

Walk on Water — Session 1
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Before I get into the substance of what I plan to say today, I want to lay up a biblical foundation, because much of what I will say is drawing down out of what is generally considered the allegorical—drawing down tangible instructions from the Lord by which we would walk. But, I am keenly aware of the fact that we live in a time when the sons of Greece are still ruling. And in their perspective, everything in the Scriptures must be logically interpreted. It is this blindness that has kept the Scriptures locked up from the people of God and made a famine for the Word of God in the House of God. But this is a day for the calling forth of the sons of Zion. There is war, now, for the minds of God's people, between those in the House of God who have an orientation toward Greece and those who have an orientation toward Zion.

Zion is a particular word in the Scriptures. Although it is at times referred to in the context of Israel, it is more commonly not a word used in relationship to Israel, but something much greater. It refers to the perfection of God's intent for humanity, which perfection serves the intentions of God to put the nature of God and His character on display in a mature fashion in the earth. So, it is out of Zion, the perfection of beauty, that God shines forth. And He is not talking about Jerusalem, the physical Jerusalem, nor is He talking about the physical people known as the Jews. He is talking about God's people in the earth, comprised of Jew and Gentile, whose state of being at the time is one that radiates the glory of God in a complete fashion, which was the intention of God for the making of mankind.

But to get to that, we are really fighting our way through the barricades of the sons of reason to access the truth of revelation. This war has been going on, and it will continue to go on, but this year we are going to see a breakthrough of the barriers of reason by the weaponry of revelation. Reason establishes the paradigm that says anything that does not pass the test of reason is crazy, or irrational. I intend to challenge that notion straight up. There is a higher order than reason, and that is revelation. And without revelation, you can only be children in the Lord, you can never

become mature. In fact, the purveyors of reason have confined the Church of the Lord Jesus Christ to infancy, and with it a theology that longs for an escape, rather than, in the gross darkness that is increasingly coming upon the earth, the brilliance, the glory of the presence of God arising as light in the darkness. So, let this be considered a shot across the bow of the ship of reason. We are at war now. The war in the House of God is between reason and revelation. It is against the sons of Greece, who are squatters and occupiers of high places that God intended to be occupied by the legitimate sons of Zion, the people of revelation and insight.

With that said, I want to show you something. In the book of Mark, the eighth chapter, there is an amazing story. In preparing for this message, I had gone back and found the passage in Mark eight, and my eye caught a comment that was in answer to a question. The question was, “What is the meaning of the twelve baskets full of fragments?” And the commentator, I would assume a learned man in the Scriptures, says that what it meant to him was, when Jesus instructed the collecting of the fragments afterward, he said he was impressed with Jesus’s frugality. Apparently, he believed that Jesus intended some additional use for the fragments of partially-eaten bread. I think I would skip that meal. Wouldn’t you? But that is the level of understanding that has held the sons of God in an entrapment to the sons of reason. You can look it up for yourself. It is the New Kings James, and they will have a series of questions and answers. And the learned one, responding to a person’s question— “What was the meaning of the twelve baskets of fragments?”—answers by saying, “It shows the frugality of Jesus.” Now, I think this shows the orphan-hood of the writer; that he simply does not understand.

So, let me read the passage for you. The disciples of Jesus—as happened on a previous occasion, John 6—together with Jesus had fed four thousand people. They got back into the boat, and the disciples of Jesus had amongst themselves one loaf of bread. And Jesus said to them, beginning at [Mark 8:14-21](#)

¹⁴ Now the disciples had forgotten to take bread, and they did not have more than one loaf with them in the boat. ¹⁵ Then He [Jesus] charged them, saying, “Take heed, beware of the leaven of the Pharisees and the leaven of Herod.”

Just out of the blue they realized they had but one loaf, and Jesus said this.

¹⁶ And they reasoned among themselves, saying, “It is because we have no bread.”

So, while Jesus is talking to them about one conversation, they bring it into their present context in the boat. And they are trying to understand, in a domestic fashion, what is being said that requires revelation. So, they said, “Well, we know why He is saying that, because, Andrew, you forgot to bring more bread. You were the one in charge of the bread basket, weren’t you?” They reasoned among themselves.

¹⁷ But Jesus, being aware of it [of this discussion], said to them, “Why do you reason because you have no bread?”

Why are you reasoning? When you reason, you end up in the wrong place, always. Why do you reason because you have no bread? Why are you arguing about physical bread?

“Do you not yet perceive nor understand?”

That is the word, discern. Why are you undiscerning about what I am saying? And about the incidences that involved bread before, why are you undiscerning?

“Is your heart still hardened?”

And He accuses His own disciples of the same condition that persisted throughout all of Israel: Seeing they see not, and hearing they hear not, neither do they understand. In fact, back in Matthew 13:10-13, the same disciples had asked Him, “*Why do you speak to the multitudes in parables?*” And He said, “*Because, seeing they see not, and hearing they hear not, neither do they understand.*” He is telling them—and I am going ahead of myself here—“You have witnessed, twice, a parabolic demonstration: first, in the feeding of five thousand; second, in the feeding of four thousand. And you are like your brethren in Israel: You see and you don’t see, you hear and you don’t hear, neither do you understand. Because, you are reasoning about what you are seeing rather than

opening your hearts to the revelation that is meant to come to you on account of what you have been allowed to participate in, in these two occasions. So in this sense, you are not much further along than your own brethren.”

¹⁸ Having eyes, do you not see? And having ears, do you not hear? And do you not remember? ¹⁹ When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?”

In modern times, virtually anyone who reads the feeding of the five thousand domesticates the story and uses as a legitimizing basis for a feeding program that serves the interest of a public relations juggernaut in their community, with the ultimate intent of bringing people to come and sit in their pews. Because, that is the orientation they have towards the Scriptures: Seeing they do not see, hearing they do not hear, neither do they understand. Because these two events focused on the fragments—partially-eaten bread—so when a man said... Well, let me read the rest of it, and then we will come back.

¹⁹ When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?”

[Now, He is talking to the ones who actually gathered up the fragments in baskets.]

They said to Him, “Twelve.”

²⁰ “Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?”

And they said, “Seven.”

²¹ So He said to them, “How is it you do not understand?”

[From the NIV: “*Do you still not understand?*”]

Now, was Jesus advocating a feeding program here? Not a chance. According to Jesus, what was the intent behind feeding five thousand and feeding four thousand? What did He focus on? In both instances, and the discussion in the boat, the focus was on fragments of bread in baskets. What on earth could you be interested in fragments of bread? They broke the bread, people ate on the pieces they got, and they still had twelve and seven baskets left over—twelve in the case of the five thousand and seven in the case of the four thousand. And He told the disciples to gather them up. In both

cases they did not feed the four thousand and the five thousand and have left full baskets, because He would not then have said to them—if they had full baskets—gather up the fragments so that nothing would be lost. Where do you suppose the fragments were that they would gather up? They were in the grass, very likely. And some people may still have had a piece in their hand, but they were not in the baskets. So, what plans do you have for the reuse of already eaten bread that, among other things, had fallen in the grass? Would you plan another meal? So, it is radically foolish for someone to say that this activity was motivated by Jesus's frugality. That is so obviously a person's own mindset superimposed upon the Scriptures, that has absolutely nothing to do with Scriptures. But, this is what the people have been fed, because the sons of Greece have insisted on exposing the Scriptures through reason.

Now, I am not going to unpack this. I will point to messages on the website already. But, look at the numbers as you go forward; they are very telling. It started out with five loaves and two fish—five is the number of grace. Twelve baskets represent carriers of grace, people with their hands full of grace—twelve baskets in the hands of twelve men. When you end up with as much left over as you started out with, it means nobody has eaten from a certain revelation of grace. But, it is not the end of story. Nothing should be wasted. So, He told the twelve who would carry His broken presence into the world, carrying the grace of His being into the world, that they should gather Him up in completeness, so that they can carry Him in the appointed time. How do we know that? Because, the next day—in John 6—when the same multitude wanted to eat again, He made the connection between Himself as the bread from heaven, and their domestic version of simply people who wanted another free meal. And as it regards the four thousand—four is the number of man, the corporate Man. And seven (the seven loaves for the four thousand) represents the completeness of what God is offering to man, by the way of bread from heaven. *“Man shall not live on bread alone, but by every word that proceeds from the mouth of God”* (Matthew 4:4). Now, that is a Zioniac understanding compared to a Grecian understanding.

Now, I want to show you another example of the same thing. Let's go to John chapter nine, and I want to use these two set pieces to introduce what I want to talk about today.

John 9:1-25

Now as Jesus passed by, He saw a man who was blind from birth. ² And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"

³ Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him."

My question: The works of God should be revealed to whom? The works of God are to be revealed in him—"I am about to do something that will reveal the works of God through him [this blind man]." The question is, revealed to whom? To a people who see, and do not see—this man is blind. To a people who hear, and do not hear. So what does He do?

⁴ "I must work the works of Him who sent Me while it is day; the night is coming when no one can work."

Men love darkness rather than light when they are of this world, when they are of the *kosmos*. But you are sons of light and sons of the day, that divine things should not pass you by and overtake you as thieves in the night. (Reference: 1 Thessalonians 5:4-5) Jesus was saying, "I am working in the daylight, and I am going to work in this man."

⁵ "As long as I am in the world, I am the light of the world."

"I am here to reveal the things of God to a people who see and do not see, who hear and do not hear, neither do they understand." So, in doing that He does this extraordinary thing:

⁶ When He had said these things, He spat on the ground and made clay with the saliva; and He anointed the eyes of the blind man with the clay. ⁷ And He said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). So he went and washed, and came back seeing. [Now, an interesting side-note.]

⁸ Therefore the neighbors and those who previously had seen that he was blind said, "Is not this he who sat and begged?"

⁹ Some said, “This is he.” Others said, “He is like him.”

He said, “I am he.”

¹⁰ Therefore they said to him, “How were your eyes opened?”

¹¹ He answered and said, “A Man called Jesus made clay and anointed my eyes and said to me, ‘Go to the pool of Siloam and wash.’ So I went and washed, and I received sight.”

¹² Then they said to him, “Where is He?”

He said, “I do not know.” [Now, the religious folks get involved.]

¹³ They brought him who formerly was blind to the Pharisees. ¹⁴ Now it was a Sabbath [that is illegal] when Jesus made the clay and opened his eyes. ¹⁵ Then the Pharisees also asked him again how he had received his sight. He said to them, “He put clay on my eyes, and I washed, and I see.”

¹⁶ Therefore some of the Pharisees said, “This Man is not from God, because He does not keep the Sabbath.”

Translated: “This man could not be from God because He healed a man on the Sabbath Day. Come on! He opened the eyes of a blind man on the Sabbath Day, so He couldn’t be from God.” Sons of Zion...

Others said, “How can a man who is a sinner do such signs?” [So they implied that He was other than who He was.] And there was a division among them.

Well, of course when that happens, you ask the guy who had been healed for his opinion again.

¹⁷ They said to the blind man again, “What do you say about Him because He opened your eyes?”

And the question implicit was: Is He a sinner? Is He a prophet? Who is He?

He said, “He is a prophet.”

¹⁸ But the Jews did not believe concerning him, that he had been blind and received his sight, [So the religious guys said, “This whole thing is a sham. He was never blind. He is a plant.] until they called the parents of him who had received his sight. ¹⁹ And they asked them, saying, “Is this your son, who you say was born blind? How then does he now see?”

²⁰ His parents answered them and said, “We know that this is our son, and that he was born blind; [So, now they do not have anywhere else to go, because they have prime witnesses.] ²¹ but by what means he now sees we do not know, or who opened his eyes we do not know. He is of age; ask him. He will speak for himself.” [In other words, leave me out of this, because we can see the trap.]

²² His parents said these things because they feared the Jews, for the Jews had agreed already that if anyone confessed that He was Christ, he would be put out of the synagogue. [If anyone acknowledged these things to be true, the remedy is: put them out of the church.] ²³ Therefore his parents said, “He is of age; ask him.”

So, they do all the exploratory stuff, and they come back around and ask him.

²⁴ So they again called the man who was blind, and said to him, “Give God the glory! [Which is to say, “Now, isn’t it true?”] We know that this Man is a sinner.”

So, the Pharisees are putting words in his mouth now: “Here is what you are to say. This man is a sinner. He could not possibly do the works of God. And for sure, if He was otherwise, He would not have done it on the Sabbath.” Is there a more complete religious way of setting aside the Word of God, the Word made flesh?

²⁵ He answered and said, “Whether He is a sinner or not I do not know. One thing I know: that though I was blind, now I see.”

The once-blind man is saying, “You are asking me for a religious interpretation, and I am not going to get into that with you. But this is my testimony: ‘Once I was blind, but now I see.’”

Let's stop the reading there because most of this is not what I want to talk about. I want to go back to the beginning. But, it is a rich story—rich with the distinction between seeing in the spirit, and being stone-blind but thinking you can see. Because, where we are going requires the eyes of men and women that are opened. But before I go any further with that, let's unpack a little bit of this story so that you see what I mean. So, the disciples of Jesus asked whether the man's parents had sinned or whether the man himself had sinned. Jesus's response was, "Neither. This condition awaits Me here today to demonstrate to you—all of you who are watching—your own condition, and why I have come." In other words, "*but that the works of God should be revealed in him.*" Who is the revealer of the works of God? Christ. It goes on to say, "*I must work while it is day,*" and, "*I do what I see My Father doing.*" So, "I have come to reveal the works of God, and I have come to reveal the works of God to a people who see and do not see. So, all of you who are watching this, each of you and all of you are represented by this one [blind] man. I am going to show you something." In healing him, Jesus spits into the earth and makes a clay, a paste. Then He puts it, first on one eye, and then on the other. Now, why would He do that? Why does He not just say, "In the name of Jesus, be healed," and push him over? Is there some miracle cure between earth and saliva? Because, that is what the rationalists are looking for: Show me the secret to healing him.

Well, the man is already of earth, and He puts earth on top of earth; He puts clay on top of clay. What is the metaphor? You are doubly blind. You are blind twice. In fact, the clay has the effect of blinding him even further, because clay on your eyes will create a film, so that if you are already blind, you are going to have a much harder time seeing with clay on top of clay. What is He doing? He is demonstrating to them, to whom He has come, their double blindness. How is a person doubly blind? You are blind physically—this man was blind physically—and you are also blind spiritually. Hence, the command: "Go to the pool of Siloam and wash, and you will receive your sight." Now, Siloam means, sent one. And going and washing in the water of the word of the sent one, you will see and see, you will hear and hear. He is telling them, "I am the sent One. I was sent to open your natural eyes as a sign to you." From Acts 2:22, "*Men of*

Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know”—that is the testimony of the twelve to this same stiff-necked, stubborn, blind people on the Day of Pentecost. When they bring the testimony of the Lord Jesus Christ, they say, “We have seen His miracles.”

So, Jesus says to his disciples, “This man was born blind, neither because of his sins nor the sins of his parents, but that this is an appointed time in God among a people in this day.” I want to tell you, every selection by the Holy Spirit of all the things that Jesus did that could have been written—concerning which the world could not contain the books that explain the things that He did—this selection of things is designed for the precise purpose of opening the eyes of our understanding to the representation of the Father that Jesus came to bring. And if you say otherwise, you are of Greece, you are of a different spirit. I am not saying that to bully anybody. I am merely saying that every story in the Scripture was strategically selected by the Holy Spirit to unveil an aspect of the invisible God to the world.

And here, in this story of this blind man—there are other blind people in the Scriptures, and it means other things, but in this story—every action is choreographed with a specific intent in mind, absolutely considering the circumstances in which they found themselves presently. You had an unbelieving people typified by a man who was blind. So, in truth, the blind man is typical of the spiritual condition of everybody around him; because he is physically blind, it is undeniable what blindness is like, so he serves this purpose. There would have been no particular reason to put clay on the eyes of a man who could already see. He would not be asking Jesus for anything. So, it is the preexisting condition of blindness that serves the purpose of highlighting the spiritual blindness that was the common factor of everyone in this audience. And in order to highlight it, He put more clay, more opaque veils, upon his eyes to highlight the point. And then He says, “*Go, wash in the pool of Siloam*”—not in the pool of Bethsaida—but, “*Go, wash in the pool of Siloam.*” In other words, “Go and bathe yourself, renew your mind *“by the washing of regeneration and renewing by the Holy Spirit,”* according to Titus 3:5. Go and allow your minds to be renewed in the word of the One who has

come from heaven. John actually began his gospel by saying the Word came from heaven: “*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.*” The same John who is writing this is writing against the theme, against the background, of the One who has come from heaven. And John is speaking about the fact that his greatest obstacle is the stronghold of religion among the ones to whom the One who came from heaven was sent.

When you read these stories, first, it should transform your understanding of the Scriptures, and secondly, it should create in you a great hunger for the disclosure of everything else that is in the Book. Because, then, you can actually walk in His steps, seeing what He sees, hearing what He heard from the Father, and doing the works of the One who sent you.

Now, all of that said, I want to move into what I really came to talk to you about. What I came to talk to you about in regards to this year is: This is the year in which we are going to walk on water. This is the year for walking on water. And you will recognize what has been said by Doug, Michael, Jeff, Martha, Nanci, and all the others who have spoken, you will realize that this is a context that frames what has been said before, and I think gives a little bit more forward motion. What I am showing you is that none of these events in the Scripture was accidental. They were not accidental when they happened at the time—He was doing what He saw His Father doing—and they for sure were not accidental in that the Holy Spirit specifically selected them and placed them in the Scriptures.

When you pick up this Bible to read, do not come with an anticipation of being able to reason things out, for that will kill you. It will bury you. Reason will bury you in the grave of despair and hopelessness, because there is no light or life in reason. In reason you see and do not see; in reason you hear and do not hear, neither do you understand. Reason must only be used if it is led by revelation. Reason apart from revelation is treacherous and untrustworthy, like the soul moving apart from the spirit. In fact, reason is the natural tool of the soul for the gathering of understanding. Revelation is the natural grace of the spirit by which we gain understanding.

So, if you begin in the spirit, you ought not continue in the flesh. And if you start out in the flesh, you are already blind. For anyone who starts out in the flesh, repentance is to go and wash in the pool of the sent one—the pool being the living word of the one who has been sent. Jesus said, “I will send you the Holy Spirit, who, when He comes, will take of what belongs to Me and will reveal it (or distribute it) to you.” So, if you are stuck in any place in the Scriptures, go back and wash—not the putting away of the filth of the flesh; in other words, not taking a bath to wash off the dirt from your skin—but the answer of a good conscience toward God. Because, it is the “washing of regeneration and renewing that comes from the Holy Spirit.”

The Word, you see, is like water. In fact, another understanding of the Word is that it is water. And the capacity of water is to cleanse by washing. The result will be a renewed mind. And it is not the water of the written text. The Jews at the time had the written text; they had the books of Moses and they had the writing of the prophets. And they searched them daily and diligently. But because they had choreographed their understanding to maintain a culture that largely gave the leaders preeminence, they had no interest in any other understanding than that which that had already come to rely upon. And yet Jesus would say, “I am He of Whom the Scriptures speak. I am the sent One.” That is why Jesus would say, “I am the light of the World. I am the illumination of the nature of God who has been sent into the world, so that people who are blind may see, so that people who are deaf to the understanding of God may hear again.” So, all these selections written in the Scriptures contain and have the requirement of revelation. Otherwise, you are simply going to domesticate all the meanings, and you will add to the weight of that which oppresses you and miss the life that it is supposed to elevate you and bring you forward.

John 6:16-21

¹⁶ Now when evening came, His disciples went down to the sea, [That is the Sea of Galilee. Doug and I were over there, along with Jerry and June. We know that this is an inland body of water, a lake: Lake Gennesaret.] ¹⁷ got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them. ¹⁸ Then the sea arose because a great wind was blowing.

¹⁹ So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid.

Let us pause here for a moment. Why was Jesus walking on the water? You know, we just assume: He is Jesus, so He can do whatever He wants to, and He just wanted to get across the sea. So, He took a look around and probably there weren't any boats, so He just decided, "Oh well, I might as well just walk over there." "*I only do what I see my Father doing.*" Whatever the Father is doing, that is what the Son is doing. And why was He going to Capernaum anyway? Why couldn't He have just spent the night where He was? Because the Father was having Him walk on the water in a storm. Now, what are the chances that the Father would have Him walk on the water in a storm right by the boat where His twelve disciples were? Does that have anything going on that might be remotely useful?

²⁰ But He said to them, "It is I; do not be afraid." ²¹ Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

You have got to know that was a setup. Jesus was walking on the water in a storm, with His disciples in the boat, having rowed—pulled with oars—for a long time. The wind was blowing, and they were rowing in the boat about three or four miles, but they had been doing it for some time; another rendition of it says they weren't making much progress. And He comes walking right by them, walking on the water. They were afraid. And He disclosed who He was, drew near to them, stepped off the water and stepped in the boat, just like you would step off of a dock and get into the boat. Immediately, they arrived at Capernaum. That, you can be assured, was designed to teach them something. What was it they were supposed to know?

Well, first, you have two economies, side-by-side. One that is being pushed back, whose progress is being impeded, resulting in people rowing but making no progress—the economy of the sweat of your brow—trying to get there under your own power. That is clearly evident. And right by them is some One walking on the water—I want to come back to that—whose progress seems entirely unimpeded by the wind that was blowing.

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He is just going where He is going; He is going where His Father is taking Him. Then, He gets into the boat with them, so both economies collide. The economy of the natural receives a visitation from the economy of the supernatural. Now, which economy prevails? They suddenly are where they are going. So, if you have a choice between the economy of the natural and the economy of the supernatural, what ought you to choose? You will get where you are going when the supernatural gets into the natural. Now, how is this walking on the water the economy of the supernatural? And what does it mean for our purposes? Well, go back now to Genesis.

We will stop here. It will be a good break. We will set it up, and I will go back to Genesis and show you about the water and the water—the water and the Word.