

**Video Lecture Transcript**  
***How to Interpret Dreams & Visions with Adrian Beale***  
**(Session 1)**

Hi everyone. My name is Adrian Beale. And, together with Adam F. Thompson, we're going to be presenting the subject of how to interpret dreams and visions. And you're going to discover that the realm of dreams and visions is much broader than you would've imagined. If you can understand this realm, the whole plethora of Scripture will open to you like never before. Now, it is much broader than we tend to think. And God will speak to you however you are prepared to listen.

That we don't hear always what God is saying is evident. In Scripture, let me give you an illustration. In Exodus chapter 4 Moses challenges Yahweh the Lord, about going back and telling Israel that he's actually spoken to God. He says, "They won't believe me." And, so, God says to him, "What do you have in your hand?" And, he says, "Well, I have a staff." And He says, "Well, throw it to the ground," where it becomes a snake. Well, in that imagery is conveyed a message. Now, the staff is what was used to divide in Exodus, chapter 4 to divide the Red Sea. Moses was to hold out the staff over the Red Sea, and it divided. But what is it that divides? And, so, if you bring another Scripture into the equation, Hebrews, chapter 4, verse 12, it says that "the Word of God is quick, and powerful, and sharper than a two-edged sword." So, what you have in the staff, in Moses' hand, is the Word of God in heaven. And He throws it to the earth; it's the Word of God in heaven coming to earth. And, when it becomes a snake, it's a picture of Him, the Lord, who is the Word of God, becoming sin for us. Moses is freaked out by that experience, and, so the Lord tells him to pick up the snake from the tail. And he picked it up, and it becomes a staff once again. So, questioning in Moses' mind is, what if they don't believe that sign. And, so, God says, "Now, I want you to do this." And, so, as a second sign what does he do? He says to him, "Take your hand and put it into your garment." Or, Old King James, "into your bosom." And, in putting his hand into his bosom, what is signified? Well, that is the right hand of God, and, putting his hand into his garment is: we need to understand that Adam was drawn from the dust of the earth. And humanity is seen as the earth. And, so, when he's putting his hand into his garment, it's a picture of the right hand of God entering into the earth, or hell, for us. When he pulls that hand out, it's a depiction of the right hand of God becoming leprous.

And it's a depiction for us of Him taking on sin. Now, in Scripture you'll find, in Leviticus, chapter 14, that the offering for leprosy is to do this. Now for a leper, a leper was to get two turtle doves, or two heavenly beings, put one in an earthen vessel, and take the other bird, and kill the bird in the earthen vessel, and dip the other bird in that blood, and then spread the blood all around. What we have a picture of there is a picture of Jesus and the Holy Spirit coming to earth, clothing Jesus, or Christ, in an earthen vessel, in humanity, killing Him, and then the Spirit of God spreading that message throughout the earth. And, so, there is this parallel between leprosy and sin. And, so, as Moses puts his hands in, it's a depiction of Jesus taking on sin for us and taking that sin into the center of the earth. And now, he pulls out that hand, and it's clean. What is that? That's a depiction of Him who went to Hell for us, and now, coming out in the sense of his resurrection. And, so, if they don't believe that Jesus, the Word of God came to earth and became sin for us, and they don't believe in the death and resurrection of Christ, then Moses says, "Well, what if they don't believe those two things?" And then the Lord says to him, "I want you to get a vial, I want you to get some water, and I want you to tip that water out, and it will become blood." Water to blood, water to wine, is a picture of a judgment or an offering. And, so, that offering, of course, was the offering of Christ on the cross. And for us, our judgment was in that offering. Very interesting, if you follow that story through, subsequent to that experience, that sin, death and resurrection, the judgment that took place on that cross, Moses, then, still is balking at the idea of going back and speaking to Israel. And God says to him, "I want you to go back." He says, "But I don't speak well." And so, God gets angry with him, and He basic—basically says to him, "Look, your brother's coming, Aaron's coming, and when he sees you, he will be happy to see you." What do you have a picture of here? He says, you will speak shandalah bahbah bahbah rhambah that's not being able to speak well in a sense. Alright. And Aaron will be your prophet. You will be as God, and he will be your prophet. There you have, subsequent to the cross, a picture of tongues and interpretation in the Old Testament.

So, what I am saying is this, that there are layers in the Scripture that we are not sensitive to, and so, if we learn to hear the voice of God on this level, this level of dreams and visions, we'll also start to see it within the Scripture, and the whole thing of Scriptures will become alive. And we will fall in love and be hungrier for a deeper walk with God. Now there are a multitude of examples of that throughout Scripture, but I want to move on. And I want to keep us in focus of

where we're going. Let me just give you one other example of that, and that is this. That in Genesis chapter 40, Joseph interprets a dream, a dream we would calmly say for a butler and a baker. But let me rephrase that and say this. He interprets a dream for a bread maker who is broken and hung on a tree. And he interprets a dream for a wine bearer who is in a pit, and who is resurrected. And what we see in that vision, in those interpretations, is death and resurrection. A bread maker who was broken, and a wine bearer who was in a pit and is resurrected. And, in those dreams that Joseph interprets, we actually see what he actually went through in prison as a captive in Egypt. And, so, within the Scripture are encased, or encoded, deeper truths. And this whole thing with dreams and visions will help you to understand those deeper truths. God can speak outside of Scripture, and it becomes evident that for Solomon, for example, he wrote three thousand proverbs on nature, on animals, trees, insects. And, so, there was wisdom, there was godly wisdom in creation. And Solomon was the one who extracted that wisdom.

So, what I'm saying to you is, God can speak however you're prepared to listen. God can speak in nature. God can speak on deeper levels within Scripture. And God also uses dreams and visions as part of the vehicle for what He wants to say. Now, all those things that God speaks through, the Bible says in Romans, chapter 10, verse 17 that "faith comes by hearing, and hearing by the—" now, I hear you saying the Word of God, but more literally, it's the rhema Word of God. And, so, we need to realize that faith comes by hearing the rhema Word of God. And dreams and visions are part of that rhema Word of God. That's enlivening. So, it's not just the logos. A man does not live by bread alone, but by every word spoken, that has life, and imparted to us, that brings a strength to us. Now, in Hebrew there are many words for visions, and so on. And one of those words for vision is the word chazzah. Well it's probably yahah— khazzah. In my "Australianism" I'm probably saying it as an Australian would chat, you know, good day, chazzah. But, chazzah or khazzah means the word vision. And in its pictorial form, what it is, see each of the Hebrew letters have an image associated with those letters, and what you actually see, if you were to look at those letters, is that you would see the first one is a wall and then a weapon, and then a word that actually means, what comes from. And the, the word, khazzah, which is the word for vision, it means, what comes from breaking through the wall. Now, there is another word that flows on from that, and that is the word strength. Now, that is the word chazak, or khazak. That has the Hebrew letter qoph at the end of that which is a picture of the back of a

person's head. And that word together means what comes out of, or what follows getting a vision, or what comes from breaking through a wall. A dream or a vision is at if we're breaking through the wall, or seeing through the veil, because we don't just live in this realm, we live in a spiritual realm beyond what we can see, and dreams and visions are insights into that realm. Very, very exciting.

God will often speak to you, and to me, in different ways. And I just want to raise your awareness of some of those ways, as well as dreams and visions. For example, a lady in New Zealand, when she woke up, she heard a number. The number that she heard was nine six three seven. So, she woke up with nine six three seven and wondering what that would mean. Now, she came to a conference. She asked me, her and her husband sitting on the front row, she said to me, "What would that mean if I received that? You know. What is nine six three seven?" I was able to tell her that nine is normally judgment or like fruit of the Spirit. Six is the number of man, or the physicality of man. Three can be resurrection, can be witness, can be a fullness. And seven can be rest; it can be divine perfection. And so on. I said, "Does that make any sense to you?" She said, "No." And while I was speaking, someone in the audience got their smart phone out, and they punched in to a search engine. And they punched in the numbers nine six three seven. And what they found out was, what I saw was, while I was speaking, I saw a couple of guys conferring in the background. And then they asked whether they could come forward and speak to me. And so I said, "Sure. Please come, come and, you know, tell me what you found. And they said, "We punched in nine six three seven, and what we found is that it's a bonding protein for nerve endings. I said, "Wow. That's quite interesting." So, I said to the woman and her husband sitting on the front row, I said, "Does that mean anything to you?" And they both looked aghast. They looked at each other in shock, and she said, "Uh, actually, that does mean something to us," because the woman was suffering from a nervous condition. In which case, I said to the two gentlemen that came forward, and one of them happened to be a molecular scientist or a biological scientist who could confirm that nine six three seven was in fact a bonding protein for nerve endings. And I asked him to lay hands on the lady, and she fell under the power of God, and then, you know, came to, set back into the audience again. A month later I contacted her and her husband, and I said, "What happened at that time?" And he said she received a healing at that time. Because now, she used to drop things. You know, her nerves

were such a state where she, she would just, without any reason, or without any warning she would just drop things because of the nerve condition. He said she stopped doing that now that she's been prayed for. So God spoke to her through a number.

I will often wake up with a song, and so God will often speak to us in song. And sometimes it's not a Christian song. Sometimes it's a secular song. My advice to you in those situations is, think through the words of the song, because encoded in that is a message from God, or your angel, that God's trying to convey to you. Alright. So, now this whole thing becomes bigger than just dreams and visions. When it comes to dreams and visions, we really need to understand its importance. So, it does, once we get a vision or a dream, it gives us an inner strength, that's a chazzah and chazzak. So, when we receive beyond us the circumstance, beyond what we're actually seeing in the natural, and we get an impartation here, or revelation here, when we've had a dream or a vision, and we've had it correctly interpreted, we get the revelation here. It's that that empowers us, or strengthens us, to look beyond the circumstances that we face. And so dreams and visions are all part of that which is so important to us and moves us beyond circumstantial situations.

Now, we know that, that a picture paints a thousand words. And, we should also then think that a dream or a vision is imagery. And it is painting, as it were, a word. It's a word from God. One of the things that I think is really important for us to understand is this, that in Scripture sleep is as death. And so, when Jesus is going to Lazarus' home, to Bethany, to Martha and Mary, and He's on His way, His disciples are questioning Him, and He says to them, "Lazarus is sleeping." They think he's literally just asleep. But Jesus was making reference to his death. Death is as sleep in Scripture. There are other Scriptures. Paul uses one about communion. He says people are taking the Lord's body, and they're not realizing what they're doing. And now some of those sleep, or some of those are dead. David writes in the Psalms, don't let me sleep the sleep of death and so on. And so, the Patriarchs would fall asleep and join their fathers. And so, it's speaking of death. Now, we know that when a person dies there is a separation of their body from their spirit. And so, we know that that spiritual dimension takes place. What we're looking at is the tent that carried the very being that we knew, the spirit, the soul of that person that we knew. Likewise, when a person sleeps there's something that takes place, and our spirit is freed up to move into

the other realm. Now, for example, let me just illustrate that again. When Adam was put to sleep in Genesis, it says a great darkness came on him, and Abraham experienced a similar thing. And it says that the Lord took from his side, and drew his bride, or Eve, from his side. Now, Jesus didn't go to sleep, but Jesus was put to death on the cross. And in being put to death on the cross, he was pierced with a spear. You know the story. I think it's John 19. And water and blood pour out from his side. That is a picture of birthing. Just as Adam went to sleep, and his bride was drawn from his side, so, in Christ dying on the cross, water and blood come from His side, and He is, likewise, birthing His bride. Sleep Adam one. Last Adam, sleep is as death. And so, what I'm trying to say is this: it's really important for us to understand that when we sleep, we have this capacity to move into that spiritual realm where God can speak to us through dreams and visions.

I think it's really, really important for us to realize that a dream is as a word from God. Now, I'm not just saying that; the Word of God says that. So, in Psalm 105 verse 19 you will read this. It says, "Until the time that his word came to pass, the word of the Lord tested, or tried, him." "Until the time that his word came to pass, the word of the Lord tested, or tried, him." Now, that's written about Joseph, Jacob's son, Joseph. Now, what was that word, "Until the time that his word," what was that word that had to come to pass? Well, that word that had to come to pass was the dream, or dreams, that he had in Genesis 37. Until the time that was ready for his brothers and his father, and so on, to bow down to him, "the word of the Lord tested, or tried, him." When I was in Sunday School, Joseph was goody two-shoes, he was the perfect man, because he didn't fall to the, you know, sexual sins, sins of the flesh. You know, he didn't fall to the fact that he was greedy in Potiphar's household. And so, he didn't fall to the lust of the eyes. But Joseph did have a problem. He had a pride problem. But that's another story. Joseph had a pride problem, and God was working in him, otherwise He wouldn't not need to purify him. "Until the time that his word came to pass, the word of the Lord tested, or purified, him." And in purifying Joseph, how did He do that? He did that through the butler and baker's dreams in Genesis chapter 40. In Genesis 41 he's delivered, and Pharaoh has a dream. What I'm saying to you is this, that a dream is a message and a word from God, and Joseph receiving those dreams and visions the word of God, in Psalm 105, verse 19, says that a dream or a vision is a word from God. Now, in that process, I like to see that one verse really for me is not enough to convince me

that this is solid yet. And, so, likewise, you should be thinking that we should be hearing from the mouth of two or three witnesses. So, I'm glad that you're thinking like that, because in Daniel, chapter 2 and verse 23, it says, "I thank you and praise You, O God of my fathers; You have given me wisdom and might, and have made, now made known to me what we asked of You, for You have made known to us the king's—" Now it says the king's matter, word, or thing. Now, in Hebrew the word is milah. And it can be translated dream, matter, word, or thing. So, a dream is as a word. And here, Daniel is interpreting a dream, and he said, "You've made known to us the king's word," matter, or thing. And, likewise, in Daniel 4:33, it says, "That very hour the word, matter, or thing," milah again, "was fulfilled concerning Nebuchadnezzar; he was driven from men and ate grass like oxen; his body was wet with the dew of heaven till his hair had grown like eagles' feathers and his nails like birds' claws." So, what I'm saying here is this: Psalm 105, verse 19, Daniel 2:23, and Daniel 4:33, in every one of those situations God, a dream from God, is seen as a word. And so, what I'm saying to you is a dream and a vision is a remote word from God that gives you faith, that strengthens you, and has application.

And in this session I'm also saying that it's broader than just dreams and visions, because there are things that God can speak to you through. We call them supernatural phenomena, everyday events that you can pick up on now that you are understanding the voice of God in other things. And so, He speaks through nature. And, normally, if God's going to speak to you through a supernatural event, like a song that you hear, like a number that you hear, like an act of nature, normally, it catches your attention. It comes to you as a revelation, and it's unseasonal, or you've not seen it before. And so, in those situations it can be the voice of God to you. And so, broaden our horizons. I have a greater understanding that the voice of God can come in a multitude of ways, and often we see supernatural things, and we miss the point of God's voice speaking to us.

I want to really close this session, as it were, by presenting this idea. Heaven precedes earth, and a dream or a vision is a revelation from heaven that God wants to bring to earth and make application for on earth. Let me give you some examples of heaven precedes earth. We pray, "Our Father which art in heaven, hallowed be Thy name. Thy kingdom come— on earth, as it already is in heaven." We also see in Matthew 16 and Matthew 18, "Whatever you bind on earth is already bound in heaven, and whatever you loose on earth is already loosed in heaven." We

also see within Scripture that the Magi followed a star. Heaven preceded the earthly revelation. We also see that Jesus, when He's speaking to His disciples, or to the Pharisees and the Scribes, He says to them, "How come you don't really, really see the signs of the times, understand the times of the times?" He says, "You can read the sky, and you can say, 'Red sky at night, shepherd's delight. Red sky in the morning, shepherd's warning.' But you don't really realize the, the times that you're living in, and you're not recognizing the signs that I'm presenting to you or my emergence here is presenting to you." So, now this becomes very, very exciting.

So, in closing this session off, what I'm saying to you is this: a dream, a vision, or a supernatural phenomenon from God gives us a revelation from heaven that God wants to birth or bring to earth through you as a vehicle. And, often that means then that we often will decree, or we will speak into a situation from a revelation, once we understand what God is saying, to see it manifest and see the kingdom manifest on earth. Now, whenever Jesus taught, it says, "Whenever Jesus taught, He did not teach without a parable." So, whenever the kingdom was to be unveiled, He taught using a parable. And so, what we have in dreams and visions, are our parables, or personal parables. God uses the things around our lives to speak to us so that we can relate to what's being spoken to us, that there are things that are topically around our lives. And He's speaking a kingdom truth that concerns how I influence the world. And so, Jesus used parables every time He was teaching about the kingdom. Think about that for a moment. When you get a dream or a vision the most common thing that's said to Adam and myself is, "I had a weird dream last night." And that's because our natural mind thinks what we're seeing doesn't make sense. But when we look at it, and this is really what we need to do is we need to look at this through the lens of Scripture to really appreciate what God is saying. And so, when you get a dream or a vision, start to think of it in terms of Scripture. Start to think of where have I seen that before? How has that been shown to me before? Does it have an example in Scripture? Is there some sort of precedence there? Do a search through Scripture to find out whether there is some verse that relates to what you're experiencing. And, of course, you can go to The Divinity Code. But the first thing people do when they go to The Divinity Code is they tend to think that dream interpretation is a formula. And in our next session you're going to find out that dream interpretation is never a formula. It's about understanding a broader aspect or context of where we are and where we are going. And so, God speaks to us through dreams and visions. They are



important because once we understand what God is saying, once we get the revelation, we can see heaven manifest on earth. Now, we've been speaking about the importance and the relevance of hearing God's voice in dreams and visions. But I've also incorporated in that a broader aspect of supernatural phenomena. One time I saw a picture in National Geographic, or one of those type of magazines, of a Canadian scene. And in that scene, there were fifty-five bald eagles in one tree. That's pretty unusual, wouldn't you say? I mean, how often do you see that walking down the street and see fifty-five bald eagles in one tree? To me, that would get my attention. And even the picture in the magazine got my attention. And so, I said to myself, "What would God be saying through that scene?" Well, what is an eagle? Well, an eagle can be a picture of the divine. You know, we've got Matthew, Mark, Luke, and John, and John is a picture of the divine eagle. And eagle can be, also, the prophetic, a picture of the prophet, a person who waits on God. Isaiah 40, verse 31 and is strengthened and given hope, because they're seeing as they're waiting and, and rising in thermals of God's Spirit. So, fifty-five bald eagles in one tree for me speaks of the prophetic, and it also speaks of the number fifty-five. And I would just do a straight association. Perhaps that's relating to Isaiah 55. And then I would read through Isaiah 55 to see whether that had relevance to me, personally, or in a broader context, you know, to the church, to, my family, to the nation, and so on. And so, for me, when I saw that, I realized that God was speaking to me personally about Isaiah 55 and the eagles. Now, since that time, one of the phenomena that's happened to me is I turned to my phone, and my battery's at fifty-five percent, or it's at 5:55, or I see five everywhere I go. And so, really what God is doing is confirming that prophetic mantle. Now, on that thought, I'd like to close this session. And open your hearts. Realize that God can speak to you however you are prepared to listen, and it's broader than dreams and visions. Thank you.