1—3. EPHESIANS. 873   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 walked according to the|cording to the course of this world,   
 course of this world, ac- according to the prince of the eer.vir.   
 cording to the prince of powers of the air, of the spirit that   
 the power of the air, the now worketh in ¢the sons of disobe- ¢eh,v.s   
 spirit that now worketh in dienee : 8 \*among whom we also all ° 73:3,   
 the children of disobedi- had our way of life in times past in   
 ence: 3 among whom also the lusts of our flesh, performing roa.v..0.   
 we all had our conversa-   
 tion in times past in the   
 lusts of our flesh,   
   
 filled in conjecturally, A. V.); and taking away the seed out of the heart,   
 2.] in which (viz. sins, last substan- figures him by the birds of the air (or, of   
 tive, but applying in fact to both) ye once heaven). The Apostle then, in using this   
 walked (we hardly need, as some, go back expression, would be appealing to the com-   
 every time to the figure in word walked mon feeling of his readers, not to any   
 —the word has become with the Apostle recondite or questionable system of da-   
 so common in its figurative sense) accord- monology. That traces are found in such   
 ing to (after the leading of, conformably systems, of a belief agreeing with this, is   
 to) the course (so A. V.: the very best merely a proof that they have embodied   
 word, as so often. The original word is the same general fecling, and may be used.   
 the age, compounded of its temporal in illustration, not as the ground, of the   
 and its ethical sense: it is not exactly Apostle’s saying), of the spirit (the   
 ‘ lifetime, ‘duration,’ nor again ‘fashion,’ being used as designating [see above]   
 ‘spirit,’ but some common term which the personal aggregate of those evil ones   
 will admit of being both temporally who have this power, the spirit, in apposi-   
 and ethically characterized,—‘ career’ or tion with it, their aggregate cha-   
 course’) of this world (St. Paul generally racter, as an influence on the human mind,   
 uses “the world,” but has “this world” a spirit of ungodliness and disobedience,—   
 in 1 Cor. v.10; vii.31. It designates the “spirit of the world” of 1 Cor. ii.   
 the present system of things, as alien from —the aggregate of the “seducing spirits” ©   
 God, and lying in the evil one), of 1 Tim. iv. 1) which is now (i.e. ‘still?’   
 to the ruler of the power (so literally: contrast to “once,’—to you, who have   
 see below) of the air (the devil—the god escaped from his government above) work-   
 of this world, 2 Cor. iv. is clearly : ing in the sons of (the expression is a   
 but it is difficult exactly to dissect the Hebraism, but is strictly reproduced in   
 phrase, and give each word its proper the fact: that of which they are sons, is   
 meaning. Zhe power appears to be used the source and spring of their lives, not   
 here to represent the aggregate of those in merely an accidental quality belonging to   
 power: as we say, ‘the government.’ St. them) disobedience: 3.] among whom   
 Paul is supposed by many to have spoken (the “sons of disobedience :” not merely   
 in accordance with Rabbinical, or even local, but ‘numbered among whom’) we   
 with Pythagorean notions. But I am dis- also all (wHo? The usage of we all   
 posed to seek my interpretation of the by St. Paul must decide. It occurs Rom.   
 words from a much more obvious source: iv. 16, “who is the father of us all,” un-   
 viz. the persuasion and common parlance deniably for Jews and Gentiles included:   
 of mankind, founded on analogy with well- viii. 32, the universal reference is as   
 known facts. We are tempted by evil undeniable: 1 Cor. xii. 13, where it is   
 spirits, who have access to us, and suggest more marked: 2 Cor. iii. equally un-   
 thoughts and desires to our minds. We doubted. It can hardly then be that here   
 are surrounded by the air, which is the he should have departed from his uni-   
 vehicle of speech and of all suggestions versal usage, and placed an unmeaning   
 to our senses. Tried continually as we “all” after “we,” merely to signify, ‘we   
 are by these temptations, what so natural, Jews, every one of us. I therefore infer   
 as to assign to their ministers a dwell- that by we all, he means, we all, Jews ard   
 ing in, and power over that element which Gentiles alike; all, who are now Chris-   
 is the vehicle of them to us? And thus tians) lived our life once in (of the   
 our Lord, in the parable of the sower, element, in which, see 2 Cor. i. where   
 when He would represent the devil coming the same double use of in, of the place,