新約聖書における詩的並行法（その１）

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ABSTRACT   D. T. TSUMURA, "Poetic Parallelism in the NT (I)." The poetic device of parallelism can be attested in various NT passages such as the Sermon on the Mount, the Magnificat, and in the Pauline epistles, as well as the Psalms quoted in Greek by the NT authors. In view of the fact that the original speakers in the Gospel passages, and Paul as well, were Aramaic-speaking Jews and knew the Hebrew OT well, it would be natural that the Greek language of the NT is influenced by Hebrew.

Parallelism is a typical feature of the Hebrew poetic tradition, though it's usage is not limited to poetry. In fact, parallelistic features are often attested in prose. In some cases it is difficult to distinguish between prose and poetry, and modern scholars often discuss topics such as "the poetic features of prose" and "the prose elements in poetry." Generally speaking, ancient texts such as the biblical documents were meant to be read aloud, that is, to an audience, and hence, "aurality" was an essential characteristic.

In this article, I deal with five examples from the NT which exhibit parallelistic features typical of Hebrew poetry.[1]

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[1] For a grammatical explanation of Hebrew poetic parallelism, see my *Vertical Grammar of Parallelism in Biblical Hebrew* (Ancient Israel and Its Literature 47; Atlanta: SBL Press, 2023). For reviews, see the following websites:
https://psalms.scriptura.world/w/Vertical_Grammar_of_Parallelism_in_Biblical_Hebrew
https://psalms.scriptura.world/w/The_Text,_Grammar,_and_Meaning_of_Ps._24:6
https://www.academia.edu/111404343/Review_of_D_T_Tsumura_Vertical_Grammar_of_Parallelism_in_Biblical_Hebrew_Ancient_Israel_and_Its_Literature_47_

1) Matt. 7:13–14

This famous passage begins with a monocolon, "Enter by the narrow gate" (v. 13a), followed by two tricolons, v. 13b and v. 14, each of which gives a reason for this command. In a straight reading it is natural to take the gate of 13b ("For wide and spacious is the gate") as referring to the gate of 13a, but this is impossible from the context. Rather, one should read the first tricolon as a whole (v. 13b), as it gives the reason why one should not enter by the wide gate.

2) Matt. 13:35

This passage has been taken as having "a riddling poetic form" (J. Noland), but when one takes parallelism as a device expressing "one sentence through two lines" (D. T. Tsumura), it can be better translated:

> I will open my mouth (and) utter in parables
> hidden things from the foundation [of the world].

3) Luke 1:54–55

This poetic parallelism constitutes a A//X//B//Y pattern:

54	ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,	[A]
	μνησθῆναι ἐλέους,	[X]
55	καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,	[B]
	τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.	[Y]

However, instead of translating four line parallelism simply following the order as is, AXBY, the meaning can be better understood if it is taken in the order ABXY. The best English translation is REB:

54 [–55] He has come to the help of Israel his servant,   [A]

      as he promised to our forefathers;   [B]

      he has not forgotten to show mercy   [X]

      to Abraham and his children's children for ever.   [Y]

4) Rom. 5:3–5a

3 Not only that,

but we rejoice in our sufferings,

knowing that suffering produces endurance,

4   and endurance produces character,

      and character produces hope,

5   and hope does not put us to shame.

These verses constitute a gradation (or *sorites*) toward the climax: from A to B, from B to C, from C to D, etc. Such a pattern can be noted in Ugaritic and Akkadian literatures, as well as in the OT (e.g. Ps 133:2–3) and Mishnaic literature.

5) Rom. 8:3.

It is discussed whether the phrase καὶ περὶ ἁμαρτίας (v. 3b) should be connected to the preceding clause or to the following clause. It seems best to consider that in this passage there are three poetic lines of similar length,

Τὸ γὰρ ἀδύνατον ǀ τοῦ νόμου ǀ ἐν ᾧ ἠσθένει ǀ διὰ τῆς σαρκός,   4

ὁ θεὸς ǀ τὸν ἑαυτοῦ υἱὸν ǀ πέμψας ǀ ἐν ὁμοιώματι σαρκὸς ἁμαρτίας 4–5

καὶ περὶ ἁμαρτίας ǀ κατέκρινεν ǀ τὴν ἁμαρτίαν ǀ ἐν τῇ σαρκί,   4

and translate as follows, connecting the second and third clauses:

    For what the law, weakened by the flesh, could not do,

God by sending his own Son in the likeness of sinful flesh, even for sin, condemned the sin in the flesh.