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the passage would suggest, the reference is to the *seven* sons of Sceva. Father Ronald Knox's suggestion, adopted by Dr. Cuthbert Lattey, is that ἀμφοτέρων here refers to *two* names, those of Jesus and Paul, mentioned in v.[15]. Waiving exegetical difficulties, it may be urged that this conjecture is not necessitated by linguistic considerations. Out of fourteen N.T. instances of ἀμφότεροι, twelve occasion no difficulty. But in Ac 19[16] (and less certainly in Ac 23[8], cf. Moffatt's rendering: 'the Pharisees affirm them all') the context appears to show that more than two is intended. Now there is evidence that ἀμφότεροι is sometimes used in the sense of πάντες. Moulton-Milligan (*Vocab.*, p. 28) quote Kenyon that 'ἀμφότεροι = πάντες in late Byzantine Greek . . . and it is possible that colloquially the use existed earlier.' To the papyri examples set forth in *Prolegomena* (p. 80) and in Moulton-Milligan we may add *Oxyrhynchus Papyri*, 1679, 10 (A.D. 3), where the word is probably used to signify 'all.' This is in line with the tendency in Hellenistic Greek for certain words to drop the idea of duality. In both the Lucan passages named above Radermacher (*Gram.*, p. 64) leans to the rendering 'all.'

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'Coals of Fire.'

ON 'coals of fire' in Pr 25[21. 22], Ro 12[20], the comment in Sanday and Headlam is that the expression, 'as most commentators since Augustine have said, must mean "the burning pangs of shame" which a man will feel when good is returned for evil, and which may produce remorse and penitence and contrition.'

Granted; yet the origin of the simile, the custom to which it refers, remains unexplained. A friend who has travelled in Palestine tells me that he observed numbers of houses of well-to-do people where the ovens for cooking were outside the dwelling, quite separate, and that at sundown it is the custom for poor people to come and fetch away the red-hot embers for culinary purposes at home in their more humble dwellings. The embers were carried away on small trays borne on the heads of the recipients. It was not a very costly generosity, but probably very acceptable to the poor, and, doubtless, produced better feelings towards the oven-owners on the part of any who had been at variance with them during the day, and yet were not debarred in consequence from sharing in the benefit. In the absence of proof of any other custom which actually included placing coals of fire on peoples' heads, I think the above explanation may be accepted as final.

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Covetousness and the Sensual Sins in the New Testament.

IT seems strange at first sight that the above combination should be so frequent. It occurs in Eph 4[19] 5[3], He 13[4. 5], 2 P 2[14], where we get just the pair—so no haphazard list. They are joined with idolatry 1 Co 5[10], Eph 5[5]; cf. 1 Co 10[7. 8] and especially Col 3[5]. But why is covetousness omitted in the lists 1 Ti 1[10], Rev 21[8] 22[15], yet inserted in Ro 1[29], Mk 7[22]?

Various explanations of the facts are offered—mostly highly artificial. But a study of Hellenistic life suggests a very simple reason. (It will be noted that most cases refer primarily to Greeks, or at least Hellenistic Jews, rather than to pure Jews.) The reason I would suggest is simply that of all sins these two, avarice and sensuality, are those to which the Greeks were most prone. For sensuality no proof is needed, but their avarice is not quite so obvious, as it naturally is not so clearly reflected in their literature. (We should perhaps say that a more prominent Greek vice was treachery and shiftiness; but in public life there was far less scope for this in Paul's time, while in private life it is largely covered by its baser manifestation, πλεονεξία.)

We may briefly run over some of the evidence. Avarice and meanness are first prominent in Aristophanes—a typical passage is *Ran.* 980 ff.—and largely responsible for that litigiousness which is so prominent in literature (*e.g.* Ar. *Nub.* 208). With economic straits they become ever more prominent, *e.g.* with the ruin of agriculture by the Peloponnesian War, and the increasing difficulty of earning a livelihood. From the time of Demosthenes things went from bad to worse (we remember his complaints about the difficulty of raising funds for war). Nothing is more striking in Theophrastus' *Characters* than the petty haggling, bartering, and trickery which so constantly recurs—everybody seems to want to 'do a deal.' It is paralleled from the contemporary New Comedy. We know from inscriptions that economic conditions now became very bad—it was next to impossible to earn a living wage (see the interesting chapter in *The Hellenic Age*, Camb. 1923, especially p. 127 ff.).[1] We now begin to hear of strikes, and, significantly, bakers' strikes (cf. Petron. 44. 3)—the two definite cases I am now thinking of are both bakers' strikes.

At the same time we get economic and social revolutions—there were four between 280 and 250 B.C. in the Ægean Islands alone (*l.c.* p. 127)—and socialistic schemes, *e.g.* by Agis and Cleomenes in Sparta. Compare the newly discovered poems of Cercidas of Megalopolis and Phœnix of Colophon,

[1] Compare the first chapter of Finlay's *Greece under the Romans*.