

JESUS IS COMING: PRODUCE THE FRUIT

Luke 3:7–9

Expository Focus: True repentance bears genuine fruit because false assurance cannot protect us from coming judgment.

HEAD — READ IT- What does God's Word say?

I. John Confronts Their False Security Before Wrath — v.7

John sees crowds coming to be baptized, but he doesn't automatically assume their outward response represents inward repentance.

He calls them: **γεννήματα ἐχιδνῶν** — gennēmata echidnōn

(gen-NAY-muh-tah eh-khid-NOHN)

"Brood/offspring of vipers."

John's language exposes the seriousness of their spiritual condition. He then asks: "Who warned you to flee from the wrath to come?"

φυγεῖν — phygein

(fyoo-GANE)

"To flee, escape."

This is urgent language. John isn't telling them casually to reconsider their lives. Judgment is coming. Run from the danger.

ὀργή — orgē

(or-GAY)

"Wrath."

This describes God's righteous judgment against sin. God's wrath isn't uncontrolled human anger; it is His holy and righteous opposition to evil.

Questions

1. Why do you think John begins with such strong language?
2. What does "brood of vipers" reveal about the spiritual condition John saw in the crowd?
3. What were the people trying to "flee" from?
4. Why is God's wrath an important part of understanding the Gospel?
5. What's the difference between looking religious and genuinely belonging to God?

II. John Calls for Repentance That Bears Fruit — v.8

"Bear fruits in keeping with repentance." John connects genuine repentance with visible evidence.

μετάνοια — metanoia
(*meh-tah-NOY-ah*)
"Repentance."

Repentance involves a changed mind and direction—a turning from sin toward God.

ἄξιος — axios
(*AK-see-os*)
"Worthy of, corresponding to, fitting."

The fruit should match the repentance being claimed.

καρπός — karpos
(*kar-POS*)
"Fruit."

Fruit is the visible evidence produced by the life of the tree. John then attacks their false confidence: "We have Abraham as our father."

Their ancestry couldn't save them. And then John declares: "God is able from these stones to raise up children for Abraham."

δύναται — dynatai
(*DOO-nah-tie*)
"He is able."

The emphasis is God's power.

ἐγείρω — egeirō
(*eh-GAI-roh*)
"To raise up."

God isn't dependent upon someone's ancestry, background, status, or religious heritage.

Questions

6. According to verse 8, what should genuine repentance eventually produce?

7. What's the difference between regret over sin and repentance from sin?
 8. What kind of "fruit" might become visible when Jesus changes someone's heart?
 9. Why were the people tempted to trust their relationship to Abraham?
 10. What are some modern equivalents of saying, "We have Abraham as our father"?
 11. What does John's statement about the stones teach us about God's power?
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III. John Cautions the Fruitless Concerning Coming Judgment — v.9

"Even now the axe is laid to the root of the trees."

κεῖται — keitai

(KAY-tie)

"Is laid/is lying."

The picture is startling. The axe isn't being sharpened somewhere in the distance. It is already positioned at the root.

ἐκκόπτεται — ekkoptetai

(ek-KOP-teh-tie)

"Is cut down."

βάλλεται — balletai

(BAHL-eh-tie)

"Is thrown."

John emphasizes the certainty and seriousness of judgment. Every tree that doesn't bear good fruit is cut down and thrown into the fire.

Questions

12. What does the image of an axe already lying at the root communicate?
 13. Why does John say, "every tree"?
 14. How should the certainty of judgment affect the way Christians think about unbelieving friends and family?
 15. How does God's patience demonstrate mercy rather than permission?
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HEART — BELIEVE IT- What does this reveal about my heart?

John's message forces us to move from examining their hearts to examining ours. It's possible to be around Christianity without surrendering to Christ. It's possible to know Christian language without knowing Christ. It's possible to trust religious activity instead of the finished work of Jesus.

So, we need to ask ourselves some difficult questions.

Heart Questions

1. What am I ultimately trusting in for my salvation?
2. Am I trusting Jesus alone, or am I subtly trusting church attendance, baptism, morality, family background, ministry, or religious knowledge?
3. Is there an area of sin I'm currently defending rather than confessing?
4. What evidence of God's transforming grace can I see growing in my life?
5. Is there an area where I claim repentance but haven't seen corresponding fruit?
6. When Scripture confronts me, do I become defensive—or do I allow God's Word to change me?
7. Do I genuinely believe Jesus is coming again?
8. If I truly believed His return could happen at any time, what would change about how I'm living today?

Personal Reflection

Complete this sentence honestly: One area where God is calling me to repent and surrender is: One area where I can see God producing fruit in my life is:

HANDS — LIVE IT - What will I do because I believe God's Word?

John's message demands action. Repentance doesn't merely say something.

Repentance produces something.

This week:

- **REPENT.**
Identify something God has exposed and turn from it instead of defending it.
- **TRUST.**
Refuse to place your confidence in religious performance. Rest completely in Jesus Christ.
- **BEAR FRUIT.**
Ask: What would repentance look like if it became visible in this area of my life?

- **LIVE READY.**

Jesus is coming again. Don't allow the temporary things of this world to consume the life God has given you.

HELP SOMEONE ELSE GET READY.

Think of one person who needs the hope of Jesus. Pray for them by name. Look for an opportunity to love them, serve them, invite them, or share Christ with them this week.

Hands Questions

1. What is one concrete action you can take this week that demonstrates repentance?
2. Who has God placed in your life who needs to hear about Jesus?
3. What keeps you from talking about Christ with that person?
4. What would it look like to begin praying for them with expectation?
5. How can our church live with greater expectation that God is still changing lives?