JAMES, 79   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 morrow we will go into or to morrow, we will go into this   
 such a city, and continne ity, and will spend there one   
 there a year, and buy and year, and will traffie and get gain   
 sell, get gain: 4 wher ' (whereas ye know not what shall   
 be ox the morrow. shall   
 what is your life? It is be on the morrow. For what is   
 even a vapour, that ap- your life ? \*For tye are a vapour,   
 peareth for a little time, which appes eth for a little time, thee   
 and then vanisheth away.   
 18 For that ye onght to nd then vanisheth away) ; 15 inetd oldest   
 say, If the Lord will, we will, we shall both live, and shall t% gsr   
 shall live, do this, or   
 that, '6 But now ye re- do this or that, 1 But now ye boast   
 joice in your boastin in your vainglory : all such boast- «1¢or.v..   
 all “suck rejoicing is ev in   
 17 Therefore to him that ing is evil. 17. So that \* to him that » puke xity7   
 Kuoweth to do good, and knoweth to jan fee   
 docth it not, to him it is not, to him it do good, and doeth it Rom,   
 sin, ‘2, a   
 It is not your Life, which is not 4718,   
 the true view of it: ‘come on,’ let us seen, but’ ye, that appear for a little   
 reason together: as in Isa. i. 18. The while) a vapour, which appeareth for a   
 now serves to mark the time, as noted by little time, afterwards, as it appeared, so   
 the point to which the argument of the (i.e. ‘vanishing as it came’) vanishing :   
 Epistle has arrived), ye that say To-day, 15.) (ver. 14 was parenthetical,   
 or to-morrow (or supposes an alternative, and demonstrated the folly of their con-   
 “to-day, it may be, or to-morrow :” if, duct. Now the sense proceeds) instead   
 with some ancient MSS., we read and, of your saying, If the Lord (God, as usual   
 the two days assigned for the journey, in this Epistle: see on ver. 10) will (pro-   
 without any alternative), we will’ go into perly, shall have willed; i.e. have so   
 this (most Commentators render, ‘ this determined it im His counsel), we shall   
 or that,’ equivalent to ‘such a’ as A. V. both live, and shall do this or that.   
 but this is not the usage of the word 16.] But (contrast to the spirit of re-   
 in the original. this city expresses in ‘nation to the divine will just recom-   
 eneral terms the city then present to the mended) now (as things now are, sce   
 ‘l of the speaker) city, and will spend 1 Cor. v. 113 xiv. 6) ye boast in (not,   
 there one year (A. V., “continue there a as im ch. i. 9, ‘make your boast in:’ the   
 year,” is not accurate. It is, a year in indicates the state, as in ch. iii, 18;   
 there,” which savours of presumption minch and iv. 8 especially. The vainglory is   
 more strongly and vividly. They sp the source, but not the material of the   
 as Bengel says, as if intending after boasting) your vaingloriousnesses (so   
 to settle about the following years), aud literally. ‘The word signifies the self-   
 will traffic word brings up the worldly deceived and groundless confidence in the   
 nature of the plan) and get gain: stability of life and health on whi   
 14.) whereas ye know not the (event) worldly pride themselves. On thi   
 (or, matter, or content: the more general its foundation, your boastful speeches are.   
 und indefinite, the better. The original built): all such boasting (all hoasting so   
 has only, that of the morrow) of the made and so grounded) is evil. 17]   
 morrow: for (substantiates the ignorance ‘This conclusion is most naturally under-   
 just alleged) of what sort (depreciative, stood to refer to the universal notoriety   
 as in 1 Pet. ii, is your life ? for (refers of the shortness of human life, and to   
 to the depreciative force in of what sort: apply only to the subject just treated). So   
 “1 may well pour contempt on it, for . .”) that (therefore we see by this example the   
 ye aré (ye yourselves: so that any thing truth of the general axiom...) to him   
 of yours, even your life, must partake of who knoweth to do good, and doeth it   
 the sume unstability and transitoriness. not (not merely, omits to do it, as might   
 So in ch. i, 10 the rich is said to be the case if it were some one definite   
 pass away as the flower of the grass.