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#2 Genesis My Journey Back to the Garden

Hello everybody. Welcome back. Sorry it's taken so long to get back. Um, it's just been a lot of challenges.

Let's—so let's go ahead and pray. Heavenly Father, thank you for today. Thank you for the opportunity to spread your word and to learn about your word. We love you so much. Please bless this, um, time together. In Jesus' name, amen.

Okay, we're going to go to the next slide. And I just want to apologize for being so late on getting this video out. Um, so many things. The internet went down on one day. Then technical difficulties with Zoom, other stuff. Life came up and—and then there comes to the actual video. I have to edit the content to make sure it flows. And—and then the Holy Spirit during editing has me make changes, move stuff around. And, um, it's just this whole process. I know it's going to get, you know, easier—or maybe not. But you know what? These videos are my passion. So, I'm in for the long haul. And I hope and pray you are as well.

Now, I want to say with the first video, I felt so rushed, um, because I had said it would be out, God willing, you know, on this day or that day, and it was late, and I don't feel like I was able to take time to slow down, um, explain things better. And that's one of the reasons this video is so late, is I try to make sure that I slow down, explain things better. And you know what? We'll see how that goes.

Um, so right now the goal is one half-hour video a week, but you know what? I just recorded—previous to this—what I had, and it came out to an hour long, and I was—I didn't even feel like it was an hour long, which is crazy. So, this is my second try, kind of, uh, splitting what I have into two videos. So, we'll see. We'll—I don't know. We'll see how this goes.

Um, I just wanted to say even if a video is, um, released late, please just pray for me. I'm either having stuff come up, or you know, that I have to tend to, or God is having me refine the content. So, please just be patient with the process. Um, but I feel like I'm in a good rhythm now, and—and we'll just see what happens.

Let's see. So, in this slide, we're going to jump right in. The wise man shines. I'm going to take my little cursor. This wise man, he shines because he has Jesus and the Holy Spirit, but he still has darkness inside of him—you know, the potential to sin, to stumble. And then you have the unbeliever over here. And the unbeliever, um, needs salvation so he can receive light and begin to walk in holiness.

And one of the reasons I wanted to include this slide is that sometimes we put deeds in each house—you know, good deeds with the wise man and bad deeds with the foolish—and that's like the end, and we just do it and we walk away into the sunset. But we know from experience that we still struggle. You know, for instance, like love your brother, forgive your brother. It's really hard sometimes. We don't always have victory in that right away, you know, or with your spouse in a marriage setting. It's—it's something that the wise man is always working on and praying through, but we still need the reminder often of what we're supposed to do.

And I also wanted to say it's wise woman—man and woman. When I say man, it covers women. Women can be wise and foolish as well.

Okay, so let's go ahead and recap day one and two. Oh, darn it. And I did mess up on, uh, day two. I forgot to change it. Anyways, when we get to that.

So, the recap is, uh, from John 3:19: "Then Jesus spoke to them again, saying, 'I am the light of the world. He who follows me will not walk in darkness, but will have the light of life.'"

So on day one we, um, we saw a separation of light and darkness: a believer in Christ equals light, from an unbeliever which equals darkness. So a believer is going to walk in the light, which is walking after Jesus. He is the light of life.

"So a foolish man hates his brother. 'The one who says he is in the light and yet hates his brother is in the darkness until now.' " So, as we can see, an unbeliever walks in darkness, hates his brother, and a wise man loves his brother. "The one who loves his brother abides in the light, and there is—excuse me—no cause for stumbling in him." Not that we don't stumble. There's just no cause for stumbling in him.

So, a big thing that emerged in the first two days is separation. On day one, those who love God will walk in light—meaning God and his ways—and unbelievers will walk in darkness, in sin. So,

practically, we saw that if you say you love God, then you are to love your brother, and if you don't, then God says you're a liar.

So, we will begin to see how God uses, you know, imagery so much in the Bible to teach us, because it helps us to understand his lessons. For instance, you know, can we see in the night unless a light is turned on? No. It's very hard. Like when you wake up in the middle of the night to go to the other room and you don't want to wake up the other person, uh, you fumble in the darkness to get to the other room.

So, as we study the book of the Bible, we will see patterns from what God describes as light and darkness. Um, the other night, you know, when you're trying to do these videos, you are really meditating on the word, and—and you're constantly going through how to make connections. It's just—it's a cool process actually. But the other night it was like midnight, and you know, I went to bed and felt like every time I got in bed God—I felt like God was downloading so much for the video, and then I would get up out of bed, stumble in the darkness, go to the other room, you know, right? 'Cuz I know I won't remember what he's telling me. So I went down and I—I wrote it down, went back to bed. But he did that like five times. So, I would say from 12:00 to 2:00 in the morning, I was just getting up and down, and I thought, "Oh my, you should have just—I should have just stayed in the living room." But it was pretty cool though. You know, God was showing me things, and it was awesome, and it was kind of like a lesson, you know—fumbling in the darkness. We need the light.

Okay, let's go on. Now, the recap of day two—that should say day two—is the separation of waters from waters. Revelation 17:15: "And he said to me, 'The waters which you saw where the harlot sits are peoples and multitudes and nations and tongues.'" So right there we see that waters can be peoples—peoples of all kinds. Revelation 19:6: "And I heard, as it were, the voice of a great multitude, as the sound of many waters"—so it's comparing, like, all these people, a great multitude sounds like many waters—"and as the sound of mighty thunderings, saying, 'Alleluia.'" So waters can resemble people in Scripture.

Isaiah 57:20 says, "But the wicked are like the tossing sea, for it cannot be quiet, and its waters toss up refuse and mud. 'There is no peace,' says my God, 'for the wicked.'" So right here, the wicked are like the tossing sea.

And, um—oh, sorry. I get so distracted so easily with my notes. Um, so that's what it means about the separation of waters from waters. So since people can represent water, they can either be water that refreshes everyone, or they can be like a wave that has no peace that constantly crashes into everyone.

It's not just that we can be compared to water. You as a person can drink from the living water—Jesus—and be clean and provide clean water for others to drink, or the waters you drink from, you know, can be polluted or defiled, making you polluted, you know. I don't know if you ever watched, uh, the movie *Aaron Brochovich*—Julia Roberts portrayed her—and it was about the town's water was contaminated, causing disease. And that's kind of what we're facing today. What are our water resources teaching us? Has the word of God been contaminated? And I

would say yes, in many instances it has. We need to be Bereans so that we're drinking from the pure source, and that is Jesus—the living water—and then thus we will produce clean water for others to drink. If you are drinking from the world, then you're drinking polluted waters, and then what you're—you know, what other people drink is polluted.

So, as we go through the Scriptures, um, we're going to add more verses and understanding of the theme of water. So now we're going to pick up in day three, and we're going to finish up the imagery of waters.

Oh, I forgot—I have one more. Themes are foundational to the rest of Scripture, and we'll start to discern the imagery God is using, and the themes will begin to emerge. So this is the—this is the foundation of the seven days of creation.

So, we're picking up on day three. Genesis 1:9: "Then God said, 'Let the waters below the heavens be gathered into one place, and let the dry land appear'; and it was so. And God called the dry land earth, and the gathering of the waters he called seas; and God saw that it was good."

So, in the previous, um, slide, you know, God is separating waters, but now he's going to gather everyone together. Notice it says "gathered into one place"—the waters below. So now he's going to gather us all together, and we're going—we're—that's humankind on earth today. So God called the dry land earth, and the gathering of the waters he called seas, and God saw that it was good.

Okay. So, in keeping of our theme of water being people, even though the body of Christ—us as believers—are scattered all over the earth, we are gathered together through our walk and our faith in one house. We're all gathered together because of Christ. And at the end of the age, we will ultimately be gathered together to God to live with him forever. Forever.

So, we're gathered together in one body. We're gathered together in one spirit, in one hope, one Lord, one faith, one baptism, and one God and father. All of us are gathered together, and he brings all of us together to live in one house.

Um, I know that in the house of God there's—I would say—a lot of, um, fracture and disunity, and this one believes that and is walking this way and that way. And it—you know, if you think of the house and you compare that to, like, your house, your family with your children, your desire is that your children will walk together. It doesn't mean your children always agree. And of course, obviously, they don't always get along, but that's the desire of the parents, and that's the desire of the father.

The father is not wanting conformity to, you know, uniformity. Um, we're still individuals, and—and we look at things in different perspectives, but he is wanting unity in the house. Sometimes we have to agree to disagree. Um, but ultimately God hates dissension among the brethren. Then you have a house that's in chaos. And anybody knows with kids that when your kids are fighting, it's a house of chaos. And so we have to learn how to have conversations

about the word, about life, and to really listen to each other. Even—even if we don't agree, we still have to keep those lines of communication open. Okay?

So this is talking about gathering—gathering believers—because you're living in the midst of the world amongst unbelievers. But he's talking about gathering us as far as how we walk. You are not going to walk the same as an unbeliever. That's why you're gathered together through your faith.

"In Psalms, it says, 'Save us, oh Lord our God, and gather us from among the Gentiles, to give thanks to your holy name, to triumph in your praise.'" So that's the purpose of being gathered as a family: um, to praise God, to bring glory to his name.

Um, so let's go ahead and move on from there and look at the other side. Amos 3:3: "Can two walk together unless they are agreed?"

Well, unbelievers are also gathered together through their beliefs on this earth, and they're gathered together through unbelief in God. Unbelievers walk life out together with others who believe as they do—you know, they don't need God, and they do not believe that they are accountable to God. They live in disobedience to God's commandments, and they also will be gathered at the end of the age just like believers will.

So this is the parable of the drag net: "Again, the kingdom of heaven is like a drag net that was cast into the sea"—remembered we learned that the sea can be a multitude of peoples—"the dragnet was cast into the sea and gathered some of every kind, which, when it was full, they drew to shore, and they sat down and gathered the good into the vessels, but they threw the bad away. So it will be at the end of the age: the angels will come forth, separate the wicked from among the just, and cast them into the furnace of fire; and there will be weeping, there will be nashing of teeth."

So again, you are separated in the first two days—this is how you walk with God; this is how you walk as an unbeliever. Be separate. Now he—now God—is talking about, okay, now that you're separate from unbelievers, believers are supposed to walk with believers. And by default, unbelievers are not going to walk in the light, you know.

So this—that's what this gathering—he's—that's what he's talking about. Now you're going to be gathered together with like kind and like mind—the way that you think. Now we're talking about unbelievers gathering together, walking as they believe.

And in Ezekiel it says, "Say to them, 'As I live,' says the Lord God, 'I have no pleasure in the death of the wicked, but that the wicked turn away from his way and live. Turn from your evil ways.'" God is pleading. Um, wait, I don't want to go there.

God has no pleasure in the death of the wicked, and that's why the believer's light shining is so important. If your light is not shining brightly, then we're not drawing people unto Jesus. And it's—we're—we're not trying to create our own light. The light that comes from us is from Jesus. And we are walking amongst unbelievers in, you know, they're walking in darkness. We come,

and we shine the light. For some believers, that light is like, uh, "I don't want it to expose my deeds." But for some that are ready, then they're attracted to that light, and they—you know, that's where salvation can come. That's where our witness can come. But we have to be shining.

So, how does that work? "From that time Jesus began to preach and to say, 'Repent, for the kingdom of heaven is at hand.'" So as we shine our light, you know, we're—when you—we're—we're kind of—we're shining the light so that unbelievers will realize their need for a savior and repent—like the kingdom of heaven is at hand. Jesus is coming back for those who believe. And so repentance will be a part of that conversation for someone to realize that they need a savior.

Now, in 2 Peter 3:9: "The Lord is not slack concerning his promise, as some count slackness, but is long-suffering toward us—not willing that any should perish, but that should—that all should come to repentance." So, you know, people say, "Oh, they've been talking—Jesus is going to come back. They've been saying that forever." Well, that's God's mercy and grace. He is not willing that any should perish, and that all should come to repentance. That's really—God ultimately wants everyone to live with him, you know, but it's up to the individual person. They still have a free will.

Okay, so let's, um, conclude. Waters can be people and are gathered together. The wise man is going to be gathered to other believers to walk out his faith and, at the end of the age, are gathered to God to dwell with God forever. And then the foolish man is gathered to unbelievers now to walk out his beliefs, but then at the—excuse me—at the end of the age, are to be gathered with unbelievers, and then they all will be separated from God eternally.

So the lesson for the wise man is to stay in his house and quit walking over to the foolish house. The hope is that the testimony of the wise man will result in both of them living in God's house.

So we have waters, and we have light from darkness. We have separation. But now we have a gathering. Gather together with your people—you know, walk with believers in hopes that the light will bring an unbeliever to want to live as a believer—to come into God's house and live with him.

So we finished. That's the end of the waters. They—they're gathered together. And now we're going to go on, and we're going to learn about, um, plants and seeds and trees.

Genesis 1:11: "Then God said, 'Let the earth sprout vegetation, plants yielding seed, and fruit trees on the earth bearing fruit after their kind, with seed in them'; and it was so. The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them after their kind; and God saw that it was good. There was evening, and there was morning—a third day."

So there's a lot to break down here. You have plants, fruit trees. You have "yielding seed after their kind." And then you have "bearing fruit with seed in them." So God uses a lot of imagery in

the Bible. He uses things we are familiar with to help us to understand what he's trying to teach us.

So we're going to start with plants here. Psalm 128: "How blessed is everyone who fears the Lord, who walks in his ways. When you shall eat of the fruit of your hands, you will be happy, and it will be well with you. And your wife shall be like a fruitful vine within your house, and your children like olive plants around your table; that our sons may be as plants grown up in their youth; that our daughters may be as pillars sculptured in palace style." So that's the hope, you know—that, uh, a fruitful vine, your children like olive plants, your wife like a fruitful vine. That begins with the fear of the Lord. The fear of the Lord will lead you to walk in his ways, and that is what is missing a lot of times, I think, today in preaching. And we don't really hear a lot about the fear of the Lord. The fear of the Lord is the beginning of wisdom. It's just the beginning.

In Isaiah 11:2, you will go see the spirits of God, and those rest on Jesus. And the spirits of God are: wisdom—the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of power, the spirit of knowledge, and then the spirit of fear or wisdom. So God is—is saying that's the beginning. If you fear God, that will lead you to wisdom, and eventually that'll lead—lead you to understanding, to counsel, to power, and to knowledge. And knowledge is like "to know"—that leads you into the intimacy in your relationship with God. So the fear of the Lord will lead you into the fullness of the Holy Spirit. Go read Isaiah 11:2, and you'll see—you'll see all of that.

Jesus walked in the fullness of the Spirit, and he wishes for us to walk in the fullness of the Spirit. And what will that produce? "Your wife shall be like a fruitful vine, and your children like olive plants around your table."

Okay, let's read the flip side of that now. In Deuteronomy 32:32: "For their vine is from the vine of Sodom, and the fields of Gomorrah; their grapes are grapes of poison, their clusters bitter." Isaiah 5:4: "What more could have been done to my vineyard that I have not done in it? Why then, when I expected it to bring forth good grapes, did it bring forth wild grapes?"

Now, these verses are when a good vine goes bad. Okay? Um, because we're—we're trying to talk about good and bad. So, in Ezekiel, it talks about Sodom and Gomorrah: "Their vine is from the vine of Sodom and the fields of Gomorrah." So it says, look, "This was the iniquity of your sister Sodom. She and her daughter had pride, fullness of food, and abundance of idleness. Neither did she strengthen the hand of the poor and needy, and they were hot and committed abomination before me; therefore, I took them away as I saw fit."

So those are all the marks of a wicked vine. Those are things we want to stay away from.

So those verses compared us to vines and plants. For the wise man, if he fears the Lord and walks in his ways, he's going to be like a fruitful vine, and his children like olive plants, and his daughters as pillars. Now, on the flip side, the foolish man is a degenerate plant or vine of Sodom—producing poisonous and bitter grapes. And the result of that is you have pride—you walk in pride—um, fullness of food, and abundance of idleness. "Neither did she strengthen the hand of the poor and the needy." And the poor and the needy—there's always a—a physical

that, um, reflects the spiritual. And the poor and needy can be you didn't strengthen the hand of the humble brother. And needy can be—needy is like those who know they cannot be good. They know that they need a savior. They need salvation. They're needy. So poor and needy is talking about someone who spiritually knows that they cannot be saved—knows that they need someone to save them. "Neither did she strengthen the hand of their brother"—the—the brother that is, um, that is trusting Jesus for their salvation, trusting in God, having faith. And then it says, "And they were hotty," which is prideful, "and they committed abomination before me." Abomination—we're going to be going through Scripture, and we will get definitions of what is an abomination to God, because he lays down what holiness is.

So those are the marks of the unbeliever pertaining to, like, a vine, and these are, uh, marks of the unbeliever that the wise man fell from. The warning is to stay in your house—like, fear the Lord and walk in his ways. This is a pretty serious warning, and you know what? We are being warned again in these end times. In Revelation 18:4 it says, "And I heard another voice from heaven saying, 'Come out of her'"—which is, come out of Babylon, and Babylon means confusion by mixture—"Come out of con—come out of mixture, my people, lest you share in her sins, and lest you receive of her plagues."

So to come out of Babylon means coming out of mixture. God hates mixed worship. And so that is why we study what God establishes as holy.

Remember what we said: that, um, God compares his relationship to the church as a marriage. And so you wouldn't want anything that comes into your marriage—like, you know, an old girlfriend, an old boyfriend, and everything that that entails—that is your old life. You are now joined to your spouse. And that's what we need to understand: that the way we worship God is compared to a marriage. And then we can understand if—if—if something is being brought into God's house that is defiling it—we can understand in a marriage that is not okay. Like, we get that. And that's what God is trying to say: you're in a marriage covenant with me. Be holy as I am holy. Because in your marriage, that's what you want. You want your holy to be set apart. Your devotion is to your spouse, not to whoever you were with before.

I think that's really helpful when we're reading that, you know, that's what God wants—a holy marriage, a pure marriage, a marriage devoted to each other.

Okay. So the wise man tends to wander into foolishness. But now God is calling both the wise and the foolish to come live in his house—to fear him and to walk in his ways. And we're going to move on. We're still in verse 11. Um, but now we're going to focus on fruit trees.

"So either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit. 'Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.' A good man out of the good treasures of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things."

So basically, it's a matter of the heart. We are instructed to love the Lord with all our heart, soul, mind, and strength—and love your neighbor as yourself. And God defines how we do this in his

word. In—G—in John 14:15, Jesus says, “If you love me, keep my commandments,” and obedience is God’s love language.

We’ve been—you know, we’re talking about a marriage. It’s the same thing in your marriage. You want your marriage to be just between you and your spouse. Your vows are—obedience to your vows is—is love. That’s how you show each—show each other love, you know, um, by keeping your wedding vows. So that’s how we are trying to be a good tree: “If you love me, keep my commandments.”

And let me show you a great pic of how we are like trees. I came across this over the internet. Look at the fingerprint on the right and the tree stump on the left. I mean, I just loved that picture. So, really, look—we are like trees. And there’s so many different kinds of trees and—okay, as we go further, we’re going to get into that. But, um, I thought that was pretty amazing.

Okay, let’s go on. We’re going to learn about trees. We’re going to learn about the root. I—in Revelation 22:16: “I, Jesus, have sent my angel to testify, um, to you these things in the churches. I am the root and the offspring of David, the bright and morning star.” Revelation 5:5: “But one of the elders said to me, ‘Do not weep. Behold—do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and loose its seven seals.’”

So on the right, Jesus is the root. And on the left—I mean, look at that picture. No root. You’re—you’re—you’re going to be cut down. I mean, you’re going to be stubble for the fire. There’s—you. Jesus wants you on the right. He wants you to be rooted in him.

So Jesus is the root of our tree. He is the foundation of our home—you know, we being the temple. He is—is the door into God’s one house of holiness. Jesus is everything. As we abide in him, everything comes from him. We—ha—he has to be our root. We can do nothing without him.

So now let’s look at the soil we need for the tree to grow strong. And that’s true for the plants as well. Matthew 13:23: “And the one on whom seed was sown on the good soil—this is the man who hears the word and understands it, who indeed bears fruit and brings forth, some 100-fold, some 60, and some 30.” So as a result, plants, trees grow. Jesus took—takes root in your life. It says, “On the one whom seed was sown.” The seed is the word of God. So when you hear the word of God, you know the seed goes into your heart, and then you are rooted in Christ, and then you bear fruit. Jesus took root in your life.

On the other hand: “But he who received the seed on stony places—this is he who hears the word and immediately receives it with joy; yet he has no root in himself.” And what did we just learn? The root is Christ. “He endures only for a while; for when tribulation or persecution arises because of the word”—the seed is the word, and the word is Christ—“immediately he stumbles.” So he—there’s no root. He’s—he’s gone. He did not—if—if Jesus takes root in you, you’re going to stick when tribulation and persecution arises.

Now in verse 22: "Now he who receives seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful." So in both cases, Jesus did not take root. Therefore, they, um—when life hits you, when things get hard, they go right back to where they were before.

Now, how do we prepare our soil then to hear the word of God? You know, the seed—it's very important. We need to pull sin—represented in weeds—out of the soil of our heart. And when we know of sin in our lives, we need to pluck it out of our heart and start practicing walking in God's commandments—confessing and repenting.

Now let's look at this last sin. Now, this deep-rooted weed—or sin—in our life—this is the sin that, um, it's deeply rooted, and it is not going to come out easily. This is going to take consistent confession and repentance to pull it out. And that is exactly why it is so beneficial if we pull the weeds—the sin—out of the soil right away. If you don't pull them out right away—oh my gosh—they actually attach to other weeds. And you see this in your yard, and they form like a network of weeds, and they are so hard to pull out.

Um, I had those weeds in the side of my yard, and they honestly were a network all over the sideway, and if you neglect it—my goodness. Not only that, the wind carries the seed into your poor neighbor's yard. So, if you're not pulling the weeds out of your yard, they spread all over—all over the neighborhood. That's not good. That's not what we want. And that's not being a good neighbor. I was very convicted about that.

Um, when I did get to pulling the weeds on the side yard consistently—you know what? It was so easy. That's why God is saying when you're aware of sin, pull it out right away. 'Cuz when it takes root in networks, it is so hard. And by the way, for an unbeliever, no matter how much he pulls it out—you need Christ. You cannot pull out the weeds of your life without Christ. Christ has to pull out all the weeds, and then you—you start anew, and then you walk in his ways, pulling—pulling the little weeds out as you go.

Now, if we pull the sin and the weeds, we can produce fruit. But let me show you this network of, uh, weeds. And that is exactly what I had in my yard. And they were so, so hard to take out. I can't even tell you. But, um, if we pull the sin—the weeds—then we can produce more fruit. We can be fruitful.

Okay, I can't believe how fast that goes. We're going to stop here for now, and we're—we will pick up, um, in the next video with, um, the seeds. If you have any questions about the videos, you can email me at axeway.org. Have a blessed day.