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 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 jobziv-2, . tion: beeause "as the flower of the is made low: because as   
 n Tob xiv.2, he shall pass away. 1 For the flower of the grass he   
 .the sun arose with its heat, and shall pass away. ™ For   
 dried up the grass, and the flower the sun is no sooner risen   
 thereof fell off away, and the beauty with a burning heat, but it   
 of the form of it perished: so also withereth the grass, and   
 shall the rich man wither in his the flower thereof falleth,   
 and the grace of the   
 Of it perisheth: 30 also   
 2 Blessed is the man that shall the rick man fade   
 ways. for when he away in his ways. "? Bless-   
 ‘ . is approved, temptation shall receive ? the ed is the man that endureth   
 \* crown of life, ¢which He promised temptation: for when he is   
 ;, to them that love him. tried, he shall receive the   
 18 Let no crown of life, which the   
 Lord hath promised to them   
 that love him. 18 Let no   
   
 brother at first, and then a mere rich man grass, and the flower thereof fell away   
 in the next clanse: 2) such a meaning (all from Isaiah), and the beanty of its   
 will not snit the concluding words of appearance (literally, i.e. external   
 ver. 11: which are simply predicated of appearance) perished: thus also shall   
 the rich man, the subject enunciated above, the rich man (the same as was spoken of   
 and cannot with any probability be sup- ver. 10) wither (the verb continues the   
 posed to be said of him merely as regards aan in his ways (Ps. xviii. 24; and   
 his riches. Whereas on the other view Prov. 12.] We now return to   
 the difficulties no more than arise from the suffering and tempted Christian, who   
 a confessedly elliptical parallelism. After has his Blessedness, and a possession more   
 the rich we must supply glorieth: «let precious and more sure than worldly   
 the low glory in his exaltation, whereas wealth. Blessed isthe man who endureth   
 the rich ran glories in his debasement,’ (the emphasis is on this verb, which dis-   
 compare Phil. ifi, 19, “whose glory is in tinguishes this saying from that in ver. 25   
 their shame”) glories (see above) in his it is not the mere falling among tempta-   
 humiliation (see Phil. iii, 19, above,—in tions, but the enduring temptation, which   
 that which is in reality his ‘debasement, is felicitated) temptation: because when   
 jnst as in the other case the lowly Chris- he has become approved (by the trial :   
 tian is called on to boast in what is in when he has undergone the pr of ver. 2)   
 reality his exaltation. Thus, and thus he shall receive the crown of life (of life   
 only, the parallelism coheres, On the is genitive of apposition: the crown és   
 ordinary view, the exaltation of the low life eternal. No image derived from   
 brother is, that which is really bnt not athletes must be thought of in the verse,   
 apparently his exaltation, whereas the as is done by many: such an image would   
 humiliation of the rick brother is that be foreign to the ideas of Jews, with   
 which is apparently but not really his whom the receiving a crown from God   
 debasement); because as a flower of the a8 a familiar image, irrespective of any   
 grass he shall pass away. 11.) ious contest for a prize : see xxi.   
 For (justification of the last words) the 16, “They shall receive the   
 sun arose (it is given in the form of a kingdom of glory and the diadem of   
 tale, a narration of what happened and beauty from the hand of the Lord”),   
 ever does hap] : see Isa. xl. 7, from which He promised to them that love   
 Sita Sasa adapted) with the heat Him (who promised it, is understood :   
 (or, the hot east wind: this interpretation God, repeatedly, in substance : whenever   
 seems approved by the Greck of Jonah iv. a kingdom is foretold as the future in-   
 8, where the same word is used for that hieritance of His people: to them that   
 which we render “ a vehement east wind.” love Him, 2 Tim. iv. 8; and the same   
 I prefer the other meaning, the arid words again in ch. ii, It is a for-   
 scorching which accompanies the increas- miula frequently occurring in the law and   
 ing power of the snn), and dried up the the prophets compare Exod. xx. 6 ;