filled in conjecturally, as in A. V.);

**2.**] **in which** (viz. *sins*, the last substantive, but applying in fact to both) **ye once  
walked** (we hardly need, as some, go back  
every time to the figure in the word **walked**  
—the word has become with the Apostle  
so common in its figurative sense) **accord-  
ing to** (after the leading of, conformably  
to) **the course** (so A. V.: the very best  
word, as so often. The original word is  
**the age**, compounded of its temporal  
and its ethical sense: it is not exactly  
‘ *lifetime*, ‘duration,’ nor again ‘fashion,’  
‘spirit,’ but some common term which  
will admit of being both temporally  
and ethically characterized,—‘ career’ or  
‘course’) **of this world** (St. Paul generally  
uses “**the** *world*,” but has “**this** *world*”  
in 1 Cor. iii.19; v.10; vii.31. It designates  
the present system of things, as alien from  
God, and lying in the evil one), **according  
to the ruler of the power** (so literally:  
see below) **of the air** (the devil—the *god*  
*of this world*, 2 Cor. iv. 4, is clearly meant :  
but it is difficult exactly to dissect the  
phrase, and give each word its proper  
meaning. *The power* appears to be used  
here to represent the *aggregate* of those in  
power: as we say, ‘the government.’ St.  
Paul is supposed by many to have spoken  
in accordance with Rabbinical, or even  
with Pythagorean notions. But I am disposed to seek my interpretation of the  
words from a much more obvious source:  
viz. the persuasion and common parlance  
of mankind, founded on analogy with well known facts. We are tempted by evil  
spirits, who have access to us, and suggest  
thoughts and desires to our minds. We  
are surrounded by the air, which is the  
vehicle of speech and of all suggestions  
to our senses. Tried continually as we  
are by these temptations, what so natural,  
as to assign to their ministers a dwelling in, and power over that element which  
is the vehicle of them to us? And thus  
our Lord, in the parable of the sower,  
when He would represent the devil coming  
and taking away the seed out of the heart,  
figures him by *the birds of the air* (or, *of  
heaven*). The Apostle then, in using this  
expression, would be appealing to the common feeling of his readers, not to any  
recondite or questionable system of dæmonology. That traces are found in such  
systems, of a belief agreeing with this, is  
merely a proof that they have embodied  
the same general feeling, and may be used  
in illustration, not as the ground, of the  
Apostle’s saying), **of the spirit** (*the power*  
being used as designating [see above]  
the personal aggregate of those evil ones  
who have this power, **the spirit**, in apposition with it, represents their aggregate character, as an influence on the human mind,  
a spirit of ungodliness and disobedience,—  
the “*spirit of the world*” of 1 Cor. ii. 12,  
—the aggregate of the “*seducing spirits*”   
of 1 Tim. iv. 1) **which is now** (i.e. ‘still:’  
contrast to “*once*,’—to *you*, who have  
escaped from his government above) **working in the sons of** (the expression is a  
Hebraism, but is strictly reproduced in  
the fact: that of which they are sons, is  
the source and spring of their lives, not  
merely an accidental quality belonging to  
them) **disobedience**:

**3.**] **among whom**(the “*sons of disobedience*:” not merely  
local, but ‘numbered among whom’) **we  
also all** (WHO? The usage of **we all**by St. Paul must decide. It occurs Rom.  
iv. 16, “*who is the father of us all*,” undeniably for Jews and Gentiles included:  
viii. 32, where the universal reference is as  
undeniable: 1 Cor. xii. 13, where it is still  
more marked: 2 Cor. iii. 18, equally undoubted. It can hardly then be that here  
he should have departed from his universal usage, and placed an unmeaning  
“*all*” after “*we*,” merely to signify, ‘we  
Jews, every one of us. I therefore infer  
that by **we all**, he means, we all, Jews ard  
Gentiles alike; all, who are now Christians) **lived our life once in** (of the  
element, in which, see 2 Cor. i. 12; where  
the same double use of *in*, of the place,