

Presently, many trial runs that use totalitarian tactics are being imposed upon a population dumbstruck with fear, its citizens willing to abandon their Constitutional rights for the promise of deliverance from a seasonal flu on steroids.

PRINCIPLE: Jesus Christ controls history on behalf of the Pivot.

PRINCIPLE: Jesus Christ has miraculously preserved client nations under assault from the Dark Side.

PRINCIPLE: Jesus Christ has allowed numerous client nations to fall because of the dwindling size of its Pivot.

### Operation Pleroma:

In the time we have left in this client nation's history, there is one principle that summarizes its deliverance from the ravages associated with national decline.

The Greek noun, **πλήρωμα (plērōma)**: “fullness; full maturity in Christian knowledge.” This goal can only be accomplished by the consistent use by a majority of believers to put top priority on inculcating and applying the Word of God to life and circumstances.

**Ephesians 4:11** He gave some apostles, and some others prophets, and some others evangelists, and some others pastors-teachers,

**v. 12** for the training and equipping the saints for the purpose of edification of the body of Christ;

**v. 13** until we all have attained the goal of maturity, because of the unity of doctrine and the full knowledge of the Son of God, with reference to the mature believer, to the standard of spiritual maturity which belongs to the fullness [ **πλήρωμα (plērōma)**: **maximum doctrinal inventory** ] of Christ,

**v. 14** in order that we no longer be immature ones being tossed here and there by waves, and being carried here and there by every wind of false doctrine, by the dice-playing men in cheating, by craftiness in deceitful scheming. (EXT)

The noun, **plērōma**, refers to that which achieves fullness or completion and in the context of spiritual growth it refers to the believers' spiritual advance to the level of spiritual maturity.



Therefore, when a believer attains *plērōma* status, he has reached the ultimate level of invisible historical impact. The phrase “fullness of Christ in Ephesians 4:13 refers to spiritual maturity and may be characterized as a *plērōma* believer.

We saw this concept illustrated in *James: Chapter Two*:

**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.

**v. 22** Do you now comprehend that faith in the Abrahamic Covenant was working simultaneously in coordination with his works on Mount Moriah and out from the source of these works, faith was made complete, mature, perfected;

**v. 23** and the Scripture was fulfilled which says, “And Abraham had believed God, and it was imputed to him as a credit to his account for righteousness,” and he was called, one whom God loves? (EXT)

In the Church Age, the highest honor given to any believer is *plērōma* status, “the fullness of Christ,” invisible heroes with invisible impact in the intensified stage of the angelic conflict.

This takes us back to our study of:

**James 3:18** And the seed whose fruit is righteousness is sown in peace by those who make peace. (NASB)

1. This verse starts out with the phrase. “and the seed whose fruit is righteousness.” The word “seed” is not found in this verse and the NASB is the only English translation that includes it, therefore, ignore it. The best English translation is “the fruit of righteousness.”
2. We previously noted that the noun, “fruit” is **καρπός (*karpós*)** which usually refers to the produce (prō-dyūs)<sup>4</sup> from plants or trees. Its application here is metaphorical.
3. Metaphorically, the mature believer’s fruit refers to his spiritual growth whose produce includes an advanced inventory of doctrinal ideas.

<sup>4</sup> Produce (prō-dyūs): “Homograph: one of two or more words spelled alike but different in meaning or pronunciation” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed. [2014], s.v. “produce.”)



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."<sup>5</sup>
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 composites of production from the soul's inventory of "wisdom" which refers to the harvest that results from spiritual growth.

**James 3:17** But wisdom<sup>6</sup> 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 JAS3-99. See JAS3-100 for continuation of study at p. 451.)**

<sup>5</sup> 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>."

<sup>6</sup> 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.”<sup>1</sup> This is wordy so the better word is “unalloyed.” One dictionary cites “pure”<sup>2</sup> 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.”<sup>3</sup> This is fine, but I prefer, “inner tranquility of the soul.”
2. **Second** is gentle: ἐπιεικής (*epieikēs*): “dealing fairly with all concerned.”<sup>4</sup> I have chosen the word “equitable” which is defined as, “Guided by principles displaying a spirit that is unbiased, impartial, and candid.”<sup>5</sup>
3. **Third** is reasonable: εὐπειθής (*eupeithēs*): “ready to obey, be persuaded, and compliant with wisdom that is from above.”<sup>6</sup> To shorten this up I have chosen “affable” since it means, “readiness to respond” to divine guidance.<sup>7</sup>
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.”<sup>8</sup>
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.”<sup>9</sup>

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

<sup>2</sup> *Merriam-Webster’s Collegiate Dictionary* (2014), s.v. “unalloyed.” Further citations indicated by, MWCD-14.

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

<sup>4</sup> MWCD-14, s.v. “equitable.”

<sup>5</sup> *Webster’s New Twentieth Century Dictionary*, 2d ed. (1962) s.v. “equitable.”

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

<sup>7</sup> MWCD-14, s.v. “gracious.” Syn. “affable.”

<sup>8</sup> *Webster’s New Collegiate Dictionary*, 2d ed., (1953), s.vv. “compassion,” “compassionate.”

<sup>9</sup> MWCD-14., s.v. “unbiased.”



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.”<sup>10</sup>

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.

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

