

29. There are hundreds of varieties of flowering grasses, many of them quite striking. However, James correctly points out that the lifespan of grass is fleeting and their death certain.
30. The adorning flowers provide the perfect illustration of material possessions a believer might acquire during his lifespan. In other words, the details of life.
31. Things that define prosperity, regardless of assumed permanence, include health, income, savings, retirement, investments, insurance, housing, food, clothing, relatives, friends, church, social life and a variety of materialistic possessions, i.e., certain valuables, vehicles, and keepsakes.
32. Like flowers, they are apt to fade, die, fall off, and decompose. The details of life come and go. At times you have them, at times you won't. The word describing this in verse 10 is the singular, future middle indicative of the verb **παρέρχομαι** (*parérchomai*).
33. In context, the predictive future means that the grass's flower at some point in the near future will begin to fade from the peak of its splendor.
34. Since the simile is comparing the rich man with the flower of grass, he will ultimately fade physically while his possessions, like the flower will "pass away."
35. The middle voice is deponent indicating that the rich man, like the flower, will produce the action of "fading away" while the indicative mood certifies it as a fact.
36. Of all of life's various attractions, it is the accumulation of the Word of God in the soul that is the major export a believer takes with him into the eternal future.
37. Now we are ready to observe our expanded translation of the sentence that began in verse 9 and concluded in verse 10:

James 1:9 But the poor believer must keep on celebrating [**IM #6: present active imperative of the verb** **καυχάομαι** (*kaucháomai*)] in the sphere of exaltation in his high status of royal family of God;

James 1:10 and the rich man *must keep on celebrating* [IM #7: present active imperative of the verb *καυχάομαι (kaucháomai)*: borrowed from v. 9] in his grace orientation, because like the flower of grass he and his earthly blessings will perish. (EXT)

38. James expands on the simile in verse 10 with further illustrations on the subject of the flower in verses 11–12.

James 1:11 For the sun rises with a scorching wind and withers the grass; and its flower falls off and the beauty of its appearance is destroyed; so too the rich man in the midst of his pursuits will fade away. (NASB)

1. Verse 11 begins with a prepositional phrase, “For the sun rises.” The Greek word for “sun” is the noun *ἥλιος (hēlios)*. Numerous English words have helio- as a prefix to describe something that relates in some way to the sun.
2. In this case, it is simply the daily phenomenon that occurs when the rotation of the Earth causes the sun to appear in the morning at the eastern terminator.⁶
3. When the eastern terminator approaches a given point on the Earth’s surface the result is referred to as sunrise. In verse 11, this phenomenon is the aorist active indicative of the verb *ἀνατέλλω (anatéllō)*.
4. The prefix, *ἀνά- (aná)*, means “up,” while *τέλλω (téllō)* means, “to rise.” Literally, the sun “rises up,” or the sun “rises.”
5. The aorist is constative which indicates that the sun continuously does this as the Earth rotates on its axis. At each given point on the Earth, this occurs repeatedly for 24 hours. This is often referred to as the “dawning of a new day.”
6. The opposite phenomenon occurs on the opposite side of the Earth where the western terminator occurs at sunset.

⁶ “The dividing line between the bright and shaded regions of the disk of a moon or planet that is illuminated by the sun” *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.v. “terminator.”

7. In our verse, at the beginning of a new day, the rays of the sun produce a “scorching heat,” the noun **καύσων (kaúsōn)**: “to burn.” In context, it refers to “the heat of the summer sun.”
8. Only the NASB translation adds the word “wind” which the adjective “scorching” describes. However, what is found here is simply the word “heat.”
9. The heat causes the grass to “wither,” the aorist active indicative of the verb **ξηραίνω (xēraínō)**: “to dry up.” The use of the word “wither” by the NASB is excellent because it describes the impact of “scorching heat” on the grass causing it to “wither,” and defined as follows:

To dry up or shrivel from loss of moisture. Shriveled, shrunken, or faded from or as if from loss of moisture or sustenance.⁷
10. The gnomic aorist describes what always occurs when scorching heat builds up over a field of grass. It withers and the flower of the grass “falls off,” a second gnomic aorist active indicative of the verb **εκπίπτω (ekpíptō)**.
11. What are described here are two facts of nature that occur repeatedly throughout time. The end result is “the beauty of its appearance is destroyed.”
12. Many flowers are beautiful and such are the ones described here by the word **εὐπρέπεια (euprépeia)**: “beauty and gracefulness,” both of which have “perished,” the aorist middle indicative of the verb, **ἀπόλλυμι (apóllumi)**: “destroyed.”
13. However, this is not a dissertation on the effects of heat on flora, but a believer’s loss of thought when his soul withers under the heat of testing.
14. At the beginning of this exegesis, I showed you pictures of several flowers of grass. They each were different in design, but each possessed its own inherent beauty.
15. They looked good for a while, but when the scorching heat came, the supporting grasses withered and their flowers fell off.
16. The hapax legomenon of the future passive indicative of the verb **μαραίνω (maráinō)** means, “to disappear gradually, die out, fade, disappear, wither, or decay.”

⁷ Ibid., s.vv. “wither,” “withered.”

17. The future tense of *marainō* is a warning to those who acquire wealth in material goods. It is a predictive future describing an event that is expected to occur in future time.
18. The passive voice indicates that through cosmic rationales, this believer will receive the process of doctrine fading or decaying away, due to his accumulation of reversionistic wheel-tracks. The indicative mood means this is a statement of fact.
19. This decaying indicates a process of thought that depicts this believer's decision-making process as he pursues his own manner of life.
20. There are two courses a believer may choose to follow:
(1) wheel-tracks of righteousness based on the leadership of the Holy Spirit and application of Bible doctrine inside the bubble, or (2) wheel-tracks of wickedness caused by deviation to the influences of human viewpoint, human good, and evil outside the bubble.
21. This latter course is indicated by the instrumental of cause of the noun **πορεία (poreía)**: "manner of life."
22. The end result is fulfillment of the word *marainō* noted above and translated "to decay."
23. Remember that Isaiah's example was presented as a plural metaphor, "All flesh is grass" (Isaiah 40:6b) and "the people are grass" (40:7c).
24. James uses a singular simile, "... like flowering grass he will pass away" (James 1:10b).
25. Both use the same example regarding the fate of grass under the assault of scorching heat: "The grass withers and the flower fades" (Isaiah 40:7a) and "... withers the grass; and the flower falls off" (James 1:11a, b).
26. Isaiah accuses all mankind while James concentrates on the "rich man" who "must keep on celebrating in his grace orientation."
27. James then issues a warning by again drawing from Isaiah's metaphor to develop his simile, "because like the flower of grass he and his earthly blessings will perish."

28. James continues this illustration in verse 11. In it, he switches away from the rich man as his subject and begins a synopsis of what happens when the sun's heat withers grass and its flower falls off.
29. Here is the expanded translation of verse 11:
- James 1:11** The sun continuously rises past the eastern terminator with a scorching heat that withers the grass. The flower falls off and the beauty of its appearance decays. So, too, the rich man in his manner of life will fade away. (EXT)
30. The rich man is observed as having oriented and adjusted to his status before God as being greater than any worldly assets he could possibly acquire.
31. In verse 11, James issues a warning to him so he will not fall into the trap of most who, when living in a status of prosperity, become vulnerable to the cosmic lifestyle wealth can provide.
32. Those who understand the doctrine of prevenient or antecedent grace possess a biblical inventory that is prepared to defend their souls against the foils of the cosmic lifestyle.
33. From the study of these two men, we are able to conclude that they were able to sustain themselves inside the bubble by means of rebound, antecedent grace, and the copacetic spiritual life.
34. At this point of our study we engaged the study of the Doctrine of Happiness in lessons JAS1-51 through -57. Here is the expanded translation of paragraph 3:

James 1:9 [Paragraph 3] But the poor believer must keep on celebrating [IM #6: present active imperative of the verb *καυχάομαι* (*kaucháomai*)] in the sphere of exaltation in his high status of royal family of God;

v. 10 and the rich man must keep on celebrating [IM #7: present active imperative of the verb *καυχάομαι* (*kaucháomai*): ellipsis borrowed from v. 9] in his grace orientation, because like the flower of grass he and his earthly blessings will perish.