

# Producing Karpos

## Ποιέω καρπός

<sup>15</sup> Beware of the *false prophets*, who come to you in sheep's clothing, but inwardly are ravenous wolves. <sup>16</sup> You will know *those false prophets* by their *faith*. Grapes are not gathered<sup>1</sup> (→) from thorn bushes, nor figs from thistles, are they? <sup>17</sup> Even so, every good tree produces<sup>2</sup> (→) *saving faith*; but the bad tree produces<sup>3</sup> (→) *defective faith*. <sup>18</sup> A good tree cannot be producing<sup>4</sup> (→) *defective faith*, nor can a bad tree be producing<sup>5</sup> (→) *saving faith*. <sup>19</sup> Every tree that not producing<sup>6</sup> (→) *saving faith* is cut down and thrown into the fire. <sup>20</sup> So then, you will know *them* by their *faith*. (Mt 7:15-20; TM)

1John 3:9 (present active indicative of *poieo*):

- No one who is born of God *practices* sin, because His seed abides in him; and he cannot sin, because he is born of God. (NAS).
- No one who is born of God *produces* sin, because His seed abides in him; and he cannot sin, because he is born of God. (TM).
- Whosoever is born of God doth not *commit* sin; for his seed remaineth in him: and he cannot sin, because he is born of God. (KJV)
- Whoever has been born of God does not *sin*, for His seed remains in him; and he cannot sin, because he has been born of God. (NKJ)

John 3:16 (present participle):

For God did so love the world, that His Son—the only begotten—He gave, that everyone who is believing<sup>7</sup> in him may not perish, but may have life age-during. (YLT)

For God did so love the world, that His Son—the only begotten—He gave, that everyone who continually believes in him should not perish, but may have life age-during. (cp. GGBB)

---

<sup>1</sup> Present indicative.

<sup>2</sup> Present indicative.

<sup>3</sup> Present indicative.

<sup>4</sup> Present infinitive. The NAS concordance wrongly supplies *bear* (*phero*) as the verb in Mt 7:18. But the verb used throughout the passage is *produce* (*poieo*). While this observation is trivial in the present paragraph (in that the usage is synonymous), nevertheless it is significant to note that *poieo* is the verb also featured in the following verses: The one who enters heaven is the one who *does* (*poieo*) the Father's will (Mt 7:21); those thrown into hell are those who *did* (*poieo*) miracles (Mt 7:22); the wise builder *does* (*poieo*) what Jesus teaches (Mt 7:24); the foolish builder *does* (*poieo*) not do what Jesus teaches (Mt 7:26). Conditionalists will argue that doing the Father's will is a linear action in Mt 7:21. The present writer would argue, in contrast, that since the articular present participle in Mt 7:21 can readily be understood as a substantive, which refers back to one who has performed the punctiliar action of bearing the singular fruit of Mt 7:19.

<sup>5</sup> Present infinitive.

<sup>6</sup> Present participle. Lenski uses *producing*. Although most translations render *fruit* (*karpos*) as singular in Mt 7:17-18, the singular time that fruit singular in this passage is in Mt 7:19. Even so, Lenski renders the verb as *producing* to denote linear aspect as if multiple fruits were being produced. But the context in conjunction with the singular form renders the linear aspect highly unlikely for an individual.

<sup>7</sup> Present participle.