

## **Parallelism as a Stylistic Feature in the New Testament Texts of Tolerance**

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### **Abstract**

This paper considers the stylistic significance and effects of parallelism in the New Testament texts of tolerance. It aims to test the applicability of stylistics to the New Testament texts of tolerance. It is hypothesized that: (a) tolerance texts serve as data of analysis for examining the applicability of stylistics (b) these texts utilise parallelism to achieve certain stylistic significance and effects. So, to analyse the data under scrutiny and achieve thesis aims, the study makes use of Leech and Short's stylistic framework (2007), especially, parallelism device. The analysis has come up with a number of conclusions findings that verify the posted hypotheses, such as that Biblical texts of tolerance can be studied stylistically via focusing on their stylistic features and effects. Specifically, it reflects that parallelism, as a stylistic feature, is widely spread along the text of tolerance.

**Keywords:** Stylistics, Parallelism, New Testament Texts, Tolerance.

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## التوازي كسفة أسلوبية للتسامح في نصوص العهد الجديد

الباحثة لوجين عادل جاسم

الأستاذ المساعد الدكتور سجي عبد الأمير محمد

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### المستخلص

تدرس الدراسة الحالية أهداف ودلالات التوازي أسلوبيا في نصوص التسامح في العهد الجديد. هذا وتهدف الدراسة إلى قياس مدى ملائمة علم الأسلوب في دراسة هذه النصوص وتفترض الدراسة أن: (أ) تنفع نصوص التسامح كبيانات تحليل لقياس مدى ملائمة علم الأسلوب لدراسة هذه النصوص المقدسة، (ب) تستعمل هذه النصوص التوازي لتحقيق أهداف ودلالات أسلوبية معينة وبالتالي فإن الدراسة قد استفادت من الاطار الاسلوبي ل (2007) Leech and Short's stylistic framework لتحليل البيانات قيد الدراسة، وخاصة أداة التوازي. وقد توصل التحليل لعدد من النتائج التي أكدت صحة ما تم طرحه من فرضيات، منها ان النصوص الكتابية المتعلقة بالتسامح يمكن دراستها اسلوبيا من خلال التركيز على سماتها وتأثيراتها الاسلوبية. وعلى وجهه التحديد، فهو يعكس التوازي باعتباره سمة اسلوبية منتشر على نطاق واسع على طول نصوص التسامح.

كلمات مفتاحية: الاسلوبية، التوازي، نصوص العهد الجديد، التسامح.

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## Introduction

The New Testament languages include any of the languages used in the New Testament's original or translated. The New Testament languages are researched more widely than many other extinct languages, in part because of the Bible's rich style. Most contemporary academics such as Elizabeth Achtemeier, Ahn. John J. and Dale Allison agree that the New Testament is composed in Greek, with some of its books, particularly the gospels, derived from an Aramaic source language (Metzger, 1989:75). Tolerance is a core-tenet in monotheistic religions. Thus, it is one of the themes presented in the New Testament. It reflects empathy and forgiveness among people. Its language is of high style. It is distinctive and dynamic with special stylistic devices, features, and effects. Its creativity catches the attention of the listeners and/or readers to come in contact with the image that its texts depict. It involves a rigorous analysis and synthesis that examines how a special configuration of language is used in the presentation of tolerance. Such study is necessary for comprehending and interpreting the New Testament texts of tolerance (Sweat,2022:3-5). In these sacred texts, tolerance is presented in such a logical way that can be described as expressive, influential, and true at all times. These tolerance texts are replete with various phonological stylistic devices. Such devices include alliteration, consonance, assonance, and rhyme. These devices coalesce to create pleasant and creative effects. They provide rich imagination and plentiful associations for the receivers to persuade, stimulate, and arouse their desires and awareness.

**2. The Concept of Tolerance** Tolerance means "to endure". It can generally be seen as the acceptance of something that one does not like or agree with, such as an action, a concept, an item, or a person. According to the political scientist Andrew R. Murphy, "People may enhance their understanding by defining "toleration" as a set of social or political practices and "tolerance" as a set of attitudes" (Murphy, 1997: 593). Tolerance is also described as a fair, objective, and permissive attitude towards those whose opinions, beliefs, practices, racial or ethnic origins, differ from one's own (Dalgish, 1997:782). According to van Doorn (2014: 2) the idea of alterity, or the condition of being different, is essential to tolerance, in addition to the various options on how to deal with the "other". Tolerance is, therefore, sometimes "a flawed virtue", since it involves accepting things that are better avoided. That is why, tolerance cannot

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be seen as a universal good, and many of its purposes and applications are still debatable. Barowski (2021:4) shows that tolerance is a fair and impartial attitude towards other people, and it typically requires intentional effort on the part of the person. It is the capacity to experience and put up with something which is different or divisive without expressing disapproval.

### **3. The Reasons behind Tolerance**

According to Atif (2010:1), tolerance is not just a mindset; rather, it is a crucial component of a community or nation's ability to maintain peace, unity, and economic prosperity. It is, he adds, an attitude of acceptance and comprehension. Different communities may now communicate, meet, and interact with one other more easily because of globalisation. Thanks to the heroic efforts of the forefathers and the invention of the internet, the world now enjoys higher levels of tolerance and variety. However, there are still instances of intolerance and discrimination, some of which are out of hand. A nation may gain much from showing tolerance and do so in many different ways. Hatred grows from intolerance, and intolerance creates distrust, which results in division. Unity is fostered by tolerance, which makes it possible for individuals of all races, faiths, and origins to coexist and work together. Every person in a tolerant nation maintains their loyalty to their nation and is prepared to give up things for it. The passion for the nation is replaced with animosity in nations when particular populations are denied rights and persecuted, which can undermine the state. A nation is sustained by its people, and if there are cracks or other problems with the foundation, the nation is more susceptible to collapsing. The saying "A divided house cannot stand" applies here (Usmani, 2016:2). Usmani (2016:3) explains that discrimination makes it impossible for there to be peace. As a result of various groups using force and aggressiveness against one another or the state, intolerance breeds internal strife, violence, and instability. Recent events in several nations can show people how destructive intolerance may threaten peace: individuals committing acts of ethnic cleansing, destroying one another's places of worship, or causing civil wars to envelop entire countries. Only when individuals are prepared to put aside their prejudices and accept one another's differences can there be true peace. Generally, because it is essential to establishing peace and

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love at all levels of society, from the most basic to the most advanced, tolerance is required in all areas of life.

#### **4. Tolerance in the New Testament Texts**

Sweat (2022:2) points out that the term "patience" used in the New Testament for "tolerance" means "enduring suffering without retaliation", not merely "passively waiting". Sweat adds that although "tolerance" is typically referred to by other names, it is, frequently, discussed in the New Testament and is unquestionably depicted as a virtue. Instead of using the term "tolerance" the King James Version of the New Testament uses words like "patience," "forgiveness," "forbearance," "longsuffering," and "compassion." The teaching of the New Testament on tolerance includes the meaning given in the conventional dictionary but extends it beyond then only "putting up" with annoyances. The New Testament tolerance also entails letting go of anger and animosity towards others, being devoted to relationships, and showing real compassion for individuals even when they make ones uncomfortable. The New Testament encourages tolerance, it says: "Let your reasonableness become known to all men" (Philippians 4:15). The New Testament exhorts people to conduct themselves with consideration, courtesy, and fairness towards others. Even if they do not share or embrace another person's ideals, those who follow this guidance allow them to act following their preferences. The New Testament makes clear that The Lord has expectations of how people should behave. As mentioned by Jehovah's Witnesses (2015:3) the New Testament has several examples of individuals who practiced tolerance. As the ultimate example of this, Jesus Christ patiently dealt with everyone he comes into contact with during his earthly career, earning the nickname "the friend of sinners" (Luke 7:31–34 and Matthew 11:19). Jesus Christ lives in a world filled with bigotry throughout his ministry. Particularly, Samaritans and Jews are hostile to one another (see: John 4:9). Jewish clerics also despised the common people (see: John 7:49). Jesus Christ stands out as being remarkably distinct "This man welcomes sinners and eats with them", said his opponents (Luke 15:2). As for he does not come to judge people but to cure them spiritually, Jesus is gentle, patient, and tolerable. His main driving force is love (see: John 3:17 and 13:34).

**5. The Concept of Stylistics** Stylistics is a field of applied linguistics that focuses on the analysis of textual style, particularly, but not primarily, in literary works. Stylistics, often known

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as literary linguistics, is the study of the figures, tropes, and other rhetorical techniques that authors employ to provide diversity and individuality to their work. It combines literary critique with language analysis. Simpson (2004:2) defines stylistics as a method of textual analysis where the language is prioritised. Additionally, Crystal (2008:460) states that stylistics is a branch of linguistics that examines the characteristics of situationally unique uses of language (varieties) and works to develop theories that can explain the specific decisions people and social groupings make when using language. As mentioned by Richards and Schmidt (2010:566) stylistics is the study of how language (or style) varies depending on the context in which it is used and the intended impact that the writer or speaker wants to make on the listener or reader. Although studies of spoken language may occasionally be included, the term "stylistics" often refers to the study of written language, especially literary writings. The options accessible to writers and the justifications for using particular forms and language are discussed stylistically. Stylistic variation changes in a person's or a group's speech or writing according to the occasion, the subject, the recipients, and the setting that may include different speech sounds, different words or idioms, or various sentence patterns. In summary, the current study defines stylistics as the science that explores how readers interact with language texts to explain how people understand and are affected by texts when they read them.

## 6. The Model of Analysis

In their book "*Style in Fiction*", Leech and Short (2007) outline an analytical model using a list of linguistic categories. They begin by assuming a set of linguistic categories that apply to both literary and non-literary contexts. They assume the use of literary devices (metaphor, metonymy, onomatopoeia, etc.) and include them as foregrounding phenomena. Furthermore, Leech and Short (2007) recognise that each text has an artistic impact on the whole and explain how linguistic components are to be positioned within the whole, assuming that there is no perfect way to propose a perfect stylistic analysis and pin out all the significant features. So, they propose what they refer to as their heuristic model, which is a checklist with four headings: lexical categories, grammatical categories, figures of speech, and coherence and context. The current study relies on the model of Leech and Short (2007); merely the parallelism device. This stylistic device can be illustrated in depth below:

### Parallelism

Parallelism is described as "more of the same" by Simpson (2004: 50). It is a type of structure in which a pair or sequence of words, phrases, or sentences parallel one another in terms of their structure. For example:

10) " *Have salt in yourselves, Have peace one with another.*"

[Matthew,13:50]

It is described by Tufte (2006:217) as a repetition of the same structure in a similar manner. Simply said, it is the parallelism of two units or structures, such as a noun phrase with another noun phrase, a noun with another noun, a verb with another verb, an adjective with another adjective, and an adverb with another adverb. As a result, it is a typical syntactic structure that maintains the harmony and logic of sentences. Parallelism is a more cohesive and comprehensive device because of the repeated phrases and well-balanced sentence structure. In structural (syntactic) parallelism, there are three kinds. The first is word-level parallelism. Second, parallelism within phrases, and third, parallelism within clauses. It is believed that parallelism is a rhetorical and stylistic strategy. Parallelism serves the rhetorical purpose of empowering, energising, persuading, and strongly influencing listeners.

### 7. Data of Analysis

*{5:43} Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. {5:44} But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; {5:45} That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. {5:46} For if ye love them which love you, what reward have ye? do not even the publicans the same? {5:47} And if ye salute your brethren only, what do ye more [than others?] do not even the publicans so? {5:48} Be ye therefore perfect, even as your Father which is in heaven is perfect.*

These verses encourage people to embrace and love their enemies they emphasise that people carry no hatred to anyone. People instead, have to offer up prayers for those who have harmed

them. Whether someone is a friend or an enemy, people have to treat them the way they would like to be treated. Doing that brings them to apposition of a reward for their generosity since they are carrying out heaven's instructions (Houdmann, 2024:1-2). The writer employs a persuasive style by using parallelism to make the intended message clear. He uses this device to make the readers think about the importance of tolerance and also to attract the readers' attention while persuading them to be tolerant. Parallelism is the usage of related words, phrases, or clauses inside a sentence or paragraph to have comparable grammatical patterns. This text is made more impactful, intriguing, and clear by the use of parallelism five times. This device is important to draw attention to the text relationships and connect its related ideas. The verbs which are in imperative form like: " *love* , *bless* , *do* , and *pray* " , as well as the other included verbs : " *use* and *persecute* " in: " *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you* " , the adjectives " *good* , *evil* " " *just* , *unjust* " , and the verbs " *maketh* , *sendeth* " in " *That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* " , are examples of parallelism. Moreover, the two verses " {5:46} *For if ye love them which love you, what reward have ye? do not even the publicans the same?* {5:47} *And if ye salute your brethren only, what do ye more do not even the publicans so?*" , besides, the use of the adjective " *perfect* " twice are examples of parallelism.

#### Text 2.

*{18:21} Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? {18:22} Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.*

*Matthew*

In this text, the writer attempts to use parallelism to make tolerance sticks to people's mind as well as reflect its importance. Here, Peter as one of Jesus' Twelve Apostles is learned by Jesus to provide mercy without boundaries. The text stresses that brothers should forgive any transgressions that may issue against each other as often as they ask for forgiveness. They ought to be really merciful and forgiving at all times (Holladay and Hayes, 1983: 60). The employment



of similar grammatical structures for related words, phrases, or clauses within a sentence or paragraph is known as parallelism. Using parallelism, here, strengthens its impact and adds intrigue and clarity. It is beneficial to highlight the connections between similar concepts to bind them together, "Then came Peter to him, and said " and " Jesus saith unto him" represent the parallelism. Text 3

*{11:25} And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. {11:26} But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

#### *Mark*

This text contains parallelism to persuade people that tolerance and forgiving others are very important. It tells people that it is important, especially praying to have a tolerant heart that forgives the transgressions of those people who may trouble him to get The Lord's forgiveness on their trespasses. By contrast, be free from tolerance, and prevent them from The Lord's forgiveness (Young, 1988:68). The writer utilises parallelism in: " if ye have ought " and " if ye do not forgive ", as well as in " which is in heaven may forgive your trespasses " in the first verse with the last line in the second verse. Parallelism is used, here, to grab people's attention.

Text 4.

*{6:35} But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and [to] the evil. {6:36} Be ye therefore merciful, as your Father also is merciful. {6:37} Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:*

#### *Luke*

This text counsels people, i.e. Jesus' followers to love their enemies, treat them well, and give to them without asking anything in return. Following this instruction, a great heavenly reward they will get. It shows that the Lord is kind and merciful even to those who are evil and unthankful, and they have to be as well merciful with each other even to those who may be against them as

their enemies. Further, it shows that their deeds will be reflected in them. So, in order not to be judged or condemned by the Lord they have not to judge and condemn others. Besides, if they wish to receive the Lord's forgiveness they have to forgive each other even those who may be against them i.e. their enemies (Houdmann, 2024:1-2). Parallelism is used in this text to engage people in the message of the text and grab their attention. The writer uses parallelism three times in this text, the first one is in: "*ye shall be the children of the Highest*" with "*ye shall be forgiven*". The second one is in: "*judge not*" with "*condemn not*", while the third one is in: "*ye shall not be judged*" with "*ye shall not be condemned*". He uses it to emphasise the importance and the message of tolerance to people.

#### Text 5.

*{4:29} Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. {4:30} And grieve not the Lord unto the day of redemption. {4:31} Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: {4:32} And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

#### *Ephesians*

These verses urge people to leave a side sour words and evil speaking that may come out of people when be in a bitterness, wrath or angry. In such states, they have to control themselves to be accepted by the Lord in the redemption day. Moreover, these verses also recommend people to be tolerant, tender hearted, and kind to each other in away similar to that granted to them by the Lord for the sake of the Christ (Gorman, 2008: 70-73). Worth to mention, the writer employs parallelism to impact, influence and invoke people's attention. The writer of this text employs parallelism as a figure of speech. The employment of related words, phrases, or clauses with similar grammatical patterns inside a sentence or paragraph is known as parallelism. The application of parallelism enhances the power, intrigue, and clarity of this text. It is crucial to highlight the connections and make links between similar concepts. Here, the writer uses parallelism in three places, firstly, by using the verb "*let*" in imperative phrases at the beginning of two verses "*{4:29} Let no corrupt communication proceed out of your mouth, ...*" and "*{4:31}*

*Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, ...*  
 ". Secondly, the writer uses nouns six times mostly with the conjunction " and" in the same verse " "*{4:31} Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice*". Thirdly, by using three adjectives in one phrase to draw people's attention to the importance of tolerance and empathy among each other.

#### Text 6.

*{3:12} Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; {3:13} Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also [do] ye. {3:14} And above all these things [put on] charity, which is the bond of perfectness. {3:15} And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.*

#### Colossian

Parallelism is used in this text to attract and persuade people to pay attention to the text, take action, and be tolerant. Its language comes in form of imperative and persuasive. Paul, who is one of the leaders of the first generation of Christians and the writer of these verses, advises his readers in this text to dress in humility, gentleness, compassion, kindness, and patience since they are preferred and beloved by the Lord. Besides, they should be patient with one another and forgive whatever faults they may have against one another. They have to be like in this regard as the Lord pardoned them. Charity is placed above all these values that only through it and tolerance peace can perfectly unite them all as members of one body. They need to allow the Lord peace and instructions to prevail in their hearts, and be gratitude at all time for that (Young, 1988:91). In this text the writer employs parallelism three times. The first include: " *bowels of mercies* " and " *humbleness of mind*". The other one is represented by the phrase " *forbearing one another*" with " *forgiving one another*". Thirdly, it comes with " *the bond of perfectness* " and " *the peace of God*". Parallelism is used, here, to convince people and encourage them to forgive each other.

Text 7.

*{2:22} Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. {2:23} But foolish and unlearned questions avoid, knowing that they do gender strifes. {2:24} And the servant of the Lord must not strive; but be gentle unto all [men,] apt to teach, patient, {2:25} In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; {2:26} And [that] they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

*Timothy*

This text tries to convince people that with individuals who hold a different opinion, they should not pick a verbal conflict. They should be compassionate, understanding, and patient instead. They have to be adept at conveying the truth to other people who maintain a contrary viewpoint of them (Young, 1988:97-99). The writer uses parallelism to attract people to the meaning of tolerance in the text and make it more convincing. The writer utilises parallelism as a figurative device to capture people's attention and persuade them to flee from the youthful desire and the snare of the devil and follow instead faith and charity as well to be gentle with others while they are teaching them. The writer employs parallelism twice in " *{2:22} Flee also youthful lusts: but follow righteousness, faith ...*" and by using the imperative phrase " *but be gentle unto all [men,]*" with " *apt to teach, patient* ", by using two imperative verbs " *must not strive* and *be gentle*".

Text 8.

*{14:1} Him that is weak in the faith receive ye, [but] not to doubtful disputations. {14:2} For one believeth that he may eat all things: another, who is weak, eateth herbs. {14:3} Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. {14:4} Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.*

*omans*

The above-mentioned text contains parallelism which is used by the writer not only to attract the people's attention but also to convince them to be tolerant. It is not for the goal of judging the views of the weak believer; rather, Paul, the writer of Romans gospel, confirms, here, that the strong believers should tolerate and embrace the weak believer rather than pressuring the latter into breaking their conscience (Gorman, 2008:112). In this text, the writer uses parallelism just once in: "*{14:3} Let not him that eateth despise him that eateth not*" which parallel with "*let not him which eateth not judge him that eateth* " by using parallel imperative structure to encourage people to tolerate others and do not judge them.

#### Text 9.

*{3:8} Finally, [be ye] all of one mind, having compassion one of another, love as brethren, [be] pitiful, [be] courteous: {3:9} Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a Love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:{3:11} Let him eschew evil, and do good; let him seek peace, and ensue it. {3:12} For the eyes of the Lord [are] over the righteous, and his ears [are open] unto their prayers: but the face of the Lord [is] against them that do evil.*

#### Peter

Parallelism is used to make the text easier to understand and to attract people's attention as well as convincing them. In this text, Peter, one of Jesus' Twelve Apostles, explains that people have not only to love each other and be compassionate but also, they have to be tolerant. They have to contrariwise blessing to everyone even to those who make evil to them. Besides, they have to refrain themselves from speaking maliciously and with dishonest lips. To refrain from using their tongue in retaliation is to keep it pure from wickedness. Refraining from dishonest speech entails not lying. They have to be dedicated to the truth. If individuals want to enjoy life and have nice days, they have to seek peace and ensure it (Houdmann, 2024:3). Parallelism is utilised in this text to draw listeners in and encourage them to consider what tolerance really means. Here, the writer uses parallelism three times. First, in "*{3:8} [be] pitiful, [be] courteous*", to urge people to be brothers, cooperative, loving and tolerant of each other's. Anew, the writer

uses parallelism in these two phrases "*{3:9} evil for evil*" with "*railing for railing*" to encourage people to tolerate and not return evil with evil or cruelty with cruelty. Thirdly, in "*{3:10} let him refrain his tongue from evil*" and "*{3:11} Let him eschew evil*" with "*let him seek peace, and ensue it*". The writer uses the verb "let" many times in these two verses to give advice to people not to follow evil and his cunning, but to be patient and forgiving to spread goodness and peace in society.

#### Text 10

*{3:13} And who [is] he that will harm you, if ye be followers of that which is good? {3:14} But and if ye suffer for righteousness' sake, happy [are ye:] and be not afraid of their terror, neither be troubled; {3:15} But sanctify the Lord God in your hearts: and [be] ready always to [give] an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: {3:16} Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. {3:17} For [it is] better, if the will of God be so, that ye suffer for well doing, than for evil doing. {3:18} For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.*

*Peter*

This text has parallelism to get over the text message and convince the intended people to suffer for doing good. If suffering for doing good is what the Lord desires, the writer tells the people, it is preferable than suffering for doing evil. Christ ultimately suffered for the sins of others, becoming the righteous one in place of the unrighteous. He endured everything - being executed and raised from the dead - to reconcile them to the Lord (Houdmann, 2024:1-4). The writer employs parallelism twice in this text. Firstly, the writer parallels "*if ye be followers*" with "*if ye suffer*". Secondly, Parallelism is used here by phrases "*be not afraid of*" with "*neither be troubled*" to increase the impact and influence of these verses' meaning. The writer uses this device to captivate people and urge them to reflect on the true meaning of tolerance.

**8. Conclusions** The study shows that Biblical texts of tolerance can be studied stylistically via focusing on their stylistic features and effects. Specifically, it reflects that parallelism, as a stylistic feature, is widely spread along the text of tolerance. It is utilised to create various significant effects that help in persuading its receivers in its message. Besides, it helps in conveying tolerance in such a manner that sticks in the mind of its receivers by bringing the image of tolerance and all the issues related to it so near to the receivers' mind. This indicates that people can easily remember the sentence with similar structure, and then the writer can convince them of tolerance importance to each other and convince them to follow it in their lives. Moreover, the writer uses such device to grab people's attention and urge them to be tolerant and merciful.

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