

36. Here it is used in James's simile to mean, "to pass away," or "to perish." "The future tense may indicate that something will take place or come to pass. The portrayal is external, summarizing the action: 'it will happen.'"<sup>10</sup>
37. 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.
38. 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."
39. 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.
40. 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.
41. 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.

**v. 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)

42. 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)

(End JAS1-17. See JAS1-18 for continuation of study at p. 171.)

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<sup>10</sup> Wallace, *Greek Grammar*, 568.

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.<sup>1</sup>
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.
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.” Here are more details on this:

**καύσων. “Heat,” “burning of the sun.” A specific use is for a “scorching hot wind,” and this is predominant in the LXX [Septuagint].**

**The exposition of James 1:11 is a matter of debate. The sun brings heat, but not the scorching east wind. Hence strictly we are to think of the heat of summer rather than the hot wind which blows into Palestine from the Arabian steppes. The verb also suggests “heat” as the sense.<sup>2</sup>**

<sup>1</sup> “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.”

<sup>2</sup> Johannes Schneider, “καύσων,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), 3:644.

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.<sup>3</sup>**
10. This is indicated by the gnomic aorist tense:
- Gnomic Aorist. The aorist indicative is occasionally used to present a timeless, general fact. When it does so, it does not refer to a particular event that *did* happen, but to a generic event that *does* happen. The aorist, under certain circumstances, may be used of an action that in reality is iterative or customary. The gnomic aorist is not used to describe an event that “used to take place,” but one that “has taken place” over a long period of time or, like the present, *does take place*.<sup>4</sup>**
11. Thus, 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 (ekríptō)**.
12. 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.”
13. 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.”
14. 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.
15. 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.
16. They looked good for a while, but when the scorching heat came, the supporting grasses withered and their flowers fell off.

<sup>3</sup> Ibid., s.vv. “wither,” “withered.”

<sup>4</sup> Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 562.

17. The hapax legomenon of the future passive indicative of the verb **μαραίνω** (*marainō*) means, “to disappear gradually, die out, fade, disappear, wither, or decay.”
18. 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.
19. 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.
20. This decaying indicates a process of thought that depicts this believer’s decision-making process as he pursues his own manner of life.
21. 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.
22. This latter course is indicated by the instrumental of cause of the noun **πορεία** (*poreía*): “manner of life.”
23. The end result is fulfillment of the word *marainō* noted above and translated “to decay.”
24. Remember that Isaiah’s example was presented as a plural metaphor, “**All** flesh **is** grass” Isaiah 40:6*b*) and “the people **are** grass” (40:7*c*).
25. James uses a singular simile, “... **like** flowering grass he will pass away” (James 1:10*b*).
26. Both use the same example regarding the fate of grass under the assault of scorching heat: “The grass withers and the flower fades” (Isaiah 40:7*a*) and “... withers the grass; and the flower falls off” (James 1:11*a, b*).
27. Isaiah accuses all mankind while James concentrates on the “rich man” who “must keep on celebrating in his grace orientation.”
28. 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.”