brother at first, and then a mere rich man  
in the next clause: 2) such a meaning  
will not suit the concluding words of  
ver. 11: which are simply predicated of  
*the rich man,* the subject enunciated above,  
and cannot with any probability be supposed  
to be said of him merely as regards  
his riches. Whereas on the other view  
the difficulties are no more than arise from  
a confessedly elliptical parallelism. After  
**the rich** we must supply *glorieth:* ‘let  
the *low* glory in his exaltation, whereas  
the rich ran glories in his debasement,’  
compare Phil. iii. 19, “*whose glory is in  
their shame*”) **glories** (see above) **in his  
humiliation** (see Phil. iii, 19, above,—in  
that which is in reality his debasement,  
just as in the other case the lowly Christian  
is called on to boast in what is in  
reality his exaltation. Thus, and thus  
only, the parallelism coheres. On the  
ordinary view, the *exaltation* of the *low  
brother* is, that which is really but not  
apparently his exaltation, whereas the  
*humiliation* of the *rich brother* is that  
which is apparently but not really his  
debasement); **because as a flower of the  
grass he shall pass away.**

**11.**] **For** (justification of the last words) **the  
sun arose** (it is given in the form of a  
tale, a narration of what happened and  
ever does happen: see Isa. xl. 7, from  
which the whole is adapted) **with the heat**  
(or, the hot east wind: this interpretation  
seems approved by the Greek of Jonah iv.  
8, where the same word is used for that  
which we render “*a vehement east wind.*”  
I prefer the other meaning, the arid  
scorching which accompanies the increasing  
power of the sun), **and dried up the**  
**grass, and the flower thereof fell away**  
(all from Isaiah), **and the beauty of its  
appearance** (literally, *face*, i.e. external  
appearance) **perished: thus also shall  
the rich man** (the same as was spoken of  
ver. 10) **wither** (the verb continues the  
similitude) **in his ways** (Ps. lxviii. 24; and  
Prov. ii.8).

**12.**] We now return to  
the suffering and tempted Christian, who  
has his *blessedness*, and a possession more  
precious and more sure than worldly  
wealth. **Blessed is the man who endureth**  
(the emphasis is on this verb, which distinguishes  
this saying from that in ver. 2;  
it is not the mere *falling among temptations,*  
but the **enduring** *temptation*, which  
is felicitated) **temptation: because when  
he has become approved** (by the trial:  
when he has undergone the *proof* ver. 2)  
**he shall receive the crown of life (of life**  
is genitive of apposition: the crown *is*  
life eternal. No image derived from  
*athletes* must be thought of in the verse,  
as is done by many: such an image would  
be foreign to the ideas of Jews, with  
whom the receiving a crown from God  
was a familiar image, irrespective of any  
previous contest for a prize: see Ps. xxi. 3;  
Wisd. v. 16, “*They shall receive the  
kingdom of glory and the diadem of  
beauty from the hand of the Lord*”),  
**which He promised to them that love  
Him** (*who* promised it, is understood:  
God, repeatedly, in substance: whenever  
a kingdom is foretold as the future inheritance  
of His people: **to them that  
love Him**, 2 Tim. iv. 8; and the same  
words again in ch. ii. 5. It is a formula  
frequently occurring in the law and  
the prophets: compare Exod. xx. 6;