

Walk on Water—Session 2

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We left off at the break asking the question, “What is the significance of Jesus walking on the water?” We know that a different economy came with Him that was able to alter entirely the economy of those in the boat. But, what exactly is it that allowed for that? Because, in my estimation, this is a year in which we are going to inhabit and live out of this same economy. First, we want to establish what the water is, and second, we want to establish who Jesus is in relationship to the water. Then we will have the key of understanding. So to understand the water, let’s go back to Genesis, because that is the first reference to it.

Genesis 1:1

In the beginning God created the heavens and the earth.

All of you know that we have already observed that heaven was created, like earth was created—at the same time. So, they are both created realms. But, God exists beyond creation. There are aspects of God that He intentionally installed in the created realm. But, it is a mistake to think that all of who God is, is in the created realm. All of the created realms of heaven and earth came out of God. So, He is in both realms, but He is greater than and apart from both realms. And yet, everything in the created realms of heaven and earth was created to serve God’s intention, which existed in God before He created the realms. The realms were created to accommodate the specific things of God that He meant to display in the created realms of heaven and earth. And, I keep referring to the created realms of heaven and earth so that we never slip back into the notion that heaven was eternal. It is not. It was created. Nor should we embrace the vacuous thoughts of men, that the earth is eternal. It is not. God created both realms to house things that were already in God.

At this juncture let me point out that as you approach the Scriptures, now, I would recommend that you have three operating principles in your mind.

- 1) What was before creation?

Walk on Water—Session 2

- 2) Why did God make creation in relationship to what already existed in God?
Because, that would be the only reason He would make creation. Whatever He made, He made to accommodate what was already in Him.
- 3) What was created when creation was established?

So, the first level of inquiry when you come to the Scriptures is the question of: What existed apart from creation (which would be before creation)? And that is inherently an inquiry into the nature of God to be made manifest in creation, and the intentions of God that would be hosted in creation. So when you look at creation, you must look at it as an intended vehicle—God intending vehicles: heaven and earth—to host and carry the revelation of what He meant to reveal of Himself, to which end He established the heavens and He established the earth. Other than that, there is no purpose for the creation of heaven and earth; and other than that, neither heaven nor earth has any relevance at all. So if you begin the inquiry only with the existence of heaven and the existence of earth, you have already confined the discussion to this conclusion: That whatever you decide is their purpose, apart from this preexistent purpose, you have already decided that their existences are irrelevant and everything within them, without purpose. The purpose of creation is on account of what existed before creation dictating creation to be what creation was made to be. So, when it says, “*In the beginning God created the heavens and the earth,*” you may ask the question: Why? Passages like Ephesians 1 would give you insights into the fact that, before heaven and earth were created, God envisioned a man in the image and likeness of God. So creation, that included the creation of man, had at its core, the purpose for man to be conformed to the image and likeness of Christ. Therefore, when God said, “*Let Us make man in Our image, according to Our likeness,*” He was not looking at just Adam, He was looking at the end from the beginning. So, in the end there would be that which was before the beginning, namely a man *in Christ*—a corporate man headed by Christ, in which every member of that corporate man would be considered a son of God. And to that end, everything created was designed around the coming forth of that reality. So, the highest threshold is that which existed before creation, because that determines the purpose for creation itself.

The second threshold is to understand what God was making when He made it, so that you could see and understand what God placed in the heavens and what God placed in the earth that would sustain, accommodate, and be useful for that which existed in God before. If you do not see that, then you cannot understand how things are meant to function in creation.

And that brings us to the third inquiry, which is: How do things function? What do they mean? We started out at the lowest threshold, by showing that there was a deliberate and intentional selection by the Holy Spirit of the works associated with Jesus, both what He began to do and to teach while He was on the earth. The selection being to open up understandings that relate to heaven, understandings that relate to earth, but together, what also relates back to what existed before there was heaven and earth. What does that tell you? That tells you that, inherently, this is an inquiry that cannot be fruitfully pursued apart from the disclosures of the mind of God. There is only one way to have the mind of God be disclosed to us, and that is by the Holy Spirit revealing to the mind of the human spirit, that which was in the mind of God for long ages past. That is why I made this bold statement—almost in a pugilistic fashion—that we are at war in the House of God, between the works of the sons of Greece and the understanding of the sons of Zion. And this is God's doing, as we wrestle out of the grasp of the usurper that which truly belongs to the children as their bread from heaven.

Now, all of the Scriptures, therefore, are allegorical. They intrinsically contain dual values—all of them. There is not a word of Scripture that does not also have a meaning that is hidden. If all we get is what you can parse out by reason, you largely have nothing of eternal value. You may end up with some principles that will allow you to live your best material life now, but there is no more than that available to you. And in that capacity, you will see and not see, you will hear and not hear. And if Jesus were to minister to your blindness, He would begin by putting clay in your eye sockets and send you off to wash in the word of the sent one. So, in going back to Genesis 1, I am primarily interested in the disclosure of what things mean when they were established.

Walk on Water—Session 2

What did God mean by certain things when He established the realms of heaven and earth? Because these are the templates that should then guide us in our understanding, subsequently, so that we, who are in the One that is walking on the water, also walk on the water. What is the water?

Genesis 1:2

*² The earth was without form, and void; and darkness was on the face of the deep. And the **Spirit of God** was hovering over the face of the **waters**.*

Now, what do we have? Before the creation of heaven and earth, we have three things: We have the deep, we have the Spirit of God, and we have the waters. I want you to note that we are immediately introduced to a bond—a connection, an inseverable link—between the Spirit and the waters. That is not accidental. Keep your eye on it. Because wherever you find the waters, you will find the Spirit hovering over the waters. You have the deep, the Spirit of God, and you have the waters. Now, people are apt to talk about this in terms of deep oceans; and they are apt to talk about it as the waters of rivers, lakes, and seas. The problem with that is they have not been created yet. And there is a very precise order in which the oceans and seas become the oceans and seas, which means in this understanding it is not accurate to describe the waters here in a state that only results after they have been separated from other waters. This is the compendium of waters, unseparated. This is the waters before there are oceans, rivers, and lakes. Because, if this is all the waters of oceans and rivers, there is no accounting for the waters that are above the firmament, which are separated in the second day. If this reference to waters only means oceans, rivers, and lakes, you are without a clue as to what happened to the waters that were separated from these. Because, they were separated. Now, let's move on.

Genesis 1:3-5

³ Then God said, "Let there be light"; and there was light. ⁴ And God saw the light, that it was good; and God divided the light from the darkness. ⁵ God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

Walk on Water—Session 2

Now, what is wrong with this picture? Well, nothing is wrong with the picture itself, what is wrong is with our understanding. Because, we consider this a 24 hour day, day number one, the earth around the sun—a 24 hour period. What is wrong with that? We have neither the earth nor the sun at this time. We don't. So, if you are using that as a measure of time, you are completely out of sync with the Scriptures. And, if your notion of darkness and light—day and night—are as a result of living on a portion of the earth, which as it rotates around the earth in a 24 hour period is away from the sun, then you have concocted an understanding that is not relevant to the Scriptures. Because day and night, darkness and light, exist before the sun, moon, and the stars, or even the earth has been created. So, then, how do you look at these things? Simply, really, quite simple: There are multiple meanings in the Scriptures to day and night, multiple meanings in the Scriptures to darkness and light. For example, in 1 Thessalonians 5:4-5, the Apostle Paul would say to the Thessalonians,

⁴ But ye, brethren, are not in darkness, that that day should overtake you as a thief. ⁵ Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

He calls us children of the day and children of light. So, he is obviously using darkness there in a manner different from physical daylight and physical darkness. Our problem is, when you have a domesticated version of the Scriptures, everything just has to mean one thing. And I am saying to you, when you go back and look at the overarch of what existed before creation to understand what was established in creation, to understand how things are designed to function in creation, then you will see the multiple layers of understanding. But, you cannot just pluck them out at will. It is the Holy Spirit who is hovering over the Word that will give revelation of what is in the Word. But, we are getting to that. I should move faster. Otherwise, there will be three tapes.

Genesis 1:3-5

³ Then God said, "Let there be light"; and there was light.

I am not deconstructing much of this, in part because I have already done some of it, in part because it would just take us a long time to do it.

⁴ And God saw the light, that it was good; and God divided the light from the darkness. ⁵ God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

And we know from this, and from the reference we just alluded to in 1 Thessalonians, that “day” refers to illumination—apart from reference to rotations of the earth around the sun, “day” refers to illumination. “Darkness” refers to mystery or secrets, hidden—not necessarily evil—simply undisclosed. When the undisclosed becomes disclosed, it comes out of darkness into light, just as God, who is the deep, has a veil upon the knowledge of the secrets of who He is. And so He is establishing creation to reveal the secrets of His nature. So when He said, “*Let there be light,*” He is ordaining a day in creation in which He chooses to disclose Himself. So we work while it is day, like Jesus said, because He has come to disclose who God is. Now, you could be preaching or teaching at night, but for you it is still day, because you are disclosing—you are continuing the work that was begun in creation, which is to disclose the nature of God. That is why Jesus said, “I must work while it is day,” because there is a grace for the disclosure of the mysteries of God.

I want to show you then, Genesis 1:6-8

⁶ Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

We are still trying to find what this different meaning of water is, so that when Jesus is walking on the water, an economy goes with Him that transforms our economy into His, and we are propelled, not by the strength of what we do, but by entering into a different reality. Here is one of the keys of understanding about water.

⁷ Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. ⁸ And God called the firmament Heaven. So the evening and the morning were the second day.

Now, you know that you always have to anticipate that the sons of Greece have an answer. So, what is the answer of the sons of Greece? They will say, “Another word for firmament is, sky.” OK, so let’s go with that—sky. So, there are waters above the sky. Now, in their pull upon your reasoning they will say, not that there are waters above the sky, but that there are waters under the sky but above the earth. So they would have you believe that it is clouds and water vapor, because the entire orientation of reason is to the visible world. So let me open what is above the firmament for you in just a verse or two. Come to Ezekiel. We will come back to Genesis, but I want you to come with me to Ezekiel to look at what is above the firmament. Because, there is water above the firmament. Now, we do not really have time to go into Ezekiel 1; I have been trying to get into it for quite a while, and I have been bounced off every time. Let’s find “firmament” in that configuration, and we will just read some things about it. We know from Ezekiel 1 that these four living creatures were on the earth, because he said, “I was by the River Chebar when I saw this vision.” So the vision took place, in his understanding, by the River Chebar on the earth. But regarding these four creatures, we find their antecedents—or we find their type—in heaven around the throne of God. So, according to Willie Nelson, they must have been angels flying to close to the ground; but we know better. Let’s look above the firmament for a moment, starting with verse 22.

Ezekiel 1:22-23

*²² The likeness of the **firmament above the heads** of the living creatures was like the color of an awesome crystal, stretched out over their heads. ²³ And **under the firmament** their wings spread out straight, one toward another.*

So, while these creatures are under the firmament, their wings are spread out straight. Leave aside what the vision means; we do not have time to unpack that. We are just looking at the juxtaposition of heavenly creatures in the earth. But, the firmament opens and you can see above the firmament. And that is there waters were put. So, we want to see if it is just the “sky” and he is talking about raindrops that keep falling on your head, or something else.

Ezekiel 1:23-24

*Each one had two [wings] which covered one side, and each one had two which covered the other side of the body. ²⁴ When they went, I heard the noise of their wings, like the noise of many **waters**, like the **voice of the Almighty**, a tumult like the noise of an army;*

So, waters sound like word, but not just any word. The waters sound like the Word of the Almighty. This should not be a surprise to us, because elsewhere the Scriptures speak of the voice of God like the sound of many waters. [Reference Ezekiel 43:2; Revelation 1:15; 19:6] So, when creatures come out of heaven into the earth and make sounds, they are reflecting where the water in heaven was placed, and whatever the water in heaven is, they are speaking out of that water in the earth, and it is speech. And the speech sounds like the voice of the Almighty, which understood is, the voice of many waters. So, the waters above the firmament contains the Word of God. The waters above the firmament, distinguished from the waters below the firmament, sound like the voice of God when it is spoken in the earth by ones who come from heaven. Now, I want you to understand that there is also a category of those who ascend to heaven and come back to the earth, who are part of those who speak out of the waters that are in heaven, as well. We will come to that. Those would be called, *apostolos*. But here we are pursuing a mystery. We are following the trail of the waters above the firmament—not just raindrops falling on your head, but a sound that is contained in waters—that when it speaks in the earth, it is the sound of the voice of the Almighty. So, what did God put in the waters above the firmament? He put Word. So, whoever comes out of heaven will come out of heaven as both water and Word. But let's go on. I do not want to give you just that much about what is above the firmament, because there is so much more. I cannot give you everything that is there, but I want to give you enough to rocket you, to propel you, on your journey of understanding, because this the day when the economy of the Word will come to the earth to support a people who are *in Christ* walking on the water of the Word.

Ezekiel 1:24-26

²⁴ *When they went, I heard the noise of their wings, like the noise of many waters, like the voice of the Almighty, a tumult like the noise of an army; and when they stood still, they let down their wings.* ²⁵ A **voice** came from **above the firmament** [That would at least imply more than waterfall falling; it would imply a living Being, at least One who speaks. That is part of what is above the firmament.] *that was over their heads; whenever they stood, they let down their wings.*

²⁶ *And **above the firmament over their heads** [I think he means to tell us there is stuff above the firmament over their heads, because he has said it three times, now.] was the likeness of a throne, [That is the same place where waters were put. He ordered a separation between waters and waters, and he accomplished the separation by a firmament. So, this is above the firmament where the waters are.] in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it.*

Now, Ezekiel is speaking from earth—so he is not speaking from heaven—so things are as looking through a veil. What would happen if, instead of looking through a veil, you were invited to, “Come up here and sit with Me,” so you can see heaven actually as it is, not through a veil? Well, that would be the revelation of John in chapter four of the book of Revelation. There it is not the likeness of a Man on the throne, it is One who sits on the throne; it is not the likeness of a throne, it is *the* throne; and it is not the likeness of living creatures, it is living creatures; and it is not the likeness of a rainbow, all of which symbols you are seeing here, it is the rainbow itself. Ezekiel is seeing up through the veil, above the firmament, but from the earth, so he talks about it as a likeness—fuzzy, a veil. But, when heaven opens and you are told, “Come up here, and sit with Me,” then it is all plainly seen—no likeness, it is what it is. But it gets better.

Ezekiel 1:26-28

²⁶ *And **above the firmament over their heads** was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it.* ²⁷ *Also from the appearance of His*

waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; [You should check out when Jesus appeared to John on the island of Patmos, and see how this appearance matches that. But that is just for you to investigate.] and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around. ²⁸ Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the glory of the LORD. So when I saw it, I fell on my face, and I heard a voice of One speaking.

So, what is above the firmament? A throne; One who sits on it—the exact descriptions of Revelation 4 and 5. This is the view if you want to fill in the blanks as to what was actually above the firmament, and not settle for the view that it was just the “sky” and rainclouds in the sky, but an entire realm in which the water that was put above the firmament is the very voice of the Almighty. Why? So that whoever comes out of heaven speaks with the voice of the Almighty. That person comes out of God, because, in the beginning there was the deep, and there was the water, and there was the Spirit. Where were the Spirit and the water? The Spirit and the water were in the deep. If they are anywhere else, what would be that space that was not occupied by the deep? There is no such thing. He fills everything in every way. So, the water is in God and the Spirit is in God, who is the deep. When He puts some of the water that was in Him in heaven, He puts the Word to be revealed by One coming out of heaven, who speaks with the voice of the Almighty. Now, just one other little thing, maybe two.

Genesis 1:8

⁸ And God called the firmament Heaven. So the evening and the morning were the second day.

So, Heaven was created on the second day, in case you were wondering. Day number one, God declares His intentions for both heaven and earth: to be revealed in heaven, to be revealed in earth. Day number two, God creates the heavens—all of them, the visible and the invisible heavens—by establishing a firmament and puts water in heaven, which would be revealed as Word. And whenever the Word is made flesh, you

will see the fullness of the Godhead speaking out of One from heaven who sits upon the throne above the firmament, because He has all authority in creation. So, therefore, He can speak with the voice of the Almighty. Why then do you suppose when He came up out of the water at baptism by John, that God says, “This is my beloved Son. Hear Him. Because from now on, I am going to speak to you through Son. I used to speak to you by prophets—by veils and shadows and type—but now I am going to speak to you through the One who is My Person.” That is why He came up out of the water. The water is the Word. The Word that was in heaven is the Word of God. It is right that all of what is in heaven and earth by way of the Word of God—all of what is spoken, when it is incarnate, when it becomes flesh, “*the Word became flesh and dwelt among us*”—it is right that when the Incarnation comes, it emerges out of the Word. Are you with me? It is right that when the Incarnation comes—when the thing that God foreknew for long ages past—it is right that when it comes to earth, it emerges out of the Word. What did Jesus say about that? “*You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life*” (John 5:39-40). So, John announces the coming of Jesus in the earth in the gospel of John. The gospel of John introduces Jesus in this way:

In the beginning was the Word, [What beginning? What we just read in Genesis.] and the Word was with God, and the Word was God. (John 1:1)

But He exists here as the water, tended by the Holy Spirit.

¹⁴ *And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (John 1:14)*

I want to just mention one other quick thing here, from Genesis, where we read that the earth was without form and void.

Genesis 1:9

Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear”; and it was so.

Now before this, the earth was without form and void. Before this, as it related it the earth, the earth was, but it was without form and void. Dry land had not yet appeared, but the earth was. It was not formed yet, nor did it have anything in it that would serve a

particular purpose. So, where is it? What are the only three things? The Spirit, the water, and the deep. So, where is the earth that is unformed—because it does exist, it is just not formed? It is in the water. What is the significance of that? The significance of that is this: Everything in the earth emerged out of the Word, the water, and it therefore exists to serve those who are of the Word—who come up out of the Word. The earth cannot fail to respond to those whose creation is by the Word. It cannot fail to respond. That is why all of creation is groaning in anticipation. It is groaning in anticipation of seeing what? It groans in anticipation of the revealing of the sons of God, because they are what it resonates to accommodate. That is why, if you are sleeping in a boat in a storm, and you are the incarnate Word, you are not in one moments worth of danger. Because, when the Word speaks to the water, the water will obey the Word. What am I telling you? I am telling you that that night when Jesus was walking on the water, you had that which came up out of the water walking on the water. That which comes up out of the water can always walk on top of it, because it has already ascended out of it. That which comes up out of a thing is already above it. The water did not exist just to be water, it existed as evidence of the intention of God to have that which came out of God to be a son of God. The incarnate Word is a son. I would even go so far to say—and here, I do not say this is the Lord, but I say this is Sam—that is why, unless you weigh a body down, it can always float on water. Unless the body is weighed down in some fashion, even if it is dead, it will float on the water. God means for everything in creation to reveal the invisible God.

Now, I want to show you just one other little bit here while we are still on the earth. This is just one more of those secrets.

Genesis 1:11-13

*¹¹ Then God said, [This is the only command, by the way, God ever gives to the earth.] “Let the earth bring forth grass, the herb that yields **seed**, [Pay attention to the word, seed. I will prime the pump, so that we can get it all without belaboring it.] and the fruit tree that yields fruit according to its kind, whose **seed** is in itself, on the earth”; and it was so. ¹² And the earth brought forth grass, the herb that yields **seed according to its kind**, and the tree that yields fruit, whose **seed** is in*

itself according to its kind. And God saw that it was good. ¹³ So the evening and the morning were the third day.

Let there be no mistake whatsoever, God created the earth to function in respect to seed, to bring forth in the earth that which comes from a seed. What is in the seed is the exact replication of the source and origin from which the seed comes. Why? Because, God meant to enclose in *adamah*, in earth, a seed that came out of the very person of God, to yield upon the earth a fruit of a man in the image and likeness of God. Make no mistake, that was the mandate for the earth: that life would come out of seed. Now, what is the process which life comes out of seed? Death and resurrection. A people are arising in the earth who have experienced dying daily and being resurrected in levels that they have not touched before. And when this process yield its fruit, you will have a man in the image and likeness of God. And that is what God established the heavens and the earth to produce.

My second hour has gone, so I am going to wrap it up. Where are we? That night when Jesus walked on the water, He showed us that which comes out of the water cannot be covered up by the water; that its destiny is to walk on the thing out of which it came. Now, we were born out of the Word. We were born again by water and the Spirit. Where would we find water and the Spirit? In creation: the Spirit hovering over the waters. Out of that, the original creation came, and by that metric the original creation was established. We are born again, not by a husband's desire or by the will of a man, we are born again by the Spirit of God, from whom we receive the spirit of adoption, by which Spirit we cry, "Father! Father!" But, that was being born. That which was born was destined to grow up and to embody in Himself all the fullness of the Godhead, so that when this seed, passing through death and resurrection, resulted in life and grew up to produce fruit, you would see the tree from which it came, even though the tree itself is the living God.

*"I am the true vine, and My Father is the vinedresser. ² Every branch **in Me** that does not bear fruit He takes away and every branch that bears fruit He prunes, that it may bear more fruit. (John 15:1-2)*

Walk on Water—Session 2

We were meant to be the sons of God coming out of the intention of God. If you like, it is the intention of God that is the womb of God, the womb of His thoughts. *“Before I formed you in the womb I knew you; before you were born I sanctified you.”* (Jeremiah 1:5). So, the Word, who is God, contained us in the mind of God before He established the heavens and the earth.

I want to give you the last piece of this in two readings. The first is from Ephesians.

Ephesians 1:3-5

*³ Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places **in Christ**, ⁴ just as He [the God and Father of our Lord Jesus Christ; indeed, our Father; His Father and our Father] chose us **in Him before the foundation of the world**, that we should be holy and without blame before Him in love, ⁵ having predestined us to adoption as **sons** by Jesus Christ to Himself, according to the good pleasure of His will,*

Now, He predestined us for adoption to Himself—How?—*in Christ*. The presence of Christ in the earth in the form of a man was designed to show us both what the intention of God was in receiving us as sons, and how we are to be configured when we are in Him.

Ephesians 1:6-14

*⁶ to the praise of the glory of His grace, by which He made us accepted in the Beloved. ⁷ **In Him** we have redemption through His blood, the forgiveness of sins, according to the riches of His grace ⁸ which He made to abound toward us in all wisdom and prudence, ⁹ having made known to us the mystery of His will, [the mystery of God’s will]...*

When those speak out of heaven and their voice sounds like the voice of the Almighty, they are making known the mystery of God’s will. The mystery is made known by Word. We were formed out of the Word of God.

*...according to His good pleasure which He purposed in Himself, ¹⁰ that in the dispensation of the fullness of the times He might gather together in one all things in Christ, **both which are in heaven and which are on earth—in Him.***

So, both realms were created to accommodate what was in God, the central principle of which is, God saw us in Christ before the foundations of the world.

¹¹ In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,

¹² that we who first trusted in Christ should be to the praise of His glory. ¹³ In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,

¹⁴ who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

So, to bring this all to a conclusion, what is this we are looking at? There are two economies: one of the sweat of your brow, and the other is that economy revealed in the person of Christ. That economy is who the Father is. We have been trained and taught, exhorted and encouraged, moved along in sonship to a point of maturity. The whole intent of this was not just so that God could prod us and poke us and direct us, but to bring us to a place where He could reveal to us all of what He has foreordained for us to walk in. We have been called to be the exact representation of our Father in heaven. We cannot accomplish that—or even hope to accomplish it, or should even be thinking about accomplishing it—without being given access into the economies that were put in heaven and earth to enable this result.