the true view of it: ‘come on,’ let us  
reason together: as in Isa. i. 18. The  
**now** serves to mark the time, as noted by  
the point to which the argument of the  
Epistle has arrived), **ye that say To-day,**  
**or to-morrow** (**or** supposes an alternative,  
“to-day, it may be, or to-morrow:” if,  
with some ancient MSS., we read **and**,  
the two days are assigned for the journey,  
without any alternative), **we will go into  
this** (most Commentators render, ‘*this  
or that,*’ equivalent to ‘*such a*’ as A. V.:  
but this is not the usage of the word  
in the original. **this city** expresses in  
general terms the city then present to the  
mind of the speaker) **city, and will spend  
there one year** (A. V., “continue there a  
year,” is not accurate. It is, “spend a year  
there,” which savours of presumption much  
more strongly and vividly. They speak,  
as Bengel says, as if intending afterwards  
to settle about the following years), **and  
will traffic** (this word brings up the worldly  
nature of the plan) **and get gain:**

**14.]** **whereas ye know not the (event)**  
(or, *matter*, or *content:* the more general  
and indefinite, the better. The original  
has only, **that of the morrow**) **of the  
morrow: for** (substantiates the ignorance  
just alleged) **of what sort** (depreciative,  
as in 1 Pet. ii. 20) **is your life? for** (refers  
to the depreciative force in **of what sort:**  
“I may well pour contempt on it, for…”)  
**ye are** (ye yourselves: so that any thing  
of yours, even your life, must partake of  
the same unstability and transitoriness.  
So in ch. i. 10 the rich is said to  
pass away as the flower of the grass.  
It is not your *life,* which is not a thing  
seen, but *ye*, that *appear for a little  
while*) **a vapour, which appeareth for a  
little time, afterwards, as it appeared, so**  
(i.e. ‘vanishing as it came’) **vanishing:**

**15.]** (ver. 14 was parenthetical,  
and demonstrated the folly of their conduct. Now the sense proceeds) **instead  
of your saying, If the Lord** (God, as usual  
in this Epistle: see on ver. 10) **will** (properly, shall have willed; i.e. have so  
determined it in His counsel), **we shall  
both live, and shall do this or that.**

**16.] But** (contrast to the spirit of resignation to the divine will just recommended) **now** (as things now are, see  
1 Cor. v. 11; xiv. 6) **ye boast in** (not,  
as in ch. i. 9, ‘make your boast in:’ the  
*in* indicates the state, as in ch. iii. 18;  
and iv. 3 especially. The *vainglory* is  
the source, but not the material of the  
boasting) **your vaingloriousnesses** (so  
literally. ‘The word signifies the self-deceived and groundless confidence in the  
stability of life and health on which the  
worldly pride themselves. On this, as on  
its foundation, your boastful speeches are  
built): **all such boasting** (all boasting so  
made and so grounded) **is evil.**

**17.]**  
This conclusion is most naturally understood to refer to the universal notoriety  
of the shortness of human life, and to  
apply only to the subject just treated). **So  
that** (therefore we see by this example the  
truth of the general axiom…) **to him  
who knoweth to do good, and doeth it  
not** (not merely, *omits to do it*, as might  
be the case if it were some one definite