

ヨベルの年と *qdš*

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Abstract Nobuyoshi KIUCHI, “The Jubilee and *qdš*.” This study examines certain aspects of *qdš* (commonly translated by ‘holy’ or its related terms) which have not received sufficient attention, in reference to the prescription concerning the Jubilee in Lev 25. While this study has two foci, it has essentially one aim: to explore the significance of *qdš* when it is associated with time, and its implication for the Jubilee institution,

It has often been pointed out that the basic ‘meaning’ of *qdš* is the idea of ‘separation’. However, this is only one aspect of *qdš*. The proposal is made here that *qdš* has another important and apparently paradoxical aspect which brings us closer to the core significance of the institution of the Jubilee: *qdš* as climactic representation.

While the Jubilee is clearly distinguished in terms of time. i.e., the 50th year vs. 49 years, Lev 25 deals with the Jubilee in its relation to the preceding 49 years. Based on the grand principle that the land belongs to the Lord (v.23), any permanent sale of the land is prohibited. Thus in the Jubilee, any land sold before the Jubilee is returned or redeemed by the close relative of the seller. However, the fact that redeeming the land is endorsed *at any time* suggests that the lives of all the Israelites are seen from the point of view of the Jubilee. The same can be said about the status of individual Israelites as the servant of the Lord. Hence it is argued that the *qdš* of the Jubilee climactically represents the 49 years.

This study also argues that though the institution of Jubilee is often said to be socio-economical in character, this does not do justice to its character as a whole. Logically, God’s rest and the rest of the field as his property come before the rest or redemption of the people (25:2-4), and, thus, God’s rest is the source of the whole institution. Furthermore, as the term *d^{er}ōr* suggests, the Jubilee has a positive relation to the redemption of

the oppressed. However, if *qdš* is related to God's character as revealed in Exodus, one could infer, by way of conclusion, that the divine rest at the Jubilee manifests God's salvific will toward his people and, thus, represents the preceding 49 years as well. In other words, the Jubilee is the year in which his eternal will of salvation manifests itself.

Lastly, some implications for the Sabbath are pointed out in the light of the fact that both Jubilee and the Sabbath are said to be *šabbat*, or *šabbat šabbātōn*.