

As we continue to unpack the man above the waters, I want to go in a direction that will provide us with context in which we may more fully understand this prophetic vision of the man above the waters. The importance of this is altogether apparent, because in prophetic Scripture we are told that the time of the revelation of such a man is at a time of great distress in the earth. Because this man, you see, is the picture of the original intent of God, which was to create a man in His image and likeness.¹ As I have said before, you may properly assume that everything in creation was designed to not only enable the coming forth of this man, because that is the purpose of creation, but to sustain his coming forth.

So, I keep insisting on this revelation being understood precisely because it is the knowledge of who this man is, put within the context of what God intended to make, as the focal point of creation. All creation exists to support the coming forth of this man, and once he comes forth, to enable him to be the image and likeness of God, the exact representation of the Father. There is no chance that such a man will suffer from the lack of anything necessary for his life and for the portrayal of righteousness in the earth. That is why we cannot be afraid. That is why it is out of the question that we, who are part of this assembled, propitiated entity—the composition of the divine and the human; that is, the divine incarnated in the human, the head of which is Christ, the body of which is comprised of our spirits—it is inconceivable that such a man will fail to come forth. All creation was established to bring him forth. When he does, he is meant to be displayed like the brightness of the sun in the earth.

There are various references to this man in allegorical references, but the man himself is not an allegorical reference. The man is the offspring of God. The man is the intention of God fully realized. A city on a hill is a type and shadow of this man, who draws all men to it, because the intent of God in disclosing Himself in and through this man is to offer the living hope to mankind, to invite them to participate in the very reason for their existence: to be brought into the *Corpus Christi*, the Body of Christ, and to be conformed to the standard of the head, who is the Lord Jesus Christ, so that the glory of the Father may be put on display in this glorious man.

So, I want to back up and frame this man within the context of God’s original intent. As we get ready to do that, let me point out some obvious things. We will encounter words that require us to look at the original meanings of words. You know, the Scriptures were not originally written in English. Translators do a thing that translators always do, and that is, they take the original words that are used and they find the word in the language that they believe best reflects the word they have heard. In the case of Bible translators, the existing history of the church and the entire mindset that goes with that forms the basis of the choice of words that they use.

I will show you that later on using the word “with”—where Jesus said, “I will sit *with* My Father on His throne.” That word, with, is an ordinary English word and allows us to think of one person sitting here, and another person sitting next to them is sitting *with* them. What if I tell you that the word for “with” is the word *meta* (Strong’s Greek 3326)? The Greek word *meta* has a co-equivalent in Latin. (Greek and Latin are the foundations of the English language.) The word for *meta* in Latin is the term *media* or *medium*, or the point at which something is transferred (a medium for transference) to another place, another location. So when Jesus is sitting with His Father, it is the word *meta*. We have *meta* as a prefix in such words as metamorphosis, which is to morphosis, to assume a form, and a metamorphosis is the point of transfer from one form to another. So, the adverb “with” goes with something else. That is just an example that I intend to come back and explore. But I am making the point that when we read ordinary English words, we tend to associate a domestically familiar meaning to that word. And it presents us with conundrums that are not easily understandable unless and until we go back and actually take a look at the word that was used, and decode it within the context of what the Scriptures are actually telling us.

We have a dual problem, typically, with translations. Translations are good. Please do not misunderstand me. And I am not suggesting that everybody needs to research every word. What I am suggesting, however, is that the preexisting doctrinal mindsets of translators thoroughly influence the words that they select. When that happens, we do not often get critically important pictures. We live in a time when manna is coming forth as never before—hidden things. And they were hidden, in part, not because the Scriptures were inaccurately translated, but because our knowledge of what God was saying was not complete. All of the Scriptures have been written, and

as far as we are concerned, have been translated, but the revelation of what has been written continues to be unpacked. That is the hidden manna. It is hidden in plain sight.

And so, faith comes by hearing, hearing comes by the Word of God, and the Word of God comes by one who has been sent.² That is essentially what I am doing. I am bringing, as one sent, understandings that were not, hitherto fore, clearly revealed. Now, why would that be so? Because of the times, of course. I do not claim to be smarter than anybody else. I do not even claim to be as smart as some. But this does not have to do with human intelligence. This has to do with times and seasons that the Father has kept by His own authority. And when the times and seasons have reached their fullness, God begins to bring into creation, bring into the world, into the realm of humankind, that which He reserved for those times.

Do you know that there are things that are in God that have been hidden for a long time?³ Do you know what hidden means? It means you cannot see it until God reveals it. Now listen, no man can have anything unless God gives it to him. And the things of God are not discerned by reason. The carnal mind has no way of wrapping itself around eternal principles because the carnal mind is entirely shaped by the visible world. And so, analogies, understandings, the choice of words, the use of words all reflect an understanding that is domestic. But when God means to bring something out of the storehouse of His treasures, He then unveils the word that is the key to unlocking that mystery. How do we get to know these things? God shows us them. We are the son, and the Father loves the son and shows the son what the Father is doing.⁴

Again, to reiterate the point, the Scriptures were not written in English. The New Testament was written in Greek, and the Old Testament in Aramaic. And, the choice of words and the understandings of words as spoken from the viewpoint of God often are lost in translation and held up. God is not worried about any of that, because when He sent the Holy Spirit, He sent the Spirit of wisdom and revelation; and that Spirit illuminates the understanding of His people. The understanding of His people is informed by words that God sends that produces faith. These words that are sent are brought by reliable messengers, sent ones, whose motives have been purified by the fires of suffering. So, they are addicted to the accuracy of representing the Father. Everybody

is not like that, but everybody can be brought to that place by the work and message of those sent ones.

The man above the water—I want to start in the further unpacking of that contextually by speaking about... Well, let's first introduce and resolve a mystery. I want to read to you from the book of Revelation, chapter 4. The scene of Revelation 4 is in heaven. John has been taken up; he was on the island of Patmos. The Lord Jesus appeared to him on the island of Patmos and spoke to him. After the speakings of God, suddenly a door was opened to him into heaven, and he heard a voice saying, "Come up here and sit with Me, and I will show you what is to come." And he said, at once he was in the Spirit. Now, when he was in the Spirit, he was immediately brought before the throne of God in heaven. I have quoted in practical fact, Revelation 4:1-2. Let me just go ahead and read it.

After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this" (Revelation 4:1 NKJV).

The first sequence of things in the book of Revelation were things that were to happen immediately—things that would "shortly come to pass." For the first three chapters, He is speaking directly to the seven churches of Asia. But then, after John is taken up into heaven, the scene switches and it is explained to him that the reason he is brought up there was to see things that must take place after this. So, these are not the things to shortly come to pass. Things to shortly come to pass relate directly to the seven churches of Asia at the time when they existed. But after this is a different position; it is a different dimension, and it is a different revelation. So, he said,

Immediately I was in the Spirit; (Revelation 4:2a)

That is a key designation. You know, when you are in the Spirit, you are not in the realm of mankind. You are not on the earth. You are in the presence of God, and the presence of God may take multiple forms. You may be out of time and space. You may be out of creation, fellowshiping with the mind of God. Or, you may be in heaven; or you may be in a different time period. It

depends on what God wants to show you. Such is the nature of visions. But it is important that you understand, when you are in the Spirit, things are not linear. They are not bound by time and space. They are not to be understood by the reason and logic of time and space. When you are in the Spirit, God means to speak to you, Spirit to spirit, not Spirit to the mind of man. So,

Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald (Revelation 4:2-3).

Then it goes to describe twenty-four elders around the throne, and how they were clothed, and so on. And then to verse 6,

Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back (Revelation 4:6).

The first living creature he describes, and so on. The four living creatures—let's start at verse 8 now.

The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

*“Holy, holy, holy,
Lord God Almighty,
Who was and is and is to come!” (Revelation 4:8)*

Now, pause there for a moment. So you are in the Spirit, and you are looking on One who sits on the throne. To whom are the four living creatures singing day and night, the words, “Holy, holy, holy, Lord God Almighty, Who was and is and is to come!”? To whom? Who is sitting on the throne? The normal answer is, the Father, the Lord God Almighty—the Father—because Jesus said that He was going to sit with the Father on His throne. So our presupposition, and especially

if you know that in short order (in Revelation, chapter 5) the Lamb is going to be revealed.... We will come to that in a moment, but I asked you the question: Who is sitting on the throne? And later He will be revealed as holding in His hand a scroll written on both sides and sealed with seven seals. Who is sitting on the throne? Because, what is normal in our view of God is the Father is sitting on the throne, while the Son is in the earth. The song is directed to the One who is sitting on the throne, and the song is “Holy, holy, holy, Lord God Almighty, Who was and is and is to come!” And we are fully convinced that that is the Father.

Let me invite you back to chapter 1 of the book of Revelation. This is where John is speaking, this is before he is taken into heaven, and when he is being visited by the Lord Jesus Christ in His form *other* than that of a man. This is the One with the golden sash about Him, who has eyes that are as flames of fire, whose feet are like refined bronze, refined in the furnace. He is speaking to John, and this is how that figure, who is the Lord Jesus Christ in His glorified form, defines Himself. What I am about to read to you is from Revelation 1:8, and this is how that figure defines *Himself*. It is written in red if you have a red-letter version. Here is what it says:

“I am the Alpha and the Omega, the Beginning and the End,” says the Lord, [Listen to this:] “who is and who was and who is to come, [one more:] the Almighty.” (Revelation 1:8 NKJV, comments added in brackets)

Go back now to chapter 4, where we just read. What is the greeting of the four living creatures? What is the greeting to the One who sits on the throne? “Holy, holy, holy, Lord God Almighty, Who was and is and is to come!” What does He say in chapter 1? “I am He who was and is and is to come, the Almighty.” The exact expression, word for word the same description. Who is sitting on the throne? The same Person who visits John on the island of Patmos. Why? Because it is the exact same salutation that He spoke of Himself that the four living creatures are speaking to Him. Unless I am missing something, word for word what He describes Himself as being (in Revelation 1:8), He is being glorified and spoken to in the praise of the four living creatures, “Who was and is and is to come, the Lord Almighty.”

Now, here is what they continue to say about the One who is upon the throne. We would have a difficult time making this fit with God the Father sitting on the throne. It says in Revelation 4:10,

...the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

*“You are worthy, O Lord,
To receive glory and honor and power;
For You created all things,
And by Your will they exist and were created”* (Revelation 4:10-11).

Who, of the Godhead, created all things? And by whose will were they created? Here is what John says—the same John, by the way, writing the book of Revelation had already written:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made (John 1:1-3 KJV).

The evidence uncontrovertibly points to the One who is sitting on the throne as being the Lord Jesus Christ, the glorified One. But then, we go over to Revelation, chapter 5, and it says at verse 1, “And I saw in His right hand (in the right hand of Him who sat on the throne) this scroll that was written.” So the One on the throne, who is the Lord Jesus Christ in His glorified form, holds a scroll in His hand, and we know (and we will pick up at this point in just a moment) that the question was, “Who was worthy to open the scrolls?” And the Lamb came forth. This is a significant dilemma if we attribute the designation of the Father to the One who is sitting on the throne.

Endnotes:

1. See Genesis 1:26 NKJV: “Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.”
2. See Romans 10:14-17 NKJV: “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written:

‘How beautiful are the feet of those who preach the gospel of peace,
Who bring glad tidings of good things!’

But they have not all obeyed the gospel. For Isaiah says, ‘LORD, who has believed our report?’ So then faith comes by hearing, and hearing by the word of God.”

3. See Ephesians 3:8-9 NKJV: “To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;” see also Colossians 1:25-26 BSB: “I became its servant by the commission God gave me to fully proclaim to you the word of God, the mystery that was hidden for ages and generations but is now revealed to His saints.”
4. See John 5:20 NKJV: “For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.”