this poem in Zech. 8:16–17 (JBL 32, 107; 33, 161). Hag. 2:3-9 and Zech. 8:9-17 may have been written in two parallel columns, and this gloss was inserted between them; afterwards it crept into the wrong column, just as the protest against Gen. 3:16b appears now in Gen. 4:7 where we must read elàíjé and att timšēlī (CoE 508).

---

Paul Haupt.

A PATRISTIC PARALLEL TO 1 COR. 7:18, 21

Attention has already been called to the parallel afforded in Tebtunis Papyri II, no. 421, to the syntax of 1 Cor. 7:18, 27. (American Journal of Theology, XII, pp. 249, 250). The papyrus is a letter about some clothes among other things: in particular a certain turquoise tunic; “You wish to sell it, sell it; you wish to let your daughter have it, let her.” This is like Paul’s “Thou are bound to a wife; seek not to be loosed; thou art loosed from a wife; seek not a wife.” Similar alternative assertions doing the work of conditions occur in ver. 18 and James 5:13, 14.

A similar construction appears in Tatian’s Address to the Greeks, 4:1. προσπάττει φόρους τελείν ὁ βασιλεύς, ἐτομος παρέχειν, δουλείαν ὁ δεσπότης καὶ υπηρετεῖν, τὴν δουλείαν γινώσκει. “The emperor bids us pay taxes; I am ready to comply. My master bids me be a slave and serve him; I acknowledge my servitude.” Tatian is perhaps influenced by Paul’s construction in 1 Cor. 7:21: “Thou wast called while a slave; do not care about it.” The translator of Tatian in the Ante-Nicene Library, vol. 22, very interestingly falls into something approaching this form of expression in translating two genuine conditional clauses in the Address to the Greeks, 11:1: “Am I a slave, I endure servitude; Am I free, I do not make a vaunt of my good birth” (p. 69). But this too may be due to a reminiscence of Paul’s syntax in 1 Cor. 7:21. At any rate Tatian in 4:1 supplies a new instance of Paul’s construction, in which a pair of crisp alternative affirmatives do the work of conditional clauses.

---

University of Chicago.

Edgar J. Goodspeed.