

「神を知ること」
—エゼキエル書における諸国民へ
の預言を中心に—

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ABSTRACT Nobuyoshi KIUCHI, “Knowing God in Ezekiel with Special Reference to Prophecies Against the Nations” This reexamination of the so-called recognition formula in Ezekiel stems from the deficiencies the author discerned in the well-known article by W. Zimmerli “Erkenntnis Gottes nach dem Buch Ezechiel” (1954). The present author basically concurs with Zimmerli’s thesis that the recognition of God is brought about from the outside of humans when God sends calamities and so forth. However, this is not sufficient for explaining the formula, particularly when it appears in the prophecies against the foreign nations. For example, Pharaoh and the Egyptians, who were unlikely to have heard the prophecies of Ezekiel, are said to recognize the God of Israel when they *perish* (e.g., 32:15). Zimmerli does not seem to offer any explanation of the sense in which recognition of God takes place in such a case, nor does he commend exploration of human psychological aspects of the formula. Yet, without an explanation, the meaning of the formula remains ambiguous. It is the purpose of this study, therefore, to inquire further into the existential situation of the gentiles when they are said to recognize the God of Israel. Setting aside the meaning of *’anî YHWH* for another occasion, this short study concentrates on the meaning of the verb *yāda’*, focusing on the prophecies against Egypt in the book of Ezekiel.

Firstly, it is a mistake to read into this formula some positive salvific nuance, as some commentators have done. The formula in Ezekiel appears at/toward the end of each prophecy, emphasizing divine sovereignty and power; the fulfillment of each prophecy is the prerogative of God and not of humans, as Zimmerli correctly observed. Also, while the same formula used in the Exodus event gives the impression that recognition of God

takes place in conscious ‘fear’ (e.g., Exod 14:25), this is quite unlikely in the prophecies against Egypt in Ezekiel.

Secondly, it is argued that the formula should be differentiated from such forms as *yāda*‘ *’et YHWH*, in which *yāda*‘ takes the Lord’s name as the direct object and connotes the agent’s personal knowledge of the Lord. Nevertheless, we propose that, in both, *yāda*‘ means knowledge based on experience.

Thirdly, Ezekiel 32 and 37, both being related to the human situations after death, offer a key regarding the meaning of the formula. It is argued that the situation of the Pharaoh and the Egyptians in 32:17-32 reflects the fulfillment of the recognition formula, and that while Pharaoh is conscious about his own condition, his recognition of Israel’s God is beyond his consciousness.

Fourthly, the Israelites’ knowledge of God must be questioned as they practiced idolatry while alleging to “know” the Lord. It is argued that the voice of the hopeless in 37:11 must be seen in connection with the exiles’ rejection of God’s treatment of them in ch. 18 and their complaints in 33:10-20. The gradual change of these exiles’ voices shows that the knowledge of God is not merely a matter of superficial confession but that it is essentially related to the condition of the human heart. For they are resurrected, at least spiritually, when they are persuaded of the righteousness of God’s treatment.

In conclusion, it is proposed that the word *yāda*‘ may refer to knowing beyond human consciousness, albeit infrequently. Such a postulate implies, in turn, that the human *nepeš* knows the unique God though he/she may be unaware of it.