

新約聖書における詩的並行法（その2）

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ABSTRACT D. T. TSUMURA, “Poetic Parallelism in the NT (II).”¹ Parallelism can be explained as a linguistic device to express one thought in terms of the parallel poetic lines which resulted from double segmentations of a sentence, first syntactically according to prose grammar and then poetically according to scansion. In other words, in prose one thought is expressed by a sentence (Se) which may constitute of a sentence nucleus (SVO) and a modifier (M), with an end stopping,

Se (SVO-M)_____.

in poetry a sentence is further segmented by a poetic scansion into two or more poetic lines (A and B lines) and the grammatical dependence is recognized not only horizontally as in a prose but also vertically between the lines:

A↓_____/
B↑_____.

Such a phenomenon occurs primarily in poetic texts, though a parallelistic expression may also occur in prose texts, which are typically either a narrative or letters written to be read aloud in the biblical times. Following my previous article concerning parallelism in the New Testament, in this second article, I would like to deal with several Pauline epistles such as Gal. 2:16, Phil. 3:8c–9 and Rom. 3:19–22 where I detect

¹ This is the continuation of “Poetic Parallelism in the NT (I),” *Exegetica* 32 (2023), 1–24.

parallelistic structures in the so-called prose text in the New Testament.

6) Gal. 2:16

It had sometimes been suggested that the Greek phrase διὰ πίστεως Ἰησοῦ Χριστοῦ be translated as “by the faithfulness of Jesus Christ,” rather than “through faith in Jesus Christ.” But according to the principle of parallelism, the phrase is in contrast to ἐξ ἔργων νόμου “by works of the law.” Moreover, it is difficult to interpret Hab 2:4b as referring to the “faithfulness” of the Messiah, for the verse is God’s word concerning the righteous man; the Messiah king is only referred to in Hab 3:13 as the representative of God’s people. It seems that Paul carefully distinguished between the “faithfulness” of the righteous man and “faith” in Christ.

7) Phil. 3:8c–9

Since the phrase τὴν διὰ πίστεως Χριστοῦ is contrasted with the phrase τὴν ἐκ νόμου in this verse, it should be translated as “that which comes through faith in Christ” rather than “that which comes by the faithfulness of Christ.”

8) Rom. 3:19–22

Like Rom. 8:18 (Λογίζομαι γὰρ . . .), 22 (οἶδαμεν γὰρ . . .), 28 (Οἶδαμεν δὲ . . .) and 38–39 (πέπεισμαι γὰρ . . .) as well as Gal. 2:16 (εἰδότες [δὲ] . . .; above), Rom 3:19 also begins with a similar phrase “we know” (οἶδαμεν δὲ), followed by a parallelistic expression in a tetracolon. Then comes a tricolon in v. 20, which constitutes the AXB pattern of poetic parallelism. Finally, vss. 21–22 constitute a tetracolon, which follows an AXBY pattern like Luke 1:54–55 (as

discussed in the previous issue *Exegetica* 32). In this pattern the phrase διὰ πίστεως Ἰησοῦ Χριστοῦ (22a: B), is in parallel with the phrase χωρὶς νόμου (21a: A), which negates the phrase ἐξ ἔργων νόμου (v. 20).

In these texts in the Pauline epistles, the phrase διὰ πίστεως Ἰησοῦ Χριστοῦ most likely means “through faith in Jesus Christ,” not “by the faithfulness of Jesus Christ.”