

「干からびた骨の幻」 (エゼキエル37:1~14) の修辞的特徴とרוח

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ABSTRACT Yoshinobu ENDO, “The Rhetorical Features of ‘the Vision of Dry Bones’ (Ezekiel 37:1-14) and רוח.” Critics often consider verses 11(or 12)-13 to be a later insertion. Supporters of this view insist on differences in the descriptions of the scene between verses 1-10 and 11(or 12)-13: the former shows the unburied dry bones, and the latter the buried corpses. In addition, some try to see the image of a battle field in the former, following Baumgartner, who considers the word הרוגים (these slain) in verse 9 as “a battle field saga.”

However, a detailed examination of the rhetorical features in this text shows that these descriptions are not mutually exclusive, and the text as a whole is coherent. On the one hand the description of the dry bones expresses the internal feelings of Israelites in the captive land, on the other that of the graves indicates the external place where Israel has been captured. Moreover, one may observe the so-called “a two-phased visionary process” (Zimmerli and others) not only in verses 7-10, but also in verses 5-6 and 12-14. Furthermore, in various forms, “agent-defocusing,” which may be considered as a feature of “monologue,” can consistently be observed throughout the book of Ezekiel, including the text in question.

The role of רוח as a key word was also examined in this study. רוח יהוה (v.1) and רוחי (v.14), and רוח (vv.5-6 & 8-10) as “breath” can be differentiated. The former is the divine agent who is perfectly one with יהוה, and the latter may be rendered as “breath” which is described as a slightly independent divine being from יהוה. And yet both always play an essential role in His sovereign work. This work, described with the verb נוח, could be considered not only as the restoration of Israel from the Captivity, but as the eschatological restoration of the covenant relationship between יהוה and His people.