

## エゼキエル書における偶像礼拝

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**ABSTRACT** Nobuyoshi KIUCHI, “Idolatry in the Book of Ezekiel.” This short study explores the nature and characteristics of idolatry in the book of Ezekiel, where idolatry is consistently pronounced to be the very cause of the nation's downfall. The chief question is whether the people of the exilic period willfully rebelled against the Lord their God, knowing that what they were doing was idolatrous.

In order to answer the above question, this study first examines the three Hebrew term, *gillûlîm*, *tô‘ēbôṭ*, and *šiqqûšîm*, which are rather comprehensive in meaning. It is found that these terms are, in contrast with the literature preceding Ezekiel, often qualified by such terms as ‘hearts’ and ‘eyes,’ so that strong emphasis is laid on the the inner nature of the people’s idolatry.

Second, chapters 14 and 20 , in which the above terms appear, are chosen to shed further light on the essence of idolatry. It is argued that in ch. 14 the elders, seeking the Lord’s words, are not conscious about the idolatrous condition of their hearts, therefore, they do not consider themselves idolaters. From ch. 20 it is further argued that the expression “*ha ‘olâ ‘al ruahkem*” in v. 32 probably indicates that references to the thoughts of the people and elders in the book of Ezekiel are not limited to conscious thoughts but often include subconscious thoughts as well.

Third, with these characteristics of idolatry in mind, a fresh examination is made about the nature of idolatry in Ezekiel's vision in chs. 8-11. Although scholars have often seen the idolatry in ch. 8 as a reflection of the time of King Manasseh, considering it as unrealistic, it is important to take this vision as revelation from God on the date given in 8:1, and to leave the room for the fact that God sees the hidden part of the human hearts, not just visible manifestations of idolatry. On the basis of this postulate, the leaders’ words “The LORD does not see us, the LORD has

forsaken the land” (8:12; 9:9) are evaluated. It is argued that these words need not be taken as actual utterances from the leaders’ mouths; it is more likely, rather, that these words expressed their subconscious thoughts, uncovered by an omniscient God. This leads to the conclusion that, whether or not the leaders and the people knew the name ‘YHWH,’ and/or sought the words of YHWH through the prophet Ezekiel (chs. 14 and 20), given the spiritual condition reported in chs. 8-11, they existentially immersed themselves in utter spiritual darkness, irrespective of the degree of their consciousness about him.