

# Acts Way Bereans Transcripts

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## [#3 Genesis My Journey Back to the Garden- Creation Day 3](#)

Hello everyone. Welcome back to the channel. I'm sorry it's been so long since the last video. My husband and I noticed the quality of the last video was poor. I've been working off of an old laptop. So, we ordered a new laptop, and we had to upgrade to the newest version of PowerPoint. In doing that, it messed up a lot of the graphics, so I've been fixing those. And also, a dear friend of mine passed away. So, it's just been a hard week, but praise God, He walks with us in our sometimes difficult journey.

So, let's pray before we begin. "Heavenly Father, please bless this video and help us—help us to see what You want us to see. Speak to us right where we're at. Father, I pray that we would walk away encouraged and convicted on whatever it is You have for us. We pray this in Jesus' name. Amen."

We were working off Genesis 1:11. We went through plants and vines, and now we're going to continue with a brief recap of fruit trees. We saw that Jesus is the root of the tree. We saw that if you have no root, you have no Jesus, which means you're a dead tree. And then we saw that our fingerprint looks just like a tree stump—so we really are like trees.

We need good soil for the seed, which is the Word, which is Jesus. We need good soil for Jesus to take root in our lives. We prepare our soil to hear the Word of God—the seed—by confessing and repenting of our sins. And we saw if we don't pull out the weeds right away, they form a

network and are much harder to pull out. So, with sin in our lives, it's much easier to pull out that sin right away, because if not, it attaches to other sins, and it's like a network of sin, and they're just a lot harder to pull out.

Also, I was talking about the network of weeds in my yard and how I felt bad that the wind was blowing the seeds of the weeds into my neighbor's yard, which is an illustration that we're part of the body of Christ. And when we're not pulling out those seeds, it affects the body of Christ. So, we want to have a healthy body. Pulling out the weeds—repenting of sin right away—is very, very important. It's much easier, and you can draw near to God, and you can hear His voice a lot clearer than if your heart is just, you know, overrun with weeds—with sin.

Now, we're continuing in John 15:5: "I am the vine, and you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples."

So, if we abide in Him, we're going to bear much fruit, and this is the fruit of the Holy Spirit—love, joy, peace, long-suffering or patience, kindness, goodness, faithfulness, gentleness, and self-control. We need to stay rooted in Christ. Just like an apple tree is going to produce apples, if we abide, we should bear much fruit.

Abiding: we need to nurture our relationship with the Lord. We get to read His Word, actually obey His Word, and pray. He wants a relationship. He wants us to nurture that relationship through prayer, through repentance as we just saw, through drawing near to Him. And as we read in His Word, we learn about Him. He says, "If you love Me, you'll keep My commandments." We learn about what His commandments are.

So, we're going to learn next about the different manifestations of the Holy Spirit. In Isaiah 11:1, it says, "There shall come forth a rod from the stem of Jesse, and a Branch shall grow out of his roots." What it's talking about right there is Jesus. He is the rod from the stem of Jesse and a Branch. "And the Spirit of the Lord"—or the Spirit of God—"shall rest upon Him: the Spirit of wisdom and understanding, the Spirit of counsel and might (or the Spirit of power), and the Spirit of knowledge and the fear of the Lord."

I saw a teaching that showed all the manifestations of the Holy Spirit—how they fit on the menorah—and I thought that was so cool, because in Proverbs 9:10 it says, "The fear of the Lord is the beginning of wisdom," and then it says, "The knowledge of the Holy One is understanding." And then we have power—it connects to counsel, receiving counsel from God. So, the fear of the Lord is the beginning of wisdom, and with wisdom you can get understanding, the counsel from God—this all comes from God—you get the power and the knowledge of the Holy One.

I don't know how familiar any of you are, but the menorah was placed in the tabernacle for light. And the tabernacle in the wilderness—it's basically another name for God's house—and it's where God's presence was. The priests were to attend to the menorah to make sure it was lit. And think about it: in 1 John, "God is light, and in Him is no darkness at all." All of these spirits rested upon Jesus, and so He is wanting us to walk in the fullness of the Holy Spirit as Christ did. So, as we abide in Christ, then we will begin to walk in the Spirit, and as a result, we display the fruits of the Spirit like Christ did.

It all comes from Christ. He's the root. As we walk after Him, pull up the weeds, we hear Him more. The fear of the Lord leads to wisdom and all these other manifestations, which should produce in our lives love, joy, kindness, and all the fruits of the Spirit. It all works together. And the fear of the Lord—that's really not taught a lot today—and that's the beginning of wisdom. So the fear of the Lord is very important.

Okay, let's continue. If you do not abide in Christ, then that branch is cast out as a branch and is withered, and they gather them and throw them into the fire, and they are burned. Luke 3:9 says, "The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire." Therefore, bear fruits worthy of repentance. We want to abide in Christ, nurture that relationship, and we want to produce good fruit.

Now, in John 15:2, it says, "And every branch that does bear fruit He prunes, that it may bear more fruit." What you gain from pruning: larger, higher-quality fruit—by removing some of the immature fruits, you allow the remaining ones to grow bigger and tastier. You have stronger branches—proper pruning can lead to stronger branches that are less likely to break under the weight of heavy fruit.

In Hebrews 12:10, it says, "For they"—it's talking about your earthly fathers—"indeed for a few days chastened us as seemed best to them, but He"—God—"for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it." So you're trained by chastening. A fruit-bearing tree is going to receive correction in order to bear more fruit. And a good tree is going to respond in obedience, changing direction when conviction from the Holy Spirit tugs at his heart.

An unbeliever—someone who's not rooted in Christ—who continually rejects the Holy Spirit's conviction that he is a sinner and needs a Savior will eventually be lost forever.

In Jeremiah 17:7, it says, "Blessed is the man who trusts in the Lord, and whose hope is the Lord. For he shall be like a tree planted by the waters, which spreads out its roots by the river, and will not fear when heat comes; but its leaf will be green, and will not be anxious in the year of drought, nor will cease from yielding fruit." So, a mark of a fruit-bearing tree is trust and hope in God. Notice that even in heat and drought, this tree will not fear or be anxious, because the source of water for him is Jesus within his heart. You will still bear fruit, and unbelievers will be drawn to Jesus within you in a time of famine—when they will be anxious and in fear.

I do want to say the flip side of this is any believer will admit that they can experience times of fear and anxiousness. We're still human this side of heaven. We're susceptible to this. That is why having a strong relationship with God and a strong support system makes all the difference. I know that I experience a good support system, and I do pray that if you don't have a good support system, pray to the Lord, because He will bring you one. He desires that for you. That is in His will.

Now, moving on: what you also gain from pruning is better air circulation and sunlight. Removing crowded branches allows sunlight to reach more of the canopy and improves air circulation, which reduces fungal diseases. That's why He prunes us.

Malachi 4:2 says, "But to you who fear My name, the Sun of Righteousness"—notice it's **s-u-n**; He's both, He's the Son and the sun—"shall arise with healing in His wings." That is speaking of Jesus. He is the Sun of Righteousness. Our relationship with Jesus, who is the Sun of Righteousness, will either make a good plant, vine, or tree grow—and that sun is going to have the tree bear much fruit—or, if you're not rooted in Christ, the sun is going to scorch and burn the tree as stubble to be thrown into the fire. So, we want to be a fruit-bearing tree. We don't want to be thrown into the fire.

And notice that we are still on day three of creation, and the sun, moon, and stars have not been created yet. The Sun of Righteousness—Jesus—is our source of strength even when the sun doesn't shine.

Now, plants, trees, and vines need water to drink. Jesus answered and said to her, "Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him shall never thirst, but the water that I will give him will become in him a well of water springing up to eternal life." Proverbs 25:26 says, "A righteous man who falters before the wicked is like a murky spring and a polluted well." So, we want to drink from the water that Jesus gives us, and we will never thirst. What the world offers is that murky spring and polluted well.

And remember, He said that He wants us to partake of His holiness. So, we're going to see in His Word what God establishes as holy, and that's how we want to walk—just as Christ walked.

Now, we learned about plants and trees, and now we're going to learn about yielding seed. I'm not going to read the verse again, because this is the last part of this verse. First, we learned about plants and trees, and now—yielding of seed. So, what's good seed? What's bad or corruptible seed?

Everyone starts off the same way: born a sinner of corruptible seed. Romans 5:12: "Therefore, just as through one man sin entered the world, and death through sin, thus death spread to all men, because all sinned." 1 Peter 1:22–23: "Since you have purified your souls in obeying the truth through the Spirit, in sincere love of the brethren, love one another fervently with a pure heart; having been born again, not of corruptible seed but incorruptible, through the Word of God"—remember, Jesus is the Word—is the seed—"which lives and abides forever."

So, humanity is born of corruptible seed from Adam. We inherit it, and it will not produce life. We are born in prison, on death row. There's nothing we can do about it unless someone comes and pays the fine.

1 Peter 2:24–25: “Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.” So, that sin was taken care of through Jesus’ death on the cross. He bore our sins, and by His stripes we were healed. The wrath of God was put on Jesus. He went through what we should have gone through, and He took that for us, because He loves us.

And now—that’s a serious thing that He took the punishment for us—and that’s why we live in holiness. This is how we thank Him. We thank Jesus by living a life of holiness. Also, when you’re born again, you have a new nature, and you love the things God loves and you hate the things God hates—and God hates sin. So anybody can say, “I love God,” you know, but your life has to change. There has to be a difference in you. There needs to be fruit in our lives, and we just saw what that fruit is.

Now, in order to be born into God’s house and live, you have to come through the front door—and that is Jesus. John 10:7–9: “Most assuredly, I say to you, I am the door of the sheep. All who ever came before Me are thieves and robbers, but the sheep did not hear them. I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.” He is the only one who has ever paid for our sins. I know people say there are many ways to God, but there’s not. Because if there was another way, why would God put His only Son through that? The only way to God is through Jesus.

John 3:3–7: Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again he cannot see the kingdom of God.” Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh”—that’s Adam; you’re born of the flesh—“and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again.’”

So, when you’re convicted that you’re a sinner and you invite Jesus—the Savior who paid the penalty for your sin—Jesus comes into your heart. You are born again of the incorruptible seed, the Word of God. And then you’re given the gift of the Holy Spirit in order to help you walk in holiness. And that’s what we’re learning—we’re learning about walking in holiness. You have to be born again if you want to receive the gift of the Holy Spirit. The Holy Spirit empowers you to live a life of holiness.

So now we have an understanding of good and bad seed, which will tie into day one and day two of being separated—how a believer in Christ walks differently from an unbeliever. We’re finishing up Genesis 1:11, and we’re talking about seed. We learned that the seed is the Word, which is Jesus, and that we are good seed if we’re born again.

Now, let's look at a couple of verses warning us not to mix seed. Leviticus 19:19: "You shall keep My statutes. You shall not let your livestock breed with another kind. You shall not sow your field with mixed seed, nor shall a garment of mixed linen and wool come upon you." Deuteronomy 22:9: "You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown, and the fruit of your vineyard, be defiled."

Remember, we're learning about the imagery of how God wishes to teach us kingdom principles. And what is He saying? 2 Corinthians 6:14: "Do not be bound together with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?" So, we're not to mix seed—the holy with the profane. This means the way a believer walks is not to be mixed with the way an unbeliever walks.

For anyone contemplating marriage, you should not marry an unbeliever. This is called being unequally yoked. Marriage is a covenant. A covenant is a binding agreement or relationship between two parties, often ratified by oath, sacrifice, or another sign that establishes obligations and promises under divine authority. In a marriage, you will have much trouble if you're bound to an unbeliever and you want to follow God and your spouse isn't interested. They may be interested at the beginning, but unless they're born again, they're not going to continue in that. It causes a lot of problems.

And then this reflects—the natural reflects the spiritual—so when we are joined to God in covenant, that's why He says, "Be holy, for I am holy. Walk in My ways." You can't walk outside of His ways and be joined to Him at the same time. He is holy. So on both sides, your relationship with God should be pure. It should be holy. It should be set apart. It's a covenant. That's why being married is such a big decision, because you're joined. "What God joins together, let no man put asunder."

Eventually, you want to have a family. You're going to raise your kids, and you're going to have two different ways of how you want to raise your kids, and it's a constant battle—in the sense of who our kids also hang out with. The influence of an unbeliever can be so destructive. Mixing and mingling is very dangerous, and it will get your kids into a lot of trouble. Because we, as adults, have a hard time walking in holiness—can you imagine having our kids be around unbelievers? It's too much for them. They're still growing. They need to be surrounded by like-kind and like-mind people who walk as they walk.

And we need to be careful, because, you know, you take your kids to church and they go to youth group, but in youth group not everyone is saved and not everyone is walking the same way—and Jesus has not taken root. I've seen that both ways, where, you know, either your kid or the other kid is influencing. That's why you have to watch really closely who your kids are hanging out with. A person's character, values, and behavior are reflected by the company they keep. That's for our kids and for us as adults.

So, let's learn some more about seed in the parable of the sower in Matthew 13: "Another parable He put forth to them, saying, 'The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and

went his way. But when the grain had sprouted and produced a crop, then the tares also appeared.”

Here we see the believer is called a good seed and is compared to wheat. An unbeliever is corruptible seed and is compared to a tare—or a weed. We can eat wheat, and it can nourish us and make us strong. We don't want to be eating weeds.

When the wheat (the believer) and tares (the unbeliever) are young, it's nearly impossible to tell the difference—they look so similar. Some of the food—because we're talking about wheat and seeds—some of the food at the grocery store has been genetically modified. Even though, say, fruit—even though they look the same, or watermelon, or whatever fruit that has been modified—they have no seed in them. Our fruit and our food has been so modified that we're all getting sick. We're not meant to digest modified food.

Now, since the natural reflects the spiritual, eating food in the spiritual sense is when you hear a sermon and digest it—you are eating spiritually. So, if that's the case, if you're eating food from a teacher who is serving modified food, it will make you sick—maybe not right away, but in time it will. Look at the picture: the wheat looks the same. The sermon might look, taste, smell good at first glance, but let's look deeper. Let's be food and fruit inspectors. Let's be Bereans, making sure what we are digesting from sermons lines up with what God establishes as good food—what God establishes as holy. “Be holy, for I am holy.”

We're going to move on. In mature plants, a difference will be noticeable when the plants start to bear fruit. Wheat becomes heavy with grain, and its head bends or droops low. So mature wheat—a believer—will show their character through their actions, through obedience to His Word, and that is a beautiful picture of humility. As you mature, the wheat has you be humble—walk in humility.

Now, the tare head remains straight and upright, and its seed is poisonous and bitter. Tares are weeds—an unbeliever. They grow tall and proud, but they are ultimately barren or harmful; they sow pride. So, we always want to walk in humility. Humility is a good place to be. You know, it's trusting and leaning on the Lord, which means we don't have to know every answer. We don't have to be in control. We look to the One who sits on the throne, and we surrender to Him. He knows what's best for our lives. When we're prideful, we're going to do life our own way.

So, a mature wheat is going to fear God and strive to walk in His ways, is humble, and will receive correction. A tare will not fear God; he or she is not going to receive correction and will do what is right in his own eyes and will be prideful.

You know, God is longing for us to be mature wheat—to do what He says, to love our neighbor as ourselves. God says it's easy to love those who love you; even the wicked do that. But God is asking us to love the difficult, the irritating, and the needy person in our lives. He is also sick of His children fighting in the house. So if you're a believer, you live in His house, and if we as believers can't even get along, how does this witness to an unbelieving world—which He wants to reach?

If we say that we love God and hate our brother, God calls us a liar. The one who does not love his brother whom you can see, you cannot love God whom you have not seen. I think today we're so tired; we just want to get away from difficult people in our lives as fast as we can in the other direction. But God has allowed them to be there. He actually uses the unbeliever to rub up against us and polish off those rough places in us. He's never going to fully take out irritating people. And remember—sometimes we are irritating. If we're honest, we're not always walking the way that we should.

There is a purpose in this life: to bring God glory and, in doing that, to draw others to Jesus who is within us. And we can't do that if we don't even want to be around irritating people. I understand how hard it is. But we just need to ask God. He's allowed them to be there, and we need to ask for wisdom and strength in dealing with difficult people in our lives.

Okay. "God resists the proud, but gives grace to the humble." And you know what? Every one of us needs His grace to walk this walk. He said, "Count the cost," because it's going to cost you to walk in His holiness. So, we need all the grace we can get. We need to be humble.

1 Peter 1:22–23 again: "Since you have purified your souls in obeying the truth through the Spirit, in sincere love of the brethren, love one another fervently with a pure heart; having been born again, not of corruptible seed, but incorruptible, through the Word of God which lives and abides forever." In this verse it's saying "obeying the truth." Let's see how the Bible defines truth.

Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father but through Me" (John 14:6). Psalm 119:142: "Your righteousness is an everlasting righteousness, and Your law is truth." So, it makes sense that Jesus is going to walk in the truth—which is the law. Think about it today: righteous laws are put there, and people who love the law abide by righteous laws. (I know there are unrighteous laws; I'm just talking about righteous laws.) Who hates righteous laws? A criminal. So it makes sense that His law is truth. What He lays down for how we are to walk is the truth. And Jesus did that perfectly, and He came and showed us how to do that.

Okay, so we're going to wrap up: trees and seed. The seed is the Word, which is Jesus, and we are the branches. Jesus is the root, and if Jesus takes root, we ourselves grow into a tree. If you don't have Jesus, you have no root, and you're a dead tree. We saw that trees can be fingerprints. We saw that trees can be people. Trees need the Sun—which is Jesus, the Sun of Righteousness. Trees need the living water—Jesus. And trees need good soil—pull up those weeds and those tares out of our lives. But most of all, trees need the root grafted into Christ: "I am the vine; you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me, you can do nothing."

We are like this tree grafted into the living tree. The Holy Spirit breathes on the leaves, moving them to shine in the sun and dance in praise to God. I pray you see this as well. It's so beautiful. You know, we can't lose the wonder of His creation. The trees are doing their part to praise Him. As fellow trees, we must do our part. We are like trees.



Revelation 22:2: “In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each yielding its fruit every month. The leaves of the tree were for the healing of the nations.” Romans 8:19: “For the earnest expectation of the creation eagerly waits for the revealing of the sons of God.” All of creation is waiting to be restored as it was in the Garden.

When I was going through the neighborhood to find a tree where the sun was shining and the leaves were shining—you drive all around and look at the trees. These are like people: you see tall trees, you see short trees, you see all different colors, you see some dead trees that are going to be cut down. I think you’ll never look at trees the same way again, especially trees where you see the leaves dancing in the sunlight. I always think of them praising God, and it’s a reminder to us to be praising God. Creation all around us testifies of the spiritual. So as we interact with creation, it’s easy for God to use it to teach us kingdom principles. And I pray that you go around the neighborhood and never look at them the same way again. It’s awesome.

“When the rain descended, the floods came, and the winds blew and beat on that house, it did not fall, for it was founded on the rock.” Trees go through seasons, and now that we’re in the fall, the leaves fall off. But God has made even that a benefit. As the leaves die off a tree, they change into beautiful colors, and then the fallen leaves benefit the environment by enriching the soil as they decompose. It provides a natural mulch that retains moisture and regulates the soil temperature. So, in everything, God uses everything, and we’re like trees. Even when the leaves fall off of us, it’s for a purpose—when He’s pruning—and everything that He does is for our benefit and to bring Him glory.

Psalms 1:1–3 says, “How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of the scoffers; but his delight is in the law of the Lord, and in His law he meditates day and night. He will be like a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither; and in whatever he does, he prospers.”

Before we go any further on to day four, we need to understand what it means to delight in and meditate on the law. How can we be a fruit-bearing, firmly planted tree who prospers unless we have some understanding of the law? This is what the next videos will be on, and then we’ll resume in day four.

So, we did it. We got through day three. And remember, only in the seven days of creation are we going to go through every verse. Since this will be our foundation for the rest of Scripture, we need every verse.

I want to ask a question: What is your understanding of the law? Could you explain God’s law to someone if they asked you? I would ask you to please pray and meditate on Scripture regarding God’s law. And then, when we come together, I’m going to share the insight God has given me in the next videos, and let’s put that together and see what your understanding and what my understanding of it is, and see what common ground we find.

If you have any questions about the videos, you can email me at [axe.org](mailto:axe.org). To be notified of the next video, subscribe to the channel and turn on the notifications, and you can mess with your settings and it will email you—whatever works for you. I also release all videos on my Facebook page.

I'm going to leave you with this: 1 John 3:1—"Behold what manner of love the Father has bestowed on us, that we should be called children of God." I pray that you all have a very blessed week, and I hope that I see you soon. Take care.