

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 40:6b) and “the people **are** grass” (40:7c).
25. James uses a singular simile, “... **like** flowering grass he will pass away” (James 1:10b).
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 40:7a) and “... withers the grass; and the flower falls off” (James 1:11a, 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.”

29. 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.

30. 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)

31. 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.

32. 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.

33. This does not imply that the cosmic lifestyle is characterized by lasciviousness. It may, but it also may be characterized by asceticism as well.

34. Either way, there are pressures associated with each category that James characterizes as a "manner of life" that causes the rich man to "fade away."

35. We learned in verse 10 that the rich man is informed by imperative mood #7 that he "must keep on celebrating in his grace orientation," which refers to his understanding of antecedent grace.

36. When a believer, poor or rich, orients to antecedent grace and functions inside the bubble, he will avoid the pitfalls of the cosmic lifestyle.

37. So if the rich man were a negative believer, then what fades away is not actually the individual but his inventory of ideas that assumes prosperity as security.

38. Both the poor man and the rich man have made significant advances in the plan of God. They function in grace orientation and doctrinal orientation.

39. These two problem-solving devices result in a personal sense of destiny related to the plan of God both in time and in eternity. They have arrived at the level of personal love for God and unconditional love for mankind.

40. This means they had advanced to the copacetic spiritual life because of this spiritual advance. The only way they could regress is to deviate into human-viewpoint thinking.
41. 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.
42. 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.
43. This requires us to engage in a brief study of the doctrine of happiness.

## The Doctrine of Happiness

### Introduction:

1. There are six words in the Hebrew and Greek languages that refer to happiness. Their definitions range from happiness to self-sufficiency.
2. Studying each would not establish a clear understanding of what the idea really means. We commonly relate the idea to emotions, stimulation, excitement, or anticipation.
3. To nail it down we must observe certain biblical principles since the word “happiness” does not adequately describe it.
4. True happiness is not necessarily acquired by a set of circumstances, association with certain things, or relationships with people. Each of these can cause great unhappiness as well.
5. There are certain circumstances of life that cause an emotional response, but this is not true happiness since happiness is not produced independently by the individual.
6. True happiness is something that the believer possesses at all times. It is related exclusively to the soul, never to the body.
7. The body can only respond with emotion. It is the soul that maintains true happiness by means of doctrine resident in the stream of consciousness.

## Biblical Categories of Happiness

### I. Pseudo-happiness or Minus H

1. The world is replete with categories of pseudo happiness which is a counterfeit of true happiness. It is concocted by Lucifer, the ruler of this world, whose efforts are to keep his human followers happy.
2. The devil emphasizes things that appeal to the emotion, self-aggrandizement through stimulations associated with ambition, self-esteem, popularity, social status, or fame.
3. Pseudo-happiness may also be pursued through lascivious trends such as drug use (pseudo-happiness achieved by inhalation, ingestion, or intravenous insertion of chemicals from plants, drugs, or hallucinogens).
4. True happiness is the acquisition of the thinking of God which provides a state of mind that is in control of all circumstances during which a copacetic mental attitude prevails.
5. If you are dependent on people, circumstances, prosperity, success, or possessions for your happiness, then you are not in control of your own life. You are dependent on externals with which you are associated or hope to acquire.
6. True happiness is the development of an internal inventory that operates in the realm of reality, cognizant of antecedent grace, the divine decree, the plan of God, logistical grace, and divine guidance provided by consistent inculcation of doctrine in the soul.
7. The believer does not have access to future events. Therefore, he must operate in the realm of reality knowing that he is living in the devil's world and each day will present a new set of circumstances that require good decision-making.
8. Never be surprised that these events are not on your Day-Timer knowing, "there is nothing new under the sun." There is a divine solution to the every situation. Challenges, and how you resolve them, become great teaching aids for future problem solving.