

「捨てられた石」と「つまずきの石」
～「石」なるキリスト～

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ABSTRACT Akio ITO, “ ‘The Rejected Stone’ and ‘The Stumbling Stone’: Jesus Christ the ‘Stone’ ”. There are a number of New Testament passages which cite some ‘messianic prophecies’ with reference to the ‘stone’ from the Hebrew Scripture. (1) At the conclusion of the parable of ‘the evil farmers of the vineyard’, the synoptic Gospels (Matthew 21:42/Mark 12:10-11/Luke 20:17) present Jesus as citing Psalm 118:22 and identifying himself with the stone the builders rejected but which became the cornerstone. (2) In Acts 4: 11 Peter makes use of Psalm 118:22 in a similar way when he refers to Christ in relation to his death and resurrection. (3) In Romans 9:33 Paul mentions the ‘stumbling stone’, over which Israel stumbled, and cites from the book of Isaiah. (4) In I Peter 2 we find a series of citations from the ‘stone’ passages of Isaiah and Psalm 118, which might imply the existence of ‘testimonia’ In this paper I concentrate on the principle underlying the expression Jesus Christ the ‘Stone’, without dealing with details of textual problems and exegetical questions. All the cited passages implicitly refer to the temple. When Jesus claimed that he could rebuild the temple in three days if someone destroyed it, the Jews misunderstood and thought that he was referring to the temple of Herod in Jerusalem. However, the evangelist John makes it clear in his comment that Jesus was referring to the temple of his own body. As God incarnate, Jesus embodies the temple where God meets his people. Jesus is, in fact, the real temple where God and his people meet, while the temple on the Mount Zion only symbolizes the place where God resides and meets his people. It can be concluded that behind the idea of Jesus Christ the ‘Stone’ lies the idea of Jesus Christ the temple, which coheres with the understanding of Christ as the head of the church and the church of Christ as the body of Christ.