

ヤコブの手紙 4 章 8 節b における並行法

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ABSTRACT Nobuyoshi KIUCHI, “Parallelism in James 4:8b.” Parallelism is not confined to the poetic sections of the Old Testament: It may be identified in various parts of the New Testament as well. It is the purpose of this short study to show that by paying due attention to the various characteristics of parallelism within the New Testament, it is possible to explain the meaning of the Biblical text in a more accurate and satisfactory manner than heretofore. I use James 4:8 as an example of how to conduct such analysis.

Most NT scholars agree that James 4:8b

Purify your hands, you sinners
and cleanse your hearts, you double-minded (my translation)

is a good example of synonymous parallelism; both pairs ‘purify your hands’ and ‘cleanse your hearts,’ ‘sinners’ and ‘double-minded’ appear at first glance to be synonymous. However, it is not entirely clear whether the analysis that the two lines are an example of synonymous parallelism stands up to a deeper semantic analysis of the two lines. In this study I first examine the meaning of each word and phrase within the two lines, and then discuss the semantic relationship between the two lines.

The question is how to understand the two pairs of words in parallelism “ἁμαρτωλοί (sinners) // δίψυχοι (double-minded)” and “καθαρίζω (with respect to the hands) // ἄγνίζω (with respect to the heart),” each within the context of their phrases. For the first parallel expression it is argued that ἁμαρτωλός is best not analyzed as synonymous with δίψυχος, but rather, the former encompasses the latter in sense, particularly within the context of the Epistle of James. As for the second expression, it should be pointed

out that though ‘hands’ contrasts with ‘hearts,’ *νίπτω*, which more naturally fits the phrase, is not used to express the idea of ‘cleansing hands.’ Instead, *καθαρίζω* which is ordinarily used in LXX for translating Hebrew *טהר* (*piel*) is employed. As a result, the present phrase is somewhat unique in the Bible. Based on the author’s assumption discussed elsewhere that Hebrew *טהר* means ‘to be clear (before God),’ it is argued that *καθαρίσατε χεῖρας*, to be translated “purify hands,” actually refers to the act of uncovering hidden works/conduct before God, which would be distinct in meaning to *νίπτω χεῖρας* (proving one’s purity/innocence in conduct). Its parallel component, *ἀγνίζω καρδίας* (‘cleansing hearts’), in the second line, constitutes an indispensable part of the process of “purifying hands,” since a person’s inner being is itself hypocritical, and as a result, a person hides himself spiritually. All this means that purifying one’s hands (work/conduct) is not possible without first cleansing one’s heart; the former assumes the latter, and accordingly, the two lines together participate in expressing the same process of purification.

In terms of parallelism it is concluded that the first line gives a general command while the second line gives a specific command. Accordingly, the two lines should not be analyzed as an example of synonymous parallelism, but rather, the second line particularizes the first line.

As an important corollary of the above interpretation, it should be pointed out that “sin,” while manifesting itself in human conduct, is essentially a matter of the state of a person’s heart and mind.