

安息日規定と使徒パウロの「安息日の聖」理解 コロサイ 2 章 16節を中心にして

岩上敬人

ABSTRACT Takahito IWAGAMI, ‘Colossians 2:16: Holiness in the Sabbath Regulations and the Apostle Paul’s Understanding of Holiness in the Jewish Religious Calendar’. The present study attempts to explore how the apostle Paul understood the concept of holiness in Sabbath regulations in the Old Testament, when he warned the Colossian believers not to let themselves be judged with regard to festivals, new moons or Sabbaths (Colossians 2:16). First of all, the idea of holiness in the Old Testament is examined and summarized. For this purpose, two types of holiness are employed, that is, ascribed holiness and achieved holiness. Ascribed holiness is that which God bestowed to Israel through His election and divine decree. Achieved holiness is that which Israel achieves by her obedience to the divine laws and regulations. Holiness in Sabbath is an ascribed one, because God Himself declared it holy as he rested on the seventh day of His creation. Yet, Sabbath regulations are required of Israelites in order to achieve and maintain their holiness. The negative characteristic of Sabbath regulations, including festival regulations, is prohibition of labor. However, the positive meaning is very rich and broad. It carries the idea of rest, restoration (both physical and spiritual), redemption in the spheres of person and society. The positive side of holiness in Sabbath reaches its climax in celebration of Jubilee. The apostle Paul is at home in the concept of holiness in the Sabbath regulations. He understands these became shadows of the reality, namely Christ Himself. Christ fulfilled the purpose of the Sabbath regulations in both positive and negative. Colossian believers became holy ones in Christ through divine election through Christ. They are holy in Him and belong to

Him. Paul has renewed understanding of ascribed holiness. This renewed understanding led him to the new understanding of achieved holiness. God does not require the holy ones in Christ of achieved holiness through the obedience to the Sabbath regulations any more. Paul's renewed definition of ascribed holiness still requires so called ethical holiness in the Old Testament, that is, negatively separation from ethical impurity (such as sexual impurity, evil desire, covetousness, and so on) and positively imitating ethical characters of God and the Lord Jesus (such as compassion, kindness, humbleness, and love).