

GIG326 – Dreams and Visions

Hi, and welcome to this podcast today. I am wanting to talk about the fact that we are just completing the celebration of the Feast of Tabernacles, Sukkot, and we had quite a wonderful celebration. We had a time in our sukkah that we put together; and we had many people come and join us there for prayer, for meals, for worship and just enjoying God's Presence during this time, remembering all that the Lord has done for us and done for Israel. A main purpose of the Feast of Sukkot is to remember – remember those times in the wilderness when the Lord led them forth and did mighty wonders in their sight. And we are never to forget all that God has done and provided for Israel, and provided also for us as those who have been grafted in to Israel, the blessings and the promises that He has made.

And so, I want to look at this last day of the tremendous Feast of Sukkot, the eighth day, the great day of the Feast. We are going to go to John the seventh chapter, verses 37-39, which reads,

> Now on the last day, the great day of the feast, Jesus [Yeshua] stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

These are really important words for us. They are talking about, number one, the hunger and the thirst that God generates for us during this time of Sukkot. We are to remember our absolute, total dependence upon the Father for everything. And when we get into that place of needing, some of the first things we need are water, something to drink; and food, something to eat. We do not exist without these elements. We also need covering over ourselves and protection, which He provided by the pillar of fire by night and the cloud of covering by day. So God was providing their most basic elementary needs during this time, and this is one of the lessons that we learn as we celebrate Sukkot – that God is the One who provides. Without Him, we are hopeless and have nothing. We have no ability to provide for ourselves; we can only be provided by that which He supplies.

So on this last great day of the Feast, Yeshua stands up and He cries out, "If anyone is thirsty...."
Now by the time we get to the end of Sukkot, we should be thirsty. We should be realizing what was experienced in the wilderness, and that should create a real thirst in us. It should create a hunger in us. But He said, "If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being will flow these rivers of living water.'" Then it is defined in verse 39 to say that what He was speaking of was the Spirit, whom those who believed in Him would receive. So He is speaking of this coming of the Holy Spirit into the world, into our lives, and what flows out of that Spirit experience.

Now I want to jump to Joel the second chapter, because I want us to see again how the Spirit is tied to this experience of the Feast of Sukkot, and is provided to those who are celebrating and have celebrated this great Feast of Tabernacles. You have given yourself to it, now God is going to do something in response to that. And there are two symbols of that. Joel chapter 2, verses 23-25, says, "So rejoice,

O sons of Zion, and be glad in the Lord your God; for He has given you the early rain for your vindication. And He has poured down for you the rain, the early and latter rain as before. The threshing floors will be full of grain, and the vats will overflow with new wine and oil. Then I will make up to you for the years that the swarming locust has eaten…." This again really connects these prophecies to the idea of Sukkot, to Tabernacles, because Tabernacles was celebrated at the very end of the harvest season; it says, "…when you have brought your grain into the storehouses, when you have brought your grapes in, and you have filled the vats." (Deuteronomy 16:13) And so this prophecy is talking about the fact that God was going to give to Israel the early and the latter rain. This idea of rain, number one, is something that we see was a reality to those who fulfilled the celebration of Tabernacles.

Christ is crying out on the eighth day, the last day, the great day of the Feast. He is crying out to those who are ready to experience this result of having given themselves to the celebration of the Feast of Sukkot; and as I am saying, the rain is tied into that. We know in the prophecies that for those who do not celebrate the Feast of Tabernacles, the result is that there is no rain in their nations. And this is a prophecy about the Kingdom and the establishment of God's Kingdom on the earth: Those who do not go up to Zion and do not celebrate the Feast of Tabernacles, there will be no rain in their land. (Zechariah 14:16-19)

So rain is something that was very tied to this idea of Sukkot, and rain is very tied to this idea of the Spirit being poured out. It is the way we see or picture this outpouring, this great outpouring of the Spirit which we are believing for. And also, again, Joel is saying, "The threshing floors are going to be full of grain, the vats will overflow with new wine and oil." See, the provision, all that God is bringing because we have gone and recognized that nothing comes to us, there are no blessings, other than what God provides. So we see very clearly here that in Joel chapter 2, this prophecy is speaking about, and very tied and connected in to, these days of Tabernacles.

We go down to verses 27-29, "Thus you will know that I am in the midst of Israel, and I am the Lord your God, and there is no other; and My people will never be put to shame. It will come about after this that I will pour out My Spirit on all mankind…." Here we have the Spirit being poured out, which is what Yeshua is talking about, this great outpouring of the Spirit. Remember when we read the Scriptures out of John 7, it said the Spirit had not yet come. And so there is this idea of the coming of the outpouring of the Spirit, the coming of the outpouring of the rain, that which brings fulfillment; the Holy Spirit is that which brings all of the fulfillment and the promises and the provisions to us in the Lord.

"'It will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy…." What did Yeshua say? Out of your belly will come forth these rivers of living water, the Word of God being spoken, until the Word and the Presence of the Lord covers the earth as the waters cover the sea. "Your old men will dream dreams, your young men will see visions. Even on the male and female servants I will pour out My Spirit in those days.'"

The reason this is so much on my heart since the ending of the feast of Sukkot is that I am reaching into the Lord, saying, "What is it that we are believing for?" Moving forward into these days following our celebration and keeping of the time of the Feast, what is it that we are looking to have happen? And what keeps coming to me is this idea that it is a time for the outpouring of God's Spirit. I believe very much in the fact that during the last days, there will be a tremendous outpouring of God's Spirit in the earth, and that goes along with what Joel is talking about: "I will pour out my Spirit on all mankind." So we look forward to see this great, great outpouring of God's Spirit, and I think we should look forward to it at this time because we have finalized our celebration of the Feast. We know that we are

in end times, and we know that we, by celebrating the Feast, will see the rains come. We will see the provision in its season. It said the rains will come in their season. And so I believe there is this season of God pouring out His Spirit upon the earth, upon all flesh, and opening the doors for us to find the Lord in a new way; for mankind to have an experience with the Lord, for salvation to be readily available to all those that call upon the name of the Lord.

It says there will be salvation. And yet also, we see this little piece in here that says, "Your old men will dream dreams, and your young men will see visions." Now we know that when God's Spirit is poured out, many, many things will happen. But this is one that has just been grabbing onto my heart since the final days of the Feast, that the old men will dream dreams and the young men will see visions. To me this is talking about the fact that we begin to see in the Spirit. I mean, we talk about somebody having a dream: "I have a dream to accomplish this." I kept thinking about King David and his dream to build the house of God. He lived with that dream in his heart. He pictured the building of God's Temple. And so he had a dream, he had a vision. "Young men will see visions." When you talk about seeing visions, what are you talking about? You are talking about seeing something that does not yet exist, but you are drawing it literally into its fulfillment and reality.

When you think about it, there is nothing in the world around us, in this natural, temporal world, that was not at some point a dream or a vision that someone had. You do not see a house being built without someone envisioning that house, what it looks like, what the rooms are within it, how its roof line is, what the decorations are. All of the aspects of this start with someone's imagination, someone envisioning this. Our imagination is a tool where dreams come from. We have dreams usually at night, and those dreams are coming out of our minds, our subconscious minds; they are things that we are longing for or that the Holy Spirit is putting in us to believe for. It is kind of a root of faith, where faith begins to spring forth in our lives through these dreams that we have. Now I am talking about dreams from the Holy Spirit, not just your normal everyday nightmare, or negative dreams. I am talking about this process that when we really think about dreams and visions, we are seeing things. We are seeing things that do not yet exist, but we are somehow connecting with those things until they do begin to exist in our life. And I think more than we realize, the coming forth of the Kingdom of God will be a result of those who dream, those who are anointed by the Holy Spirit to begin to dream dreams and see visions.

I think sometimes when we talk about these terms, we put them off into, I don't know, belonging to people who are so hyper-spiritual that there is no way this could apply to us. But I think this applies to everyone. That is why he says in verse 29, "'Even on the male and female servants I will pour out My Spirit in those days.'" The Holy Spirit is not reserved for the super spiritual. It is not reserved for only Elijahs and Elishas, for only King Davids and people who seem to be outside of the scope of our ability or the group that we think we belong to, or not. No, the Spirit will be poured out upon all of His servants, all those who love Him, all those who are pursuing Him. Like Yeshua said on that last, great day of the Feast, "Listen, all of you that are thirsty." What is the requirement? Just be thirsty. Just be thirsty. "Come to Me and drink, because you are so thirsting after something."

I love the idea of hunger and thirst because they drive us, and this thirst that Christ was talking about drives us to come to Him. And born out of that is this filling of the Holy Spirit that then triggers the waters flowing out of our innermost being. We have to see the same picture here in Joel, that those who are dreaming are connected into this spirit of Sukkot, of Tabernacles; and the Spirit being poured upon them is going to initiate dreams, visions, things you are hungering for, thirsting after, that you want to see brought forth in the age that we are living in. Because I believe this age will be framed by those

things which we dream about, those things that we envision taking place for us. And again, they are not something that you are not qualified for – when the Holy Spirit comes, that is the qualification.

I believe that He is going to pour out His Spirit on His servants in these days, and that is what the Scripture is really talking about. So we have to see that what comes about is that which is envisioned. Many times, it is envisioned because of a Word from God that we have, and I want to give you an example in Romans the fourth chapter. It is talking about Abraham. We will read verses 16-18. It says,

> For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, (as it is written, "A father of many nations have I made you") in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. In hope against hope he believed, so that he might become a father of many nations according to that which had been spoken….

See, the word was spoken to Abraham that he would have descendants; and not just one son who would be his heir, but also all of the descendants, which at some point He promised would be like the stars of the heavens or the sands of the seashore. This was something God spoke to Abraham, but then it was Abraham's vision. That was his dream; he dreamed of that. I mean, you have to say that having Isaac was a dream that Abraham had for a long time. He wanted a son. He wanted an heir. He had dreamed of it. But now God comes along and speaks it, and those words become the frame of the dream. It becomes the substance of the dream that he was having. He now had this vision of what it was that was to take place. And so he lived by this dream, by this vision that was in his heart, that God had given him.

We know that it is this way. It says, "God, who gives life to the dead and calls into being that which does not exist." So here we begin to see the key importance of this idea of being dreamers, of being visionaries in God by the Holy Spirit, that as these things are put in our heart we then latch onto them and we repeat that dream, we live in that vision. We keep seeing that vision before us. We keep focusing on that vision, knowing that it will come true and it will manifest if we hold that vision in our heart. Because once the Holy Spirit comes, then as Yeshua said, the rivers of living water will flow out of your innermost being. So out of our being literally flows the creation of these things that God has given us – which right for this moment may just be dreams. They may just be a vision of what will take place. But the point is, they will take place. I believe what God is doing for us is that He is creating by the Holy Spirit dreamers and visionaries. And we are going to connect with those dreams, those visions, and hold them as something, yes, that may not be visible at the moment, but something that we know in our hearts will manifest because of our connection to them in the Holy Spirit.

God literally uses us to be the creators into manifestation of that which He is calling into being. And so, in verse 16 it says, "For this reason, it is by faith." When we talk about faith, we are talking about our connection with dreams and visions, the hopes that we have. It says that "he hoped against hope," and that was what set Abraham apart; he was claimed and called righteous because of the way he related to the dream and the vision that he had. So this is something we need to understand that God is doing. This is how it works.

In Hebrews the eleventh chapter, starting at verse 1, it says, "Now faith is the assurance of things hoped for, the conviction of things not seen." So you see what happens: when you have a dream, a vision, you now begin to see that which is not seen; and so it is possible to hope for it because we literally have seen it in its invisible form. Once we see it, we know that it is real, we know that it exists, and therefore

we can have what we term as faith. But see, faith is the assurance. It is the proof of the thing that is hoped for. It is the evidence of the thing not seen. Your dream is the evidence that what is not seen today will be manifested and visible tomorrow. That is the way we must understand what God is doing by His Holy Spirit. He is infusing us with that ability to dream. As the Holy Spirit comes to us, we begin to have the visions, have the dreams; and as we do that, it is the evidence of what today is not seen, but tomorrow is guaranteed to manifest.

In verse 3 of Hebrews 11 it says, "By faith we understand that the worlds were prepared by the Word of God, so that what is seen was not made out of things which are visible." God created the whole world. It was not visible; where did it exist? In His heart, in His vision. God had a vision for His Kingdom. He had a vision for the creation. It was not visible yet, but this same thing applied; so out of the invisible came the visible. And God is making us co-creators with Him. Christ was that. He said, "The works are My Father's." What did Christ do? He saw the things which God had done and created and made possible, and therefore He became the one human who manifested that which God had determined to bring forth.

In Romans 11:5-6 it says, "In the same way then, there has also come to be at the present time a remnant according to God's gracious choice. But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace." The whole concept of grace is that it is not something we work for. When we have a vision and a dream, we do not go to work on a natural level to make it happen, we simply become the evidence of that thing. We follow the pattern of Yeshua coming on the last day of Sukkot, saying, "Out of your belly is going to flow rivers of living water." These things that God is wanting to produce are going to flow out of us because of that assurance, that faith; the evidence of the thing that is not seen is in us by the Spirit, and therefore, it manifests in the days just before us.

So we know it is grace. Why do we know it is grace? Because we do not work it up. We are not able to create it. All we do is see it. We see it, and like Abraham, we know that God is faithful and that God can bring forth and will bring forth out of that which does not now exist. We understand, in fact, that all the worlds were prepared and framed by the Word of God, so that everything that is seen was not made out of things which are visible. The Kingdom right now, the Kingdom of God, is not visible as we stand here today. But I loose our vision of the Kingdom. I loose our dreams by the Holy Spirit of the Kingdom. I loose us, like Abraham, to know that the Kingdom is because God has created it. He created it way back in the book of Genesis. He made all things at that time; and when He finished all of His works, He rested, and that is the mystery of the Sabbath. All things have been created, all things are finished, now they must be manifested into the visible realm. And that, I believe, is where God is taking us at the end of this time in celebration of the Feast of Sukkot. He is bringing to being by the Holy Spirit the dreamers and the visionaries who are going to have those dreams and visions manifested because they are the evidence. They so know that what they have seen is the truth and does exist; whether it is visible in its existence at this moment does not matter. It does exist, and it exists now. And we, by the dreams and visions, bring that into the visible now.

I bless us as we walk in these great days following this Feast of Sukkot. I believe for the Lord to lead us, anoint us, fill us with His Spirit, that we be those who dream and have the visions of His Kingdom manifested on earth today.

Amen.