So, they knew this prophecy was out there, but now he says, you're it.

You are the Son of God. I declare you are the Son of God. Now, stay with me here.

Jesus now answers him after Nathanael has declared who he is. That's very important. He says, because I said to you that I saw you under the fig tree, you do believe.

Watch this. Because you believe me based on what I said. I haven't shown you anything yet. I've just taught. But you believe my word. You believe what I said. You will see greater things than these. Translation, you have not seen nothing yet. Because you believe what I said, because I showed that I had information and was trustworthy.

Because you believe what I said, watch this, and what I said not only told you where you were, it told you what you were thinking. Wait a minute. Wait a minute.

Wait a minute. How do I know Jesus is telling him what he was thinking? He says, behold, an Israelite who has no guile or no deceit. And then he says in verse 51, truly, truly, I say to you, you will see the heavens open and the angels ascending and descending on the Son of Man.

Well, wait a minute. That goes all the way back to Genesis chapter 28 when Jacob is under a tree, and he sees a ladder come down from heaven, and the angels are going up and down the ladder, bringing heaven to earth and taking earth to heaven. And Jacob was a man full of deceit.

His name means deceiver. His name means guile. So let me tell you what Jesus is telling him.

He says, you were under the fig tree. And you were under the fig tree having devotions. And you were having devotions going through Genesis 28.

Because in Genesis 28, it talked about a deceitful man who saw heaven open and saw angels going up and down the ladder. And you were reading that passage, and you were thinking about that. I saw you under that fig tree.

I not only know who you are, I know what you were reading, and I know what you were thinking, because you were thinking about Jacob's ladder. So since you're thinking about Jacob's ladder, let me tell you a little something-something about Jacob. So I'm telling you who you are and what you're thinking.

I'm telling you the whole deal. Because you confessed that I am the Son of God, because you have accepted my deity, you will see-watch this-the Son of Man. Okay, don't miss that.

Jesus doesn't take His phrase. Jesus switches it. You called me the Son of God.

Now I'm going to show you what man can do. Okay? Because you recognize my deity, you will watch my humanity go to work. Because verse 51 says, I say unto you, truly, truly, sure enough, sure enough, you will see heaven open and angels of God descending and ascending, not on Jacob's ladder in the Old Testament, but on the Son of Man in the New Testament, who is Jacob's ladder.

You're going to see-watch this-heaven open. I know we have some folk here waiting for heaven to open. You want to see something from up there, come down here and show you a little something-something.

You want to see God? I know you're real up there, but I need you to be real down here. I need heaven open, and I need to see some angels. Let me tell you about the angels.

The angels are God's post office. I know you can't see them, but they're God's delivery service. Hebrews chapter 1 verse 14 says, every believer has been assigned an angel.

So, you have an angel who has been personally assigned and deputized and delegated to cover your life in the will of God. The job of the messenger service called angels, your Uber driver, is designed to take you in the will of God so that you get to see heaven open up and heaven deliver something to earth that you are needing to see in your life experience. So, you have an angel, and that angel picks up requests from earth, delivers them to heaven, picks up the answer from heaven, and delivers them from earth, but the ladder that they only climb on is the son of man.

So, if you've got Jesus way up there, but you don't relate to Jesus day to day way down here, you got the son of God, but you're not benefiting from the son of man. You're not getting in history what heaven is designed to deliver you through the angel. Now let me give you a little Greek lesson right quick, because in verse 51 he says, truly, truly, I say to you, you will see heaven open.

The Greek lesson is the word in verse 51, pronounce you, somebody say you, is in the Greek plural, not singular. He's only talking to Nathan or Nathaniel. He says, Nathaniel, because you declared what you just declared, y'all will see.

So, he moves from you to y'all. In other words, you and I just showed up in the passage. It's not just related to that one man; it's related to any Christian where Jesus Christ is the connecting point from your history to God's heaven.

And when Jesus Christ, son of God, son of man, you'll see the son of God work as son of man. Okay, let's close this thing out. What did they see? They saw chapter two.

Okay, what happened in chapter two? Remember when the Bible was written, there were no chapter divisions. Those were put there by man to help us find places really quick, but we got

to just flow like there are no chapter divisions. So, in chapter two, he takes the same disciples who were there in chapter one to a wedding.

He takes them to a wedding, and while they're at a wedding, because Jesus was a social creature, while they're at a wedding, they run out of wine, all right? Now, I know enough of y'all know how it feels to run out of wine, all right? They ran out of wine. Now, wine in the Bible was used of celebration, all right? So wine was used for celebratory things when it's used positively. We do that today.

Y'all do that today. People hit glasses, making toast and all that at weddings and all that. So wine was used as celebration.

So, when there was no wine, there was no celebration because the wine, it was joy and celebration. That's how it's used in Scripture. But they've run out.

Jesus' mother comes over to Him in chapter two and says, they don't have any wine. And Jesus knows where she's at. Show them who you is.

Come on, son. I know who you are, but I want you to stretch your stuff, oh, son of God. Show them.

Show them you're the ace. I mean, show them you're the main guy. Jesus says, woman, my time has not yet come.

In other words, it's not time for me to go public. It isn't time yet. So, I'm not going to go public, but I am going to do something.

Okay, watch this now. He tells the servants to go get barrels of water, 120, 130 gallons in the six barrels of water, and bring them. So, they get the water.

While they are walking with the water, it turns into wine. Watch this now. Jesus doesn't just show up and go hocus-pocus, no.

It says, while they are walking. So, all they're doing is walking. But watch this.

They are walking based on the Word because Jesus says, fill it with water. See, a lot of reasons why we don't experience the Son of Man is we won't even go get the water. We won't even go get the water.

We're trying to—well, what do you want water for? Why do we need water? I want some wine. I need some wine. Jesus said, shut up.

Go get the water. So, they go get the water, and when they get the water, He's walking the water, and the water starts churning right there. They haven't even gotten back to Jesus.

So, we got a miracle when Jesus is nowhere to be found. The head waiter says to the bridegroom, just a minute. In every wedding I'm a part of, we put the good wine out first, and then we save the bad wine for last.

But you have brought the good wine out last because this is better than any other wine we've ever had before. See, when you get right with Jesus, your best time can be your last time, even though you've run out of things this time, even though it may not be working. Some of you here today, you are drained.

There is no celebration. There is no joy. There is no peace. There is no victory. There is no deliverance. Why? Because you have either not gone to get the water, done what He said do, or you're trying to wait for this miracle, and you're not just following the Lord where He is.

He wants to sometimes show you greater things when you can't even find where He's located. He's just changing things as you move, as you walk. So, what He says is, as the Son of Man, you'll see me open up heaven and do things that only heaven can explain, and you can't even find me in the vicinity because I am the Son of Man.

So let me close with this. Sometimes when nobody's looking, I'm going through McDonald's. Sometimes I've got to go through McDonald's when nobody's looking.

All right? Now, when I go through McDonald's when nobody's looking, I've got three stops I've got to make. The first stop is a voice. The voice simply comes over.

I can't see anybody. I just hear a voice. And the voice says, may I take your order? What the voice is simply asking me is, what do you want and what do you need? I can't see who I'm talking to, but I've heard their words.

And their word just wants to know, what am I here for? After I give my order for number nine, after I've told them what I want, then I drive to window number one. Now, at window number one, they want me to pay. They want me to pay for what I said when I didn't see anybody.

They want me to pay the price for what I asked for. So, I pay the money so that I can get what I requested when I didn't see anybody. But now I've got to drive to window number two.

Now, in window number two, they hand me what I paid for in window number one that I requested when I didn't see anybody. So, after I've made three stops through McDonald's, I finally get what I've asked for. I can't start at window number three because I haven't paid for it at window number two.

And window number two can't help me because I haven't asked for it in the volume of number one. But when I've gone to number one and made my request, when I paid for it at window number two, I'm guaranteed they're going to show up at window number three. What God says, Nathanael unto every believer, what do you need me to do? What do you want me to do as a son of God and son of man? What on earth are you needing heaven to open up and do in your life? But now that you've made your prayer request, you can't stop there.

You've got to go to window number one. Because at window number one, they're going to ask you a question. They're going to say, where is the money? Where is the payment for what you requested back there? Oh, but at window number one, that's when you can tell them the price has already been paid.

Jesus paid it all, and all to Him I owe. Sin has left its stain. He washed me white as snow.

But then you can move forward to window number three, because window number three is when the Holy Spirit just delivers, just delivers it. Why? Because you've seen heaven open up and down because He is the Son of God and the Son of Man connecting heaven with earth.