

4. This doctrinal inventory becomes the soul's capital for the exchange of ideas. Ergo, doctrine is the believer's spiritual "coin of the realm."⁵
5. This advanced inventory results in an ever-increasing harvest of divine viewpoint that is classified by James as **δικαιοσύνη (dikaiosúnē)**: "righteousness."
6. Verse 18's use of the word, *karpós*: "fruit," refers back to verse 17 where we observed several components of production from the soul's inventory of "wisdom" which refers to the harvest that results from spiritual growth.

James 3:17 But wisdom⁶ which contains divine viewpoint is from above which keeps on being first and foremost pure: unalloyed, then (1) peaceable: inner tranquility of the soul, (2) gentle: equitable, (3) reasonable: affable, (4) full of mercy: compassionate, (5) good fruits: productive, and (6) unwavering: unbiased, without hypocrisy: with authenticity. (NASB, EXT)

7. The highlighted words and phrases above are used in the expanded translation to more precisely define the composites that result in wisdom, the depository of doctrinal absolutes contained in the soul's stream of consciousness, and the ultimate harvest referred to in verse 18.
8. We will first translate each word from definitions given in Greek dictionaries and lexicons and then followed by what I argue is a more precise choice of words from English dictionaries.
9. The source of wisdom is said to be "from above." Man may be wise regarding certain disciplines common to worldly subjects but absolute, unalterable, and immutable truth can only be found from the source of God's Word and available only to those who are believers in Jesus Christ.
10. However, the acquisition of this wisdom is limited specifically to believers who are filled with the Holy Spirit.
11. Even then, one's spiritual advance requires consistent time invested in studying the Bible. Over time this results in retention, facilitation, and application of divine truth to life and circumstances.
12. In verse 17, James, under the ministry of the Holy Spirit, reveals the composites that define wisdom:

End JAS3-52. See JAS3-53 for continuation of study at p. 521.)

⁵ Ibid., "Coin of the realm. 1: the legal money of a country. 2: Something valued or used as if it were money in a particular sphere <information is the *coin of the realm* in the capital>."

⁶ Wisdom (σοφία [*sophía*]) is the knowledge of truth combined with good judgment under the mentorship of the Holy Spirit and is the summum bonum of a believer's inventory of doctrinal ideas (John 14:26).



James begins by confirming that wisdom: σοφία (*sophía*): is pure: ἄγνός (*hagnós*): “freedom from defilements or impurities.”¹ This is wordy so the better word is “unalloyed.” One dictionary cites “pure”² as a synonym.

1. If wisdom is unalloyed, then six of its composites are stated as such. The **first** is peaceable: εἰρηνικός (*eirēnikós*): “inclined to avoid argument or violent conflict.”³ This is fine, but I prefer, “inner tranquility of the soul.”
2. **Second** is gentle: ἐπιεικής (*epieikēs*): “dealing fairly with all concerned.”⁴ I have chosen the word “equitable” which is defined as, “Guided by principles displaying a spirit that is unbiased, impartial, and candid.”⁵
3. **Third** is reasonable: εὐπειθής (*eupeithēs*): “ready to obey, be persuaded, and compliant with wisdom that is from above.”⁶ To shorten this up I have chosen “affable” since it means, “readiness to respond” to divine guidance.⁷
4. **Fourth** is the phrase, full of mercy, the adjective, μεστός (*mestós*): “full,” plus the ablative of source of the noun, ἔλεος (*éleos*): “mercy,” means this composite is applied from the source of compassion, i.e., “compassionate”: “Sorrow or pity excited by the distress or misfortunes of another; sympathetic.”⁸
5. **Fifth** is the phrase “good fruits”: the adjective, ἀγαθός (*agathós*): “good,” and the plural noun, καρπός (*karpós*): “fruits,” which refer to the application of doctrine in word or deed. The obvious word for this composite is “production.”
6. **Sixth** is the adjective, “unwavering”: ἀδιάκριτος (*adiákritos*): which means, “unbiased”: “free from all prejudice and favoritism: eminently fair.”⁹

¹ Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), s.v. “ἄγνός.”

² *Merriam-Webster's Collegiate Dictionary* (2014), s.v. “unalloyed.” Further citations indicated by, MWCD-14.

³ *The New Oxford American Dictionary* (2001), s.v. “peaceful.”

⁴ MWCD-14, s.v. “equitable.”

⁵ *Webster's New Twentieth Century Dictionary*, 2d ed. (1962) s.v. “equitable.” .

⁶ *An Expository Dictionary of Biblical Words* (1984), s.v. “intreat: *eupeithēs*.”

⁷ MWCD-14, s.v. “gracious.” Syn. “affable.”

⁸ *Webster's New Collegiate Dictionary*, 2d ed., (1953), s.vv. “compassion,” “compassionate.”

⁹ MWCD-14.



These six composites are then summarized by the final word of the verse, the adjective, **ἀνυπόκριτος** (*anupókritos*): “without hypocrisy.” This is James’s summation of these six composites of wisdom. They completely define wisdom’s “unalloyed” status of eternal “**authenticity**.”

I selected “authenticity” because of the word’s definitions: “The quality of being authentic or entitled to acceptance; being authoritative or duly authorized; being what it professes in origin or authorship, as being genuine.”¹⁰

7. James’s effort in verse 17 is designed to counteract all that transpired in verses 1–16 by defining the polar opposite of those behavior patterns.
8. Verse 17 presents a clear analysis of divine wisdom’s eternal, unalloyed authenticity with six composites that define its immutable qualities.
9. Verse 18 refers to verse 17’s dissertation on wisdom as, the “fruit is righteousness.”
10. We have already noted the word for fruit—**καρπός** (*karpós*)—which refers to the produce that results from the harvest of crops. In this content, the harvest is said to be “righteousness,” however the word for this is **δικαιοσύνη** (*dikaíosúnē*).
11. This noun refers to the integrity of God, the union of His righteousness and justice. Therefore, *dikaíosúnē* refers to these two composites, plus omniscience, that make up the love of God.
12. It is the justice of God that is the believer’s point of contact with the integrity of God: blessings from compliance with divine righteousness and discipline when in violation of divine righteousness.
13. It is the process of spiritual growth that eventually brings the believer in concert with the righteousness of God. We have gone through that process in our recent study of the Edification Complex of the Soul which maxes out with one’s invisible historical impact in the Invisible War.
14. Verse 17 cites six composites that are developed during that growth process and once accomplished provides the harvest of one’s tandem problem-solving devices.

¹⁰ *The Oxford English Dictionary* (1971), s.v. “authenticity.”

15. These two are problem-solving device #7: personal love for God and #8: unconditional love for mankind. These two function in tandem because one must develop personal love for God before he can efficiently apply unconditional love for people.
16. The advance to the spiritual summit of wisdom occurs when personal integrity is attained by one's advance in the Edification Complex.
17. This advance is said to be "sown," the static present passive indicative of the verb, **σπείρω** (*speíro*): "to sow, to scatter seed,"
18. The sowing process is accomplished in verse 17 which produces the harvest of capacity righteousness in verse 18.
19. There is one more piece to this puzzle and it is the noun, **εἰρήνη** (*eirḗnē*). It is normally translated, "peace." However, in this context it stresses the end result of the process described in verses 17 and 18.
20. In these two verses, James's strategy is to issue a brief but compelling counterattack against his congregation's behavior patterns in verses 1–16.
21. The closing verses establish what it takes to acquire comradery with one's fellow believers as well as the heathen in the devil's world.
22. The noun, *eirḗnē*, does refer to peace, which is used twice in verse 18. However, there are varied and sundered analyses of what it means. Here is the beguiling sentence:
James 3:18 **And the seed whose fruit is righteousness is sown in peace by those who make peace. (NASB)**
23. When I began preparation to teach James, I accumulated several books by theologians who expounded on his epistle. Two or three of them offered well-thought-out observations but, overall, not so much.
24. Staying closely with my major mentor has opened up many passages in James that have allowed that research to instruct us about what James means with this final verse of chapter 3.
25. Among the principles and doctrines we have studied, two of the most impactful were our efforts to unravel the two verses in James 2:8 and 2:21. Here the two are in expanded translations:

James 2:8 If [protasis of a 1st-class condition: and it is true] you apply the Royal Law according to the Scripture, “You shall unconditionally love from personal integrity those you encounter,” [apodosis] honorably, you must keep on doing this. (EXT)

James 2:21 Abraham, the progenitor of our Jewish heritage, was he not vindicated by works when his volition consulted wisdom and knowledge from the working objects of the five paragraphs of the Abrahamic Covenant and from that inventory, from his own volition, offered up his only son, Isaac, on the altar? Yes, he was. (EXT)

26. What transpired in our studies following these two verses enabled us to interpret them from the source of two doctrines: (1) the integrity of God and its three composites which form the love of God and (2) the grammatical principle of transitive verbs which empowered Abraham to volitionally sacrifice his son, Isaac, on the alter atop Mount Moriah by means of the working objects of the Abrahamic Covenant.
27. Now we have made it to the last verse of James 3. Among the many commentaries I have consulted, most confess that it is a conundrum. The Colonel’s comments on it are minimal since he did not do an in–depth exegesis.
28. I decided to consult some of those books I had accumulated on James and voilà, I hit paydirt. That paydirt fit right into what we have already learned from our study of James. I will cite from a book written by a man from whom I have referenced numerous times: Spiros Zodhiates’s *The Complete Word Study Dictionary: New Testament*. What is excerpted below is from his book, *Faith, Love & Hope: An Exposition of the Epistle of James:*

And the fruit of righteousness is sown in peace of them that make peace.—James 3:18 [KJV]

In the sowing of the seed there is always the anticipation of the harvest. In the mind of the farmer the fruit is contained in the seed. Thus there is an unbreakable and inherent relation between the seed and the fruit. The farmer cannot get the fruit without the seed, and the seed is useless unless it produces good edible fruit.

