

Are You Bearing Fruit Consistent with Repentance?

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To begin the message today, please turn with me to Matthew 3, and we will read about the ministry of John the Baptist.

Matthew 3:1 *In those days came John the Baptist, preaching in the wilderness of Judaea*

2) *And saying, Repent ye: for the kingdom of heaven is at hand.* (KJV)

Continuing in verse 7)

7) *But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*

8) *Bring forth therefore fruits meet for repentance:*

9) *And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.* (KJV)

The Greek adjective for *meet* in verse 8 is *axios*, Strong's #514, meaning “drawing down the scale” or “weighing as much as, befitting, weighing worth to worth”. This word *axios* is the root of the English word *axis* and refers to a balance-scale, operating by off-setting weights.

Also, the Greek noun for *fruit* is *karpós*, Strong's #2590, meaning “fruit”, and just like in English, *karpós* can mean literal fruits like apples, dates, and grapes, and it can also have a figurative sense of an end result or product. It is important to note that the Greek noun *karpós* is in the singular in verse 8, not the plural. It is “fruit”, not “fruits.”

Verse 8 in the King James Version reads awkwardly in today's modern English. Let's review a few other English-language translations:

Matthew 3:8 *Produce fruit in keeping with repentance.* (NLT)

Matthew 3:8 *Bear fruit in keeping with repentance.* (ESV)

Matthew 3:8 *Produce fruit that is consistent with repentance.* ISV)

In my message this afternoon entitled:

[Are You Bearing Fruit Consistent with Repentance,](#)

I would like to explore in three points the subject of bearing the fruit that our Heavenly Father wants us to bear. That is consistent with our change of heart, consistent with our change of direction in our lives, and consistent with our change of thinking.

The first point in bearing fruit consistent with repentance is:

1) We must continually be changing course toward our Heavenly Father

The Greek noun for *sin* is *hamartia*, Strong's #266, being a compound of two Greek words meaning literally "forfeiture from missing the mark".

I have a friend in Houston who worked at NASA back in the 1960's and 1970's performing computations and analyses which helped put the astronauts on the moon. Without continual and slight course corrections during those flights, the astronauts would have missed the moon because the trajectory would have been slightly off. Just a 1-degree error over a distance to the moon of 238,900 miles would produce a path that would be over 4,000 miles off of the intended path. That distance is almost twice the width of the moon.

Just like an error in trajectory in space travel results in missing the mark of the intended arrival at the moon. Sin results in missing the mark of the intended obedience to our Heavenly Father's laws and our intended entry into His Kingdom.

The Greek verb for *to repent* in Matthew 3:2 is *metanoéo*, Strong's #3340, being a compound of two Greek words meaning literally "to think differently afterwards, to change the inner man, to repent".

The Greek noun for *repentance* in verse 8 is "metanoia", Strong's #3341, meaning "a change of mind, a change in the inner man, repentance".

The Greek words for *repent* and *repentance* mean to change direction in our inner minds. Repentance is the course corrections that our Heavenly Father helps us make through changing our thoughts and our actions from disobedience to obedience. Our starting point in our conversion process was when our Heavenly Father called us to Jesus as we know from John 6:44. He called us while we were blindly sinning against Him.

Romans 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace. (KJV)

Our starting point was when we were totally carnally minded, and our goal through repentance is to be totally spiritually minded. We become totally spiritually minded over time by small but continual course corrections in our spiritual lives with the help of our Heavenly Father.

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (KJV)

This transformation – this repentance – this changing of the inner man – is a process which is continual and on-going in our lives. These continual course corrections and life-long transformations result in being spiritually minded to the point that we only think on those things which are proper and good and righteous.

Philippians 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (KJV)

Are we changing our behavior, our speech, and our thoughts to be in line with our Heavenly Father? We must continually be changing in the direction of our Heavenly Father.

The second point in bearing fruit consistent with repentance is:

2) We must be bearing good fruit

It is important to note that the fruit of a fruit tree or of a fruit vine is the end product of the growing season. The growth and development of the fruit are not immediate. That growth and development takes time all during the growing season for the fruit to ripen to the point that it can be harvested.

And before a young tree begins to yield its first fruit, the farmer does not know if the tree will be a good tree yielding good fruit, or if the tree will be a bad tree yielding bad fruit. Or even if the tree will be an unproductive tree yielding no fruit.

In order to bear good fruit, we must be a good tree. Jesus told His disciples this in Matthew 7.

Matthew 7:15 *Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*

16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18) A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20) Wherefore by their fruits ye shall know them. (KJV)

A bad tree cannot bear good fruit, and a good tree bears only good fruit. What kind of trees are we? Are we producing weak diseased fruit or are we producing healthy and robust fruit? Are we bearing bad fruit? Are we bearing any fruit at all?

On the night of Abib 14, Jesus discussed bearing fruit with His disciples.

John 15:1 *I am the true vine, and my Father is the husbandman.*

2) *Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*

3) *Now ye are clean through the word which I have spoken unto you.*

4) *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

5) *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

6) *If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*

7) *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.*

8) *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. (KJV)*

From these verses, we can glean that God Our Father is the husbandman or vinedresser. Jesus the Anointed One is the vine. God Our Father cuts off and puts away unfruitful branches. God Our Father prunes the branches which are bearing fruit so that they bear more fruit. We have to be part of the vine to bear fruit. It is not within ourselves to bear fruit. It is only with our Heavenly Father's Holy Spirit that we can bear fruit. Without His Holy Spirit, we wither and die spiritually. When we do bear good fruit, our Heavenly Father is glorified. Our good fruit does not glorify ourselves.

In Colossians 1 Paul discusses that we should be fruitful in every good work.

Colossians 1:9 *For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;*

10) *That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God [ho theos – the God – God Our Father] (KJV)*

The Apostle Paul is exhorting us that, as we increase in our knowledge of our Heavenly Father, we should be being fruitful in every good work. We must be bearing good fruit. Our Heavenly Father and Jesus are very patient with us. However, there is an expectation and a requirement for us to bear fruit. There is a time limit for us to bear fruit. Jesus discussed the existence of this time limit in a parable to the multitudes.

Luke 11:6 *He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.*

7) *Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?*

8) *And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:*

9) *And if it bear fruit, well: and if not, then after that thou shalt cut it down. (KJV)*

In this parable, God Our Father is the owner of the vineyard. Jesus the Anointed One is the dresser of the vineyard. The unfruitful fig tree represents one of the people whom God Our Father has called out of this world, who knows the truth, but who has not produced the spiritual fruit that our Heavenly Father desires.

The time limit that our Heavenly Father has given us to bear fruit is unknown. He gives us opportunity after opportunity after opportunity to grow, to mature, and to bear good fruit. But are we putting off those opportunities? Are we taking our Heavenly Father's requirement to bear good abundant fruit seriously?

We must be bearing good fruit.

The third point in bearing fruit consistent with repentance is:

3) The fruit of our Heavenly Father's Spirit is consistent with repentance

In Galatians 5 we read a very well-known and extremely important section of scripture.

Galatians 5:22 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 meekness, temperance: against such there is no law. (KJV)*

For the remainder of the sermon, I would like to explore each of these characteristics which formulate the fruit – the end product – of deeply and continually using our Heavenly Father's Spirit in our lives.

a) Love: *agape*, Strong's #26, meaning "benevolent love, Godly love, love which centers on moral preference". Agápe or Godly love is not affection, or a human love for others. It is a deep unselfish love which puts the desires our Heavenly Father and the desires and well-being of others above our own desires.

We cannot discuss this Godly unselfish love without reading of the immense love that our Heavenly Father has for all of us, not just for the Firstfruits and the saints, but for the entirety of humanity across time.

John 3:16 *For God so loved [agapáo – the verb form of the noun agápe] the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (KJV)*

Our Heavenly Father loves us so much that He was willing to sacrifice His only Son, the Elohim Being with Whom He had shared an eternity in the past, to pay the price for the sins of a humanity who had been actively rebelling against Him.

Occurrences of this "agape" Godly love appear 116 times throughout the New Testament. Jesus instructed us to do something that is totally opposite of human nature.

Matthew 5:43 *Ye have heard that it hath been said, Thou shalt love [agapáo] thy neighbor, and hate thine enemy.*

44) But I say unto you, Love [agapáo] your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; (KJV)

Jesus condensed the Ten Commandments by providing two summary commandments centred on *agápe*—Godly love.

Mark 12:28 *And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?*

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love [agapáo] the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. (KJV)

On the last night of His life, Jesus commanded His disciples (and by extension, us today) to love one another with Godly love.

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17) These things I command you, that ye love [agapáo] one another. (KJV)

The Apostle John shows the dire importance of having Godly love for the brethren.

1 John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. (KJV)

One of the main characteristics of our Heavenly Father is *agápe*—Godly love.

1 John 4:8 He that loveth [agapáo] not knoweth not God [the God]; for God is love [agápe]. (KJV)

So John wrote that if we do not have Godly love, then we do not know our Heavenly Father, because our Heavenly Father is Godly love. Are we exhibiting this fruit of Godly love in our lives?

b) Joy: *Chara*, Strong's #5479, meaning "joy resulting from receiving favor or grace". Our Heavenly Father has called us to have a special relationship with Him through Jesus. We have found great favor in His sight. That favor or grace is what gives us the inner joy – that happy excitement – that nothing can diminish. Jesus told His disciples that His joy would remain in them and that their joy would be full.

John 15:10 *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*

11) *These things have I spoken unto you, that my joy [chará] might remain in you, and that your joy might be full. (KJV)*

Is our inner joy full and overflowing? The Apostle Paul tells us that our Heavenly Father's spiritual Kingdom includes great joy in His Spirit.

Romans 14:17 *For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. (KJV)*

Paul relates our joy – our happy inner excitement – to our resurrection at Jesus' coming.

1 Thessalonians 2:19 *For what is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?*

20) *For ye are our glory and joy. (KJV)*

Again, our joy stems from the favor that we have received where we will be in the resurrection of the Firstfruits. The Apostle Peter also writes about our joy in anticipating our resurrection to glory at the resurrection of the Firstfruits.

1 Peter 1:6 *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:*

7) *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:*

8) *Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:*

9) *Receiving the end of your faith, even the salvation of your souls. (KJV)*

This great joy and happy excitement come from being a Firstfruit who has been given great favor in the eyes of our Heavenly Father to have a special deep relationship with Him and to be resurrected to glory to live with Him forever. Are we exhibiting this fruit of joy (this inner excitement) in our lives?

c) Peace: *eiréne*, Strong's #1515, meaning "peace, peace of mind, united as one, wholeness". It is the noun form of the Greek verb meaning "to join" or "tie together as one". The word has a connotation of a unifying peace and peace of mind. After His resurrection, Jesus appeared to His disciples, and He wanted them to have this tranquil unifying peace of mind instead of fear.

Luke 24:36 *And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace [eiréne] be unto you.*

37) *But they were terrified and affrighted, and supposed that they had seen a spirit.*

38) *And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?*

39) *Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. (KJV)*

Paul begins all his epistles with a salutation with this Greek word – *peace*. We will read just a few. Again, this peace has the connotation of unity or tying together as one.

Romans 1:7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. (KJV)

1 Thessalonians 1:3 ... Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. (KJV)

Galatians 1:3 ... Grace be to you and peace from God the Father, and from our Lord Jesus Christ. (KJV)

In 1 Corinthians 7 the Apostle Paul discusses the husband-and-wife relationship within the Body of Christ and that we have been called to a unifying peace and peace of mind.

1 Corinthians 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15) But if the unbelieving departs, let him depart. A brother or a sister is not under bondage in such cases: but [the] God hath called us to peace. (KJV)

It is important to note that our Heavenly Father has called us to a peace which unifies us and joins us all together. David wrote about two important characteristics of those who love our Heavenly Father's law.

Psalms 119:165 Great peace have they which love thy law: and nothing shall offend them. (KJV)

Those characteristics are great peace and not being offended. As we have gleaned from these scriptures, the opposite of peace is a troubled mind, an offended mind, a divisive mind, and a frightened mind. Are we deeply troubled in our minds over the events in our lives? Are we offended at what others say and do to us? Are we divisive? Are we overly frightened by the evil world and the trials which beset us? The fruit of the Spirit of peace will vanquish a troubled, offended, and frightened mind. Are we exhibiting this fruit of peace in our lives?

d) Longsuffering: *makrothumía*, Strong's #3115, meaning "patience, forbearance, longsuffering". It is a compound Greek noun from the words *long* and *passion* literally meaning "long-passion" or "waiting sufficient time before expressing anger" thus expressing the idea of *long suffering* or *long patience*. David wrote about the longsuffering of our Heavenly Father.

Psalm 103:8 *The LORD is merciful and gracious, slow to anger, and plenteous in mercy. (KJV)*

Although written in Hebrew, this *slowness to anger* is the exact characteristic shown by the Greek noun *makrothumía*. The Apostle Paul shows the longsuffering of our Heavenly Father against a rebellious mankind.

Romans 9:20 *Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?*

21) *Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?*

22) *What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering [makrothumía] the vessels of wrath fitted to destruction: (KJV)*

Peter wrote about the great longsuffering that our Heavenly Father exhibited toward a very evil and violent mankind during the years before the Great Flood.

1 Peter 3:18 *For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*

19) *By which also he went and preached unto the spirits in prison;*

20) *Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (KJV)*

Paul exhorts Timothy to have patience with others.

2 Timothy 4:1 *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*

2) *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. (KJV)*

We are to exhort and to encourage one another with patience and longsuffering, being slow to anger against one another. Brethren, are we exhibiting this fruit of longsuffering in our lives?

e) Gentleness: *Chrestótes*, Strong's #5544, meaning "goodness, uprightness, kindness, gentleness". This Greek word has the connotation of "useful kindness" or "kindness in what is really needed". James discusses what is the opposite of useful kindness.

James 2:15 *If a brother or sister be naked, and destitute of daily food*

16) *And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? (KJV)*

That kindness was not useful to the person in need. This is not an example of *chrestótes* because it did not produce what was really needed. The person needed food and clothing, not empty words of “comfort”. Paul further discusses the pruning process of branches not bearing fruit.

Romans 11:21 *For if God spared not the natural branches, take heed lest he also spare not thee.*

22) *Behold therefore the goodness [chrestótes – useful gentle kindness] and severity of God: on them which fell, severity; but toward thee, goodness if thou continue in his goodness: otherwise thou also shalt be cut off. (KJV)*

Paul tells us that if we do not continue in the useful kindness shown by our Heavenly Father, we too will be cut off and pruned away because we are not bearing fruit. He tells us that Jesus came to die for us because of the useful kindness and love of our Heavenly Father.

Titus 3:4 *But after that the goodness [chrestótes] and love of God our Saviour toward man appeared,*

5) *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

6) *Which he shed on us abundantly through Jesus Christ our Saviour;*

7) *That being justified by his grace, we should be made heirs according to the hope of eternal life. (KJV)*

Do we truly help others in their needs? Or as we read in James 2, do we just say nice words but do nothing. How many times do we tell people that we will pray for them and then, we don't. When we see someone in need, do we help them or do we conveniently turn away. *Chrestótes* is a gentle kindness with lots of action that produces exactly what is needed at that time. Brethren, are we exhibiting this fruit of useful gentle kindness in our lives?

d) Goodness: *agathosúne*, Strong's #19, meaning “intrinsic goodness”. This word is the Greek noun form of the adjective meaning “inherently good”. Therefore, *agathosúne* is a characteristic of someone who exhibits inner inherent goodness. We will read the only other occurrence of this Greek word in the New Testament (other than Galatians 5:22).

Ephesians 5:8 *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*

9) *(For the fruit of the Spirit is in all goodness [agathosúne] and righteousness and truth;)*

10) *Proving what is acceptable unto the Lord. (KJV)*

Paul again equates inner inherent goodness with being the fruit of our Heavenly Father's Spirit. Man is not inherently good. The exact opposite is true. The heart is the core and inner mind of a man.

Jeremiah 17:9 The heart is deceitful above all things, and desperately wicked: who can know it. (KJV)

In Proverbs 14 Solomon understood that man, apart from our Heavenly Father, can think that he is doing good, but in the end, he is still doing evil.

Proverbs 14:12 There is a way which seemeth right unto a man, but the end thereof are the ways of death. (KJV)

So, without utilizing and exercising our Heavenly Father's Spirit in our daily lives, we cannot and will not produce this fruit of inner inherent goodness. Are we exhibiting this fruit of inherent goodness in our lives?

e) Faith: *pístis*, Strong's #4102, meaning "faith, faithfulness, trust, confidence, fidelity". This Greek noun is formed from the Greek verb for "to persuade". Therefore, the literal meaning of this noun is "persuasion or coming to trust someone or something". Faith and trust are important components in our relationship with our Heavenly Father. We are commanded to trust our Heavenly Father with all our heart and being.

Proverbs 3:5 Trust in the LORD with all thine heart; and lean not unto thine own understanding. (KJV)

Do we trust our Heavenly Father intrinsically in all things, just like a small child trusts his physical father completely in all that he does. We all must have faith and trust in our Heavenly Father in the assurance of the resurrection and for the assurance of our reward of spiritual eternal life.

1 Corinthians 15:12 *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?*

13) But if there be no resurrection of the dead, then is Christ not risen:

14) And if Christ be not risen, then is our preaching vain, and your faith [pístis] is also vain.

15) Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16) For if the dead rise not, then is not Christ raised:

17) And if Christ be not raised, your faith [pístis] is vain; ye are yet in your sins. (KJV)

We must have faith and trust that Jesus died for our sins and that our Heavenly Father resurrected Him back to spiritual life. Otherwise, our faith is all in vain. The adjective

form of the noun *pístis* is the Greek word *pistós*, Strong's #4103, meaning “deeply persuaded, trusting, faithful, loyal”. Paul shows that although man (in and of himself) is not faithful, our Heavenly Father is completely faithful.

2 Thessalonians 3:1 *Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:*

2) *And that we may be delivered from unreasonable and wicked men: for all men have not faith [pístis].*

3) *But the Lord is faithful [pistós], who shall stablish you, and keep you from evil. (KJV)*

We must show our Heavenly Father that we will be faithful to Him in the little things.

Luke 16:10 *He that is faithful [pistós] in that which is least is faithful [pistós] also in much: and he that is unjust in the least is unjust also in much. (KJV)*

Are we continually faithful in the little things? Are we exhibiting this fruit of faith and trust in our Heavenly Father?

f) Meekness: *praútes*, Strong's #4240, meaning “gentleness, mildness”. This Greek noun literally means “gentle force” which expresses “power but with reserve and gentleness.” We all know big, strong, muscular men who are very kind and gentle. We commonly call these men “gentle giants”. That is the description for this Greek noun. Paul refers to the powerful gentleness of Jesus, who is our perfect example to follow. Jesus was a gentle giant.

2 Corinthians 10:1 *Now I Paul myself beseech you by the meekness [praútes – powerful gentleness] and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: (KJV)*

In Ephesians 4 Paul wrote of the need to have a spirit of powerful gentleness in the church.

Ephesians 4:1 *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,*

2) *With all lowliness and meekness [praútes], with longsuffering, forbearing one another in love;*

3) *Endeavouring to keep the unity of the Spirit in the bond of peace. (KJV)*

In Colossians 3 he exhorts the congregation to exhibit powerful gentleness to one another.

Colossians 3:12 *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness [goodness - khrestótes], humbleness of mind, meekness [praútes – powerful gentleness], longsuffering [makrothumía];*

13) *Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*

14) *And above all these things put on charity, which is the bond of perfectness. (KJV)*

This famous verse shows us what our approach to others should be when we are asked about our beliefs.

1 Peter 3:15 *But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness [praútes – powerful gentleness] and fear: (KJV)*

Are we gentle with others whenever we have power over them? Whenever we have the upper hand? Are we exhibiting this fruit of powerful gentleness in our lives?

g) Temperance: *egkráteia*, Strong's #1466, meaning “self-mastery, self-control, self-restraint”. This Greek noun is a compound noun of two words literally meaning “in the sphere of dominion or mastery”, with the connotation of “dominion within.”

Peter gives us a step-by-step map to spiritual growth and maturity.

2 Peter 1:5 *And beside this, giving all diligence, add to your faith [pístis] virtue; and to virtue knowledge;*

6) *And to knowledge temperance [self-control – egkráteia]; and to temperance patience; and to patience godliness;*

7) *And to godliness brotherly kindness; and to brotherly kindness charity [love – agápe]. (KJV)*

In Proverbs 25. Solomon describes a person with no self-control.

Proverbs 25:28 *A person without self-control is like a city with broken-down walls. (KJV)*

Do we give in continually to bad impulses? Do we easily give in to sin? Do we easily disobey our Heavenly Father? Do we act like people who do whatever they want, say whatever they want, write whatever they want, not caring what damage that they do with their actions, speech, and words?

Are we exhibiting this fruit of self-control in our lives?

We have explored three points in bearing fruit consistent with repentance:

1) We must continually be changing course toward our Heavenly Father – As we continue to miss the mark and sin, do we continually change and make our course corrections so that we continue our path toward our Heavenly Father and His Kingdom?

2) We must be bearing good fruit. What kind of fruit are we bearing? Is it the good, healthy, abundant fruit that our Heavenly Father desires and demands from us?

3) The fruit of our Heavenly Father's Spirit is consistent with repentance. The fruit consistent with repentance includes Godly unselfish love, joy from favor and grace, unifying peace and peace of mind, longsuffering, useful gentle kindness, inner inherent goodness, loyal trusting faith, powerful gentleness and self-control. Are we exhibiting

these Godly characteristics in our lives? They are the end product of using our Heavenly Father's Spirit daily in our lives.

In preparation for the Passover, we will read in 1 Corinthians 11 where the Apostle Paul exhorted the Corinthian brethren to examine themselves before taking the Passover.

1 Corinthians 11:28 *But let a man examine himself, and so let him eat of that bread, and drink of that cup. (KJV)*

Let us examine ourselves in order to more clearly see where we are in our spiritual lives and in our journey toward our Heavenly Father's Kingdom. Let's examine ourselves to determine if we are repenting and changing and doing the necessary course corrections in that journey. Let's examine ourselves to determine if we are bearing good fruit and let's examine ourselves to see if we are exhibiting the fruit, the end product, of our Heavenly Father's Spirit.

Are we bearing fruit consistent with repentance?