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CHAPTER I

INTRODUCTION

1.1. STATEMENT OF THE PROBLEM AND HYPOTHESIS

Writers consciously or unconsciously employ literary styles in their writing; their writing styles reflect what they want to deliver. Every writer, in a sense, has specific, characteristic writing skills. Therefore, a careful investigation of literary form helps to determine the intention of a writer. The relation of the form and content of a text seems to be indispensable. For instance, though no relationship seems to exist between the Book of Malachi and the New Testament, the significant role that the Book of Malachi plays in the New Testament is overlooked frequently. In fact, many key themes in Malachi occur in New Testament.¹ More specifically, Thomas L. Brodie, in his article, “A New Temple and A New Law,”² argues that a relationship exists between Luke in the New Testament and the Chronicler’s history in the Old Testament. According to him, Luke’s emphasis and focus on the Temple and the Law is evidence that Luke rewrote the Chronicler’s history, just as the Chronicler reworked the history of Israel in the Books of Chronicles. James A. Brooks points out the following quotations from and allusions to the Book of Malachi in the Gospel of Luke as well: Mal. 1:6 in Luke 6:46; Mal. 1:11 in Luke 13:29; Mal. 3:1 in Luke 1:17; Mal. 3:12 in Luke 1:48; Mal. 4:2 in Luke 1:78 and Mal. 4:5 in Luke 9:8.³ Malachi seems to influence Luke’s writing more than any other Gospel.

¹ Craig Blomberg, *Interpreting the Parables* (Downers Grove, IL: InterVarsity Press, 1990) 99.

² Thomas L. Brodie, “A New Temple and a New Law,” *Journal for the Study of the New Testament* 5 (1979) 21-45.

³ James A. Brooks, “The Influence of Malachi Upon the New Testament,” *Southwestern Journal of Theology* 30 (1987) 31.

Luke seems to write from the perspective that the messenger of the covenant in Mal. 3:1b points to the Messiah and His mission related to the covenant. Jesus says to His contemporary Jews in the Gospel of Luke that the prophecy regarding His mission has been fulfilled (Luke 4:17-21). After His resurrection, He explains to His disciples beginning with Moses and all the Prophets what was written in all the scriptures concerning Him (Luke 24: 27). He also says to His disciples, “Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms” (Luke 24:41).

Old Testament texts have their own “full meaning” in their own, but the New Testament writers sometimes reinterpret that meaning. How the quotations from, references and allusions to, imitations and motifs of the Old Testament texts explicitly or implicitly influence the New Testament texts can be determined by a study over Old Testament usage in the New Testament.⁴ Malachi’s greatest theological motifs or themes used by the New Testament writers are found in Mal. 3:1 and 4:5-6. Mal. 3:1 mentions eschatological figures. The issue regarding the identities of Yahweh’s *Mal’ak* and the *Mal’ak* of the covenant in Mal. 3:1 has been debated. The Synoptic Gospels explicitly cite Mal. 3:1a. In Matthew and Luke, Jesus uses the passage, but Mark quotes it to explain the relationship between John the Baptist’s activity and Jesus’ ministry. The Gospel of John implies that John the Baptist is Christ’s forerunner (John 3:28). Though Mal. 3:1 is a short sentence, it has abundant theological motifs. The identity and mission of YHWH’s messenger as His forerunner, the identity of *Ha Adon* (the Lord) and the

⁴ Gert J. Steyn, “Soteriological Perspectives in Luke’s Gospel,” in *Salvation in the New Testament: Perspectives on Soteriology*, ed. Jan G. van der Watt, vol. 121, Supplements to Novum Testamentum, ed. M. M. Mitchell and D. P. Moessner (Leiden: Brill, 2005) 2. Steyn mentions that there are mainly three levels regarding the study of “the use of the OT in the NT.” The third level is the study of implicit influences.

identity of the messenger of the covenant are main problems to be solved. In addition, the nature of the covenant in Mal. 3:1, the significance of *Ha Adon*'s advent to His temple, and the relationship between Mal. 3:1 and Mal. 3:2-5 are also important themes. Finally, Mal. 4:5-6 [English version] ought to be discussed with Mal. 3:1. This passage explains the identity and role of YHWH's messenger. It begins to divulge how the prophecy of Mal. 3:1a is fulfilled generically in John the Baptist. It seems that Luke uses and alludes to Malachi's eschatological *Mal'ak* motifs more than other Gospels. Luke 1:15-17 is an allusion to Mal. 4:5-6. Luke 1:76 is an allusion to Mal. 3:1. The phrase, "he sent messengers on ahead" in Luke 9:52, also seems to be an allusion to Malachi. Luke 1:78 seems to allude to Mal. 4:2. In addition, Luke emphasizes covenant themes by mentioning the Abrahamic Covenant, the Davidic Covenant, and perhaps the New Covenant. Luke underscores Jesus' visit to the Jerusalem temple. Jesus' journey to Jerusalem and ultimately to the Jerusalem temple, which is focused in the Gospel of Luke and that which is the main section of the book, draws the attention of the reader who is familiar with the *Mal'ak* of the covenant theme in Malachi. Luke stresses forgiveness of sins and spiritual restoration predicted in Mal. 3:2.

A current scholarship tendency for Lukan writings considers the Book of Acts as a sequel to the Gospel of Luke. In other words, the Book of Acts is the second volume of a two-volume work that has a continuity of literary style, structure and theological themes, but this thesis will investigate how Luke uses Malachi's eschatological figures and the related motifs only in the Gospel of Luke, because Luke seems to deal with the subjects in his Gospel. As Walter Kaiser, Jr., says, "the OT has a valid and strong contribution to

make to the ongoing theology found in the NT,”⁵ Malachi seems to make a significant contribution to the theology of Luke. This thesis will attempt to demonstrate that Malachi’s eschatological figures’ arrival motif⁶ is used in the Gospel of Luke and to show how the motif influences the Gospel.

1.2. OUTLINE

Chapter one and two of this investigation contain the statement of the problem and hypothesis, methodology and a survey of research history. Chapter three and four are main sections of the thesis. Chapter three will examine the passages that contain the themes of YHWH’s eschatological figures in the Book of Malachi. The historical setting will be included. The passages at issue will be exegetically and theologically examined. Chapter four will deal with Malachi’s eschatological figures in Luke. The chapter will present how the themes or motifs of Malachi’s eschatological figures contribute to the shaping of the Gospel of Luke. The study will show some theological parallels regarding the eschatological figures between the two books. Luke’s meaningful allusions to Malachi will be investigated. This chapter will corroborate that Malachi greatly influences Luke. Chapter five will examine the themes of eschatological figures in other Gospels. Chapter six will conclude the thesis.

⁵ Walter C. Kaiser, Jr., *The Uses of the Old Testament in the New* (Chicago: Moody Press, 1985) 151.

⁶ Malachi’s eschatological figures refer to “my messenger,” “*Ha Adon*” and “the messenger of the covenant” in Mal. 3:1 and Elijah in Mal. 4:5.

CHAPTER II

A SURVEY OF RESEARCH HISTORY AND THE PURPOSE OF THIS STUDY

The relationship between the Old Testament and the New Testament is inseparable. Even though fundamental differences exist between the two Testaments, “There is much continuity in recurring concepts and ideas.”⁷ The two Testaments tell one story of God’s work of salvation through Christ for all his people. Quotations of, references to and allusions to the Old Testament in the New Testament indicate this continuity. Therefore, the quotations of and references to the Old Testament in the New Testament should be studied hermeneutically, but it seems that the quotations and references cause hermeneutical debate. In his book, *The Uses of the Old Testament in the New*, Kaiser asks, “Have the New Testament writers fairly cited the Old Testament quotations according to their real truth-intention and original writer’s meaning in their attempt to show that the Messiah and many of the events in the first century A.D. church had indeed been anticipated by the O.T. writers?”⁸ His question can be simply addressed: Did the New Testament writers give added meanings or different meanings to Old Testament texts? Or did they use the Old Testament texts properly? Speaking on this point, Richard N. Longenecker states, “It [the NT use of the OT] involves a number of important theological issues as to the relation of the two Testaments . . . the nature of prophecy, and the meaning of fulfillment. And it encompasses a number of significant

⁷ Henry M. Shires, *Finding the Old Testament in the New* (Philadelphia, PA: Westminster Press, 1974) 16.

⁸ Kaiser, *The Uses of the Old Testament in the New*, xi.

critical questions.”⁹ In short, the study regarding the New Testament’s use of the Old Testament is significant and substantial.

This thesis belongs to the category of the study of the New Testament’s use of the Old Testament; therefore, it will examine how Luke uses Malachi. It will investigate how Luke uses Malachi’s eschatological messengers’ arrival motif in his Gospel. To reach the goal, a research history about the motif needs to be surveyed by identifying the authors who have written on this topic previously and scrutinizing the characteristics and weaknesses of their writings. A weakness of previous investigations is that no comprehensive research or study regarding Luke’s use of Malachi has been done, though Luke employs, borrows, refers to, or alludes to Malachi’s motifs, ideas, or terminology in his gospel.¹⁰ A few scholars argue that Malachi’s vocabularies and ideas are found in the Gospel of Luke.¹¹ Especially, Malachi’s messengers’ arrival motif in Luke has not been investigated fully, though Luke is full of Malachi’s echoes. Therefore, this study hopes to gain information from broad research categories. Eschatological messengers’ motif occurs in Malachi 3 and 4 [English Version]. The motif is composed of a cluster of several themes, which are mainly the identities and roles of the eschatological messengers, *Ha Adon*’s visit to his temple, and the Day of the Lord in Malachi. The themes are intermingled so that they can not be separated. Therefore, a survey of research

⁹ Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1975) 11.

¹⁰ G. K. Beale and D. A. Carson’s recently edited book (*A Commentary on the New Testament Use of the Old Testament*, Grand Rapids: Baker Academic, 2007) is helpful in acquiring the information of the research history of the theme.

¹¹ John Paul Heil, *The Transfiguration of Jesus: Narrative Meaning and Function of Mark 9:2-8, Matt 17:1-8 and Luke 9:28-36*, vol. 144, *Analecta Biblica* (ROMA: Editrice Pontificio Istituto Biblico, 2000).

history depends on how the themes are embraced by Luke for his composition purpose. The survey will cover the following: (1) who wrote about the subject before? (2) What aspects of the issue did they deal with? And (3) what are the weaknesses and omissions?

2.1. THE IDENTITY (or IDENTITIES)¹² OF THE ESCHATOLOGICAL MESSENGERS

The Malachi's eschatological messengers' arrival motif can be dealt with in two ways: (1) who are the figures? And (2) what are their roles? This survey focuses on the identities of the eschatological messengers in Malachi 3 and 4. Mal. 3:1 and 4:5-6 introduce God's messengers including Elijah. This work will deal with how Luke regards Malachi's eschatological messengers in his Gospel. Then it will treat scholars' understanding regarding Luke's use of the motif. Mal. 3:1, which is the key verse for this study, invites different interpretations, and a premature conclusion about the meaning of Malachi 3 should be avoided.¹³

Mal. 3:1 refers to three figures other than the speaker (YHWH): "My messenger," "the Lord," and "the messenger of the covenant." This verse raises a question as to whether these figures indicate three different persons, two persons or the same person. Though most scholars agree on certain basic points about the identities of the figures, they have different views.¹⁴ Scholars generally agree that "my messenger" in Mal. 3:1 is

¹² It depends upon the number of the figures which the titles refer to.

¹³ David M. Miller, "The Messenger, the Lord, and the Coming Judgment in the Reception History of Malachi 3," *New Testament Studies* 53, no. 1 (2007) 3.

¹⁴ Bruce V. Malchow, "The Messenger of the Covenant in Mal 3:1," *Journal of Biblical Literature* 103 (1984) 252.

Elijah in Mal. 4:5-6.¹⁵ These figures will be identified through a careful study in the later chapters of this dissertation; this section, however, briefly introduces the scholars' views regarding Luke's understanding of the identities of the eschatological messengers. A survey of research history concerning Luke's interpretation of Malachi's eschatological figures needs to begin with the views about the number and interrelation of the characters in Mal. 3:1 and Mal. 4:5-6.

2.1.1. Scholarship on the Number¹⁶ and Interrelation of the Figures in Mal. 3:1¹⁷

Mal. 3:1 causes interpretations about the identities of the figures mentioned in it, because Malachi makes the ambiguity of their identities intentionally or accidentally ambiguous.¹⁸ The verse mentions three titles. They are "my messenger," "the Lord," and "the messenger of the covenant." The ambiguity of the identity of these persons causes scholars to interpret this passage in different ways.

2.1.1.1. One Figure View

The one figure view maintains that the person mentioned in the three parts of the verse is the same messenger, but this view is divided into different approaches based on whether or not the character is divine or human. It has been claimed that the messenger of

¹⁵ Pieter A. Verhoef, *The Books of Haggai and Malachi*, New International Commentary on the Old Testament, ed. R. K. Harrison and R. L. Hubbard, Jr. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1987) 340.

¹⁶ The number excludes the first-person speaker who is YHWH.

¹⁷ Cf. Gunther H. Juncker, "Jesus and the Angel of the Lord: An Old Testament Paradigm for New Testament Christology" (Ph.D. diss., Trinity Evangelical Divinity School, 2001). His analysis is helpful.

¹⁸ Julia M. O'Brien, *Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi*, Abingdon Old Testament Commentaries, ed. Patrick D. Miller (Nashville, TN: Abingdon Press, 2004) 305-6. Julia M. O'Brien's reasoning that the Book of Malachi "focuses more on the function of the messenger than on that messenger's identity" seems right.

the Lord as His forerunner is an angelic being or a human prophet/a noble person. The single-divine character view argues that the messenger is a divine being, that is, YHWH Himself.¹⁹ Among the adherents of this approach, some scholars deny that “my messenger” in Mal. 3:1a may be identified with Elijah in Mal. 4:5,²⁰ because Elijah may imply a human prophet. Even though the view identifies “my messenger” in Mal. 3:1 as Elijah in Mal. 4:5, it regards Elijah as a divine being. In short, this approach claims that the person in question is not a human being but an angel or a divine agent. Among the one-divine-being-approaches, the YHWH view is supported by the suggestion that the angel of the Lord and YHWH are interchangeable and thus, the phrase “the angel of the Lord” in Mal. 3:1 is “a euphemism for God to emphasize the transcendence of Yahweh.”²¹ The YHWH view seems to be impossible to those who argue for the “Two Figures Being View” or the “Three Figures Being View” because YHWH as the sender of his messenger can not be the one who will be sent. The sender can not be his envoy. On the other hand, Juncker attempts to prove that YHWH Himself as the sender of his forerunner can be His forerunner.²² YHWH as the speaker in Mal. 3:1 employs the word, “the Lord.” It can be argued that “the Lord” refers to a third person. Some scholars of the “One Divine Being View” consider the messenger as a heavenly angel similar to one of the angels mentioned in the Book of Zechariah.²³

¹⁹ In fact, there seems to be no one who maintains the single pre-incarnate Christ view.

²⁰ Juncker, “Jesus and the Angel of the Lord,” 169.

²¹ Stephen L. White, “Angel of the Lord: Messenger of Euphemism?” *Tyndale Bulletin* 50, no. 2 (1999) 299-305.

²² Juncker, “Jesus and the Angel of the Lord,” 186-89.

²³ *Ibid.*, 169.

The “Single-Human Being View” holds that the three appellations in Mal. 3:1 refer to the human messenger, Elijah, who prepares the way for the divine speaker.²⁴ The parallelism between “the Lord whom you seek” and “the messenger of the covenant whom you desire” can be evidence that the two figures indicate one and the same person. One person’s coming in Mal. 3:2 and the following verses may support the “One-Character Approach,” but the problem is that the task of the coming one in Mal. 3:1 and in the next verses can be accomplished by only a divine being. This view may be rejected as impossible, because *Ha Adon* in Mal. 3:1 must refer to a divine character. According to France, *Adon* does not always indicate YHWH in the Old Testament,²⁵ but how can the phrase, “His temple” (that is, *Ha Adon*’s temple) be understood? Who can be the owner of the temple except YHWH? The only owner of the temple is YHWH. The “One Figure Being View” may be diagrammatized as follows:

Table 1: One Figure View

1) One Divine Being View (YHWH View)

My messenger	<i>Ha Adon</i>	The messenger of the covenant
YHWH	YHWH	YHWH

2) One Heavenly Angelic Being View

My messenger	<i>Ha Adon</i>	The messenger of the covenant
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²⁴ David L. Petersen, *Zechariah 9–14 and Malachi*, Old Testament Library, ed. James L. Mays, Carol A. Newsom, and David L. Petersen (Louisville, KY: Westminster John Knox Press, 1995) 211. Petersen argues that *ha Adon* and the messenger of the covenant are not two different characters but one individual (211, no. 88). Though he does not deny the possibility that the messenger of the covenant is a divine being, he prefers the view of the covenant messenger’s being a human prophet endowed with powerful abilities like Elijah. R. T. France, *Jesus and Old Testament* (Downers Grove: InterVarsity Press, 1971) 91-92.

²⁵ R. T. France, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (Downers Grove, IL: InterVarsity Press, 1971) 91, n. 31.

A heavenly angel	A heavenly angel	A heavenly angel
------------------	------------------	------------------

3) One Human Being View²⁶

My messenger	<i>Ha Adon</i>	The messenger of the covenant
Elijah	Elijah	Elijah

2. 1. 1. 2. Two Figures View

The Two Figures view argues that Mal. 3:1 mentions only two characters.²⁷ Among the Two Figures approaches, “my messenger” has been interpreted as follows: “My messenger” could be the prophet Malachi, Ezra the priest, Israel’s guardian angel, the angel of the Lord, a future prophet or a Levitical priest.²⁸ This view also has several interpretations based on the identity of *Ha Adon* and the messenger of the covenant. Some proponents of this view hold that YHWH’s forerunner is the messenger of the covenant. Others regard that *Ha Adon* is the messenger of the covenant. *Ha Adon* is viewed as an angel or YHWH or pre-Incarnate Christ.

The messenger of the covenant also has been interpreted from the single character view. As mentioned previously, this approach holds that only two figures are in Mal. 3:1. Among these interpretations, two approaches are more traditional: one approach argues

²⁶ Petersen, France, *Jesus and the Old Testament*, 91-92, n.31)-Dumbrell thinks that the human prophet may be Ezra, “Malachi and the Ezra-Nehemiah Reforms,” *RTR* 35 (1976) 48-49, 52, and O’Brien, *Priest and Levite*, 73-75, a human prophet.

²⁷ Andrew S. Malone, “Is the Messiah Announced in Malachi 3:1?” *Tyndale Bulletin* 57, no. 2 (2006) 215-228.

²⁸ Rex Mason, *The Books of Haggai, Zechariah and Malachi* (New York: Cambridge University Press, 1977) 152-53.

that the two figures in Mal. 3:1 are YHWH and the messenger of the covenant.²⁹ This approach usually claims that YHWH's forerunner in Mal. 3:1a is the same individual as the messenger of the covenant and also denies the messianic prophetic tone in Mal. 3:1.³⁰ In fact, it may be hasty to assert without the interpretative aid of the New Testament that the immediate literary context of Mal. 3:1 prophesies the coming of the Messiah, "Since an explicit reference to Messiah or to the angel of the Lord is missing elsewhere in the Book."³¹ Malachi does not directly refer to Messiah. The second approach argues that *Ha Adon* and the messenger of the covenant are one and the same as YHWH himself.³² According to Kaiser, Jr., whose view may be called Christological interpretation, *Ha Adon* as God is the same as the messenger of the covenant, and *Ha Adon* refers to the coming Messiah. In other words, the messenger of the covenant is "God's own self-revelation, the pre-incarnate Christ of the numerous OT Christophanies."³³ The Two Figures View may be summarized in the following form:

²⁹ Juncker attempts to prove how the angel of the Lord in the Old Testament is YHWH Himself, by especially examining 'the angel of the Lord' passages in Exodus. His conclusion results in the identification of the messenger of the covenant with YHWH Himself too (*Jesus and the Angel of the Lord*, 177-185). But Andrew S. Malone writes that the identification of the messenger of the covenant in Mal. 3:1 with the angel of YHWH in Exodus 23 is an arbitrary and dogmatic identification of careless and confused exegesis (*Is the Messiah Announced in Malachi 3:1?* 225-27).

³⁰ While Eugene Merrill tries to attest that YHWH's messenger in Mal. 3:1a is the messenger of the covenant, he admits that *Ha Adon* is none other than the coming Messiah (Haggai, Zechariah and Malachi, 429-435). Merrill belongs to class 6 in the table below.

³¹ Darrell L. Bock, *Luke 1:1-9:50*, Baker Exegetical Commentary on the New Testament, ed. Moisés Silva, vol. 3A (Grand Rapids: Baker Book House, 1996) 674.

³² Beth Glazier-McDonald, "Mal'ak Habberit : The Messenger of the Covenant in Mal 3:1," *Hebrew Annual Review* 11 (1987) 98. She hints that there are some messianic echoes in Malachi (e.g., Mal 1:11) and that the figures in Mal. 3:1-5 are messianic characters. 102.

³³ Walter C. Kaiser, "The Promise of the Arrival of Elijah in Malachi and the Gospels," *Grace Theological Journal* 3, no. 2 (1982) 225.

Table 2: Two Figures View³⁴

Class	My messenger	Ha Adon (the Lord)	The messenger of the covenant	Proponents
1	The prophet Malachi	YHWH	The prophet Malachi	V. Orelli
2	Ezra the priest	YHWH	Ezra the priest	V. Blumerincq
3	Israel's guardian angel	YHWH	Israel's guardian angel	J. Lindblom
4	The angel of the Lord	YHWH	The angel of the Lord	A.E. Hill
5	A future prophet (Elijah)	Pre-Incarnate Christ	Pre-Incarnate Christ	W. Kaiser, Jr.
6	A future prophet (Elijah)	Pre-Incarnate Christ	A future prophet (Elijah)	E. Merrill
7	A future prophet (Elijah)	YHWH	A future prophet (Elijah)	C. A. Gieschen
8	A future prophet (Elijah)	YHWH	YHWH	B. Glazier-McDonald
9	A Levitical priest	YHWH	A Levitical priest	R. Mason

2.1.1.3. Three Figures View

The Three Figures View believes that three distinct characters exist in Mal. 3:1. According to this view, the three characters are as follows: (1) a prophet, YHWH and Ezra the priest;³⁵ (2) a prophet, YHWH and a priestly messiah.³⁶ B. V. Malchow seems to think that only two figures (YHWH and a priestly messiah) are in view in Mal. 3:1; Clark David George concludes that Elijah is “Phinehas, the great eschatological high

³⁴ Class 1: Von Orelli (Pieter A. Verhoef, *the Books of Haggai and Malachi*, 287); Class 2: Von Blumerincq (Juncker, 178); Class 3: J. Lindblom (Juncker, 178); Class 4: Andrew E. Hill, *Malachi* (Anchor Bible, 288-289). H. Juncker (Juncker, 178); Class 5: W. Kaiser, Jr. (*the Uses of the Old Testament in the New*, 79-81); Class 6: Eugene Merrill (*Haggai, Zechariah, Malachi*, 429-35); Class 7: Gieschen; Class 8: Glazier-McDonald (*Malachi: The Divine Messenger*, 128-142); Class 9: R. Mason (*Malachi*, 152-53).

³⁵ Juncker, “Jesus and the Angel of the Lord,” 175.

³⁶ Malchow, “The Messenger of the Covenant in Mal 3:1,” 252-55.

priest who . . . was coming to pass in their time, will return to gather all Israel into geographical and social unity and so at last bring to fruition Yahweh’s promise of eternal salvation,”³⁷ but he identifies Elijah as the messenger of the covenant;³⁸ (3) Elijah, YHWH and the Messiah;³⁹ (4) a prophet, YHWH and the guardian angel; (5) a heavenly angel, YHWH and the guardian angel;⁴⁰ and (6) a heavenly angel (the angel of death), YHWH and another heavenly angel (the angel of the Lord).⁴¹ This view is a non-traditional and unsatisfactory interpretation.⁴² The Three Figures View may be illustrated by the following diagram:

Table 3: Three Figures View

My messenger	The Lord (<i>Ha Adon</i>)	The messenger of the covenant
A prophet	YHWH	Ezra the priest
A prophet	YHWH	A priestly messiah
Elijah	YHWH	The Messiah
A prophet	YHWH	The guardian angel of Israel
A heavenly angel	YHWH	The guardian angel of Israel
A heavenly angel	YHWH	Another heavenly angel

³⁷ Clark David George, “Elijah as Eschatological High Priest: An Examination of the Elijah Tradition in Mal. 3:23-24” (Ph. D, University of Notre Dame, 1975) 240.

³⁸ Ibid., 67, 238.

³⁹ Juncker, “Jesus and the Angel of the Lord,” 175.

⁴⁰ Ibid., 176.

⁴¹ Andrew Hill, *Malachi*, Anchor Bible, ed. William Foxwell Albright and David Noel Freedman (New York: Doubleday, 1998) 287.

⁴² Juncker, “Jesus and the Angel of the Lord,” 176-77.

2.1.2. Scholarship on the Identity (or Identities) of Malachi's Eschatological Figures in Luke

Scholars partially have dealt with the link of the Lord's messengers in Mal. 3:1 and/or Elijah in Mal. 4:5-6 with John the Baptist in Luke. Malachi 3 and 4 identify Jesus and John the Baptist. A question arises as to whether Malachi's Elijah is understood by Luke to be Jesus or John the Baptist. The identity and task of "my messenger" in Mal. 3:1 and of Elijah in Mal. 4:5-6 has been the major issue of both Malachi and Luke. There have been several approaches regarding Luke's understanding of Malachi's Elijah.⁴³

2.1.2.1. No Elijah-John View

This view argues that John the Baptist is not Elijah II.⁴⁴ This approach "denies that Luke in any way identifies Elijah with John the Baptist."⁴⁵

2.1.2.1.1. *Hans Conzelmann (The Theology of St. Luke. New York: Harper and Row, 1961):*

Conzelmann strongly emphasizes that Luke presents the role of John the Baptist within geographical motifs. He asserts that Luke deliberately associates John with the region of the Jordan. He understands that Luke divides the history of redemption into three stages:

- (1) The period of Israel (Luke 16:16).
- (2) The period of Jesus' ministry (not of his 'life').

⁴³ Robert J. Miller, "Elijah, John and Jesus in the Gospel of Luke," *New Testament Studies* 34, no. 4 (1988). The classification is indebted to his article.

⁴⁴ Elijah I and Elijah II will be used to avoid confusion. Elijah I represents Elijah in the Books of Kings, while Elijah II indicates Malachi's Elijah.

⁴⁵ Miller, "Elijah, John and Jesus in the Gospel of Luke," 611. P. Dabeck, "Siehe, es erschienen Moses und Elias," *Biblica*, no. 23 (1942) 175-89.

(3) The period since the Ascension and before the Parousia.

First of all, he regards Luke 16:16 as a key verse in the course of salvation history.⁴⁶ Conzelmann seems to contend that Luke excludes John the Baptist from the second period of the salvation history according to Luke 16:16. Wink, however, thinks that the literal sense of Luke 16:16 may contradict Conzelmann's interpretation because the phrase, "until John" may include John. The phrase, "until John" may indicate the expression, "until the time of John's manifestation to Israel" in Luke 1:80; 3:1-2. John's public manifestation to Israel implies his public ministry, which is his preaching of the good news of the kingdom of God.⁴⁷ According to Wink, "It would appear that, rather than excluding John, Luke 16:16 dates the beginning of the epoch of salvation from the time of his manifestation."⁴⁸

William C. Robinson, Jr., criticizes Conzelmann's analysis of Jesus' ministry.⁴⁹ Conzelmann argues that Luke rejects existing interpretations regarding the role of John the Baptist, but that he transforms the pre-Lukan tradition in a different way. Conzelmann states, "Nowhere in his (Luke) writing is a figure from the past brought into direct connection with the future eschatological events."⁵⁰ Luke, he thinks, removes associations of the Baptist with Elijah. In short, John is not Elijah II mentioned in Malachi. Conzelmann asserts that Mark's presentation of John the Baptist at the opening

⁴⁶ Hans Conzelmann, *The Theology of St Luke*, trans. Geoffrey Buswell (London: Faber and Faber Ltd, 1960) 16.

⁴⁷ Walter Wink, *John the Baptist in the Gospel Tradition*, vol. 7, Society for New Testament Studies Monograph Series, ed. Matthew Black (Cambridge: Cambridge University Press, 1968) 51.

⁴⁸ *Ibid.*, 51.

⁴⁹ William Childs Jr. Robinson, "The Way of the Lord: A Study of History and Eschatology in the Gospel of Luke" (Ph. D, University of Basel, 1960) 1-42.

⁵⁰ Conzelmann, *The Theology of St Luke*, 22.

of his Gospel (Mark 1:1-5) was made by the influence of the apocalyptic expectation of Elijah.⁵¹ Conzelmann affirms, “There is no ‘forerunner’ in the special sense either before the coming of Jesus or before the future Parousia.”⁵² His approach to the significance of John the Baptist in Luke is based on his own interpretation of Luke 16:16 in which he seems to ignore significant verses, which reveal John’s role in the narrative of his birth in Luke. He underestimates Luke’s quotation of Mal. 3:1 in Luke 7:27 by inferring that Luke 7:27 rejects the traditional view about John the Baptist.⁵³ It seems that Conzelmann is not interested in Malachi’s eschatological messengers’ motif.

2.1.2.1.2. *Walter Wink (John the Baptist in the Gospel Tradition. SNTSMS 7, Cambridge: University, 1968)*

In his book, *John the Baptist in the Gospel Tradition*, Wink discloses his understanding of how Luke views John the Baptist. He evaluates Conzelmann’s treatment of John the Baptist as well by affirming that Luke contains nothing of John’s role as Elijah II. Wink believes that Luke does not use Elijah typology. He argues that “neither John nor Jesus *fulfills* anything as ‘new Elijahs,’” but that “Luke uses Elijah purely as a basis for comparison.”⁵⁴ Elijah I is the prophet *par excellence* of the Old Testament, and Jesus is compared to him.⁵⁵ In Luke 4:24-27, Jesus is presented as being similar to Elijah I. Furthermore, Wink accepts P. Dabek’s analysis parallels between Jesus and Elijah I, but he denies Elijah-Jesus typology, and he argues that Luke uses the Elijah I-Elisha

⁵¹ Ibid., 22.

⁵² Ibid., 167, no. 1.

⁵³ Ibid., 167, no. 1.

⁵⁴ Wink, *John the Baptist in the Gospel Tradition*, 42.

⁵⁵ Ibid., 43.

narratives to illustrate Jesus' teaching.⁵⁶ Luke portrays Jesus as a greater prophet than Elijah. Whether or not Elijah-typology is used in Luke depends on the definition of "typology." Wink does not deny that Luke 1:17 refers to Mal. 4:5-6, but he claims that this verse does not identify John with Elijah II. According to him, Luke considers John to be a prophet *like* Elijah I.⁵⁷ Luke refuses to identify John with Malachi's Elijah who will restore all things, because John cannot restore all things, and at the end of history, Jesus will restore all things.⁵⁸ In conclusion, Wink somewhat agrees with Conzelmann on his understanding of Luke 7:27. Though he accepts the position that Luke willingly quotes the passage in Mal. 3:1, he asserts that even Luke 7:27 must be understood in the light of Luke 1:17.⁵⁹ According to him, Luke has developed "*an Elijah-midrash* based on the account of Elijah in the Books of Kings."⁶⁰ Wink believes that Luke rejects the eschatological Elijah motif, because in Luke, "when John the Baptist and Jesus came, all things were *not* 'restored', the Kingdom did *not* come, the fathers were *not* turned to the sons."⁶¹ On the contrary, Luke includes Malachi's eschatological Elijah motif. When Jesus and John the Baptist came, the Kingdom of God already began. Luke does not reject the "already-aspect" of God's Kingdom. Wink acknowledges that Luke describes John the Baptist as "the forerunner of the messiah, the preparer of the way, the messenger

⁵⁶ Ibid., 44.

⁵⁷ In fact, whether the forerunner is Elijah I or Elijah II, it does not matter to his argument.

⁵⁸ Wink, *John the Baptist in the Gospel Tradition*, 43, 57.

⁵⁹ Ibid., 43.

⁶⁰ Ibid.

⁶¹ Ibid., 45.

before the Lord, the preacher of judgment and repentance.”⁶² Even though all things were not restored, Israel’s restoration already had begun with the ministries of John and Jesus; therefore, this view ignores the literal sense of Luke 7:27.

2.1.2.1.3. *Fredrick W. Danker (Luke. Philadelphia: Fortress, 1987)*

The following words expose how Danker interprets Luke’s perspective about the role of John the Baptist: “The traditional association of John with Elijah is maintained (1:17) but in such a way that John is *not* made a forerunner of Jesus but of ‘the Lord their God.’ He is to go before ‘Him’—this demonstrative points to the preceding reference to God, and he is to do this in the ‘spirit and power of Elijah.’”⁶³ Similar to Conzelmann and Wink, Danker also holds the view that Luke deletes Mark’s association of John the Baptist with Malachi’s Elijah.⁶⁴ Danker argues that Luke dissociates John the Baptist from Malachi’s apocalyptic Elijah-typology, but he asserts that Luke associates Jesus with Elijah I.⁶⁵ Danker, unlike Wink, contends that Jesus-Elijah I typology is found frequently in Luke. He also seems to think that Luke links Elijah II with Jesus, because Jesus restores all things (Acts 3:21).⁶⁶ Unfortunately, this view fails to explain the sense of Luke 7:27 in which Luke associates John the Baptist with Malachi’s eschatological Elijah.

⁶² *Ibid.*, 57.

⁶³ Frederick W. Danker, *Luke*, 2nd ed., Proclamation Commentaries, ed. Gerhard Krodel (Philadelphia: Fortress, 1987; reprint, 1989) 69.

⁶⁴ *Ibid.*, 70.

⁶⁵ *Ibid.*, 70-71.

⁶⁶ *Ibid.*, 71.

2.1.2.2. *Jesus as the new Elijah View*

This theory is a similar position to the “No-Elijah-John-View.” It “maintains that Luke intends to use the Elijah tradition to refer only Jesus, despite the indications that it also refers to John.”⁶⁷

2.1.2.2.1. *Adrian Hastings (Prophet and Witness in Jerusalem. Baltimore: Helicon, 1958)*

Hastings holds that Luke depicts Jesus as the new Elijah⁶⁸ and that he almost eliminates explicit references to John the Baptist as the new Elijah.⁶⁹ Hastings also believes that the Elijah narrative in Kings is a text of the Old Testament foundations of the Gospel of Luke⁷⁰ and that Luke employs Elijah’s miraculous departure from earth as a type of Jesus’ Ascension.⁷¹ According to Hastings, in the Gospel of Luke, some more parallels exist between Jesus and Elijah. Though Hastings’ presentation of the parallels between Jesus and Elijah in the Gospel of Luke seems to be plausible, no objective and valid evidence proves that Luke employs Elijah’s narrative or that Luke deliberately seeks to establish parallels between Jesus and Elijah except in Luke 4:24-26.

⁶⁷ Miller, “Elijah, John and Jesus in the Gospel of Luke,” 611.

⁶⁸ Adrian Hastings, *Prophet and Witness in Jerusalem: A Study of the Teaching of Saint Luke* (Baltimore: Helicon Press, 1958) 70.

⁶⁹ *Ibid.*, 75.

⁷⁰ *Ibid.*, 71.

⁷¹ *Ibid.*, 75.

2.1.2.2.2. *Jean-Daniel Dubois* [“*La figure d’Elie dans la perspective lucanienne.*” *RHPR*, no. 53 (1973): 155-76]

Unlike Wink, who argues for the Elijah-Jesus view, A. D. A. Moses uses the terminology, Jesus-Elijah typology.⁷² He contends that Luke particularly employs Jesus-Elijah typology and that Elijah-type functions are attributed to Jesus in Luke 3:16-17; 4:1-2, 25-27; 7:11-16. Similar to Daback and Wink, who present and emphasize Elijah-Jesus passages in Luke, however, he thinks that some other Jesus-Elijah motifs are found in Luke 9:8, 30, 51, 54-55, 61-62 and probably also in 10:1-12; 12:49-53.⁷³ J. D. Dubois asserts that from Luke’s perspective Jesus is the new Elijah. He concludes that even though Luke seems to associate Elijah both with John the Baptist and Jesus as follows: “*La conclusion qui s’impose au terme de cette enquête, c’est que le nouvel Elie, pour Luc, est Jésus, duquel Jean-Baptiste reçoit toute sa force*” (the conclusion at the end of this investigation, the new Elijah, for Luke, is Jesus, from whom John the Baptist receives all his power).⁷⁴ Elijah as a type of Jesus is more accurate than the assertion that Jesus is the new Elijah.

⁷² A. D. A. Moses, *Matthew's Transfiguration Story and Jewish-Christian Controversy*, vol. 122, *Journal for the Study of the New Testament Supplement Series*, ed. Stanley E. Porter (Sheffield: Sheffield Academic Press, 1996) 248.

⁷³ *Ibid.*, 248.

⁷⁴ Jean-Daniel Dubois, “*La Figure D’elie Dans La Perspective Lucanienne (the Face of Elijah in the Perspective of Luke)*,” *Revue d’Histoire et de Philosophie Religieuses (Review of History and of Religious Philosophies)*, no. 53 (1973) 155.

2.1.2.3. *Different Traditions (Elijah –Jesus/Elijah-John) View*

This “approach recognizes that both John and Jesus are compared to Elijah and judges this to be the result of Luke’s combination of traditions which remain in tension with one another.”⁷⁵

2.1.2.3.1. *Raymond E. Brown (The Birth of the Messiah. Garden City: Doubleday, 1977)*

Brown rejects Conzelmann’s analysis that Lukan John is not a precursor of Jesus. While Conzelmann disregards the infancy narrative in Luke 1-2, Brown emphasizes the relation of Luke 1-2 to the rest of Luke’s Gospel.⁷⁶ In his account of Jesus’ ministry, Luke dominantly identifies Jesus as the Elijah II-like “eschatological prophet of the last times (7:16), but in the infancy narrative, he associates John with Elijah II.”⁷⁷ Both Mal. 4:5 [English] and Sirach 48:10 expose that Elijah’s mission is a task of reconciliation before “the great and terrible day of the Lord.” Thus, it seems that Luke 1:17a, b (“go before Him in the spirit and power of Elijah”) is “simply following an established exegesis in introducing the Elijah motif as part of the association between Mal. 3:1 and John the Baptist.”⁷⁸ Luke mentions that John will be “a great man *before the Lord*” (Luke 1:16). In other words, John will be great by turning many of the sons of Israel to the Lord their God. Luke 1:17c, d (c-“to turn the hearts of the fathers to the children,” d-“and the disobedient unto the wisdom of the just”) specifies how the turning will happen through John’s ministry: “make ready a people prepared for the Lord” (1:17). Furthermore, Luke

⁷⁵ Miller, “Elijah, John and Jesus in the Gospel of Luke,” 611.

⁷⁶ Raymond E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke* (New York: Doubleday, 1979) 242.

⁷⁷ *Ibid.*, 276.

⁷⁸ *Ibid.*, 277.

1:17c, d is reminiscent of Malachi's messenger motif, and Luke 1:17e is another example of following a settled exegesis. It associates Mal. 3:1 with Isaiah 40:3. According to Brown, Luke agrees with Mark on the composite quotation from Isaiah and Malachi.⁷⁹ Luke 1:76 is a reference to Mal. 3:1⁸⁰ and the "sun rising with healing" in Mal. 4:2 underlies "the rising sun" in Luke 1:78.⁸¹ In summary, Luke associates John the Baptist with Malachi's Elijah in John's birth narrative, but in Luke 4:25-26 and 9:54, Luke gives Jesus, not John the Baptist, the role of Elijah I. In 7:27, however, "Luke applies Mal. 3:1 to John the Baptist."⁸² According to Brown, Luke compares both Jesus and John to Elijah by combining different traditions.

2.1.2.3.2. *Joseph A. Fitzmyer (The Gospel according to Luke I-IX. Garden City: Doubleday, 1981)*

Fitzmyer accepts Luke's double Elijah theme (Luke, I-IX, 213). He presupposes that the appellation "ὁ ἐρχόμενος" (the Coming One) is what John the Baptist questions Jesus about while in prison (Matt. 11:3). John in prison asks Jesus through his envoys, "Are you the Coming One (ὁ ἐρχόμενος) or should we expect someone else?" (Matt. 11:3). The title for Elijah *redivivus* is derived from Mal. 3:1-4:6 (English),⁸³ though "the Coming One" has been interpreted differently. Fitzmyer rejects the messianic

⁷⁹ Ibid., 277-78. The writer holds that Mark 1:2-3 blends Exodus 23:20 (LXX), Malachi 3:1 (Heb), and Isaiah 40:3 (LXX). In Luke 1:76-78 Luke also refers to Malachi's Elijah motif.

⁸⁰ Ibid., 390.

⁸¹ Ibid., 391.

⁸² Ibid., 276.

⁸³ Joseph A. Fitzmyer, *The Gospel According to Luke I-Ix: A New Translation with Introduction and Commentary*, Anchor Bible, ed. William Foxwell Albright and David Noel Freedman, vol. 28 (New York: Doubleday, 1970) 213.

interpretation of ὁ ἐρχόμενος.⁸⁴ According to Matthew 11:14, Jesus says to His disciples: “If you are prepared to accept it, he is himself Elijah, the one who is to come.” “The one who is to come” (ὁ μέλλων ἔρχεσθαι) in Matthew 11: 14 could be identified with ὁ ἐρχόμενος (the Coming One) in Matt. 11:3.⁸⁵ But two different figures seemed to be expected if the belief of the Messiah’s advent and of the coming of eschatological Elijah was widely accepted by the Jews in Jesus’ day. Thus, the expression, ὁ ἐρχόμενος (the Coming One), which John the Baptist mentions, may be a messianic title because of the following. First, John the Baptist would have expected the Messiah, not Elijah *redivivus*. John the Baptist was probably aware of his identity and mission even at his early life. Luke describes John the Baptist as the forerunner of the Lord in the birth narrative. Therefore, it is hardly likely that Luke portrays John the Baptist as a forerunner of the Lord’s forerunner Malachi’s Elijah.⁸⁶ Second, Jesus introduces Himself to John’s emissaries as the one who carries out messianic activity. In other words, Jesus implicitly identifies Himself as the Messiah whose messianic ministry is foretold in the Old Testament. Pay attention to Jesus’ answer to John’s messengers: “Go back and report to John what you have seen and heard: ‘The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.’” Even though it is generally argued that the list “alludes to Isa. 61:1 in Luke 4:18” and implies Messiah’s eschatological activity,⁸⁷ Fitzmyer denies that the list in

⁸⁴ Ibid., 667.

⁸⁵ Ibid., 667.

⁸⁶ J. A. Robinson, “Elijah, John and Jesus: An Essay in Detection,” *New Testament Studies* 4 (October 1917) 268.

⁸⁷ Bock, *Luke 1:1–9:50*, 668.

Jesus' answer is messianic.⁸⁸ Nevertheless, unlike Conzelmann and Wink, Fitzmyer admits that in Luke 7:27, "Jesus explicitly identifies John as his precursor and implicitly as *Elias redivivus*."⁸⁹ Fitzmyer claims that John probably regards Jesus as *Elias redivivus* according to the gospel tradition but that Jesus identifies John as *Elias redivivus* by reversing John's perspective. Fitzmyer argues that the explicit identification of John as *Elias redivivus* comes from Matthean redaction.⁹⁰

2.1.2.4. Elijah-John View

2.1.2.4.1. Markus Öhler [*"The Expectation of Elijah and the presence of the kingdom of God."* *Journal of Biblical Literature* 118, no. 3 (1999): 461-76]

As the title of his article suggests, Öhler argues that John the Baptist plays the role of the eschatological Elijah as precursor of God's kingdom promised in Mal. 4:5-6. Elijah is an eschatological forerunner of God's final day as Malachi had predicted. John the Baptist is the eschatological Elijah. Jesus identifies John the Baptist as the eschatological Elijah. Öhler follows the traditional Christian view that John the Baptist is regarded as the Elijah promised in Malachi, but he mentions that Luke does not associate Jesus with Elijah and that John the Baptist has accomplished his role as the returned Elijah.⁹¹

⁸⁸ Fitzmyer, *The Gospel According to Luke I-IX*, 667.

⁸⁹ *Ibid.*, 672.

⁹⁰ *Ibid.*, 320, 673.

⁹¹ Markus Öhler, "The Expectation of Elijah and the Presence of the Kingdom of God," *Journal of Biblical Literature* 118, no. 3 (1999) 467.

According to him, “Luke creates analogies between Jesus and Elijah, but he denies that Jesus is the eschatological Elijah.”⁹² The following is Öhler’s argument:

Concerning the identification of John with the eschatological Elijah, there is one important point to note. In v. 16 the angel speaks only of God (“He [i.e., John] will bring back many of the people of Israel to the Lord their God”), and v. 17 continues with καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου. Αὐτοῦ refers to God in v. 16, so John’s function is to prepare the way not of the messiah but of God himself. This is in agreement with the promise of Mal 3:23 and declares that John accomplishes the only eschatological function.⁹³

Dealing with Luke 3:7-9, 16-17, Öhler suggests some parallels between the Book of Malachi and John’s preaching. He points out the theme of “calling for repentance,” which is prominent in both Malachi and John’s preaching. Both Malachi and John announce a future judgment of God on the sons of Israel, through which the just will be separated from the unjust (Mal. 3:18). Öhler thinks that John could be influenced by Malachi’s prophetic announcement in Mal. 3:19: “Behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,’ says the Lord of hosts, ‘so that it will leave them neither root nor branch.” John announces God’s judgment in a similar way and uses corresponding terminology in Luke 3:17 (see Matt. 3:12): “His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire.” Only Malachi in the Old Testament employs the phrase, “winnowing and burning the chaff,” to express God’s judgment on Israel. Thus, Malachi 3 and 4 can be read from the perspective of John the Baptist.⁹⁴

⁹² Ibid., 468.

⁹³ Ibid., 469.

⁹⁴ Ibid., 471-72.

Öhler links John's preaching against Herod's marriage with Malachi 2:15.⁹⁵ According to Öhler, Luke 16:16a ("the law and the prophets were until John") shows that "John plays the role of the immediate forerunner of the kingdom of God."⁹⁶ Elijah is expected to come as the forerunner before the great and dreadful Day of the Lord. John the Baptist regards himself as the eschatological Elijah. Jesus accepts the view that John is the eschatological forerunner of God's kingdom (Luke 7:26-27). The association of John the Baptist with Elijah is evidence that the early Christians gave profound significance to the Elijah traditions.⁹⁷

2.1.2.4.2. *David M. Miller* ["*The Messenger, the Lord, and the Coming Judgment in the Reception History of Malachi 3.*" *New Testament Studies* 53, no. 1 (2007): 1-16]

Some scholars argue that Luke inconsistently portrays both John the Baptist and Jesus as Elijah-like figures. David Miller attempts to prove Luke's consistency of describing Jesus and John. According to Miller, Luke associates Jesus with Elijah I and identifies John with Elijah II--Malachi's eschatological Elijah. He affirms that "the Lord" is the same person as "the messenger of the covenant" and that "the Lord" is the messianic Lord. His brief analysis of Mal. 3 is appealing and persuasive. Miller continues to explain how the Second Temple literature, such as *Ben Sira 48*, *4Q521* and *the Septuagint*, understands Mal. 3. His view regarding Luke's understanding of Malachi's eschatological figures is well founded in the following statement:

While Luke was willing to associate Jesus with Elijah of 1-2 Kings, he consistently links the task of Malachi's Elijah to John the Baptist and not to Jesus. On the other hand, Luke's identification of Jesus with the coming 'Lord' of Mal 3

⁹⁵ Ibid., 472.

⁹⁶ Ibid., 474.

⁹⁷ Craig A. Evans, "Luke's Use of the Elijah/Elisha Narratives and the Ethic of Election," *Journal of Biblical Literature* 106, no. 1 (1987) 78, no. 16.

demonstrates that, for Luke, Jesus was both prophet and messianic Lord during his earthly existence.⁹⁸

2.1.2.5. *Two Prophetic Figures Comparison View*

2.1.2.5.1. *Eric Franklin (Christ the Lord: A Study in the Purpose and Theology of Luke-Acts. Philadelphia: Westminster, 1975)*

According to Franklin, Luke records that both John and Jesus are compared to the great prophets, Elijah, Elisha and Moses in the Old Testament. Franklin admits the view that “John is *linked* (italics mine) with the eschatological return of Elijah (1:17),”⁹⁹ but he does not argue that Luke identifies John with Elijah II. Franklin states, “Luke himself identifies John as the forerunner and Jesus as the Christ, but his work allows an Elijah Christology of Jesus to be recovered He is thinking primarily of the prophetic character of both rather than of a second, eschatological Elijah.”¹⁰⁰ Luke actually does not describe John the Baptist as Elijah II, because he “does not think primarily in terms of a new Elijah, the significance of whom is centered in an apocalyptic function.” Franklin thinks that Luke also describes Jesus in terms of Elijah.¹⁰¹ He discerns that John and Jesus are portrayed as prophets in the Gospel of Luke but ignores the close relationship between them, which was prophesied in the Old Testament already.

In short, this approach concludes that the reason Luke links both John and Jesus with Elijah is because he wants to portray Jesus and John as great prophets such as the

⁹⁸ Miller, “The Messenger, the Lord, and the Coming Judgment in the Reception History of Malachi 3,” 16.

⁹⁹ Eric Franklin, *Christ the Lord: A Study in the Purpose and Theology of Luke-Acts* (Philadelphia: The Westminster Press, 1975) 83.

¹⁰⁰ *Ibid.*, 200, n. 41.

¹⁰¹ *Ibid.*, 86.

great prophet Elijah in the Old Testament. This view focuses on the prophetic character of both figures rather than a second, eschatological Elijah.¹⁰² Furthermore, Franklin seems to argue that Luke employs both Elijah-Jesus typology and Elijah-John typology.

2.1.2.6. Various Usage of Elijah Imagery View

2.1.2.6.1. Robert Miller [“Elijah, John and Jesus in the Gospel of Luke.” *New Testament Studies* 34, no. 4 (1988): 611-22]

Luke’s allusions or references to Elijah seem to be enigmatic: “On the one hand, Luke refers and alludes to Elijah in ways that suggest similarities between him and Jesus. On the other, Luke sometimes compares this venerable prophet to John the Baptist.”¹⁰³ In this quotation, Miller raises a question: “How are we to understand this apparent ambivalence?”¹⁰⁴ Then, Miller introduces and summarizes several solutions to this problem. After Miller presents his approach briefly, he sets out Lukan passages, which connect Elijah with John the Baptist and then the ones, which connect him with Jesus. He rules out a part of Wink’s ‘Elijah-midrash’ parallels, however, because he thinks that neither of them “has even a slight verbal correspondence.”¹⁰⁵ The apparent discrepancy that Miller brings up may be solved by the suggestion of J. S. Croatto, who distinguishes between Elijah I and Elijah II in Luke.¹⁰⁶ In other words, Elijah, an Old Testament prophet in 1 Kings 17-2 Kings 2 is employed as a type of Jesus, the greatest prophet in

¹⁰² Miller, “Elijah, John and Jesus in the Gospel of Luke,” 611.

¹⁰³ Ibid.

¹⁰⁴ Ibid.

¹⁰⁵ Ibid., 614.

¹⁰⁶ J. Serverino Croatto, “Jesus, Prophet Like Elijah and Prophet-Teacher Like Moses in Luke-Acts,” *Journal of Biblical Literature* 124, no. 3 (2005) 454.

Luke. John the Baptist also represents Elijah II as the forerunner of the Lord's eschatological visit to His temple, who is promised to come in Mal. 3:1 and 4:5-6. Miller distinguishes Elijah from the eschatological Elijah. He argues that Luke uses Elijah allusions and believes that Luke deploys Elijah imagery either to compare Elijah to Jesus, to John the Baptist, or to contrast him with them¹⁰⁷:

There are three ways in which Luke uses Elijah for comparison. He can deploy a reference or allusion to Elijah: 1) to identify John or Jesus with him, 2) to attribute his role to one of them, or 3) not so much to compare Jesus specifically with Elijah, but more to embellish the general characterization of Jesus as a prophet by pointing to other figures along with Elijah (e.g., to Elijah and Elisha or Elijah and Moses). There are also two ways in which Luke uses Elijah for contrast. Luke can bring up an Elijah association, but then: 1) qualify it in some way, or 2) criticize it outright.¹⁰⁸

According to Robert Miller, Luke sees that Jesus is not Elijah, but he is *like* Elijah. Miller thinks that Luke regards John the Baptist as a forerunner of Jesus, not as Malachi's eschatological forerunner of God. According to Miller, John is "not Elijah the apocalyptic harbinger."¹⁰⁹ John is Elijah in the sense that he is "the forerunner of the time of salvation."¹¹⁰ In Miller's view, Luke regards John as the messenger foretold in Mal. 3:1, and yet, he denies that John plays Elijah's role in Mal. 4:5, which is the role of the one who "comes before the great and terrible day of the Lord."¹¹¹

¹⁰⁷ Miller, "Elijah, John and Jesus in the Gospel of Luke," 614.

¹⁰⁸ Ibid., 615.

¹⁰⁹ Ibid., 621.

¹¹⁰ Ibid.

¹¹¹ Ibid., 621, n. 2.

2.1.2.6.2. *A M Okorie* [“*Jesus and the eschatological Elijah.*” *Scriptura*, no. 73 (2000): 189-92]

Okorie argues that “Luke has a double Elijah theme.”¹¹² He thinks that Luke associates Jesus with Elijah by what John the Baptist says in 3:16 and 7:19, and in 7:27, and Jesus identifies John the Baptist as Elijah as well.¹¹³ Okorie admits that in 7:27 Luke identifies John as Jesus’ forerunner. However, he believes that since Luke does not refer to Elijah as a messianic forerunner, this verse cannot be understood as evidence to prove that John is identified as a messianic precursor. According to Okorie, Jesus implicitly identifies John as Elijah in the verse, although John is not a messianic precursor.¹¹⁴ Jesus compares Himself to Elijah in 4:25-27, but in Luke 9:54-55, Jesus does not parallel with Elijah, because He does not allow His disciples to call down fire from heaven (cf. 1Kgs, 18:36-38; 2Kgs 1:9-14).¹¹⁵ In short, Okorie concludes that Luke seems to present “both John and Jesus as types of Elijah.”¹¹⁶

2.1.2.7. *Elijah-John as Prophecy-Fulfillment View*

2.1.2.7.1. *Brigid Curtin Frein* [“*Narrative Prediction, Old Testament Prophecies and Luke’s Sense of Fulfillment.*” *New Testament Studies*, vol. 40 (1994): 22-37]

In fact, according to some, Malachi’s eschatological figures’ arrival motif can be examined in the perspective of prophecy-fulfillment. Some, who argue for the Elijah-John view, may agree that Malachi’s prophecy about Elijah is fulfilled partially or fully

¹¹² A. M. Okorie, “Jesus and the Eschatological Elijah,” *Scriptura* 73 (2000) 191.

¹¹³ *Ibid.*, 191.

¹¹⁴ *Ibid.*, 191-92.

¹¹⁵ *Ibid.*, 192.

¹¹⁶ *Ibid.*

in John and his ministry. It has been widely accepted by biblical scholars that Luke's use of Malachi's eschatological figures' motif comes from the Jewish tradition or Jesus' mouth or/and the gospel traditions. Most of those who hold the "traditions" view seem to deny that Malachi's Elijah motif is used prophetically in Luke.¹¹⁷ Frein argues that Luke emphasizes the fulfillment of Old Testament prophecy in his writings; he also views Malachi's eschatological Elijah motif in the same way. Frein insists that the predictions of John the Baptist in Luke 1:16-17, 76-79 were foretold already in the Old Testament and would soon be fulfilled in John's life. That is, the birth of John the Baptist is a fulfillment of Malachi's prophecies concerning Elijah's return; furthermore, the prophecy of Elijah's eschatological ministry is fulfilled in John's call for repentance, which causes Israel's spiritual restoration by family reconciliation. Frein understands Luke 1:68-79 in light of the fulfillment of Malachi's prophecies regarding Elijah's return and the idea that John's activities are the fulfillment of Malachi's predictions. In short, Frein stresses that Luke portrays John's ministry as fulfillment of Malachi's prophecies. However, Frein does not specify whether or not Luke's use of Malachi's Elijah theme is a partial fulfillment, a double fulfillment, a generic fulfillment or a complete fulfillment. Regardless, John the Baptist is Malachi's Elijah, and Jesus reflects Elijah and Elisha even though they are not one and the same.

¹¹⁷ Brigid Curtin Frein, "Narrative Predictions, Old Testament Prophecies and Luke's Sense of Fulfillment," *New Testament Studies* 40 (1994) 22-37.

2.1.2.8. *Elijah and Elisha as Models of John the Baptist and Jesus*

2.1.2.8.1. *Thomas L. Brodie (Proto-Luke the Oldest Gospel: A Christ-Centered Synthesis of Old Testament History Modelled Especially on the Elijah-Elisha Narrative. Introduction, Text, and Old Testament. Limerick, Ireland: Dominican Biblical Institute, 2006)*

Brodie's article, "Jesus as the New Elisha: Cracking the Code," hints that this view is similar to the New Elijah/the New Elisha view.¹¹⁸ The New Elijah view emphasizes a typological aspect, but Brodie focuses on Luke's rhetorical writing style. Brodie tries to demonstrate that the Elijah-Elisha narrative greatly influences the shaping of the Gospel of Luke.¹¹⁹ According to Brodie, Luke uses Elijah and Elisha as models when he describes both John and Jesus. In his article, "Luke 7:36-50 as an Internalization of 2 Kings 4:1-37: A Study in Luke's Use of Rhetorical Imitation (1983)," he argues that Luke 7:36-50 is a rhetorical imitation of 2 Kings 4:1-37, because Luke provides both a general theory of the imitation and a detailed analysis of the two texts in comparison. The imitation is concerned with content as well as with style.¹²⁰ He attempts to demonstrate that, "every element of the OT narrative is found in summarized or transformed shape in the NT passage."¹²¹ On the other hand, he acknowledges that Luke could have used other sources when writing Luke 7:36-50.¹²² As the title of the article suggests, Brodie argues

¹¹⁸ Thomas L. Brodie, "Luke the Literary Interpreter: Luke-Acts as a Systematic Rewriting and Updating of the Elijah-Elisha Narrative in 1 and 2 Kings" (S.T. D., Pontifical University of St. Thomas Aquinas, 1981) 39-42.

¹¹⁹ Thomas L. Brodie, *Proto-Luke the Oldest Gospel: A Christ-Centered Synthesis of Old Testament History Modelled Especially on the Elijah-Elisha Narrative. Introduction, Text, and Old Testament* (Limerick, Ireland: Dominican Biblical Institute, 2006) 3-7.

¹²⁰ Thomas L. Brodie, "Luke 7:36-50 as an Internalization of 2 Kings 4:1-37: A Study in Luke's Use of Rhetorical Imitation," *Biblica* 64 (1983) 461.

¹²¹ *Ibid.*, 481.

¹²² *Ibid.*, 482.

that Luke 7:36-50 is not just a copy of the Old Testament text but a complicatedly internalized product.¹²³

This approach does not view Elijah or Elisha as a type of Jesus or John the Baptist. In other words, Brodie's approach is not typological. This approach does not claim that the links between Old Testament texts and New Testament texts are "due to oral tradition."¹²⁴ Brodie attempts to associate Luke 9:51-56 with 2 Kings 1:1-2:6. He argues that Luke imitated part of the narrative of Elijah's departure for the Jordan and that Luke adapted the basic literary techniques of the older text. According to him, the Elijah narrative provided Luke with its basic components but also a framework so that Luke could produce a better account of Jesus.¹²⁵ In his other article, "Luke 9:57-62: A Systematic Adaptation of the Divine Challenge to Elijah (1 Kings 19)," Brodie has the same view point as he does elsewhere. He seeks to prove that Luke transformed the Old Testament text and used it as a material for his composition.¹²⁶ His argument seems to be very persuasive and compelling. Luke might have used the Elijah-Elisha narrative as a model or a basic frame work in composing the Book of Luke. But it is not certain that Luke sought to describe Jesus as the New Elijah because Luke presents Jesus as the figure who surpasses the OT Elijah.¹²⁷ In his book, *The Crucial Bridge: The Elijah-Elisha narrative as an interpretive synthesis of Genesis-Kings and a literary model for*

¹²³ Ibid., 457.

¹²⁴ Ibid., 482.

¹²⁵ Thomas L. Brodie, "The Departure for Jerusalem (Luke 9:51-56) as a Rhetorical Imitation of Elijah's Departure for the Jordan (2 Kings 1:1-2:6)." *Biblica* 70 (1989) 108-109.

¹²⁶ Thomas L. Brodie, "Luke 9:57-62: A Systematic Adaptation of the Divine Challenge to Elijah (1 Kings 19)." In *Society of Biblical Literature: 1989 Seminar Papers*, ed. David J. Lull, vol. 28, 237-45 (Atlanta: Scholars Press, 1989) 237.

¹²⁷ Thomas L. Brodie, "The Departure for Jerusalem," 108.

the Gospels, Thomas L. Brodie seeks to prove that the Gospel writers used the Elijah-Elisha narrative as a literary model for their Gospels. Even though he admits that the Elijah-Elisha narrative is not a full model for the Gospels, he holds that it is a central model and sees that it “provided an initial frame work for shaping the Gospels.”¹²⁸ On the contrary, David W. Pao emphasizes that the new Exodus theme as the unique Isaianic theme influences on the construction of the Lukan writings and contributes to the framework of the Lukan theology. As the title of his book indicates, though he basically argues that “the entire Isaianic New Exodus program provides the structural framework for the narrative of Acts,” he also shows the relationship between Isaiah and Luke by dealing with some passages in Luke.¹²⁹ Fitzmyer also thinks that Luke’s use of *avna, lhmyij* for Jesus in 9:51 at the beginning of the journey motif also reflects Elijah’s being taken up to heaven in a whirlwind (2 Kgs. 2:11). Craig A. Evans agrees with Brodie on the opinion that Luke uses the Elijah-Elisha narrative. The title of his article, “Luke’s use of the Elijah/Elisha narratives and the ethic of Election,” clearly shows it.¹³⁰

2.1.2.8.2. *Darrell Reid James (“The Elijah/Elisha motif in Luke.” Southern Baptist theological Seminary. Ph. D. 1984)*

Darrell Reid James holds that Luke employs the Elijah/Elisha narrative as a key motif in the shaping of his theology. Luke, he believes, uses the Elijah/Elisha motif to

¹²⁸ Thomas L. Brodie, *The Crucial Bridge: The Elijah-Elisha Narrative as an Interpretive Synthesis of Genesis-Kings and a Literary Model for the Gospels*. (Collegeville, MN: The Liturgical Press, 2000) 96.

¹²⁹ David W. Pao, *Acts and the Isaianic New Exodus*. Biblical Studies Library. (Grand Rapids: Baker Academic, 2000) 250.

¹³⁰ Craig A. Evans, “Luke’s use of the Elijah/Elisha narratives and the ethic of Election,” *JBL* 106/1 (1987) 75-83.

reveal the purpose and direction of his Gospel.¹³¹ D. R. James argues that the Elisha/Elisha motif plays an important role in the development of Lukan Christology and affects Lukan eschatology,¹³² but some of the verses or pericopes, which he associates with the Elijah/Elisha motif, are arbitrary.

Up to this point, several interpretations concerning Luke's perspective of Malachi's eschatological figures have been presented.

2.1.3. Scholarship on Malachi's Eschatological Figures in the New Testament

J. A. T. Robinson insists that Luke applies the Elijah motif to Jesus and John by combining different gospel traditions in tension.¹³³ Morris M. Faierstein, in his article, "Why Do the Scribes say that Elijah must come first?" argues that the concept of Elijah as forerunner to the Messiah was not accepted in the First Century A. D. but that the concept was possibly a product influenced by the gospel tradition.¹³⁴ D. C. Allison, Jr. refuses Faierstein's position by suggesting several reasons.¹³⁵ In any case, both accept the idea that the New Testament presents John the Baptist as the eschatological Elijah.¹³⁶ Fitzmyer agrees with Faierstein that the concept of Elijah as forerunner to the Messiah

¹³¹ Darrell Reid James, "The Elijah/Elisha Motif in Luke" (Ph. D, The Southern Baptist Theological Seminary, 1984) 221.

¹³² Ibid., 222-23.

¹³³ Robinson, "Elijah, John and Jesus," 276-78.

¹³⁴ Morris M. Faierstein, "Why Do the Scribes Say That Elijah Must Come First?" *Journal of Biblical Literature* 100, no. 1 (1981) 86.

¹³⁵ D. C. Allison, Jr., "Elijah Must Come First," *Journal of Biblical Literature* 103 (1984) 252-55.

¹³⁶ Ibid.

was not widely known in the First Century A. D.¹³⁷ R. Zehnle holds the view that Matthew 17:11 and Mark 9:12 echo the tradition of Elijah's restoration task but that Luke omits the reference. He thinks that Luke generally "avoids the Elijah-John Baptist parallel."¹³⁸ He believes that Luke employs the tradition of Elijah-Jesus.¹³⁹ He argues that in Acts, Luke portrays Jesus as the eschatological prophet.¹⁴⁰ According to Zehnle, Luke in Acts uses Elijah-Jesus typology as well as Moses-Jesus typology.¹⁴¹ J. A. Trumbower asserts that John the Baptist regarded himself as Elijah, just as Theudas saw himself as a new Joshua.¹⁴² According to Trumbower, John's dress, his baptismal ministry at the river of Jordan and his preaching for repentance show that Malachi and his understanding of Malachi's Elijah influenced John. Trumbower also contends that the Christians' identification of Jesus with "the Coming One" comes from Jesus himself. He insists that John and Jesus consciously enacted or embodied Malachi's eschatological figures.¹⁴³

¹³⁷Joseph A. Fitzmyer, "More About Elijah Coming First," *Journal of Biblical Literature* 104 (1985) 295-96.

¹³⁸ Richard F. Zehnle, *Peter's Pentecost Discourse: Tradition and Lukan Reinterpretation in Peter's Speeches of Acts 2 and 3*, vol. 15, Society of Biblical Literature Monograph Series, ed. Robert A. Kraft (Nashville, TN: Abingdon Press, 1971) 58.

¹³⁹ *Ibid.*, 59.

¹⁴⁰ *Ibid.*, 91.

¹⁴¹ *Ibid.*, 91.

¹⁴² Jeffrey A. Trumbower, "The Role of Malachi in the Career of John the Baptist," in *Gospels and the Scriptures of Israel*, Journal for the Study of the New Testament Supplement Series, 104. Studies in Scripture in Early Judaism and Christianity 3 (Sheffield: Sheffield Academic Press, 1994) 30-41.

¹⁴³ *Ibid.* James B. DeYoung introduces several interpretations about Jesus' use of Mal. 3:1 in Matthew 11:10 and presents his own approach ["The Function of Malachi 3:1 in Matthew 11:10: Kingdom Reality as the Hermeneutic of Jesus." In *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and W. Richard Stegner. Journal for the Study of the New Testament Supplement Series: Studies in Scripture in Early Judaism and Christianity 3, vol. 104, ed. Craig A. Evans and James A. Sanders, 66-91. Sheffield: Sheffield Academic Press, 1994. The following works are related to this study: Sang-Ho Lee. "John the Baptist and Elijah in Lucan theology." Boston University. Ph.D. 1972; Robert A. Hausman. "The function of Elijah as a model in Luke-Acts." University of Chicago. Ph.D. 1975; R. A. Bascom. "Preparing the Way-Midrash in the Bible." In *Issues in Bible Translations*, ed. Philip C. Stine. United Bible Societies

Laurent Guyénot holds that the Markan Jesus is Elijah. He thinks that Luke stresses the “resemblance between Jesus and Elijah” not only by deleting Q’s saying identifying John with Elijah but also by adding Old Testament narratives.¹⁴⁴

2.1.3.1. *Joe Marcus (The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark. Louisville, KY: John Knox Press, 1992)*

Mark 1:2-3 is a conflation of the following three Old Testament passages: Ex. 23:20, Isa. 40:3 and Mal. 3:1. Mark 1:3 quotes Mal. 3:1 to identify John the Baptist as the preparer of the Way, which is God’s Way and the Way of Jesus. It seems that Mark understands the preparation in a double sense. Marcus argues that John the Baptist “prepares Jesus’ Way both by his preaching and by his martyrdom.”¹⁴⁵ He points out that Mark encapsulates Isaiah’s “Way of the Lord” theme (e.g., Isa. 40:3). Furthermore, Rikki E. Watts argues that the New Exodus theme in Isaiah with Malachi’s warning is the foundational rubric for the composition of the Book of Mark.¹⁴⁶ In chapter three, he contends that Mark’s introductory sentence, as the framework of the Gospel, is a combination of the New Exodus of Isaiah 40-55 and the pronouncement of divine judgment in Malachi 3 where he exegetically explains the passage.

Monograph Series, vol. 3, ed. Philip C. Stine, 221-46. New York: United Bible Societies, 1988; Gilbert M. Valentine. “The nature of the Elijah message: a study of Malachi 4:6 in the light of 1 Kings 18:37 and Luke 1:16, 17.” Andrew University. Ph. D. 1979.

¹⁴⁴ Laurent Guyénot, “Jesus as Elijah’s Apostle,” *Downside Review* 121 (2003) 282.

¹⁴⁵ Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Louisville, KY: John Knox Press, 1992) 41.

¹⁴⁶ Rikki E. Watts, *Isaiah’s New Exodus in Mark* (Tübingen: J. C. B. Mohr, 1997, 2000; reprint, Grand Rapids: Baker Academic) 4, 37-374.

2.1.3.2. John –Elijah Partial fulfillment View

2.1.3.2.1. Craig L. Blomberg [“Elijah, Election, and Use of Malachi in the New Testament.” *Criswell Theological Review* 2 (Fall 1987): 99-117]

According to Blomberg, several key themes of Malachi reappear in the New Testament. He stresses that one of the prominent themes is “the promise of the Lord’s coming in righteousness to his temple both to save and to judge (Mal. 3:1-4; 4:1-3) with the repeated NT emphasis on the fulfillment of these prophecies in Christ’s first and second comings.”¹⁴⁷ Blomberg equates John the Baptist with Malachi’s Elijah, who prepares the Way for the Day of the Lord. Blomberg follows the view that John the Baptist as Malachi’s Elijah only prepares the Way for Christ’s first coming, that another Elijah II will come and prepare the Way for Christ’s second coming in the last days and that John the Baptist partially fulfills the role of Malachi’s Elijah. He seems to think that the prophecy has not been fulfilled fully.¹⁴⁸ According to Blomberg, even though he shows no direct or explicit reference to the Messiah in Mal. 3:1 and 4:5-6, Jesus appropriates “a text about the coming of God” and applies it to Himself.¹⁴⁹ Blomberg agrees with Kaiser, Jr., that one of two messengers in Rev. 11:1-13 will be another Elijah II.¹⁵⁰

¹⁴⁷ Craig L. Blomberg, “Elijah, Election, and Use of Malachi in the New Testament,” *Criswell Theological Review* 2 (Fall 1987) 99.

¹⁴⁸ *Ibid.*, 99-108.

¹⁴⁹ *Ibid.*, 104.

¹⁵⁰ *Ibid.*, 108.

2.1.3.3. *John-Elijah Generic fulfillment View*

2.1.3.3.1. *Walter C. Kaiser, Jr. [“The Promise of the Arrival of Elijah in Malachi and the Gospels.” *Grace Theological Journal*, no. 3 (1982): 221-33]*

Kaiser, Jr., argues that “my messenger” in Mal. 3:1a is not a heavenly being but an earthly being.¹⁵¹ John the Baptist *generically fulfilled* (emphasis mine) the task of Malachi’s Elijah. Kaiser does not contend that John’s arrival fully fulfilled the eschatological Elijah in Malachi. The final Elijah will come in the future. He does not hold a partial fulfillment view or double fulfillment view, but a generic fulfillment view. Kaiser thinks that one of two witnesses in Revelation 11 will fulfill God’s promise climatically.¹⁵² Kaiser believes that many precursors have come for the Lord. He thinks that even Augustine, Calvin, Meno Simons, Luther, Zwingli, Moody and Graham are forerunners who have prepared the Way of the Lord¹⁵³:

John the Baptist did come as *a fulfillment of this prophecy* (italics mine), but he came in ‘the spirit and the power of Elijah’ and is thereby only one prophet in a series of forerunners who are appearing throughout history until that final and climatically terrible Day of Yahweh comes when it is announced by the last prophet in this series of forerunners.¹⁵⁴

Kaiser’s view assumes that Malachi 3 and 4 contain the Messiah’s first and second comings. His interpretation cannot be called eisegesis. In fact, in Mal. 3:2-5 and Mal. 4:1-3, the spiritual purification of divine cleansing is mixed with divine wrath and judgment. Here, Malachi appears to announce only divine judgment, but he prophesies both judgment and restoration. Malachi does not distinguish between the divine spiritual

¹⁵¹ Kaiser, “The Promise of the Arrival of Elijah in Malachi and the Gospels,” 224.

¹⁵² *Ibid.*, 232.

¹⁵³ Walter Kaiser, Jr., *Micah-Malachi*, Communicator's Commentary, ed. Lloyd J. Ogilvie, vol. 21 (Dallas: Word Books, 1992) 487.

¹⁵⁴ Kaiser, *The Uses of the Old Testament in the New*, 86.

purification in Mal. 3:2-4 and the spiritual restoration in Mal. 4:5-6, which Malachi's Elijah must achieve, because Elijah's reforming ministry is followed by the Lord's restoration task.

2.1.3.4. *John-Elijah Typological Fulfillment View*

2.1.3.4.1. *Darrell Bock (Proclamation and from Prophecy and Pattern: Lucan Old Testament Christology. Journal for the Study of the New Testament Supplement Series, no. 12, Sheffield, 1987)*

Bock basically holds that Luke in John's birth narrative employs a parallelism between Elijah's eschatological ministry and John's reforming ministry. Bock does not claim that John's ministry is the direct fulfillment of Malachi's prophecy about the arrival of the eschatological Elijah. Rather, Luke portrays John as a prophet like Elijah.¹⁵⁵ Bock emphasizes "parallel" or "parallelism" between John and Malachi's Elijah, but Bock argues that the expression ὁ ἐρχόμενος in Luke 7:19 is a messianic title that refers back to John's announcement about Jesus in Luke 3:16.¹⁵⁶ In other words, in the Gospel of Luke, John the Baptist regards Jesus as Messiah. According to Bock, the combined citation of Exod. 23:20 and Malachi 3 in Luke 7:27 is possibly typological and prophetic.¹⁵⁷ The role of the Lord's angel in Exod. 23:20 is similar to John the Baptist's ministry. Just as the angel of the Lord prepares the way of the Lord's people to enter the Promised Land, John prepares the sons of Israel to enter the kingdom of God. Bock thinks that a typological link seems to exist between the role of the Lord's angel in Exod. 23:20 and that of John the Baptist in John's birth narrative in Luke. Bock also claims that a

¹⁵⁵ Bock, *Luke 1:1–9:50*, 88.

¹⁵⁶ Darrel L. Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology*, vol. 12, *Journal for the Study of the New Testament Supplement Series* (1987) 112.

¹⁵⁷ *Ibid.*, 114.

prophetic link exists in the identification of the messenger in Malachi 3, who precedes the Lord with John the Baptist in Luke 7:27, though the identification is made less directly by Luke 1:17. Thus, Luke’s use of Malachi 3 and Exodus—and Isaiah 40, may be called, “typological and prophetic.”¹⁵⁸

2.2. *THE ROLES OF THE ESCHATOLOGICAL MESSENGERS*

The roles of Malachi’s eschatological figures are determined by their identities. The roles or missions of the eschatological messengers are related to the following grave themes: “Preparing the Way of the Lord” theme; “the Lord’s coming to his Temple’ theme”; Malachi 3:1’s “covenant messenger” theme; “covenant” theme; and “the coming of the Day of the Lord” theme (Mal. 3:2-5).

2.2.1. **‘Preparing the Way of the Lord’ Theme in Mal. 3:1**

As scholarly research history reveals, the theme “preparing way of the Lord” has been surveyed, because in Mal. 3:1 “preparing the way of the Lord” is the mission of YHWH’s forerunner. In other words, the identity of YHWH’s forerunner defines the content and nature of preparing the way of the Lord. For example, Fitzmyer believes that Luke identifies Jesus as YHWH’s forerunner whom Malachi predicts. He thinks that Luke describes Jesus as the preparer of the Lord, though he does not deny that Luke depicts John’s preparatory task, because Fitzmyer holds that Luke uses two different pre-Lukan traditions--the “John-Elijah tradition” and “Jesus-Elijah” tradition:

Luke depicts Jesus’ whole career as a course or a way. This view of his career seems to be rooted in the pre-Lukan tradition which used Isa. 40:3 to describe John the Baptist’s role in the desert, ‘making ready the way of the Lord’ (Mark

¹⁵⁸ Ibid., 114.

1:3; cf. Luke 3:4; 7:27). Regardless of the specific meaning that *hodos*, ‘way,’ would have had in John’s career, it becomes for Luke a special designation for Jesus’ salvific mission. Within the travel account the word occurs in 9:57; 18:35; elsewhere it is found in 19:36; 20:21; 24:32.¹⁵⁹

W. C. Robinson, Jr., also argues that Luke describes Jesus’ journey to the Jerusalem narrative as the way of the Lord in terms of God’s purpose,¹⁶⁰ but he does not mention that the Lukan Jesus’ way is related to YHWH’s Way in Malachi.¹⁶¹

The scholarly research history of the theme will not be mentioned here, because it was already dealt with when scholars’ views of YHWH’s forerunner were presented.

2.2.2. “The Lord’s coming to His Temple” Theme in Mal. 3:1

Some scholars disagree about the identity of “the Lord” in “the Lord’s coming to His temple” theme. In the Books of Ezekiel and Zechariah, YHWH’s coming to His temple means salvation and restoration, but in the Book of Malachi, the Lord’s coming to His temple is not focused on salvation but on judgment. Since the Lord’s sudden coming to His temple is YHWH’s solemn promise, it will be fulfilled. The meaning and significance of the Lord’s sudden coming to His temple requires a careful investigation because to determine the meaning of *Ha Adon*’s coming to His temple is also important. A few Old Testament exegetes and scholars provide satisfying interpretations about the phrase.¹⁶² Furthermore, it is natural to study intensively as to who of the New Testament

¹⁵⁹ Fitzmyer, *The Gospel According to Luke I–IX*, 169.

¹⁶⁰ William Childs Jr. Robinson, “The Theological Context for Interpreting Luke’s Travel Narrative (9:51ff.),” *Journal of Biblical Literature* 79 (1960) 20-31.

¹⁶¹ Rikki E. Watts links the Way of the Lord in Malachi with the Markan Jesus’ Way (*Isaiah’s New Exodus in Mark*. Tübingen: J. C. B. Mohr, 1997, 2000. Reprint, Grand Rapids: Baker Academic).

¹⁶² Beth Glazier-McDonald, *Malachi: The Divine Messenger*, vol. 98, Society of Biblical Literature Dissertation, ed. J. J. M. Roberts (Atlanta: Scholars Press, 1987). Beth Glazier-McDonald in her

writers refer to the theme. This motif seems to recur in Luke. Francis D. Weinert observes that its “narrative both begins and ends in the Temple.”¹⁶³ He holds that Luke highlights the Jerusalem temple theme in a positive way, but he does not attempt to find out if there is a link between the temple theme or the Lord’s visit to His temple in Malachi and Luke. He attempts to present the meaning of the temple in Luke. Richard H. Hiers seems to assume that Jesus might regard Himself as the Lord who will suddenly come to His temple. According to Hiers, Jesus deliberately connects His purification of the temple with preparation for the Kingdom of God.¹⁶⁴ Ron C. Fay also points out that in Luke, the temple scene functions as the narrative center of Luke,¹⁶⁵ but he does not have interest in finding out any relationship between Malachi and Luke. René Laurentin sees that the temple-theme in Luke 1-2 is an allusion to the Lord’s sudden coming to His temple and His purification of the sons of Levi in Malachi 3.¹⁶⁶ Brown holds that Luke regards Jesus’ visit to the temple in Luke 2 as the Lord’s sudden coming in Mal. 3:1. He comments on it as follows:

comprehensive work on the Book of Malachi connects the Lord’s sudden coming to his temple with YHWH’s enthronement and ultimate triumph on the Day of the Lord. 137-147. Weyde, Karl W. *Prophecy and Teaching: Prophetic Authority, Form Problems, and the Use of Traditions in the Book of Malachi*. Vol. 288. Beihefte Zur Zeitschrift Fur Die Alttestamentlich Wissenschaft, ed. Herausgegeben von Otto Kaiser (Walter de Gruyter: Walter de Gruyter GmbH & Co., 2000) 284-292.

¹⁶³ F. D. Weinert, “The Meaning of the Temple in Luke-Acts,” *Biblical Theology Bulletin* 11, no. 3 (1981) 85.

¹⁶⁴ Richard H. Hiers, “Purification of the Temple: Preparation for the Kingdom of God,” *Journal of Biblical Literature* 90 (1971) 88. There are disagreements about the meaning of Jesus’ temple activity. It depends on how Jesus’ harsh confrontational words and actions in the temple are interpreted. Jesus’ actions may be viewed as an activity of temple purification or as an act of judgment.

¹⁶⁵ Ron C. Fay, “The Narrative Function of the Temple in Luke-Acts,” *Trinity Journal* 27, no. 2 (2006) 255-270.

¹⁶⁶ René Laurentin, *Jésus Au Temple: Mystère De Paques Et Foi De Marie En Luc 2, 48-50* (Paris: Librairie Lecoffre, 1966). 90-91. C. Van der Waal, “The Temple in the Gospel According to Luke,” *Neot* 7 (1973) 53-54.

Now the Mal. 3:1-2 passage goes on to promise: ‘The Lord whom you seek will suddenly come to His Temple Who can endure the day of His coming?’ After the description of John the Baptist in Luke 1, is it accidental that in Luke 2 the child Jesus who has been hailed as Lord (2:11) comes to the Temple to be recognized by Simeon who was ‘waiting for the consolation of Israel’? And Simeon predicts in 2:34-35 that this coming of the Lord to the Temple is the beginning of his role as a sign of discrimination so that many will fall-or in the words of Malachi, many will not endure the day of his coming.¹⁶⁷

Pau Figueras also writes, “l’entrée de Jésus au Temple est mise en rapport avec la prophétie eschatologique de Malachie.”¹⁶⁸ James M. Dawsey thinks that Jesus’ confrontation scene in the temple (Luke 19:45-20:47) are reminiscent of Malachi’s stern, judgmental prophecy (Mal. 3:6-10; 16-18).¹⁶⁹

“The Lord” (*kyrios*) is Luke’s favorite Christological title in the Gospel of Luke.¹⁷⁰ Those who identify *Ha Adon* in Mal. 3:1 as the pre-incarnate Christ may argue that Luke’s frequent use of the appellation “the Lord” in the birth narrative and the infancy narrative is not accidental, because Luke employs the title “Lord” (*kyrios*) for both God and Jesus (Luke 1:43; 2:11, 23, 26). Though in Acts Luke confirms that Jesus is both Lord and Christ (Acts 2:36), even in the birth narrative and the infancy narrative of Jesus, he reveals that Jesus is Lord.

In short, among those who try to discover the meaning and significance of Jesus’ temple activity, a few scholars hold that Luke refers and or alludes to the Book of Malachi.

¹⁶⁷ Brown, *The Birth of the Messiah*, 445.

¹⁶⁸ Pau Figueras, “Syméon Et Anne, Ou Le Témoignage De La Loi Et Des Prophètes,” *Novum Testamentum* 20 (1978) 84.

¹⁶⁹ James M. Dawsey, “Confrontation in the Temple: Luke 19:45-20:47,” *Perspectives in Religious Studies* 11, no. 2 (1984) 157.

¹⁷⁰ Ralph P Martin, “Salvation and Discipleship in Luke’s Gospel,” *Interpretation* 30, no. 4 (1976) 371.

2.2.3. “The Messenger of the Covenant” Theme and “the Covenant” Theme in Mal. 3:1

Views regarding the identity and role of the messenger of the covenant have been previously presented, but the following viewpoints have not been explained. The term “covenant” may be defined differently based on the viewpoint of the covenant messenger’s identity. Several specific covenants are mentioned in Malachi. They are “the covenant of Levi” (Mal. 2:1-9), “the covenant of our fathers” (Mal. 2:10-12), “the covenant of marriage” (Mal. 2:13-16), and “the messenger of the covenant” (Mal. 3:1). In addition, the Book of Malachi is full of covenant terminology.¹⁷¹ Julia M. O’Brien attempts to demonstrate that the entire Book of Malachi employs the form of the covenant lawsuit.¹⁷² Though covenant themes are spelled out in the Book of Malachi, they have been given little consideration.¹⁷³ The kind of covenant Malachi refers to in Mal. 3:1 is not clear. A. S. van der Woude identifies the messenger of the covenant as the guardian angel of the congregation; thus, he argues that “the covenant” refers to the congregation.¹⁷⁴ Those who identify the messenger of the covenant as a priest figure contend that the covenant may be the covenant of perpetual Levitical priesthood, because

¹⁷¹ Ralph L. Smith, “The Shape of Theology in the Book of Malachi,” *Southwestern Journal of Theology* 30 (1987) 24; Tillman, William M. Jr. “Key Ethical Issues in Malachi,” *Southwestern Journal of Theology* 30 (1987) 44-45.

¹⁷² Julia M. O’Brien, *Priest and Levite in Malachi*, vol. 121, Society of Biblical Literature, ed. David L. Petersen (Atlanta: Scholars Press, 1990) 49-84.

¹⁷³ Steven L. McKenzie and Howard N. Wallace, “Covenant Themes in Malachi,” *Catholic Biblical Quarterly* 45 (1983) 549.

¹⁷⁴ Karl W. Weyde, *Prophecy and Teaching: Prophetic Authority, Form Problems, and the Use of Traditions in the Book of Malachi*, vol. 288, Beihefte Zur Zeitschrift Fur Die Alttestamentlich Wissenschaft, ed. Herausgegeben von Otto Kaiser (Walter de Gruyter: Walter de Gruyter GmbH & Co., 2000) 286.

the covenant with Levi is mentioned primarily in Malachi.¹⁷⁵ Glazier-McDonald assumes that since the messenger of the covenant theme in Malachi is derived from the messenger motif in the context of the covenant text in Exodus, the covenant in Mal. 3:1 represents the Sinai Covenant.¹⁷⁶ Though Walter Kaiser, Jr., does not deny that “the covenant” mainly represents the Levitical priesthood,¹⁷⁷ he argues that “the covenant “ is “the same one anciently made with Israel (Exod. 25:8; Lev. 26:11-12; Deut. 4:23; Isa. 33:14) and later renewed in Jer. 31:31-34 as repeated in Heb. 8:7-13 and 9:15,”¹⁷⁸ because he believes that the covenant is God’s single plan for all generations.¹⁷⁹

Luke 1-2 contains the Abrahamic Covenant and the Davidic Covenant.¹⁸⁰ This dissertation will attempt to prove that a significant relationship exists between the covenants in Mal. 3:1 and in Luke. A few scholars point out that the covenant theme has some close link between the two books. James M. Dawsey, for example, argues that Luke seems to portray Jesus as Malachi’s covenant messenger (Mal. 3) in Luke 19:45-21:38.¹⁸¹ According to him, Luke describes Jesus’ teaching and confrontation in the temple as the activity of Malachi’s covenant messenger who will purify the temple of the Lord.

¹⁷⁵ Malchow, “The Messenger of the Covenant in Mal 3:1,” 253; Karl William Weyde, *Prophecy and Teaching*, 289.

¹⁷⁶ Glazier-McDonald, *Malachi: The Divine Messenger*, 130.

¹⁷⁷ Actually he holds that the covenant also indicates the one made between God and the nation Israel.

¹⁷⁸ Kaiser, “The Promise of the Arrival of Elijah in Malachi and the Gospels,” 225.

¹⁷⁹ *Ibid.*, 225.

¹⁸⁰ Robert L. Brawley, “For Blessing All Families of the Earth : Covenant Traditions in Luke-Acts,” *Currents in Theology and Mission* 22 (1995) 18-26.

¹⁸¹ Dawsey, “Confrontation in the Temple,” 158.

2.2.4. “The Day of the Lord” (יהוה יום / ἡμέραν κυρίου) Theme

It is widely accepted that the coming Day in Mal. 3:2 indicate the Day of the Lord frequently mentioned in the prophetic Books of the Old Testament.¹⁸² Though Brent Kinman argues that Luke explicitly makes connection between Jesus’ entry into Jerusalem “as the day of visitation and his pronouncement of judgment on the city,”¹⁸³ he neglects the idea that Luke refers or alludes to Malachi. Kinman contends that “The day of the Son of man” in Luke is regarded as the Day of the Lord.¹⁸⁴ Luke does not explain that he refers to the Day of the Lord in Malachi, but the pronouncement of divine judgment in Luke is similar to that in the Book of Malachi.

2.3. SUMMARY AND CONCLUSION

This chapter has examined the studies on Malachi’s eschatological figures. The identity of the figures in Mal. 3:1 has caused disagreements and discussion among scholars. The “One single divine being view” (van de Woude) argues that the messenger in Mal. 3:1 is a heavenly angel. The “One single human being view” (Petersen and France) argues that Mal. 3:1 mentions only Elijah. The “One single character approach” is not widely accepted. On the other hand, the “Two figures view” has several different approaches: (1) the prophet Malachi, YHWH and the prophet Malachi (Von Orelli); (2) Ezra the priest, YHWH and Ezra the priest (von Blumerincq); (3) Israel’s guardian angel, YHWH and Israel’s guardian angel (J. Lindblom); (4) the angel of the Lord, YHWH and

¹⁸² Glazier-McDonald, *Malachi: The Divine Messenger*, 138.

¹⁸³ Brent Kinman, “Parusia, Jesus' "A-Triumphal" Entry, and the Fate of Jerusalem (Luke 19:28-44),” *Journal of Biblical Literature* 118, no. 2 (1999) 293.

¹⁸⁴ Martin, “Salvation and Discipleship in Luke's Gospel,” 379.

the angel of the Lord (A. E. Hill); (5) Elijah and the pre-Incarnate Christ and the pre-incarnate Christ (Water Kaiser, Jr.); (6) Elijah, pre-Incarnate Christ and Elijah (Eugene Merrill); (7) Elijah, YHWH and Elijah (Gieschen); and (8) Elijah, YHWH and YHWH; and (9) a Levitical priest, YHWH and a Levitical priest (Mason). Among the “Two figures approaches” a couple of approaches have been accepted as the traditional view of the passage. There could be three characters in Malachi as follows: (1) a prophet, YHWH and Ezra the priest (Chary); (2) a prophet, YHWH and a priestly Messiah (Malchow); (3) Elijah, YHWH and the Messiah (Juncker); (4) a prophet, YHWH and the guardian angel; (5) a heavenly angel, YHWH and the guardian angel (Rudolf); and (6) a heavenly angel (the angel of death); YHWH and the angel of the Lord (Rashi).¹⁸⁵ To identify the characters is significant because their identity determines their mission or task.

Among Malachi’s eschatological figures, Elijah’s identity is problematic in the light of the New Testament. Some opinions on the Lukan perspective of Malachi’s eschatological figures and different viewpoints about Elijah’s identity in Luke were presented. H. Conzelmann, W. Wink and Danker hold that Luke does not identify John the Baptist as Malachi’s Elijah. A. Hastings and J. D. Dubois view Jesus as the new Elijah. In fact, this view is similar to Wink’s opinion. R. Brown holds that in the Gospel of Luke, Jesus and John are compared to Elijah by Luke’s combination of pre-Lukan traditions. J. Fitzmyer emphasizes that Luke associates Jesus with *Elias redivivus*. Markus Öhler and David Miller support the ‘Elijah-John’ view. They argue that John the Baptist plays the role of the eschatological Elijah promised in the Book of Malachi. David Miller contends that Luke associates Jesus with Elijah I and identifies John with

¹⁸⁵ All the bibliographical information in each instance where the writer mentions a scholar’s name in the section above has already been supplied before so that it is omitted here to avoid redundancy.

Elijah II—Malachi’s eschatological Elijah. The distinction between Elijah I and Elijah II removes some latent confusion in understanding the Lukan identification of Malachi’s Elijah. It seems that Luke uses Elijah/Elisha as a type or shadow of Jesus while he identifies John as Malachi’s eschatological Elijah. David Miller also affirms that the Lord in Mal. 3:1 is the messianic Lord and that He is the same character as “the messenger of the covenant.”¹⁸⁶ E. Franklin’s idea on Lukan identification of Elijah cannot be disregarded easily. He seems to argue that Luke compares both John and Jesus to Elijah, Elisha and Moses. He seems to assert that Luke uses both Elijah-Jesus typology and Elijah-John typology. Robert Miller’s view is similar to the previous idea. According to Robert Miller and A M Okorie, Luke uses Elijah imagery or motif. Some of the previously mentioned views agree that Luke deals with Malachi’s eschatological figures in the perspective of prophecy-fulfillment in the Gospel of Luke. Thomas L. Brodie has written the most noteworthy works about the Lukan usage of Elijah/Elisha narrative. He seeks to demonstrate that Luke employs the Elijah/Elisha narrative as models of John the Baptist and Jesus. Though his argument is not convincing, it cannot be refuted completely either. His view is not a typological approach. Darrell Reid James and some other scholars agree with him, but he has attempted to establish, enhance and expand his view. As a matter of fact, he is not concerned about Malachi’s eschatological Elijah. In addition, New Testament scholars try to reveal the perspective of the four Gospel writers about Malachi’s Elijah. Three views are remarkable: “John-Elijah partial fulfillment view,” “John-Elijah generic fulfillment view” and “John-Elijah typological fulfillment view.”

¹⁸⁶ Miller, “The Messenger, the Lord, and the Coming Judgment in the Reception History of Malachi 3,” 11-16.

Compared to the scholarly works on the identity of YHWH's forerunner/Malachi's Elijah, other themes consisting of Malachi's eschatological messengers' arrival motif have been neglected. So to speak, the survey of research history helps prove that the motif at issue deserves a careful academic investigation. This study could be the discovery of new knowledge, and it will help establish a new connection and development of previously unrelated truths including the revision of old views, which will offer a significant contribution to the understanding of the relationship between Malachi and Luke. This dissertation examines exegetically the text of Malachi and Lukan pericopae or passages in the next chapters.

CHAPTER III

MALACHI'S ESCHATOLOGICAL FIGURES: AN EXAMINATION OF MAL.3:1-5; 4:5-6

Ralph L. Smith argues that the Book of Malachi deals with four primary theological themes: covenant, cult (worship), ethical conduct (justice and morality) and the future.¹ It is certain that the Book of Malachi contains a number of theological ideas such as God's covenantal love, His covenant, the ideal priesthood, the universalistic perspective,² and the eschatological promises. The word "covenant" occurs six times in the book. O'Brien argues, "Malachi employs much of the terminology, theme and form of the covenant lawsuit."³ In other words, the Book is a kind of the covenant lawsuit. Malachi, as the prophet and representative of the Lord, confronts the priests of Israel for their defilement, reminding them of a faithful priest--a messenger of the Lord--who rebukes the people of Israel for their unbelieving hypocritical worship and unethical conduct, requests them to restore true worship, and proclaims a message of hope by predicting the forerunner of the Lord who prepares the way before the Lord comes. Malachi is commissioned by God to participate in a divine dialogue between Him and His rebellious people who comprise the remnant of Israel. The time of Malachi is the era of covenant breach. The priests violate the covenant of Levi (2:1-9), and the people break the

¹ Ralph L. Smith, "The Shape of Theology in the Book of Malachi," *Southwestern Journal of Theology*, no. 30 (1987) 24-27.

² Pieter A. Verhoef, *The Books of Haggai and Malachi*, New International Commentary on the Old Testament, ed. R. K. Harrison and Robert L. Hubbard Jr. (Grand Rapids: William B. Eerdmans Publishing Company, 1987) 179.

³ Julia M. O'Brien, *Priest and Levite in Malachi*, Society of Biblical Literature: Dissertation Series, ed. David L. Petersen, vol. 121 (Atlanta, GA: Scholars Press, 1990) 79.

Mosaic covenant⁴ by their intermarriage and divorce (2:10-16). Malachi also denounces them for breaking the covenant of marriage (2:14-16). In short, all the people of Israel despise the Lord and deal treacherously with their brothers and thus violate the covenants. Though they do not recognize their own sins, doubting God's justice and righteousness, they confront Him. In response to their unfaithfulness and challenge, God proclaims His promise in Mal. 3:1 and the following verses. Mal. 3:1 is a key verse to understanding the entire prophecy of Malachi, "for this verse is pivotal; it looks back to the past of the prophecy itself (1:11), answers questions posed by the present (2:17) and points toward the future (3:22f)."⁵ Therefore, the most significant passage of the book, which contains the key verse of the book, deserves to be carefully studied. This chapter will place the focus on Mal. 3:1-5 and 4:5-6.

3.1. HISTORICAL BACKGROUND

Mal. 3:1-5 is a prophetic announcement. The message of a prophet usually reflects his historical setting, since the historical situation demands that prophets declare God's message. God calls His messengers to speak His words to exhort, correct, or encourage His people. Therefore, the knowledge of a prophet's historical background greatly helps the reader in understanding his prophecy, which is true regarding the theme of Malachi's eschatological messengers. Unfortunately, the Book of Malachi does not offer any explicit indication of the date of its composition. The historical setting can be ascertained to some

⁴ "The covenant of our fathers" in Mal. 2:10 is regarded as the Mosaic Covenant, but it is thought of as the Abrahamic Covenant by some scholars.

⁵ Beth Glazier-McDonald, *The Divine Messenger*, Society of Biblical Literature Dissertation (Atlanta, GA: Scholars Press, 1987) 129.

degree by the issues with which the Book of Malachi is dealing, because the particular issues addressed are provoked by social situations. The Book of Malachi does not mention a contemporary ruler, or any datable historical event. Nevertheless, it has been argued that the book was written or composed at some point during the Persian period. The date can be surmised because of several historical references.

3.1.1. The Contrast Condition between Israel and Edom

In understanding the date of the Book of Malachi, there are only historical references implying its historical setting. The book begins with a word of contrast between God's love of Israel and God's hatred of Edom. Malachi describes Edom as being desolate and in ruins. Scholars argue that the devastation of Edom "refers to the expulsion of the Edomites from their homeland at the hand of the Nabateans,"⁶ but even the suggestion does not provide a date when it happened.

3.1.2. Worship and Offerings in the Temple

There are references that Israel had been presenting offerings on the altar, to the sanctuary of the Lord, and to the Lord's temple. These references imply that there was certainly a rebuilt temple. Malachi's mention of both the sanctuary and the temple means that there was a built or rebuilt structure. Malachi is not concerned about the rebuilding of the temple, but about the offerings and worship in the temple. While Haggai encourages

⁶ Joel F. Drinkard Jr., "The Socio-Historical Setting of Malachi," *Review and Expositor*, no. 84 (1987) 388.

his people to rebuild the temple of God, Malachi speaks of the offerings presented at the temple. That offerings were offered implies that “the Temple itself is presupposed.”⁷

3.1.3. The term “Governor”

The word “governor” in Mal. 1:8 implies that a governor was ruling Judah at least during Malachi’s ministry. The term was used in the Persian era to designate a governor. A Persian governor must have received gifts from the Israelites. Malachi’s days can be dated in the post-exilic period, but that does not provide an exact date. Malachi points out that there were mixed marriages and a lack of social justice. He seems to make no distinctions between priests and Levites. Therefore, it can be concluded that Malachi wrote his book during the time of Nehemiah, that is, 450-425 B.C.⁸

3.2. CHARACTERISTICS OF THE BOOK OF MALACHI

It may be said that each book of the Bible has its own characteristics and significance in its literary style and emphases. The Book of Malachi may be neglected and its message regarded as a colorless document, but the more carefully readers read it, the clearer and brighter color they will discover it to be. According to Emerson, “The Book of Malachi presents a striking contrast to the preceding book of Zechariah.”⁹ Indeed, a major difference exists between the two books. Zechariah abounds with visions and powerful figurative language, but Malachi is basically concerned with practical matters,

⁷ Ibid.

⁸ Craig A. Blaising, “Malachi,” in *The Bible Knowledge Commentary, Old Testament*, ed. John F. Walvoord and Roy B. Zuck ([Wheaton]: Victor Books, 1985) 1573.

⁹ Grace Emerson, “Malachi,” in *Prophets and Poets: A Companion to the Prophetic Books of the Old Testament*, ed. Grace Emerson (Nashville, TN: Abingdon Press, 1997) 296.

expressing himself in a plain speaking way.¹⁰ To observe some characteristics of the Book of Malachi, especially literary and thematic characteristics, will both directly and indirectly help this study to determine the theme of Malachi's eschatological figures.

3.2.1. Literary Characteristics

The Book of Malachi shows the literary characteristics of its writer, who employs some fascinating literary methods.

3.2.1.1. *The Form of the Prophecy*

The most characteristic literary method of Malachi's prophecy is "the rhetorical question."¹¹ The use of rhetorical questions is sometimes found in the prophetic books. Jeremiah 13:12-14 uses a question including dialogue between the prophet and hearers. They ask, "Do you think we do not know that every wine-jar should be filled with wine?" The prophet announces that God is preparing to fill the land with His wrath. Their question "serves as a prophetic device very similar to those of Malachi."¹² Questions in dialogue in Ezekiel 18:1-4 and 19-32 are also similar to those of Malachi.

¹⁰ Ibid.

¹¹ Eugene H. Merrill, *Haggai, Zechariah, and Malachi: An Exegetical Commentary* (Chicago: Moody Press, 1994) 380.

¹² Donald K. Berry, "Malachi's Dual Design: The Close of the Canon and What Comes After," in *Forming Prophetic Literature. Essays on Isaiah and the Twelve in Honor of John D. W. Watts*, ed. James W. Watts (Sheffield: Sheffield Academic Press, 1996) 273.

The structure of Malachi's prophecy is called "prophetic disputation,"¹³ "catechetical format,"¹⁴ or "confrontational dialogue,"¹⁵ because Malachi employs the question and answer pattern. God quotes His people's complaining questions and confronts them. The confrontations, of which, there are six confrontations,¹⁶ shape the key themes of Malachi. It is usually argued that there are six oracle units¹⁷ in the Book of Malachi. It also should be noted that the prophecy of Malachi is addressed to a double audience: priests, and the people of Israel.¹⁸ According to Dorsey, the Book of Malachi has a chiastic structure as follows:

- A Yahweh is just: He loves (the faithful remnant of) Israel but will utterly destroy the wicked Edom (1:2-5)
 - B Priests and people have cheated YHWH in their offerings (1:6-14)
 - C In the past Levi served in righteousness but Levites have turned from Yahweh (2:1-9)
 - D CENTER: Stop being faithless (2:10-16)
 - C' In the future Yahweh's messenger will come and Levites will

¹³ D. F. Murray, "The Rhetoric of Disputation: Re-Examination of a Prophetic Genre," *Journal for the Study of the Old Testament* 38 (1987) 110.

¹⁴ James A. Fischer, "Notes on the Literary Form and Message of Malachi Corpus," *Catholic Biblical Quarterly* 34, no. 3 (1972) 315. Glazier-McDonald, Malachi: The Divine Messenger, 19.

¹⁵ John D. Hendrix, "'You Say': Confrontational Dialogue in Malachi," *Review and Expositor* 30 (1987) 465.

¹⁶ The six confrontations are as follows:

- The first confrontation: You say, "How has God loved us?" (1:2)
- The second confrontation: You say, "How have we despised God's name?" (1:6)
 - You say, "How have we defiled God's altar?" (1:7)
- The third confrontation: You say, "For what reason (does not God accept our offerings)? (2:14)
 - You say, "How have we wearied God?" (2:17)
- The fourth confrontation: You say, "How shall we return?" (3:7)
- The fifth confrontation: You say, "How have we robbed God?" (3:8)
- The sixth confrontation: You say, "What have we spoken against God? (3:13)

¹⁷ Ronald W. Pierce, "Literary Connectors and a Haggai-Zechariah-Malachi," *Journal of the Evangelical Theological Society* 27 (1984) 282.

¹⁸ Paul L. Redditt, "The Book of Malachi in Its Social Setting," *Catholic Biblical Quarterly* 56 (April 1994) 244.

be purified (2:17-3:6)

B' People have robbed Yahweh in tithes and offerings; but if they change, God will bless them (3:7-12)

A' Yahweh is just: He will reward the righteous but will utterly destroy the wicked (3:13- 4:3 [3:13-21])

Conclusion: The Day of Yahweh (4:4-6 [3:22-24])¹⁹

3.2.1.2. *The Literary Methods*

3.2.1.2.1. *Polyptoton*²⁰

Malachi uses the word מַלְאָךְ in several moods or tones. The names of prophets often reveal the themes of their messages. As has been discussed, “Malachi” in 1:1 is a personal name which represents the writer of the Book of Malachi. Malachi refers to his vocation as YHWH’s messenger²¹ and his name foreshadows YHWH’s messenger (3:1), who is promised to come before the messenger of the covenant comes to his temple. Berry writes, “The Hebrew word מַלְאָךְ ‘the messenger/angel’ plays a multi-dimensional role in the narrative. The messenger functions as priest (2.7), and the messenger assumes *the* role of prophet (3.1). The messenger acts as the divine emissary (angel) announcing God’s advent. The term is used as fully as possible.”²² Though the Hebrew word מַלְאָךְ is a personal name, it functions as the bearer of God’s message. It seems that the prophet

¹⁹ David A. Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi* (Grand Rapids: Baker Book House, 1999) 323.

²⁰ E. W Bullinger, *Figures of Speech Used in the Bible* (Grand Rapids: Baker Book House, 1989) 267. Polyptoton is the repletion of the same noun in different inflections.

²¹ J. N. Heflin, “The Prophet Malachi, His World and His Book,” *Southwestern Journal of Theology* 30 (Fall 1987) 6.

²² Berry, “Malachi's Dual Design: The Close of the Canon and What Comes After,” 290.

Malachi makes a word play in order to enhance his message throughout the whole prophecy.

3.2.1.2.2. Antitheses

Snyman argues, “Antithesis in the Book of Malachi is a typical and prominent feature throughout the book.”²³ The Book of Malachi begins with an antithesis right after the introduction.

- Mal. 1:2. אֶהְבֵּתִי אֶתְכֶם אָמַר יְהוָה וְאָמַרְתֶּם בַּמָּה אֶהְבֵּתָנוּ

It consists of a chiastic structure. God says to the descendants of Jacob: “I have loved you.” However, they respond with a negative statement: “How have you loved us?” They imply, “You (God) did not love us.”

- Mal. 1:2-3. אֶהֱבֶה אֶת־עַקְבֹּב וְאֶת־עֵשׂוֹ שְׂנֵאתִי

It also shows a chiasmus in which “love” and “hate” take an antithetical parallel.

- Mal. 1:4. Two opposite words, “build” and “tear down,” occur in the following sentence: וְנִבְנְיָה חֲרָבוֹת and וְאֲנִי אֶהְרָס and in the following clause אֶהְרָס הַמִּזְבֵּחַ וְנִבְנְיָה יְבָנוּ וְאֲנִי.

- Mal. 1:6-7. Malachi uses antithetical words in these verses: “honor” and “contempt,” and “respect” and “defile.”

- Mal. 1:6-14. According to Malachi, the priests defiled God’s altar by

²³ S. D. Snyman, “Antitheses in the Book of Malachi,” *Journal of Northwest Semitic Languages* 16 (1990) 173.

presenting unqualified offerings, but the nations will offer pure grain offerings to God. The name of God is despised by the Levitical priests, but His name will be great among the nations.

- Mal. 2:2. Even though the priests bless the Levitical benedictions, or as priests they receive benefits, God will turn the blessings into curses. Blessing and curse shape an antithesis in this verse.

- Mal. 2:7. The priests as the messengers of the Lord should preserve, keep and teach the Law, but they have turned aside from it, causing many to stumble, and have corrupted it.

- Mal. 3:2-5. The Levites will be purified, but the wicked will be judged.

- Mal. 3:16-4:3. The evildoers will be entirely destroyed by the burning power of the divine wrath, but the righteous will be perfectly healed by the sun of righteousness. This is a complete contrast between the evildoers, who will be entirely destroyed in the Day of the Lord, and the righteous, who will be God's own special treasure.

Malachi employs various antithetic word-pairs: love and hate, good and evil, the righteous and wicked, those who serve God and those who do not serve God, blessing and curse. Questions and answers given by both God and His people take the forms of antithesis in the Book of Malachi. The purpose of antithesis is "to underline, to give prominence to, to emphasize and to exert a continuous influence in the mind of the hearer."²⁴

²⁴ Ibid., 178.

3.2.1.2.3. *Anacoenosis*²⁵

This style appears in Mal. 1:6: “If then I be a father, where is my honor? And if I be a master, where is my fear? Says the Lord of hosts unto you, O priests, who despise my name.”

3.2.1.2.4. *Divine Irony*

Irony means “the expression of thought in a form that naturally conveys its opposite.”²⁶ In this case the speaker is God. In Mal. 1:9 God puts some words into the mouths of the priests, and His answer is given as the opposite of the appeal. Even though they ask God for help (“Lord, please be gracious to us”), God will definitely say “no.”

In addition to the previous figures of speech, Malachi uses other figurative language.²⁷ In Mal. 1:2, ³²⁸ he employs metonymy, because the names of Esau and Jacob represent their posterity. In other words, “Jacob” in Mal. 1:2 does not indicate the Jacob in the Book of Genesis, but refers to Jacob’s descendants. The “food” in Mal. 1:7 may represent all kinds of food offerings, which would make the expression a synecdoche.²⁹ Mal. 2:10 can be regarded as a proverb and Malachi seems to quote it in a way that

²⁵ Anacoenosis is “a figure by which a speaker appeals to his opponents for their opinion, as having a common interest in the matter in question” (Bullinger, 968).

²⁶ Bullinger, *Figures of Speech Used in the Bible*, 807.

²⁷ Ogden Graham S. Ogden, “The Use of Figurative Language in Malachi 2:10-16,” *Bible Translator* 39 (April 1988) 223-314.

²⁸ Bullinger, *Figures of Speech Used in the Bible*, 608.

²⁹ *Ibid.*, 627.

indicates it is already in common use.³⁰ Malachi in 2:14 does not repeat words out of the preceding clause (2:13), a technique usually called “ellipsis” or “omission.”³¹

3.2.1.2.5. Repetition

Malachi repeatedly uses the phrase, אָמַר יְהוָה זָבֵאוֹת (1:4, 6, 8, 9, 10, 11, 13; 2:2, 4, 8, 16; 3:1, 7, 10, 11, 12, 17, 4:1) which occupies a significant portion of the short prophecy. The message delivered by the prophet is strongly accentuated by the repetition formula--that is, the word of the prophet is so sure that the listeners should quickly obey it. The word also has divine authority; it is not merely the message of a human prophet. It is the word of the Almighty and Sovereign God who reigns over all the nations, as well as over Israel.

3.2.1.2.6. Deuteronomic Elements (Vocabularies)

It has been argued that “Malachi is immersed in Deuteronomic theology,”³² because there are not a few Deuteronomic elements. The following are typical Deuteronomic terms.

- אָהַבְתִּי and שָׂנְאתִי (love and hate)

“Love” in covenant texts is a technical term; it means choice or election to covenant relationship. That God loved Jacob indicates that God in His sovereignty chose Jacob as His people. The prophet stresses “the common Deuteronomic themes of God’s

³⁰ Ibid., 763.

³¹ Ibid., 75.

³² Berry, “Malachi's Dual Design: The Close of the Canon and What Comes After,” 289.

love of Israel (Mal. 1:2; Deut. 7:7-8) and the father-son relationship (Mal. 1:5; 2:10; 3:17; Deut. 1:21; 32:56).”³³

- זָכָרוּ (remember)

The imperative “remember” frequently occurs in the Book of Deuteronomy (9:7, 27; 24:9; 25:17; 32:17). With this command Malachi seems to summarize his admonition in Mal. 4:4. The modern reader may have an impression that the warnings and exhortations of all the prophets, including the Twelve Minor Prophets, are summed up in this verse. The appeal to remembrance in Mal. 4:4 may be taken literally. The descendants of Jacob should know and remember their origin, God’s election, all God’s redemptive works, and the rebellious acts of their ancestors as well. Among all things they should remember חֻקִּים וּמִשְׁפָּטִים because “action in the present is conditioned by what is remembered.”³⁴ That is, memory encourages activity. Blair is right in saying that “to forget is to forsake.”³⁵

- חֻקִּים וּמִשְׁפָּטִים (decrees and stipulations)

Deuteronomy fits the ancient Near Eastern suzerain-vassal treaty texts that have the general stipulation section and specific stipulation section. Deuteronomy chapters 5-11 are the general stipulation section, and chapters 12-26 are the specific stipulation section. The general stipulation section pertains to the general principles of the relationship

³³ Eric M. Meyers, “Priestly Language in the Book of Malachi,” *Hebrew Annual Review* 10 (1987) 228.

³⁴ Edward P. Blair, “An Appeal to Remembrance: The Memory Motif in Deuteronomy,” *Interpretation* 15 (1961) 43.

³⁵ *Ibid.*, 44.

between God and Israel in the form of apodictic law, but the specific stipulation section spells out “the specific cases or potential cases”³⁶ in the form of casuistic law.

Deut. 12 as the specific stipulation section begins with **חֻקִּים וּמִשְׁפָּטִים**. It is usually argued that the term **חֻקִּים** refers to “the cultic ordinances,” and the word **מִשְׁפָּטִים** refers to “civil law,” but it is difficult to define the words exactly. The words usually appear in the texts that demand Israel as the covenant partner of the Lord to respond properly. The words are technical terms that occur in the covenant texts. Glazier-McDonald argues, “The phrase **חֻקִּים וּמִשְׁפָּטִים** is part of the deuteronomic vocabulary.”³⁷

The fact that these words are borrowed from Deuteronomy is supported by the word **בְּהָרֵב** in Mal. 4:4, because Horeb is described as the mountain of the law in Deuteronomy, although Sinai is named as the mountain of the law elsewhere. Meyers argues, “Malachi uses the deuteronomic terms ‘abominations’ in 2:11 and ‘special treasure’ in 3:17.”³⁸

Berry concludes,

Connections between Malachi and Deuteronomy begin with the first verse of each. Both are addressed to Israel, even though Malachi’s words are primarily directed to those of the temple area Malachi begins with the beginning of Deuteronomy and concludes with references to Moses and Elijah Deuteronomy 18:18 implied that all future prophets would resemble Moses It is precisely the mediation of the law that indicates the divine use of Moses and by which the future prophet would resemble Moses.³⁹

³⁶ Eugene H. Merrill, *Deuteronomy: An Exegetical and Theological Exposition of Holy Scripture*, New American Commentary, ed. E. Ray Clendenen, vol. 4 (Nashville, TN: Broadman and Holman Publishers, 1994) 144.

³⁷ Beth Glazier-McDonald, *Malachi: The Divine Messenger*, vol. 98, Society of Biblical Literature Dissertation, ed. J. J. M. Roberts (Atlanta: Scholars Press, 1987) 246.

³⁸ Meyers, “Priestly Language in the Book of Malachi,” 228.

³⁹ Berry, “Malachi’s Dual Design: The Close of the Canon and What Comes After,” 289.

3.2.2. Thematic Characteristics

The Book of Malachi deals with several primary theological themes and minor themes. Though one cannot argue that one overall theme covers all the ideas,⁴⁰ the themes and motifs are interrelated in the Book of Malachi.

3.2.2.1. Priesthood and Cultic Worship

Malachi's main concern is with the religious questions concerning worship, temple, and priesthood.⁴¹ Priests and Levites played the leading role in the cultic worship of Israel; the task of the priests' offering sacrifices was an essential part of the covenantal relationship between God and Israel. The priests of Malachi's day despised the covenantal relationship by neglecting their functions. After rebuking Judah as a nation, Malachi confronts the priests who have despised God's name and defiled the altar of the Lord. Malachi deals with the function and purpose of the priests and the Levites.

The origin of the Israelite priesthood is not discovered in the Old Testament. There were earlier priests before YHWH commanded Moses to establish the priesthood for Israel (Exod. 19:22-24). God designated Aaron and his descendants as the priestly tribe (Exod. 28). Gray's statements are helpful:

Apart from the purely temporary priesthood of Moses, held for the purpose of the solemn institution of the priesthood, Aaron was the first Hebrew priest, and all subsequent priests were descended from him. But by descent Aaron was a Levite, and therefore, in the sense that the priesthood was within the tribe of Levi it was

⁴⁰ Ralph L. Smith, "The Shape of Theology in the Book of Malachi," *Southwestern Journal of Theology* 30 (1987) 24.

⁴¹ Emerson, "Prophets and Poets: A Companion to the Prophetic Books of the Old Testament," 296.

always Levitical: On this theory at all times all priests were Levites, though at no time were all Levites.”⁴²

The Israelite priests took their office by inheritance. In principle, the priests in Israel were the Levitical priests. (There is an exception: Melchizedek, whose genealogy is not traced from the sons of Levi. There were times that particular persons acted as priests. For example, Samuel acted as judge, prophet, and priest). The Levitical priests were the descendants of the tribe of Levi.

The priests could enter the sanctuary and there serve the Lord. The Israelites who were not priests needed priests to offer sacrifices to the Lord. Although they had a certain active part to play in offering sacrifices, everything that was in contact with the sacrificial altar was reserved for the priests. In other words, the sacrificial offerings at the altar were made through the mediation of priests. It was the priests who slaughtered the bulls, took the blood and sprinkled it on the altar. They were in charge of setting out the showbread, and some of them compounded ointment mixture of the spices. Aaron and his sons offered on the altar of burnt offerings and on the altar of incense to make atonement for Israel. It was the priests who offered the burnt offerings to the Lord. The worshippers themselves offered their offerings, but the priests could take a portion of the offerings for their sustenance.

Priests ministered to the Lord and pronounced blessings in His name forever (Num. 6:24-26). The priests used Urim and Thummim to discern the divine will. They functioned “as consultors of oracles.”⁴³ In the early period of Israel’s history when the primary

⁴² G. B. Gray, *Sacrifice in the Old Testament: Its Theory and Practice* (New York: KTAV Publishing House, 1971) 239.

⁴³ Aelred Cody, *A History of Old Testament Priesthood* (Rome: Pontifical Biblical Institute, 1969) 13.

function of the priests was oracular, the priests dispensed oracles. Whenever the people of Israel (or an individual Israelite) had to decide a difficult task they asked the priests for guidance, since priests acted as official mediators for a divine oracle. Urim, Thummin and ephod were used as the means to discover the divine counsel. The wise ones among priests took part in the judiciary activities pertaining to the temple court, which means that priests played some judicial role in the cultic matters in the temple court.

From the period of the monarchy on, Torah was assigned to priests so that they began to function as teachers (2 Chron. 17: 8, 9). For example, Ezra was not only a priest but also a teacher of the law. The Book of Malachi itself shows that “teaching was a duty of the priests” (Mal 2:6-7).⁴⁴

In Chronicles, priests play a significant role in transferring the ark of YHWH first to Jerusalem, the cultic center of Israel during the reign of David, and second, to the most holy place of the temple during the reign of Solomon. Also in Chronicles, the priest Jehoiada carried out the crowning of Joash and removed Athaliah by armed personnel, which included the priests (2 Chron. 23:4).

Priests performed the role of the gatekeepers. A specific group of priests was appointed to guard or keep the sanctuary. Priests were also commissioned to help in building the temple of God. They collected the temple tax to restore the temple, and they cleansed the inner part of the temple. Priests were those who served the Lord both inside and outside the sanctuary. They were assigned to serve in various ways inside the sanctuary.

⁴⁴ Raymond B. Dillard, *2 Chronicles*, Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker, vol. 15 (Waco, TX: Word Books, 1987) 121.

The offerings given to the Lord were the priests' portion. The tithes the sons of Israel offered as an offering to the Lord were assigned to the priests. The sons of Israel were to give to the Levites, including the priests, the inheritance of the possession, cities in which to live and pastures around the cities (Num. 35:2). The Levitical priests had diverse functions and various benefits, but the greatest blessing they received from the Lord is found in the following promise of the Lord: "The Lord said to the Levitical priests, the whole tribe of Levi, 'The Lord is their inheritance'" (Deut. 18:2).

In describing the priesthood, Malachi uses several priestly terms. He does not use the term "the sons of Aaron," which can cause questions such as, "Does Malachi have the concept of the Levitical priesthood?" "Does Malachi have a notion that all Levites can be priests?" Malachi's terminology for the priesthood has been interpreted in several different ways. O'Brien argues that "Levi" in the Book of Malachi represents "an ideal priest."⁴⁵ She maintains that the terms, כֹּהֵן, לֵוִי, and בְּנֵי־לֵוִי (3:3) are "treated as equivalent in the book,"⁴⁶ which means that they exercise the same functions as the activities of sacrifice and teaching. The covenant of life and peace that God had made with their ancestors may continue with them. In the Book of Malachi priests are asked to restore their genuine priesthood and the covenant of Levi.

In sum, priests had the privileges and responsibilities of offering sacrifices, pronouncing blessings, and teaching the Torah.

⁴⁵ Julia M. O'Brien, *Priest and Levite in Malachi*, vol. 121, Society of Biblical Literature, ed. David L. Petersen (Atlanta: Scholars Press, 1990) 141.

⁴⁶ *Ibid.*, 144.

3.2.2.2. *Covenant* (בְּרִית)

Among the key themes in the Book of Malachi is the issue of covenant accounts for the whole book. According to Heath, “Covenant is the primary theme in Malachi.”⁴⁷ Since Malachi does not define “covenant” but assumes it, it seems that the concept of covenant in Malachi is derived from various segments of the canon law and prophets. The word “covenant” occurs six times in the Book of Malachi. The so-called “covenant of Levi” is referred to three times, in Mal. 2:4, 5, and 8. The covenant of the fathers is seen in Mal. 2:10. The covenant of marriage is mentioned in Mal. 2:14. The messenger of the covenant occurs in Mal. 3:1.

3.2.2.2.1. “The Covenant of Levi” (בְּרִית הַלְוִי)

The word “covenant” could easily be used to refer to the Mosaic Covenant or Davidic Covenant, but in the Book of Malachi it primarily refers to the covenant of Levi. Hence “the messenger of the covenant” can be related to a priestly figure.⁴⁸ God made the covenant with Levi so that Aaron, a member of the tribe of Levi, became the first high priest, and his descendants became priests throughout the history of Israel. “Levi” in Mal. 2:4-9 represents a generic noun of class, meaning that “Levi” refers to the Levitical priesthood.⁴⁹ The covenant of Levi in Mal. 2:5-9 may refer to the covenant with Phinehas in Num. 25:11-13. The latter is called “a covenant of peace.” When thousands of Israelites

⁴⁷ Elaine A. Heath, “Divorce and Violence: Synonymous Parallelism in Malachi,” *Ashland Theological Journal* 28 (1996) 2.

⁴⁸ Bruce V. Malchow, “The Messenger of the Covenant in Mal 3:1,” *Journal of Biblical Literature* 103 (1984) 253.

⁴⁹ Herbert Wolf, *Haggai and Malachi* (Chicago: Moody Press, 1967) 80.

were engaged in sexual and spiritual immorality with Midian women, the priest Phinehas slew a man of Israel and a Midian woman. Moses said, “He was zealous for God and made atonement for the children of Israel” (Num. 25:13). After the priest’s bold action, the plague that the Lord had already launched against the people of Israel was suspended. The Lord commended the priest, attributing to him the interdiction of YHWH’s wrath and the salvation of Israel. For this the Lord made “the covenant of peace” with Phinehas. It is also called “the covenant of an everlasting priesthood.” God says in Mal. 2:5 that Levi revered the Lord and stood in awe of God’s name. The priests in the day of Malachi, however, despised the Lord and defiled His name. God reminds the priests that the faithful priest became the recipient of life and peace because of his reverence for YHWH’s name. Phinehas brought his people life and peace from the Lord and turned many back from iniquity (Mal. 2:6), whereas the priests of Malachi’s day made the people turn aside from the covenant of Levi.

3.2.2.2.2. “The Covenant of Our Fathers” (בְּרִית אֲבוֹתֵינוּ)

It can be said that “one father”⁵⁰ in the context indicates one of the patriarchs either Abraham or Jacob (Israel),⁵¹ and that “we” could also mean “fellow Jews.” In Deuteronomy the “fathers” refers to the patriarchs. But the “our fathers” in Mal. 3:7 could be either “the Sinai/Horeb generation”⁵² or the covenant people in Israel’s history before

⁵⁰ Some argue that “one father” refers to God the Father, because they think “one father” is a parallel to “one God.”

⁵¹ Joyce G. Baldwin, *Haggai, Zechariah, Malachi: An Introduction & Commentary*, Tyndale Old Testament Commentaries, ed. D. J. Wiseman, vol. 24 (Downers Grove, IL: InterVarsity Press, 1972) 237.

⁵² Steven L. McKenzie and Howard N. Wallace, “Covenant Themes in Malachi,” *Catholic Biblical Quarterly* 45 (1983) 551.

the period of Malachi.⁵³ “The covenant of our fathers” in Mal. 2:10 may refer to the patriarchal covenant⁵⁴ or to the Sinaitic Covenant.⁵⁵ The interpretation depends on the identity of “our fathers” in Mal. 2:10. McKenzie and Wallace comment on the “covenant of our fathers” as follows: “Our inclination is to regard the ‘covenant of our fathers’ in Mal. 2:10 as a reference to the patriarchal covenant. It could be that the passage is deliberately ambiguous, regarding all the covenants mentioned as standing in continuity with the original covenant of election.”⁵⁶

3.2.2.2.3. Marriage Covenant

Ogden thinks that the terms such as “wife,” “divorce” and “marriage” are metaphors,⁵⁷ and argues that Malachi’s language should be figuratively interpreted. However, most scholars take a literal interpretation of Mal. 2:10-16.⁵⁸ The parallel expression אִשְׁתְּ בְרִיתְךָ (“the wife of your covenant”) should be used to define אִשְׁתְּ נְעוּרֶיךָ (“the wife of your youth”). “The wife of your youth” refers to the woman an Israelite man married when he was young. The Lord witnessed the pledges of mutual loyalty between the bridegroom and the bride when they were married. Just as Sarah was the wife of Abraham’s youth, the wife of one’s youth may refer to the first and only wife. Therefore, “‘the wife of your covenant’ refers to a literal marital covenant between ‘you,’

⁵³ Verhoef, *The Books of Haggai and Malachi*, 300.

⁵⁴ Baldwin, *Haggai, Zechariah, Malachi*, 237.

⁵⁵ Merrill, *Haggai, Zechariah, and Malachi*, 415.

⁵⁶ McKenzie and Wallace, “Covenant Themes in Malachi,” 552.

⁵⁷ Ogden, “The Use of Figurative Language in Malachi 2:10-16,” 223-230.

⁵⁸ Gordon Paul Hugenberger, *Marriage as a Covenant: A Study of Biblical Law & Ethics Governing Marriage Developed from the Perspective of Malachi*, Supplements to *Vetus Testamentum* 52 (Leiden: E. J. Brill, 1994) 339.

i.e., the husband, and ‘your wife.’”⁵⁹ Mal. 2:11 shows that the men of Israel married foreign women. They must have forsaken their wives to do so. Since Mal. 2:11 shows that adultery--that is, the breaking of a valid marriage relationship--is a picture of idolatry,⁶⁰ it can mean two different ideas: marriage or idolatry. Malachi is dealing with a social and a religious offense. Those who married foreign women were lured to the women’s cults and gods.⁶¹ It is, therefore, natural that the word “abomination” points to idolatry.⁶²

Rogerson’s argument seems proper:

If there were Israelites who were married to foreign women who worshipped other gods in the community addressed by Malachi 2:11, how did these women practice their religion? Even if we allow for a certain amount of private religion, if there was such a thing in ancient times, there must have been major festivals or other occasions on which the foreign women needed to take part in communal or institutionalized worship of their god. If such communal or institutionalized worship was not available, it is hard to see how an Israelite could be seduced to worship a god that did not have a cult It is a nice point whether such a sanctuary, not being dedicated to Yahweh, would be regarded as breaking the deuteronomic law of the single sanctuary, for all that it would be seen as an abomination.⁶³

Malachi 2:11 deals with both intermarriage and idolatry caused by adultery or mixed marriage. Then Malachi especially rebukes divorce and domestic violence. Marriage can be considered as a covenant between a husband and his wife.⁶⁴ God hates

⁵⁹ Ibid., 47.

⁶⁰ David J. Clark, “Sex-Related Imagery in the Prophets,” *Bible Translator* 33 (October 1982) 411.

⁶¹ Beth Glazier-McDonald, “Intermarriage, Divorce, and the *Bat-'El Nekar*: Insights into Malachi 2:10-16,” *Journal of Biblical Literature* 106 (December 1987) 610.

⁶² John William Rogerson, “The Social Background of the Book of Malachi,” in *New Heaven and New Earth Prophecy and the Millennium. Essays in Honour of Anthony Gelston*, ed. P. J. Harland and C. T. Robert Hayward, vol. 77, *Vetus Testamentum. Supplements* (Leiden: Brill, 1999) 173.

⁶³ Ibid., 174.

⁶⁴ David E. Garland, “A Biblical View of Divorce,” *Review and Expositor* 84, no. 3 (1987) 420.

divorce because it is the breaking of the marriage covenant. Therefore, the “covenant” in Mal. 2:14 refers to the solemn covenant of marriage.

“The messenger of the covenant” will be carefully investigated. Malachi uses covenant language such as the references to the love of God for Israel. The word “special treasure” (Mal 3:17) is also a covenant term.

3.2.2.3. *The Day of the Lord* (3:2-5, 17-18; 4:1-3, 5)

Like some other Minor Prophets, Malachi also deals with the Day of the Lord. In the Book of Malachi, the Day of the Lord is the day when the messenger of the covenant arrives. Right after mentioning the coming Day of the Lord, Malachi, in Mal. 3:2, asks two similar questions to emphasize that the Day is great and terrible (4:5): “Who can endure the day of his coming?” “Who can stand when he appears?” There can be two answers to the questions. The wicked can neither endure the Day nor stand in His presence, but those who fear the Lord can endure and stand. The Lord is symbolized as refiner and purifier. The symbolic word, “fire,” displays two opposite functions; one is to purify precious metal, and the other is to burn the dross. As a refiner purifies the precious metal like silver⁶⁵ by using fire in removing the dross, the Lord will remove the wicked from the righteous. As a cleanser washes clothes with soap, the Lord will wash away the vile.

⁶⁵ Alan Robinson, “God, the Refiner of Silver,” *Catholic Biblical Quarterly* 11 (April 1949). According to Robinson, the reason why Malachi mentions silver instead of gold is because “the process of refining silver is, in every way, a more delicate and anxious operation than the purifying of gold,” 18.

Mal. 3:5 explicitly reveals the nature of the Day.⁶⁶ The Day of the Lord is not only the Day of Judgment but also the Day of hope.⁶⁷ “The day” in Mal. 3:17 also refers to the Day of the Lord.⁶⁸ On that day God will spare those who fear Him, who are His own special treasured possession (3:17). Though Malachi’s audience doubts God’s justice, on that day they will clearly acknowledge the distinction between the righteous and the wicked (3:18). In Mal. 4:1 [English version] the Day of the Lord is described as a burning furnace, emphasizing the burning power of God’s wrath. The evildoers and the vile will be completely consumed by the intense heat of the divine wrath. Therefore, the Day of the Lord has a twofold purpose. One is to destroy the wicked; the other is to deliver and save those who fear the Lord. The phrase, “The sun of righteousness will rise with healing in its wings (4:2),” is open to different interpretations. Though it is difficult to know the exact meaning of the passage, it is obvious that Mal. 3:2 speaks of healing given to the righteous through God’s presence. Whatever the word “sun” means, it is certain that the verse emphasizes “righteousness” and healings (physical or spiritual or both). The Day will be the victorious day for the righteous people of God.

3.2.2.4. Ethical Issues

Malachi strongly emphasizes the sanctity of marriage and family life. He calls his people to repentance, demanding that their external lifestyle should reflect their genuine

⁶⁶ Dennis E. Johnson, “Fire in God’s House: Imagery from Malachi 3 in Peter’s Theology of Suffering (1 Pet 4:12-19),” *Journal of the Evangelical Theological Society* 29, no. 3 (1986) 288-289.

⁶⁷ John Proctor, “Fire in God’s House: Influence of Malachi 3 in the NT [1 Cor 3:1; 1 Peter 1:6-7],” *Journal of the Evangelical Theological Society* 36 (1993) 13.

⁶⁸ Wolf, *Haggai and Malachi*, 116.

relationship with God. Tillman argues, “The primary issue of the book of Malachi is the challenge of the prophet for the people to identify and to live out of a sense of holiness.”⁶⁹ Although Tillman’s argument seems to be an overstatement, it is obvious that Malachi addressed some moral issues such as divorce, intermarriage (Mal. 2:10-16), adultery, lying, oppression (Mal. 3:5), stealing (Mal. 3:8), and enmity and dissension between family members (Mal. 4:6). Divorce was an abomination to God, and profaning the covenant as well as a personal and social evil. Malachi confronts and rebukes the religious leaders and laymen for their injustice and iniquity. Although the Book of Malachi is small, it calls to “Israel to rekindle the fires of faith”⁷⁰ and to repent of their immoral lives.

3.2.2.5. *A Book of Remembrance*

In addition to the major thematic issues above, there are some other interesting features in the Book of Malachi. Berry states, “One of the most interesting features of Malachi is the mention of the book of remembrance.”⁷¹ Malachi offers no explicit indication of what type of document this is. Moses once asked God that his name be blotted out of the book God had written (Exod. 32:32). Moses also mentioned the book of covenant (Exod. 24:7). In Exod. 17:14 God said to Moses, “Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven.” After Malachi mentions that a book

⁶⁹ William M. Tillman Jr., “Key Ethical Issues in Malachi,” *Southwestern Journal of Theology* 30 (1987) 42.

⁷⁰ Claude F. Mariottini, “Malachi: A Prophet for His Time,” *Jewish Bible Quarterly* 26 (1998) 150.

⁷¹ Berry, “Malachi's Dual Design: The Close of the Canon and What Comes After,” 284.

of remembrance was written for those who fear the Lord and who esteem His name, he asks Israel to remember the Law of Moses. God remembers His people, so His people must remember His Law.

3.2.2.6. *YHWH's Name*

The noun “name” as God’s name appears nine times in the Book of Malachi. Malachi points out that the priests despise the “name” of the Lord (Mal. 1:6), but the priests respond that they do not despise the “name” of God. To present defiled offerings on the altar of the Lord was to despise the name of the Lord (Mal. 1:6; 2:2). YHWH announces that His name will be great and feared among the nations (Mal. 1:11, 14). In the Old Testament God’s name usually refers to His revelation of His nature and character.⁷² Mal. 1:11 may mean that the Gentiles will know God and worship Him in the eschatological future.⁷³ Levi, the faithful priest, revered God and stood in awe of God’s name (Mal. 2:5). God wrote a book of remembrance for those who feared and honored His name (Mal. 3:16). Those who fear God’s name will be completely healed (Mal. 4:2). “Name” seems to be a key word in the Book of Malachi. The command, “Fear the name of the Lord” underlines the entire book.

⁷² James Swetnam, “Malachi 1:11: An Interpretation,” *Catholic Biblical Quarterly* 31 (April 1969) 202.

⁷³ Åke Viberg, “Wakening a Sleeping Metaphor: A New Interpretation of Malachi 1:11,” *Tyndale Bulletin* 45 (1994) 305.

3.2.2.7. *Cursing and Blessing*

The words, “blessing and curse” in the Book of Malachi appear in Mal. 2:2; 3:9-12; 4:6. The phrase, “Cursing your blessing” in Mal. 2:2 is very unique. Malachi uses familiar ideas common in Israel, but places them within the framework of negative imagery. The people of Israel understand the idea of curse and blessing well, but Malachi prophesies that God will turn the blessings into curses. This expression may be interpreted in several different ways. Most scholars regard the blessings as the priestly benedictions with which the priests bless the people in the name of the Lord (Num. 6:22-27). This view holds that even though priests bless the people in the name of the Lord, God Himself will not bless them but curse them. Some think that the blessings are probably the benefits that the priests receive.⁷⁴ In other words, the blessings are the pest-free crops and fruitful vines in Mal. 3:11 which the people bring as tithes. According to this view, that God curses their blessings indicates that they will suffer from drought or some other calamity. As far as pronouncing a curse, God says that He has already cursed them. Some consider the blessings as “an essential aspect of the covenant with Levi.”⁷⁵ This view in a sense puts together the two previous views. It seems obvious that the blessing and the curse are directly related to the priests. The curse Malachi pronounces is terribly shocking (Mal. 2:3); YHWH says that He will spread dung on the faces of the priests. This is remarkable in that, “The dung of the sacrificial animals is never referred to in quite this way.”⁷⁶ This

⁷⁴ Robert L. Alden, “Malachi,” in *Daniel-Minor Prophets*, vol. 7, The Expositor's Bible Commentary: With the New International Version of the Holy Bible, ed. Frank E. Gaebelein (Grand Rapids: Zondervan Publishing House, 1985) 714. Greathouse, “The Book of Malachi,” 419.

⁷⁵ Verhoef, *The Books of Haggai and Malachi*, 239.

⁷⁶ Berry, “Malachi's Dual Design: The Close of the Canon and What Comes After,” 279.

expression is symbolic, meaning that they will be bitterly humiliated and thus unfit to perform their priestly duties. The blessing in Mal. 3:10-12 concerns the fruits of the soil. Mal. 3:9-12 pronounces blessings and curses to the laity of Israel, while in Mal. 2:2 Malachi announces them to the priests. In the day of Malachi, the people refrain from bringing tithes and offerings to the temple. They are cursed because they disobey the deuteronomic statutes regarding sacrifices.

3.2.3. Canonical Position of the Book of Malachi

Some scholars doubt the authenticity of Mal. 4:4-6, arguing that the verses were taken from a different collection and added to the original composition.⁷⁷ The reason they believe that Mal. 4:4-6 is an addition is because the verses do not seem to fit in the immediate context. Malachi's mention of Moses and Elijah in the context is indeed puzzling. Berry's comment on Mal. 4:4, 5 (3:22, 23 in Hebrew texts) helps the readers to get the proper reason:

The relationship between Moses and Elijah in these verses (3. 22, 23) stands as a symbol of the dual design of the final form of the book. Malachi serves as a summary-conclusion to the prophetic books (and the prophetic era) and as an introduction to the day of the Lord. This enables the book to function as a canonical bridge between two very different perspectives on history. Moses represents the Torah and traditions of nascent Israel. Elijah represents prophecy as well as its eschatological vision.⁷⁸

⁷⁷ Redditt, "The Book of Malachi in Its Social Setting," 249.

⁷⁸ Berry, "Malachi's Dual Design: The Close of the Canon and What Comes After," 295.

Some scholars suggest that the twelve books of the Minor Prophets have unity.⁷⁹ Especially the last three books of the Minor prophetic books have often been grouped together in Old Testament studies.⁸⁰ The Book of Malachi in its canonical position appears to have “intentional design for the purpose of closing a chapter in the development of canon.”⁸¹ First, Malachi seems to summarize all the messages of the Minor Prophets in the following words: “Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel.” Second, God met Moses at Horeb and gave the law--what is called the Law of Moses-- through fire (Deut. 5:1-5). Similarly, at Horeb God also revealed Himself by speaking to Elijah after displaying His power in the midst of fire. Both Moses as the representative of the law, and Elijah as the representative of all the prophets, “serve as future as well as past figures.”⁸² The function of all the prophets was “to call God’s people to remember the Law of Moses.”⁸³ The Book of Malachi as the last book of the Minor Prophets ends with a pointer to the future.⁸⁴ Therefore, it can be maintained, “Malachi sums up the message of the twelve and prepares for the future.”⁸⁵ The last verse of Malachi indicates Elijah’s mission, even though the meaning of the verse needs a careful study. Though Huey interestingly argues that “the OT ends with a curse

⁷⁹ Paul R. House, *The Unity of the Twelve*, vol. 97, Journal for the Study of the Old Testament Supplement Series, ed. David J.A. Clines and Philip R. Davies (Sheffield: Almond Press, 1990) 9-244.

⁸⁰ Pierce, “Literary Connectors and a Haggai-Zechariah-Malachi Corpus,” 277.

⁸¹ Berry, “Malachi's Dual Design: The Close of the Canon and What Comes After,” 272.

⁸² *Ibid.*, 286.

⁸³ *Ibid.*, 255.

⁸⁴ Emmerson, “Prophets and Poets: A Companion to the Prophetic Books of the Old Testament,” 297.

⁸⁵ Berry, “Malachi's Dual Design: The Close of the Canon and What Comes After,” 301.

and the NT ends with a blessing (Rev. 22:21),”⁸⁶ the Book of Malachi does not end with the announcement of a curse, but of a blessing of restoration. Concerning the canonical position, House writes:

The prophecy (i.e. Malachi-mine) effectively summarizes major segments of the Twelve. The emphasis on love and divorce remind the reader of Hosea. The admonitions of the priests echo Joel and Zechariah. The stressing of Yahweh’s day of punishment links the book with Amos, Zephaniah, etc. Malachi’s conclusion ties together the Haggai-Zechariah-Malachi corpus by claiming that all facets of restoration will indeed take place. Secondly, Malachi concludes the restoration section of the Twelve by showing that temple construction (Haggai) and the restoration of Jerusalem (Zechariah) only have significance if the people themselves turn to God, appreciate their covenant heritage, and observe correct temple practices. Still the restoration will come.⁸⁷

One of Malachi’s characteristics is that the book is the conclusion of the Old Testament as well as of the Twelve Minor Prophets. The Old Testament ends with the prediction of the coming of the Lord’s forerunner,⁸⁸ but the New Testament ends with the announcement of the Lord’s coming. The Book of Malachi points both directions: Remember the Law of Moses (retrospect), and await the future Elijah (prospect).⁸⁹

3.3. YHWH’S מְלִאֲכָה IN THE BOOK OF MALACHI

The subject matter מְלִאֲכָה seems to be regarded by most of the biblical scholars as an insignificant theme in the Book of Malachi. Most studies of Malachi deal with some

⁸⁶ F. B. Huey Jr., “An Exposition of Malachi,” *Southwestern Journal of Theology* 30 (1987) 21.

⁸⁷ House, *The Unity of the Twelve*, 108.

⁸⁸ It is premised on the argument that the Book of Malachi was written later than any other Old Testament book.

⁸⁹ Andrew Hill, *Malachi*, Anchor Bible, ed. William Foxwell Albright and David Noel Freedman (New York: Doubleday, 1998) 390.

critical details or other themes, but מַלְאָךְ may be one of the most important themes in the book.

מַלְאָךְ is referred to in each chapter of Malachi. The Hebrew word מַלְאָכִי occurs four times in the Book of Malachi (1:1; 2:7; 3:1-twice). In its first occurrence in 1:1, the word is used to describe the messenger of the word of the Lord. In 2:7 the priest is מַלְאָךְ of the Lord. מַלְאָךְ in Mal. 3:1a is described as the forerunner of the Lord, and מַלְאָךְ in Mal. 3:1b is identified as the messenger of the covenant.

3.3.1. Mal. 1: מַלְאָךְ as the Bearer of the Word of the Lord

The name “Malachi” comes from the Hebrew word מַלְאָכִי, which means “my messenger” or “my angel.” The Hebrew word מַלְאָכִי does not occur in any other place in the Old Testament as a proper name.⁹⁰ Therefore, some scholars argue that “Malachi” should be regarded as a title given to a prophet. It seems that the Septuagint regards “Malachi” as a title given to an unknown prophet, because the rendering is ἀγγέλου αὐτοῦ in Mal. 1:1. In other words, according to the argument Mal. 1:1 reads: “The oracles of the Lord to Israel by the hand of His messenger.” Others think that the Book of Malachi is a part of the Book of Zechariah, because Zechariah 9:1 and 12:1 and Malachi begin with the title מְשִׁיחַ. The Hebrew word is sometimes regarded as a prophetic oracle, but this is an assumption without enough evidence for certainty.

⁹⁰ Mariottini, “Malachi: A Prophet for His Time,” 150.

The scholars who do not accept Malachi as a proper name have two main reasons for their thinking. First, there is lack of historical information about such a person. Second, the noun מַלְאָכִי may not be suitable as a proper name. Since the word means “my messenger” or “my angel,” no father would give his son the name.⁹¹ Some scholars, therefore, view that מַלְאָכִי is an abbreviation of מַלְאָכֵי הָיָהוּ. In both cases, the name of the prophet denotes “the messenger of the Lord” or “the angel of the Lord.” There are some similar parallels: אֲבִי (2 Kgs. 18:2) and אֲבֵיָהּ (2 Chron. 29:1), and אֲרִי (1 Kgs. 4:19) and אֲרֵיָהּ (1 Chron. 11:41).⁹²

The arguments against Malachi being a proper name are neither convincing nor conclusive. Gleason L. Archer is correct: “Every other prophetic book in the Old Testament bears the name of its author. It would be strange if this one were left anonymous.”⁹³ There can be several reasons to regard Malachi as a proper name, and the one who composed or prophesied the prophecy of Malachi. Just as all the prophetic books have a heading introducing its writings, the Book of Malachi has a similar heading. The titles of other prophetic books refer to their own authors; the Book of Malachi also has the same formula. According to Verhoef, “When the expression בְּיַד (Mal 1:1) is used to indicate the human instrument of God’s revelation it is normally followed by a proper

⁹¹ Glazier-McDonald, *Malachi: The Divine Messenger*, 28.

⁹² *Ibid.*, 28.

⁹³ Gleason L. Archer, Jr., *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1974) 416.

name.”⁹⁴ The renderings of the Pheshitta, Theodotion, Symmachus, and the Vulgate support the fact that מְלֹאֲכִי (Mal. 1:1) is a proper name. 2 Esdras also regards the word as a prophet’s name, because it names Malachi as one of the twelve Minor Prophets.⁹⁵

The prophet Malachi delivered the prophecy of the Lord to Israel. Though there is no direct information about the life of the prophet, his little book reveals his “intense love of Israel and the services of the Temple.”⁹⁶ Some scholars think that the prophet could be a priest (cf. 2:7), but this is not certain. The prophet Malachi shows that the Almighty God is the central figure and chief spokesperson because, “Out of a total of fifty-five verses, forty-seven record in the first person the address of the Lord to Israel (the exceptions being 1:1; 2:11-15, 17; 3:16).”⁹⁷ Malachi must have considered himself to be an instrument in God’s hand.⁹⁸ He employs the phrase, אָמַר יְהוָה זָבָאֹת, over and over. It is very interesting that the prophet Malachi talks about, מְלֹאֲךָ, who is the priest of the Lord (2:7), and that he prophesies about the divine מְלֹאֲךָ as well as מְלֹאֲךָ as YHWH’s forerunner. Among the מְלֹאֲכִים, “The prophet Malachi himself serves as messenger only in a partial or temporary sense.”⁹⁹ Malachi himself is a messenger of the Lord as Elijah was. In his day Malachi is an Elijah, and he prophesies about a future Elijah. The issue of

⁹⁴ Verhoef, *The Books of Haggai and Malachi*, 155.

⁹⁵ *Ibid.*, 155-56.

⁹⁶ William M. Greathouse, “The Book of Malachi,” in *The Minor Prophets*, ed. Oscar F. Reed and Armor D. Peisker, vol. 5, Bacon Bible Commentary, ed. W. T. Purkiser. 10 vols. (Kansas City, Missouri: Beacon Hill Press of Kansas City, 1966) 407.

⁹⁷ Baldwin, *Haggai, Zechariah, Malachi*, 216.

⁹⁸ Heflin, “The Prophet Malachi, His World and His Book,” 7.

⁹⁹ Berry, “Malachi’s Dual Design: The Close of the Canon and What Comes After,” 291.

Elijah has been debated and will be discussed a little more. B. S. Childs explains about some connections between Malachi and Elijah as follows:

Like Malachi, Elijah addressed ‘all Israel’ (1 Kings 18. 20). The people of Israel were severely fragmented by indecision of faith (18. 21). A curse had fallen on the land (18.1; Mal. 3.24, EVV 4.6). Elijah challenged all Israel to respond to God by forcing a decision between the right and wrong (Mal. 3.18). He did it by means of the right offering (Mal. 3.3) and a fire which fell from heaven (Mal.3.3, 19).¹⁰⁰

מְלִאֲךָ in Mal. 1:1 is seen as the bearer and deliver of God’s message. The prophet

Malachi is מְלִאֲךָ of the Lord.

3.3.2. Mal. 2: מְלִאֲךָ as the Priest, the Sharer of the Lord’s Covenant and Teacher of the Law

The term מְלִאֲךָ in the Book of Malachi seems to have a significant relationship with the key themes of Malachi’s prophecy. In Mal. 2:8 a priest is described as מְלִאֲךָ of the Lord. The Hebrew word כֹּהֵן “represents a generic noun of class.”¹⁰¹ Malachi rebukes the priests because they neglect their duties of offering sacrifices, defile the altar of the Lord by presenting disqualified offerings, and despise God’s name by their faithless priestly ministry. In verses 4-9 Malachi is dealing with another important priestly task. The priests had been “the custodians of learning, both the preservers and pioneers of scholarship.”¹⁰² Malachi’s chapter 2 shows that a priest is the messenger of the Lord as the

¹⁰⁰ Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia, PA: Fortress, 1979) 495-496.

¹⁰¹ Hill, *Malachi*, 210.

¹⁰² Alden, “Daniel-Minor Prophets,” 715.

sharer of the Lord's covenant and teacher of the law. מְלֹאֲךְ in the Book of Malachi is a title used for at least prophets and priests. YHWH reminds the priests of Malachi's day of the faithful priest who revered the Lord and ministered in awe of the Lord's name, and encourages the priests to follow his example. It seems that the past faithful priest foreshadows both the future messenger of the Lord and the coming ideal messenger of the covenant, because the two eschatological figures have some aspects of their missions in common.

3.3.3. Mal. 3: מְלֹאֲךְ as the Forerunner of the Lord and מְלֹאֲךְ as the Messenger of the Covenant

The word מְלֹאֲךְ is not only a proper name, but also an important term which bears a meaningful biblical theme. In Mal. 3:1 the Hebrew word מְלֹאֲךְ occurs twice. He cannot be identified with either the prophet Malachi or the priest who is also called "the messenger of the Lord" in 2:7, because the messenger in Mal. 3:1a will be sent by the Lord in the future. The identity of מְלֹאֲךְ in Mal. 3:1a may be different from that of מְלֹאֲךְ in Mal. 3:1b, or they may be the same figure. Berry argues, "The messenger of Mal. 3.1 comprehensively names the prophet, the divine visitor of Exodus, the Levitical priest, and the eschatological prophet who is Elijah."¹⁰³ Just as the identity of the messengers (or angels) has been dealt with in a previous chapter of this study, it has given rise to various views and will be investigated further.

¹⁰³ Berry, "Malachi's Dual Design: The Close of the Canon and What Comes After," 281-82.

3.3.4. Mal. 4: מְלֹאֲךָ as the Future Elijah

The Hebrew word מְלֹאֲךָ does not appear in the fourth chapter (English version) of the Book of Malachi. It has been suggested that Malachi connects the forerunner מְלֹאֲךָ in Mal. 3:1 with the future Elijah in Mal. 4:5-6. In Mal. 3:1-3 Malachi prophesies that God will send the forerunner מְלֹאֲךָ before the Day of the Lord (or the messenger of the covenant), and in Mal. 4:5 God promises that He will send Elijah before the Day of the Lord. Hence it seems obvious that מְלֹאֲךָ as the forerunner in Mal. 3:1a is related to Elijah in Mal. 4:5. The identity and mission of Elijah will also be studied.

3.4. AN EXEGETICAL AND THEOLOGICAL EXAMINATION OF MAL. 3:1-5

Mal. 3:1-5 appears to consist of both divine restoration and judgment. Since Mal. 3:1 is the most significant verse in the first part, verse 1 will be thoroughly examined.

MT Malachi 3:1 (BHS)

הֲנִי שְׁלַח מְלֹאֲכִי וּפְנֵה-דֶרֶךְ לִפְנֵי וּפְתָאֵם יָבֹא אֶל-הַיְכָלוֹ הָאֵרוֹן | אֲשֶׁר-אַתֶּם
מִבְקָשִׁים וּמְלֹאֲךָ הַבְּרִית אֲשֶׁר-אַתֶּם חֹפְצִים הִנֵּה-בָא אָמַר יְהוָה זְבָאוֹת:

LXX (Alfred Rahlfs) Malachi 3:1¹⁰⁴

¹⁰⁴ Some comparisons between the MT and the LXX in Mal. 3:1 are the following:

MT	שְׁלַח (verb/participle but it is used to denote an immediate action. It may have a futuristic meaning).
LXX	ἔξαποστέλλω (verb/present indicative--futuristic present). The LXX' rendering takes the MT's meaning.
MT	מְלֹאֲךָ (messenger or angel)
LXX	ἄγγελος (messenger or angel)
MT	פְּנֵה (make clear)
LXX	ἐπιβλέψεται (ἐπιβλέπω) The LXX takes a future tense (look on with favor/have regard for)
MT	הַיְכָל (palace or temple)

ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου καὶ ἐξαίφνης ἥξει εἰς τὸν ναὸν ἑαυτοῦ κύριος ὃν ὑμεῖς ζητεῖτε καὶ ὁ ἄγγελος τῆς διαθήκης ὃν ὑμεῖς θέλετε ἰδοὺ ἔρχεται λέγει κύριος παντοκράτωρ

The Hebrew title of this book מַלְאָכִי (Malachi) is derived from the author of the book, as with the other Minor Prophets. The name “Malachi,” meaning “my messenger” or “my angel,” comes from the Hebrew word מַלְאָךְ which means “angel” or “messenger.” As previously stated, the Hebrew word מַלְאָךְ occurs four times in the Book of Malachi. In its first occurrence in 1:1, the word is used to designate the messenger of the word of the Lord. In 2:7 the priest is מַלְאָךְ of the Lord. The Hebrew word מַלְאָכִי again occurs in Mal. 3:1. There are several views regarding the identity of מַלְאָכִי. Malachi often combines words and phrases from two different passages in a new or expanded expression in his book.¹⁰⁵

LXX	ναός (The LXX takes the meaning of “temple”)
MT	מַבְקָשִׁים (שָׁקַב) (verb/participle)
LXX	ζητεῖτε (ζητέω) (verb/indicative/present)

The writer will detail the meanings and differences of the renderings in Mal. 3:1.

¹⁰⁵ Karl William Weyde, *Prophecy and Teaching: Prophetic Authority, Form Problems, and the Use of Traditions in the Book of Malachi*, Beihefte Zur Zeitschrift Fur Die Alttestamentliche Wissenschaft, ed. Herausgegeben von Otto Kaiser, vol. 288 (Walter de Gruyter: Walter de Gruyter GmbH & Co., 2000) 307.

3.4.1. The older Old Testament Passages in Mal. 3:1

Mal. 3:1 seems to contain a combination of Exod. 23:20 and Isa. 40:3, because the verse reflects the promises of the two different verses.¹⁰⁶

3.4.1.1. Examination of Exod. 23:20-33¹⁰⁷

Glazier-McDonald states, “The relationship between Mal. 3:1 and Exod. 23:20 is too striking to be accidental.”¹⁰⁸ Thus it is important to examine Exod. 23:20. To understand Exod. 23:20, it is necessary to expound its immediate context. Exod. 20:22-23:33 is called “the Book of the Covenant,”¹⁰⁹ even though the title occurs in Exod. 24:7. Exod. 23:20-33 is “the conclusion or epilogue to the Book of the Covenant.”¹¹⁰

The passage is also a new section as well as a unit. It contains the confirmation of God’s promises for His people. It consists of a series of exhortations or admonitions which are “a mixture of warnings and of promises for the future, particularly for the

¹⁰⁶ James B. DeYoung, “The Function of Malachi 3.1 in Matthew 11.10: Kingdom Reality as the Hermeneutic of Jesus,” in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and W. Richard Stegner, *Journal for the Study of the New Testament Supplement Series: Studies in Scripture in Early Judaism and Christianity* 3, ed. Craig A. Evans and James A. Sanders, vol. 104 (Sheffield, England: Sheffield Academic Press, 1994) 69-70.

¹⁰⁷ Exod. 23:20-33 may be outlined as follows:

- A Be faithful to the covenant-relationship for perfecting the Exodus (in the wilderness) (vv. 20-22)
 - a YHWH’s promise of sending the messenger/angel’s guidance for entering the land (v. 20)
 - b Israel’s obedience is commanded (vv. 21-22)
 - c YHWH’s promise of sending the messenger/angel’s guidance for entering the land (v. 23a)
 - d YHWH’s promise for Israel’s possessing the land (the completing of the Exodus) (v. 23b)
- B Be faithful to the covenant-relationship for preserving the Exodus (in the Promised Land) (vv. 23-33)
 - a Israel’s obedience is commanded (vv. 24-25a)
 - b YHWH’s promise of Israel’s blessings for her obedience (vv. 25b-26)
 - c YHWH’s promise of sending His terror and the hornet possessing the land (vv. 27-31)
 - d Israel’s obedience is commanded (vv. 32-33)

¹⁰⁸ Glazier-McDonald, *The Divine Messenger*, 130.

¹⁰⁹ John I. Durham, *Exodus*, *Word Biblical Commentary*, ed. David A. Hubbard and John D. W. Watts, vol. 3 (Waco: Word Books, 1987) 305, 315.

¹¹⁰ *Ibid.*, 334.

promised land.”¹¹¹ God’s concern is that “the integrity of Israel’s relationship to Yahweh be guaranteed.”¹¹²

In this section Israel’s faithfulness to the covenant with Yahweh is also strongly demanded. First of all, Israel’s obedience is stressed.¹¹³ Verses 20-21 introduce YHWH’s מְלָאֲכָדִי. The nation Israel is addressed as “you” in singular form. They are required to listen to Him; God says that the messenger will not forgive their rebellion because His name is in him. God does not say that the messenger possesses the ability to forgive, which means that the messenger is unable to forgive because “forgiving is solely YHWH’s prerogative.”¹¹⁴ If they listen to the voice of the messenger, God will protect them when the messenger leads them to the Promised Land. The messenger who represents YHWH will take their sin and rebellion so seriously because he is an agent or a representative of the Lord. Thus he will refuse to forgive their sin. Though he has the authority to guide and guard Israel in the wilderness, he is not able to acquit their sin by himself. The messenger/angel whom God sends before Israel will guard them in the way, and this protective leading in the way is to bring them into the land. His task and role is to protect Israel in the way and to lead them to the Promised Land.

¹¹¹ John William Wevers, *Notes on the Greek Text of Exodus*, vol. 30, Society of Biblical Literature Septuagint and Cognate Studies Series, ed. Claude E. Cox (Atlanta, GA: Scholars Press, 1990), 369.

¹¹² Rikki E. Watts, *Isaiah's New Exodus and Mark* (Tubingen: Mohr Siebeck, 1997) 65.

¹¹³ John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary. Old Testament*, ed. John F. Walvoord and Roy B. Zuck ([Wheaton]: Victor Books, 1985) 144.

¹¹⁴ Cornelis Houtman, *Exodus*, trans. Sierd Woudstra, vol. 3, Historical Commentary on the Old Testament, ed. Cornelis Houtman et al. (Leuven [Belgium]: Peeters, 2000) 275.

The nation of Israel is to obey YHWH's מַלְאָךְ because he will bring them to the place Yahweh has promised. "The place" here apparently refers to the Promised Land.¹¹⁵ Verse 23 describes how YHWH's מַלְאָךְ keeps and leads Israel in the way to the land. Yahweh, by sending His agent, intervenes and dispossesses Israel's enemies. In short, the mission of YHWH's מַלְאָךְ is to prepare the place by clearing the obstacles so that Israel may enter the land. However, it is not the messenger, but YHWH, who will drive out the peoples of the land. Durham argues, "The reference to the messenger whom Yahweh is to send out, here as everywhere in the OT a reference to an extension of Yahweh's own person and Presence, is in fact a restatement of the promise and proof of Presence motif that dominates the narrative of Exod. 1-20."¹¹⁶

Promising to send His messenger, God says, "My name is in him" (Exod. 23:21). The phrase, "My name is in him," may mean that "the Divine Will and Power manifests itself through this heaven-sent messenger."¹¹⁷ However, by translating the Hebrew word בְּקִרְבּוֹ into ἐπ' αὐτῶ (LXX employs ἐπ' instead of ἐν) in Exod. 23:21, LXX shows that it does not identify the messenger of the Lord with YHWH. J. W. Wevers states: "Exod throughout avoids any interpretation that might identify the angel with Yahweh; his name

¹¹⁵ Nahum M Sarna, *Exodus. The Traditional Hebrew Text with the New JPS Tradition Commentary*, ed. Nahum M. Sarna, The JPS Torah Commentary (Philadelphia: The Jewish Publication Society, 1991) 148.

¹¹⁶ Durham, *Exodus*, 335.

¹¹⁷ Sarna, *Exodus*, 148.

is not within him; he is not himself the Lord - the name is rather upon him, - nor can he forgive sins; rather he can and must carry out God's orders as his messenger."¹¹⁸

First of all, it needs to be remembered, that "Surely the most striking element of this passage . . . is the pervasive consciousness of the covenant with Yahweh."¹¹⁹ Here in Exodus, YHWH stresses that His presence through the guidance of the messenger demands covenant obedience. After God promises that He will send His messenger for His people's entering the land, He gives them a warning against making covenants with the native inhabitants or their gods. Then the covenant between God and His people is ratified by a sacrificial ritual. The Book of the Covenant is read to the people and the blood of sacrifices is first sprinkled on the altar and next on the people. The covenant ratification is completed with a covenantal meal (Exod. 24:11),¹²⁰ and Israel experiences YHWH's visionary presence. Then Moses is summoned to climb Mount Sinai to receive the tablets of YHWH's commandments and instruction. YHWH's glory--that is, YHWH's presence--is explicitly emphasized in Exodus 24:15-18. In YHWH's presence, Moses as His chosen intermediary receives instructions and directions for the Tabernacle and its service in Exodus 25-31. The Tabernacle is the dwelling place of the Lord (Exod. 25:8). "The ark of the Testimony" or "the ark of the Covenant" in the sanctuary is a meeting place of the Lord and Moses.

¹¹⁸ John W. Wevers, *Notes on the Greek Text of Exodus*, vol. 30, Society of Biblical Literature Septuagint and Cognate Studies Series, ed. Claude E. Cox (Atlanta: Scholars Press, 1990) 370.

¹¹⁹ Thomas Wingate Mann, "Divine Presence and Guidance in Israelite Traditions: The Typology of Exaltation" (Ph.D. diss., Yale University, 1975) 250.

¹²⁰ Sarna, *Exodus*, 150.

It is noteworthy that the messenger of YHWH appears in the Book of the Covenant section. The role and task of YHWH's messenger is detailed before the ratification of the covenant. The messenger is to prepare the way for YHWH and His covenantal people to enter His Promised Land. He does not make the covenant with Israel or enforce it. He is only a preparer for the Lord to enforce the covenant for the covenant people. It is remarkable that in Exod. 23:21 LXX employs “my voice” (τῆς ἐμῆς φωνῆς) instead of “his voice” (ה'קל). It means that LXX regards it not as the voice of the Lord's messenger (or angel) but as God's voice.¹²¹

The theme of YHWH's מַלְאָךְ should be understood in the context of the Covenant of Sinai, the promise about the completion of Israel's Exodus based on her obedience, and YHWH's presence. In brief, the messenger is not depicted as a covenant enforcer. Rather, he is merely a guardian for Israel. Israel will fulfill their Exodus by keeping the covenant made with YHWH. The Lord's presence (glory) and blessings depend on whether they obey or disobey the covenant when they are guided and guarded by the messenger in the wilderness until they enter the land. The messenger's mission may be finished when Israel enters the land. YHWH is the redeemer who fulfils the Exodus of His covenant people.

3.4.1.2. Examination of Exod. 32:1-33:3

YHWH's מַלְאָךְ mentioned in Exod. 23:20-23 again appears in Exod. 32:34-33:3.

¹²¹ Wevers, *Notes on the Greek Text of Exodus*, 371.

The passage belongs to the account of Israel’s covenant renewal in Exodus 32-34.¹²² When Moses receives God’s instructions on Mount Sinai, the people of Israel break the covenant by asking for a god. They say to Aaron, “Come make us a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him” (Exod. 32:1). They request a god who “will go before” them. The request in effect, therefore, equates Moses with a god. God informs Moses of Israel’s covenant violation, and tells him that He may destroy Israel and make a great new nation beginning with Moses. However, Moses intercedes for his people, reminding the Lord of the Abrahamic Covenant (Exod. 32:13). As the mediator of the covenant-relationship, Moses pleads for the forgiveness of the transgression of Israel who has broken the covenant.¹²³ As Moses descends Mount Sinai, he confronts Aaron and the people and judges the unrepentant, calling for the Levites to punish them. Since Moses recognizes the guilt of the whole nation, he again entreats the Lord for the forgiveness of their rebellion. After listening to Moses’ intercession, God commands Moses to lead the nation to the Promised Land. Then God again tells Moses that YHWH’s מַלְאָךְ will go

¹²² The following outline of Exod. 32-34 may be helpful in understanding the section:

- A Israel’s rupture of the covenant-relationship (32:1-33:3)
 - a Israel’s covenant-violation (32:1-6)
 - b Moses’ covenant-enforcement (32:7-29)
 - c Moses’ mediatory prayer for Israel (32:11-13, 30-33)
 - d YHWH’s announcement for sending His messenger/angel (32:34-33:3)
- B YHWH’s restoration of the covenant-relationship (33:4-34:35)
 - a Moses’ mediatory prayer for Israel (33:5-13, 15)
 - b YHWH’s promise of His presence (33:14)
 - c Moses’ mediatory prayer for YHWH’s presence/His glory (33:15-16, 18)
 - d YHWH’s promise for His presence/His glory (33:17, 19-23)
 - e YHWH’s renewal of the covenant-relationship (34:1-35)

¹²³ C. F. Keil and F. Delitzsch, in *Pentateuch*, Keil and Delitzsch Commentaries on the Old Testament, vol. 2 (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949) 223.

ahead of Israel to aid in entering the land. Moses instead requests “God’s Presence rather than the intermediation of an angel.”¹²⁴ Thus God says, “My presence shall go with you” (Exod. 33:14). Therefore, “The sending of divine messenger here simply means that Yahweh himself is not fully present--and this self-imposed distance is as much gracious as it is punitive, for it prevents the destruction of a sinful people by a wrathful God.”¹²⁵

The role of YHWH’s messenger in Exod. 32:34-33:3 is essentially related to the covenant renewal and God’s presence (God’s glory). The Promised Land is the place for the covenant community. If they have broken the covenant, they have to renew it.

In conclusion, the mission of the messenger is not to enforce the covenant but to help Israel enter the land. The context of Exod. 32-33 clearly differentiates the appearance of YHWH’s מַלְאָכִים from YHWH’s presence. Though the messenger is seen to possess divine power, he is not identified as the Lord. To drive out the peoples of the land is not the messenger’s mission, but YHWH’s work.¹²⁶ He is merely God’s agent to prepare the Way of the Lord in which God will fulfill the Lord’s Exodus for His people. Moses plays the role of the only mediator between God and His people. When Moses knows that Israel has violated the Sinai Covenant, he plays the role of enforcer of the covenant by purifying all the Levites and punishing the covenant violators (Exod. 32:15-29). No violators of the covenant could stand before his purification and judgment.

¹²⁴ Joe M. Sprinkle, *‘the Book of the Covenant’: A Literary Approach*, Journal for the Study of the Old Testament Supplement Series, ed. David J. A. Clines and Philip R. Davies, vol. 174 (Sheffield, England: JSOT Press, 1994) 34. He thinks that Moses himself is the angel (or ‘agent’).

¹²⁵ Mann, “Divine Presence and Guidance in Israelite Traditions: The Typology of Exaltation,” 259.

¹²⁶ The LXX rendering is that the messenger, rather than YHWH, will drive out the peoples of the Promised Land (ἐκβαλεῖ).

Moses is described as the agent who helps Israel to establish/confirm the Sinai Covenant (Exod. 24), the enforcer of the covenant (Exod. 32), and the mediator of the covenant-relationship between YHWH and Israel (Exod. 32-33). Further, he helps Israel to restore or renew the covenant-relationship between YHWH and the nation (Exod. 34). In reality it is not Moses or Israel, but YHWH, who restores the covenant-relationship between Him and Israel. All the activities of Moses are to secure YHWH's glory or His presence among Israel, without which Israel's Exodus is meaningless.

Chapters 23 and 33-34 in the Book of Exodus describe YHWH's messenger as a preparer or guide/guard for Israel to enter the Promised Land. The messenger prepares the way of Israel for her Exodus and helps her to complete the Exodus. Israel should always be faithful to the covenant-relationship between YHWH and herself because the completion of the Exodus requires Israel's covenant obedience. Even though Israel violates the covenant and breaks the covenant-relationship, God renews the covenant and restores the covenant-relationship by His grace. Israel's Exodus is completed by entering the land, but they need to preserve the purpose of the Exodus once living in the land. Israel's royal obedience to the covenant makes her experience YHWH's presence/glory forever. The theme of YHWH's messenger/angel in Exod. 23 and 32-33 is linked with the Exodus theme, the messenger's preparation of the Way for Israel's Exodus journey, the Sinai Covenant, and YHWH's presence/His glory. YHWH is described as redeemer/Savior and judge.

3.4.1.3. Examination of Isa. 40:3

פָּנֵי דְרָךְ יְהוָה in Isa. 40:3 is an outstanding parallel to פְּנֵי־דְרָךְ לְפָנַי in Mal. 3:1,¹²⁷ because the pronoun “me” in Mal. 3:1 refers to YHWH. Without the aid of the Gospel writers it can be easily recognized that the sending of the Lord’s messenger for the preparation of His Way in Mal. 3:1 is linked with Isaiah 40:3 and its embracing themes: the sending of God’s messenger, his preparation of the Lord’s Way, and the manifestation of God’s glory. In other words, key common themes are found in both passages. It seems that Malachi employs the themes of Isa. 40:3. If Mal. 3:1 is imbued with the themes of Isa. 40:3, it is necessary to examine the Isaiah passage.

Isa. 40:1-11 is viewed as the prologue to chapters 40-66.¹²⁸ Chapter 40 begins with the themes of God’s comfort for His people and His restoration of them. The themes are prominent in the entire section of chapters 40-66. The phrase פָּנֵי דְרָךְ in 40:3 again appears in 57:14 and 62:10, which command the preparation of the way for God’s people. Another similar phrase, “a highway in the desert,” occurs in 11:16, 35:8, 43:19 and 49:11.

Ancient Near Eastern literature has the motif of “preparing the way” before the god in battle used for a cultic procession in the context of a “divine journey.” For example, in the Erra Epic (I. 95-99) Erra charges his vanguard Išum, “Open the way Go before me.”¹²⁹ A similar motif occurs in Isa. 40:3. Isaiah chapters 40-66 contain Yahweh’s message of consolation and restoration to national Israel, who is about to be

¹²⁷ Glazier-McDonald, *Malachi: The Divine Messenger*, 136.

¹²⁸ Klyne Snodgrass, “Streams of Tradition Emerging from Isaiah 40:1-5 and Their Adaptation in the New Testament,” *Journal for the Study of the New Testament* 8 (1980) 25.

¹²⁹ Mann, “Divine Presence and Guidance in Israelite Traditions: The Typology of Exaltation,” 111-31.

destroyed and deported to Babylon because of her sins. Isaiah gives assurance that Yahweh will restore the nation to their land and establish His kingdom of peace with prosperity to the land. The relationship of the one who cries in his “voice” in the wilderness, and those who receive more commands from Yahweh who gives the imperatives to console the nation, is not clear. The LXX understands that those who should address the Lord’s comforting words to God’s people are priests by inserting ἱερεῖς (priests--noun vocative). The one of the crying voice is not Yahweh Himself; on the contrary, the voice’s imperatives are given only on behalf of “our God.” The voice is thus probably a human’s--a third party--other than Yahweh Himself. The prophet hears the voice calling from “a position within” (it could be the meaning of the prepositional prefix ב in the word בַּמִּדְבָּר) the wilderness here.¹³⁰ What the voice is saying as he cries in the wilderness is giving commands to another group of people. Another possibility is that the activity of the preparation of the Lord’s way is to be taken in the wilderness,¹³¹ because the command of making a highway for our God, which is a parallel phrase to the preparation of the Lord’s way, is to be made also in the wilderness. The command to them is to “turn,” or “turn and look.” However, it seems that this verb is used for making YHWH’s pathway free from obstacles. The genitive in the construct יְהוָה יִרְדָּה could be an objective genitive (a way that has its object in Yahweh),¹³² and יִרְדָּה here could imply

¹³⁰ F. Brown, S. R. Driver, and C. A. Briggs, *The New Brown Driver Briggs Gesenius Hebrew and English Lexicon* (Peabody: Hendricksen, 1983) 88.

¹³¹ Claus Westermann, *Isaiah 40–66: A Commentary*, Old Testament Library, ed. Peter Ackroyd et al. (Philadelphia, PA: Westminster Press, 1969) 37.

¹³² Wilhelm Gesenius, *Gesenius' Hebrew Grammar*, ed. E. Kautzsch and A. E. Cowley, 2nd English ed. (Oxford: Clarendon Press, 1910) 128.

the pathway in which God moves.¹³³ It is thus probably a command to the discouraged people of the nation Israel, who are going into captivity, to turn and focus on the pathway YHWH moves so as to free it from obstacles (as He brings the restoration news). This could reflect a call for moral conduct to Israel.

The same could be true of the second half of this strophe בְּעֶרְבָה מִסְלָה לְאֱלֹהֵינוּ יִשְׂרָו (‘‘make straight in the desert a highway for our God’’) which stands as synonymous parallelism¹³⁴ to the first. In the Old Testament, יִשְׂרָו (‘‘make straight’’) is also used for moral uprightness and pleasing God, in an ethical sense (Hab. 2:4). מִסְלָה is a public highway,¹³⁵ a raised highway (Isa. 59:7; 7:3; Num 20:19). The Isaiah Targum’s rendering understands that the road work is not for the Lord, but for the people of God: A voice of *one who* cries: ‘‘In the wilderness clear the way *before the people* of the Lord, level in the desert highway *before the congregation* of our God (italic--Targum’s rendering). Thus Bascom argues that ‘‘the highway (35:8) in the wilderness (35:1, 6) is explicitly the road the exiles will travel on their way home (35:9-10).’’¹³⁶ Regarding the passage, Toy says:

The passage in Isaiah is a description of Israel’s return to Canaan, from the exile in Babylon, across the desert; the removal of all obstacles out of the way is represented under the form of the construction of a smooth road through the

¹³³ Brown, Driver, and Briggs, *The New Brown Driver Briggs Gesenius Hebrew and English Lexicon*, 203.

¹³⁴ Bullinger, *Figures of Speech Used in the Bible*, 350.

¹³⁵ David Noel Freedman, ‘‘The Structure of Isaiah 40:1-11,’’ in *Perspectives on Language and Text: Essays and Poems in Honor of Francis I. Andersen’s Sixtieth Birthday July 28, 1985*, ed. Edgar W. Conrad and Edward G. Newing (Winona Lake, IN: Eisenbrauns, 1987) 186.

¹³⁶ Robert A. Bascom, ‘‘Preparing the Way—Midrash in the Bible,’’ in *Issues in Bible Translation*, ed. Philip C. Stine, United Bible Societies Monograph Series, vol. 3 (New York: United Bible Societies, 1988) 223-24.

wilderness; and the march of the people is described as the march of Yahweh, God of Israel, who would lead his people home.¹³⁷

The passage was also used in the Old Testament as a figure for upright conduct (Prov. 16:17; Psa. 84:6). Thus this phrase could imply that Israel should be upright in her conduct toward Yahweh, due to the restoration program which He has promised for the nation. It can be argued that the purpose of the activity described here is to enable Yahweh to bring His exiled people back to their land.¹³⁸

To sum up, YHWH's messenger (whose voice is calling) is sent to remove obstacles so that YHWH will perform His restoration plan for the nation of Israel. The messenger's task is to clear the way for the Lord by making Israel turn to YHWH. Thus Dumbrell remarks,

The redemption from Babylon, to which 40:1 refers, will take the character of a second Exodus (40:3-5) and will thus (this second Exodus motif is pervasively expressed throughout these chapters, cf. Isa. 42:16; 43:16, 19; 49:9, 11; 51:10; etc.) presumably lead to a *re-institution of the covenant* [italics-mine] and certainly to what the prophecy always has in view, the ideal occupation of the land.¹³⁹

40:1-2 implies that Israel is God's covenant people. God calls Israel "My people." In the Book of Exodus, when the title "my people" (3:7, 10; 5:1; 7:4, 16; 8:1/MT 7:26; 8:20/MT 8:16, 21/MT 8:17; 9:1, 13; 22:25/MT 22:24) is mentioned by YHWH, it indicates that Israel is YHWH's covenant people, denoting the covenant-relationship

¹³⁷ Crawford Howell Toy, *Quotations in the New Testament* (New York: Charles Scribner's Sons, 1884) 18.

¹³⁸ Freedman, "The Structure of Isaiah 40:1-11," 187.

¹³⁹ William J. Dumbrell, *Covenant and Creation: An Old Testament Covenantal Theology* (Exeter, UK: The Paternoster Press, 1984) 191.

between YHWH and Israel.¹⁴⁰ Exodus 2:24-25 shows that God's activity for Israel's Exodus in Exodus 3 and the following chapters is based on His covenant with Abraham, with Isaac and with Jacob. When YHWH makes the Sinai Covenant with Israel he again says to Israel that the nation will be His people, His precious possession: "If you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation" (Exod. 19:5, 6). The covenant nation Israel is called "My people"¹⁴¹ by the Lord also in the Book of Isaiah.¹⁴²

God's punishment against Israel and the fully-paid price for her sins are the results of her violation of the covenant made with God. In Isa. 40:2 God states that Israel's sins are forgiven. Thus the divine call to "comfort" in 40:1 is a call to proclaim God's forgiveness. Israel's covenant relationship with God is restored based on God's forgiveness and Israel's repentance. God's forgiveness is given, but Israel's repentance is required. That is, the people of Israel are "to prepare the way for the Lord, and this they are to do by means of repentance."¹⁴³ While Isa. 40:2 speaks of God's forgiveness of Israel's sins, 40:3-4 demands that the people of Israel repent of their sins. The glory of the Lord will then be revealed (40:5). Just as in the Exodus, the phrase "the glory of

¹⁴⁰ The covenant-relationship with God is emphasized in the Book of Isaiah: 24:5; 33:8; 42:6; 49:8; 54:10; 55:3; 56:4, 6; 59:21; 61:8.

¹⁴¹ There is one exception in Isa. 19:25, in which Egypt is called "My people."

¹⁴² John Martin, "Isaiah," in *Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1985) 1091.

¹⁴³ Edward J. Young, *The Book of Isaiah 40–66: The English Text, with Introduction, Exposition, and Notes*, vol. 3 (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1972) 28.

Lord” and its equivalents basically imply the idea of the glorious theophany.¹⁴⁴ According to Davis, the two phrases, “Prepare the Way of the Lord,” and “make straight in the desert a highway for our God” in Isa. 40:3 are “the initial stages of a new exodus motif in Isaiah which points to the glorious presence of God.”¹⁴⁵ The New Exodus motif and YHWH’s glorious presence repeatedly occur in chapters 40-48.¹⁴⁶ The New Exodus puts emphasis on “the return of Yahweh’s actual presence.”¹⁴⁷ It is noteworthy that, “The goal of the New Exodus is the enthronement of Yahweh in a restored Jerusalem-Zion.”¹⁴⁸

In conclusion, the Exodus motif is often found in the Book of Isaiah. Isaiah 11:16 is a good example: “There will be a highway for the remnant of his people that is left from Assyria, as there was for Israel when they came up from Egypt.” It has been agreed that the preparation of the Lord’s way in Isa. 40:3 is a New Exodus motif or theme. The New Exodus of Israel, done by the intervention of the Lord’s messenger, is based on the re-institution or restoration of the covenant with God and is followed by God’s glorious presence. The LXX’s rendering from Isa. 63:9 is interesting: “It was no messenger or angel but his presence that saved them.” It distinguishes between the coming of God’s messenger and God’s presence. YHWH is the redeemer of His covenant people.

¹⁴⁴ Carl Judson Davis, *The Name and Way of the Lord: Old Testament Themes, New Testament Christology*, vol. 129, Journal for the Study of the New Testament Supplement Series, ed. Stanley E. Porter (Sheffield: Sheffield Academic Press, 1996) 66.

¹⁴⁵ *Ibid.*, 66.

¹⁴⁶ John D. W. Watts, *Isaiah 34–66*, Word Biblical Commentary, ed. Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker, vol. 25 (Waco, TX: Word Books, 1987) 79.

¹⁴⁷ Rikki E. Watts, “Consolation or Confrontation: Isaiah 40-55 and the Delay of the New Exodus,” *Tyndale Bulletin* 41, no. 1 (1990) 33.

¹⁴⁸ *Ibid.*, 34.

3.4.2. Examination of Mal. 3:1

The prophet Malachi assures his people that YHWH still loves them and that He is faithful to His covenant. Malachi contrasts God's covenantal faithfulness with His people's unfaithfulness, and urges them to restore their faithfulness. Mal. 3:1 belongs to the fourth oracle (2:17-3:5). In this section, the prophet points out that his people lost all faith in their God. The section begins with the prophet's reproof. He quotes the people's complaints: "How have we wearied Him?" "All who do evil are good in the eyes of the Lord, and He is pleased with them." "Where is the God of justice?" Mal. 3:1-5 is the answer to the questions of the people. The section can be structured as follows:

- A Israel's complaints are shown through the prophet's reproof (2:17)
 - a How have we wearied Him? (2:17a)
 - b Where is the God of justice? (2:17b)
- B God's response to their complaints (3:1-5)
 - a The coming of the Lord's messenger in preparation for the coming of the Lord (3:1a)
 - b *Ha Adon's* sudden coming to His temple (3:1b)
 - c The coming of the covenant messenger (3:1c-5)

Mal. 3:1 begins with "behold" (הִנֵּנִי) which literally means "behold me." שִׁלַּח is a participle denoting "immediate action."¹⁴⁹ YHWH does not want His justice challenged. He says that He is about to send His messenger, the identity of which needs to be defined.

3.4.2.1. The Identity of מַלְאָכִי in Mal. 3:1a

Many theories have been suggested to identify this messenger. Some think that he is Malachi the prophet, whereas others regard the messenger in verse 1a as an ideal

¹⁴⁹ Ralph L Smith, *Micah-Malachi*, Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker, vol. 32 (Waco: Word Books, 1984) 326.

figure.¹⁵⁰ YHWH Himself defines the task of His messenger-forerunner. פָּנֶה (in piel) with accusative פָּנֶה means “make clear,” or “free from obstacles.”¹⁵¹ The messenger is surely a forerunner of the Lord because the Lord says that His messenger will clear the way before Him (לְפָנָי). According to BDB, מַלְאָךְ is used variously in the Old Testament:¹⁵² 1) Human messenger: A) One sent with a message. B) A prophet. C) A priest. D) A messenger from God acting as an interpreter and declaring what is right. 2) Angel, as messenger of God. 3) The theophanic angel. Regarding מַלְאָךְ in verse 1a, it seems best to see him as a future figure, because after he clears the way before the Lord, the Lord will come. The first promise is that the Lord will send His messenger. Regarding the task of the messenger, Kaiser explains פָּנֶה as follows:

Under the oriental figure of an epiphany or arrival of the reigning monarch, the text urged for a similar removal of all spiritual, moral, and ethical impediments in preparation for the arrival of the King of glory. Whenever a king would visit a village, the roadway would be straightened, leveled, and all stones and obstacles removed from the road that the king would take as he came to visit the town.¹⁵³

פָּנֶה is used in the figurative sense of an ethical movement in Malachi. God accuses the priests of Malachi’s days: אַתֶּם סִרְתֶּם מִן־הַדֶּרֶךְ. The “way” is “the divine way of YHWH’s covenant made known to Israel through the teaching of His statutes and

¹⁵⁰ Ibid., 328.

¹⁵¹ Brown, Driver, and Briggs, *The New Brown Driver Briggs Gesenius Hebrew and English Lexicon*, 815.

¹⁵² Ibid., 521.

¹⁵³ Walter C. Kaiser, Jr., *The Uses of the Old Testament in the New* (Chicago: Moody Press, 1985) 82.

ordinances.”¹⁵⁴ The plural form, “ways,” in Mal. 2:9 also “refers to the statutes, precepts, and ordinances that constitute the law (*tôrâ*) of Yahweh, the guide posts marking out the divine way.”¹⁵⁵ The words, “the way” and “the ways,” are used in the context to where “the covenant of the Levites” is referred. In conclusion, in Exodus, Isaiah, and Malachi the role or task of YHWH’s מְלַאֲכֵי is to prepare the way for the Lord to inaugurate His salvation program, and for Israel to be ready for the Lord’s salvation by restoring faithful obedience to Him and His covenant. The task of YHWH’s messenger is to let Israel get out of her disobedient condition. The theme exodus¹⁵⁶ or covenant restoration may be a unifying key theme in the composite quotation. It is remarkable that YHWH’s מְלַאֲכֵי is involved in each covenant theme. Because of that, some scholars hastily identify YHWH’s messenger as the messenger of the covenant. The identity and function of YHWH’s forerunner will be more fully exposed when Elijah’s identity and function in Mal. 4:5-6 are explained.

3.4.2.2. *The Identity of מְלַאֲכֵי in Mal. 3:1b*

The second promise in Mal. 3:1 is that the Lord will come; when the preparations are completed by YHWH’s messenger, the Lord will suddenly come. Therefore, the מְלַאֲכֵי

¹⁵⁴ Hill, *Malachi*, 214.

¹⁵⁵ *Ibid.*, 217.

¹⁵⁶ Richard Schneck, ed., *Isaiah in the Gospel of Mark I-Viii*, *BIBAL Dissertation Series* (Vallejo, CA: BIBAL Press, 1994) 41.

in verse 1a is not the Lord, but a forerunner who prepares the way before YHWH. There may be questions concerning the identity of **הַאֲדֹנָי** and the relationship between **צְבָאוֹת** **יְהוָה** and **הַאֲדֹנָי**. The identity of **הַאֲדֹנָי** constitutes a problem in understanding the verse. “*Adon*” in Mal. 1:6 refers to an earthly master or slave owner. In Mal. 1:12, 14 **אֲדֹנָי** is used as an epithet for YHWH. “*Adon*” is also used as a title of YHWH’s angelic messenger in Zech. 1:9; 4:4, 5, 13 and 6:4.¹⁵⁷ “*Adon*” usually refers to a human master, an angelic being, or YHWH. If YHWH implied that **הַאֲדֹנָי** referred to Himself, He would say, “Behold! I will send my messenger and he will clear the way before me. And *I* (instead of **הַאֲדֹנָי**) will suddenly come to *my* temple” [italics mine]. The argument may be strengthened by YHWH’s use of the first pronoun in the same verse.¹⁵⁸ In verse 5, YHWH again uses the first pronoun: “**קָרַבְתִּי**” (I will come near), “**הִיְיָתִי**” (I will be), and “**יִרְאוּנִי**” (they fear me). Therefore, YHWH must have distinguished Himself from **הַאֲדֹנָי** in the immediate context of the passage. It is exceptionally unusual that YHWH refers to the third party as “the Lord.” It cannot be suggested that YHWH calls a human messenger or an angelic messenger “the Lord.” Of course he is not YHWH’s Lord but the

¹⁵⁷ Hill, *Malachi*, 268.

¹⁵⁸ YHWH uses the first pronoun in the following words in verse 1: **הִנְנִי** (“behold me”), **מַלְאָכִי** (“my messenger,” if it is not a proper name), and **לְפָנַי** (“before me”).

audience's Lord. Thus the identity of יְהוָה is mysterious. יְהוָה is neither YHWH himself nor merely a human messenger, nor an angelic messenger. The Hebrew definite article (ה) in the word יְהוָה implies that the Lord to come is the deity¹⁵⁹ whom the nation seeks. Ironically even in their sin the people of Israel are seeking the Lord's coming. YHWH implies that Malachi's audience awaits the coming of יְהוָה . It needs to be remembered that the word יְהוָה is "commonly used for a mediator, as in Psalm 110, and also in Dan 9:17."¹⁶⁰ The title in Psalm 110:1 refers to the Messiah.¹⁶¹ Commenting on Psalm 110, Anderson states,

The Messiah is invited to sit at the right side or hand of Yahweh. Both biblical and extra-biblical sources support the concept of enthronement beside Yahweh, resulting in a co-regency for the two after the actual enthronement. This enthronement appears to be a waiting period. The Messiah is to sit beside Yahweh on his throne until Yahweh makes the enemies of the Messiah a stool for the Messiah's feet.¹⁶²

Therefore, Merrill states, "The Christological significance of Mal. 3:1 thus becomes immediately evident, for if John the Baptist came to prepare the way for Jesus,

¹⁵⁹ Hill, *Malachi*, 268.

¹⁶⁰ J. Calvin, *A Commentary on the Twelve Minor Prophets* (Carlisle: Banner of Truth, 1986) 568.

¹⁶¹ R. L. Harris, Archer, G. L., and Waltke, B. K., *Theological Wordbook of the Old Testament*, vol. 1, 2 vols. (Chicago: Moody Press, 1985) 13.

¹⁶² David R. Anderson, *The King-Priest of Psalm 110 in Hebrews*, *Studies in Biblical Literature*, ed. Hemchand Gossai, vol. 21 (New York: Peter Lang, 2001) 53.

then the *Adon* of Malachi can be none other than the Messiah.”¹⁶³ Consequently, it can be argued that יְהוָה אֱדוֹן is the Messiah whom Malachi’s audience seeks and desires.

3.4.2.3. *The Significance of יְהוָה אֱדוֹן ’s Sudden Advent to His Temple*

Haggai’s audience was encouraged to rebuild the temple of God, but the people of Malachi’s day are commanded to be true worshippers in the temple of God. Though they worship the Lord in the temple, they do not experience the Lord’s presence and so they complain, “Where is the God of justice?” The coming of *Ha Adon* will be YHWH’s answer to the complaint of the people who ask where the God of justice is. YHWH promises that *Ha Adon* whom the people of Israel seek will suddenly come to His temple. The Hebrew word בִּקֵּשׁ (“seek”) occurs in Mal. 2:7, 15 and 3:1. Mal. 2:7 demands that the people of Israel should seek the Torah from the lips of a priest who is a messenger of the Lord. To seek the Torah is to seek the Lord. In Mal. 2:15 the Lord is seeking a godly seed. Weyde argues that the verb בִּקֵּשׁ used in the Hebrew Bible is “a legal (juridical) term, having the sense ‘require.’”¹⁶⁴ His argument may be proved by the fact that בִּקֵּשׁ (“seek”) is used in the covenant contexts in the Book of Malachi. The concept, “seeking God,” is frequently found in the Books of the Chronicler. Schaefer argues that the use of

¹⁶³ Eugene H. Merrill, *An Exegetical Commentary: Haggai, Zechariah, Malachi* (Chicago: Moody Press, 1994) 431-32.

¹⁶⁴ Karl W. Weyde, *Prophecy and Teaching: Prophetic Authority, Form Problems, and the Use of Traditions in the Book of Malachi*, vol. 288, Beihefte Zur Zeitschrift Fur Die Alttestamentlich Wissenschaft, ed. Herausgegeben von Otto Kaiser (Walter de Gruyter: Walter de Gruyter GmbH & Co., 2000) 264-265.

“seeking God” is “an all-inclusive term which means ‘to worship.’”¹⁶⁵ The question, “Where is the God of justice?” indicates that Malachi’s audience is seeking the Lord. That they are seeking the Lord is an irony because they do not know that they are evil in the eyes of the Lord and that their seeking of Him brings His punishment on themselves. *Ha Adon* whom they seek will unexpectedly come to his temple. The glorious divine presence in the temple, foretold by the prophets Haggai and Zechariah, is again envisioned by the promise of YHWH in the Book of Malachi.

The relationship between the *Ha Adon* and His temple may be a clue in determining the identity of *Ha Adon*. YHWH says, “*Ha Adon* will suddenly come to His temple,” an announcement which implies that the temple is *Ha Adon*’s. No one can claim the temple as his own except YHWH—who calls the temple “my house” (Mal. 3:10; Isa. 56:7). The Hebrew word *הַיְכָלֹוּ* (His temple) in Mal. 3:1 is often used in the Old Testament (2 Sam. 22:7; Jer. 50:28; 51:11; etc), and unless it indicates a pagan temple,¹⁶⁶ the “his” refers to YHWH. The Hebrew word “*הַיְכָלֶיךָ*” (thy temple) sometimes appears in the Book of Psalms. It is certain that “thy” refers to YHWH; the temple is always called YHWH’s temple. *הָאֱלֹהִים*’s sudden (or unexpected) coming to His temple may be a significant event.

First of all, it is necessary to know that “in Old Testament descriptions the Temple was in many respects like a palace, and the scene was completed by references to

¹⁶⁵ Glenn Edward Schaefer, “The Significance of Seeking God in the Purpose of the Chronicler” (Th. D. diss., The Southern Baptist Theological Seminary, 1972) 58.

¹⁶⁶ The word “his temple” in 2 Chron. 36:7 refers to a pagan temple.

a royal throne.”¹⁶⁷ The kingship of the Lord has been one of the most popular themes in the Old Testament. Especially in the Psalms, the Psalmists describe God as the most majestic king, and Isaiah as well frequently describes God as king. For example, after Isaiah sees the heavenly throne of the Lord in a vision in the temple, he confesses that he has seen the king, the Lord of hosts (Isa. 6:1-7). Eskola remarks,

The cultic ideal is fundamentally in agreement with the covenantal idea that can be seen in the theocratic ideology. The purpose of the cult was to maintain communion between God and Israel. When this purpose was fulfilled, God remained the King of the people. Therefore the sacrifice had the power of fulfilling the most significant purpose of Jewish faith: maintaining belief in the kingship of God.¹⁶⁸

Malachi also shows that Israel’s disqualified sacrifices break the communion between herself and God, “a great king” (Mal 1:14). Israel’s faithful sacrifices recognize God’s kingship. The coming of the Lord (יְיָ אֱלֹהֵינוּ) to His temple is also to reign over His people so that His name may be honored among them. Clowney is correct in arguing, “God’s presence in Jerusalem was linked with the rule of God’s Anointed.”¹⁶⁹ Therefore, it can be argued that *Ha Adon*, the Messiah in Mal 3:1, will come to His temple--symbolizing His throne--to be honored by His people. *Ha Adon*’s coming is “sudden” (פֶּתָאֵם). It is noteworthy that the Hebrew word is juxtaposed with Hezekiah’s covenant renewal, the temple and God’s preparation in 2 Chron. 29:35-36. Of the twenty-five usages of the word “sudden” (פֶּתָאֵם), most of them occur in connection with disaster or

¹⁶⁷ Timo Eskola, *Messiah and the Temple: Jewish Merkabah Mysticism and Early Christian Exaltation Discourse*, Wissenschaftliche Untersuchungen Zum Neuen Testament, ed. Jörg Frey, Martin Hengel, and Otfried Hofius, vol. 142 (Tübingen: Mohr Siebeck, 2001) 50.

¹⁶⁸ Ibid., 57.

¹⁶⁹ Edmund P. Clowney, “The Final Temple,” *Westminster Theological Journal* 35 no. 2 (1973) 165.

judgment. 2 Chron. 29:36 is the only exception if its use in Mal 3:1 is not the case, because the verse has a pleasant sense. So it is possible that the statement, “the Lord shall come to His temple suddenly,” refers to the Messiah’s first advent. The suddenness is the result of God’s plan. In conclusion, from the viewpoint of Malachi, the Messiah as King of kings will suddenly come to His temple in the future.

3.4.2.4. *The Identity of the Messenger of the Covenant in Mal. 3:1c*

Since Mal. 3:1 contains a seemingly complex passage, some scholars say that the mention of “the messenger of the covenant” is a later addition.¹⁷⁰ A minority of commentators argues that “the messenger of the covenant” in Mal. 3:1c refers to “my messenger” in Mal. 3:1a.¹⁷¹ However, the parallel phrases, “*Ha Adon* whom you seek” and “the messenger of the covenant whom you desire,” refute the view that the two figures (YHWH’s forerunner and the messenger of the covenant) are identical. Rather they demonstrate that *Ha Adon* can be identified with the messenger of the covenant because the *waw* (ו) in וּמַלְאֲךְ הַבְּרִיתִית may be an “epexegetical *waw*.”¹⁷² It may be an intensified appositional *waw*.¹⁷³ Therefore, מַלְאֲךְ הַבְּרִיתִית is identical with הַאֲדֹנָי. This is supported by the verb form, which is singular (בֶּאֱ). Even in verse 1, הִנֵּה is used twice--once for the coming of the Lord’s messenger, and the other time for the coming of the

¹⁷⁰ Malchow, “The Messenger of the Covenant in Mal 3:1,” 253.

¹⁷¹ Merrill, *An Exegetical Commentary: Haggai, Zechariah, Malachi*, 431-32.

¹⁷² Kaiser, *The Uses of the Old Testament in the New*, 82.

¹⁷³ James N. Pohlig, *An Exegetical Summary of Malachi* (Dallas: Summer Institute of Linguistics, 1998) 133.

Lord. The Lord says that the messenger of the covenant is the figure whom the people of Israel desire (הַפְּצִיִּים). The Hebrew word הַפְּצִיִּים is used in Mal. 1:10; 2:17 and 3:12. In 1:10 the Lord says that He takes no pleasure in the priests who offer inferior sacrifices. The Lord seeks and delights in those who offer pure sacrifices and offerings. The phrase הַפְּצִיִּים אֶרֶץ in 3:12 is a combination terminology; it is the delightful land blessed by the Lord. So the land is the place where God's people desire to receive His blessings. In Mal. 3:1 YHWH says that the people of Israel delight in or desire the messenger of the covenant. That Malachi's audience delights in the messenger of the covenant is also ironical¹⁷⁴ because they do not know what His coming will bring to them. The title מְלֵאךְ הַבְּרִית is found nowhere else in the Old Testament.¹⁷⁵ Malachi employs several new coined terms such as "the covenant of life and peace"¹⁷⁶ (Mal. 2:5), "a book of remembrance" (Mal. 3:16) and "the sun of righteousness (Mal. 4:2)." They do not occur elsewhere in the Old Testament. They are the products of Malachi's terminological combination. Malachi seems to have combined two different ideas into a new, expanded concept.¹⁷⁷

"The messenger of the covenant" is an angel, a divine messenger, or a human messenger. Most commentators do not think that He is simply an angel; He is depicted as

¹⁷⁴ Baldwin, *Haggai, Zechariah, Malachi*, 243.

¹⁷⁵ John Merlin Powis Smith, "A Critical and Exegetical Commentary on the Book of Malachi," in *A Critical and Exegetical Commentary on Haggai, Zechariah, Malachi and Jonah*, ed. Hinckley G. Mitchell, John Merlin Powis Smith, and Julius A. Bewer, The International Critical Commentary on the Holy Scriptures of the Old and New Testaments, ed. Samuel Rolles Driver, Alfred Plummer, and Charles Augustus Briggs (Edinburgh: T. & T. Clark, 1912) 63.

¹⁷⁶ In the MT, there is no Hebrew word "covenant" before the word "the life." The phrase "the covenant of peace" occurs in Numbers 25:12 ("my covenant of peace") and in Ezekiel 34:25.

¹⁷⁷ Weyde, *Prophecy and Teaching*, 307, 362.

a messenger. Glazier-McDonald identifies YHWH with “the messenger of the covenant” and argues that “the messenger of the covenant” is the covenant enforcer.¹⁷⁸ The imagery of a messenger contains the images of “His being-sent” and “His mission.” It means that “the messenger of the covenant” has His sender and His mission. It is noteworthy that the messenger as a forerunner for the preparation of the Lord’s Way in Mal. 3:1a is described as the one who is sent by the Lord, but that “the messenger of the covenant” is portrayed as the one who “will come” to accomplish His task by Himself. Therefore, “the messenger of the covenant” is not YHWH Himself, but one quite different from the Lord’s messengers, including the messenger in Mal. 3:1a. The fact that the imagery of “the Day of the Lord” in Mal. 3:2-5 is applied both to “the messenger of the covenant” (3:2-4) and YHWH (3:5) demonstrates that though “the messenger of the covenant” is distinct from YHWH, His authority is equal to YHWH’s. The argument that the messenger of the covenant is identified with *Ha Adon* is supported by the fact that the theophany phrase, Mal. 3:2-4 is applied to the messenger of the covenant. Mal. 3:2-4 also refers to the consequences of *Ha Adon*’s sudden coming to His temple. Some who identify the messenger of the Lord in Mal. 3:1a with the messenger of the covenant in Mal. 3:1c have the tendency to diminish the theophanic meaning of Mal.3:2-4. Others who do not identify *Ha Adon* with the messenger of the covenant, at the time arguing that Mal. 3:2-4 refers to the activity of *Ha Adon*, cannot explain why the third person in the phrase “in His coming” in Mal. 3:2 refers to *Ha Adon* instead of the covenant messenger. The problem can be easily solved by the same figure theory (*Ha Adon*--the messenger of the covenant).

¹⁷⁸ Glazier-McDonald, *Malachi: The Divine Messenger*, 132.

The mission of “the messenger of the covenant” is defined by His relationship with “the covenant.” “The messenger of the covenant” may imply one or more of the following: (1) the messenger who makes the covenant (with someone) or; (2) the messenger who makes the enforcement of the covenant--that is, the covenant enforcer or; (3) the messenger who fulfills the covenant or; (4) the messenger who proclaims or announces the covenant or; (5) the messenger as an agent or a mediator who helps two parties in making a covenant with each other or; (6) the messenger whom the covenant promises or foretells. There is no exact parallel to the terminology “the messenger of the covenant.” The phrase **אִשְׁתּוֹ בְרִיתְךָ** (“the wife of your covenant”) in Mal. 2:14 does not seem to provide any valuable aid in understanding the meaning of “the messenger of the covenant.” It means “the wife with whom you make the covenant.” Both “the wife” and “you” should be faithful to each other by keeping the covenant. She is the object of the covenant. “The messenger of the covenant” may mean “the messenger with whom the people of Israel make the covenant,” or “the covenant enforcer,” or “the messenger whom the covenant foretells.” The identity and mission of “the messenger of the covenant” could be more expounded upon in the immediate context (Mal. 3:2-5).

As previously mentioned, YHWH emphasizes *the coming* of *Ha Adon* and the messenger of the covenant, but He stresses *the sending* of “my messenger” and Elijah. “My messenger,” Elijah, is sent by YHWH, but *Ha Adon*, the messenger of the covenant Himself, descends. It seems to assure the people who regard the Lord as unfaithful that He surely and quickly will save His people and punish the wicked. Another question may be raised regarding to what the covenant refers. It is not clear whether the covenant refers to the Abrahamic Covenant, the Mosaic Covenant, or the Covenant of Levi. The

immediate context seems to imply that the covenant refers to the Covenant of Levi, because the first and main role of the messenger of the covenant is to purify the “sons of Levi.” Malachi, however, does not seem to have any particular covenant in mind. Malachi confronts his people, telling them to return to the Lord so that He may be honored as their king. To fulfill the goal for the people of Israel is to seek the Lord by renewing the Mosaic Covenant. In other words, Malachi’s main concern is that his people experience a new Exodus. Among the key themes in the Book of Malachi, the issue of covenant is throughout the whole book. Malachi does not define “covenant” but assumes it; it seems that the concept of covenant in Malachi covers various covenants in the Old Testament. In fact, Malachi is not the only case where this shows itself. Even the prophet Ezekiel, in Ezek. 37:24-26, seems to combine allusions to the Abrahamic, Mosaic, and Davidic covenants “with a word of prophecy concerning Israel’s future covenantal expectations.”¹⁷⁹ Jeremiah implies that the Davidic Covenant is essentially united with the covenant of Levi: “My covenant may also be broken with David My servant that he shall not have a son to reign on his throne, and with the Levitical priests, My ministers. ‘As the host of heaven cannot be counted, and the sand of the sea cannot be measured, so I will multiply the descendants of David My servant and the Levites who minister to me” (Jer. 33:20-22). Malachi in 3:1 also seems to combine the ancient several covenants into “the covenant,” since there are allusions to the covenant of Levi and the Mosaic or Sinai Covenant in Mal. 3:2-5. It is obvious that the people of Israel would have expected the Messiah promised through the Davidic Covenant. The messenger of the covenant does

¹⁷⁹ O. Palmer Robertson, *The Christ of the Covenants* (Phillipsburg, New Jersey: Presbyterian and Reformed Publishing Company, 1980) 42.

not refer to Yahweh Himself, but to a third party. Therefore, “the messenger of the covenant” must refer to the Messiah of Israel. The “messenger of the covenant” in Mal. 3:1c may refer to the messianic King who will restore the Davidic kingdom. Andrew E. Hill thinks that Malachi has in mind “the new covenant.” He states,

There are several reasons why it seems likely that Malachi has in mind the “new covenant” announced by Jeremiah and Ezekiel (Jer 31:31-34; Ezek 34:25; 36:26-28). First, Malachi’s audience has already alluded to this new covenant in their dispute with the prophet over divine justice. Second, the eschatological context of the fourth disputation is firmly established (2:17). Third, even if the prophet spoke sarcastically of the people’s expectant desire for divine intervention, such anticipation is difficult to explain if Malachi refers only to Yahweh’s past covenant initiatives. Fourth, the allusion to Ezek 43:1-5 and the return of the divine presence to the Temple hints at the “new covenant” era.¹⁸⁰

At first glance, “the messenger of the Lord” in Exodus 23 seems to be identified as “the messenger of the covenant” in Mal. 3:1. The messenger of YHWH in Exodus 23 is a divine agent, but not YHWH Himself, because YHWH Himself distinguishes between His presence and the messenger’s presence in Exodus 32-33.¹⁸¹ The Exodus in the Book of Exodus is accomplished by the messenger’s miraculous preparation for the covenantal people of God. The preparatory task for the achievement of the Exodus of God’s people requires divine power and so requiring that the agent be a divine messenger (angel). The mission of the Lord’s messenger in Isaiah is an ethical task; therefore, the messenger is a human agent. YHWH’s forerunner in the Book of Malachi is also a human messenger, but “the messenger of the covenant” is the Lord. The role of the Lord’s messenger in Exodus is the same as that of the Lord’s messengers in Isaiah and Malachi.

¹⁸⁰ Hill, *Malachi*, 289.

¹⁸¹ It is natural to argue that the messenger in Exodus 23 and 32-33 is the same messenger.

The role of the covenant messenger is not found in the Book of Exodus,¹⁸² but is portrayed in different ways in the Book of Isaiah.

In Mal. 3:1 YHWH promises that His messenger will prepare His Way before Him, meaning that the messenger will restore Israel's covenant relationship with the Lord. That is, the Lord's forerunner will help Israel to fulfill an Isaianic Exodus. The accomplishment of the messenger's task will accompany יְהוָה's glorious presence in the temple. This is the coming of the messenger of the covenant as the covenant enforcement agent, and who is the Messiah. Mal. 3:1 encapsulates the Exodus theme and the New Exodus (Isaianic) theme.

3.5. A BRIEF EXAMINATION OF MAL.3:2-5

In Mal. 3:2-5, YHWH now announces the task which the messenger of the covenant will carry out in the future.¹⁸³ "The day of His coming" is reminiscent of "the Day of the Lord." In fact, the day of the covenant messenger's coming is the Day of the Lord. The rhetorical question, "Who can endure the day of His coming?" anticipates the negative reply, "No one."¹⁸⁴ Thus, "the day of His coming" cannot be any other day except the Day of the Lord. It is the "great and dreadful Day of the Lord" (Mal. 3:5). The Day will burn up "all the arrogant and every evildoer" (4:1). Mal. 3:2-5 introduces the

¹⁸² Moses may be described as a messenger of the Sinai covenant.

¹⁸³ It is natural to think that the third person in 3:2 refers to the messenger of the covenant because the promise of the coming of the covenant messenger is immediately followed by verse 2.

¹⁸⁴ The answer may be positive: "The faithful people of God."

consequences of the coming of the Day of the Lord.¹⁸⁵ While Mal. 3:1 implies that יְהוָה is identified with the messenger of the covenant, Mal. 3:2-4 shows that the covenant messenger's power and authority is equal to YHWH's. Mal. 3:2-4 also presents the duty of the covenant messenger. He is described as a covenant enforcer whose role requires divine power and authority. The messenger of the covenant will purify Israel by purging out evildoers and the wicked (verse 3), and will initially purify the sons of Levi (verse 3). He cannot be identified as the ideal priestly figure in Mal. 2:5-6, even though the priest may be called "the messenger of the Lord." It is true that the past faithful priest foreshadows both the eschatological Elijah and the messenger of the covenant. YHWH made the covenant of life and peace with the past ideal priest. The ideal priest had a right relationship with the Lord, and gave true instruction and turned many from sin. However, sitting on the throne as a mighty king, the messenger of the covenant will be able to purify the Levites (Mal. 3:3). Though the messenger of the covenant is to purify the Levites as well as enforce the covenant, a priest as the messenger of the Lord is to lead his people to return to the Lord. The role of a priest is merely to help his people renew the covenant made with YHWH, not to purify the Levites. It is the messenger of the covenant who will purify the Levites, who are the representatives of Israel. Malachi does not specify how He will purify them. That they are purified means that they are cleansed from their sin. His mission is to turn His people (including the Levites) from their sin. The descriptions in Mal. 3:2-3 seem to be reminiscent of Moses' activity in Exod. 32, the religious reform of King Hezekiah (2 Chron. 29), the reform of King Josiah (2 Chron.

¹⁸⁵ Glazier-McDonald, *Malachi: The Divine Messenger*, 142.

34)¹⁸⁶ and the reform of Nehemiah (Neh. 13:30).¹⁸⁷ Though Moses seems to be described as a type of the eschatological covenant enforcer and the purifier of the Levites (Mal. 3:1c-4), his role is substantially different from that of the covenant messenger. Moses simply helps Israel to restore the covenant-relationship between YHWH and the nation of Israel. The real restorer of the covenant can only be God, who alone can justify the violators of the covenant. While Moses is a guide or mediator for Israel's covenant-restoration, the messenger of the covenant himself renews the covenant and restores the covenant-relationship. The messenger of the covenant is not only the mediator between YHWH and Israel,¹⁸⁸ but also the restorer of the covenant/the covenant-relationship. The following statement well explains that the passage refers to the activity of a divine being, not that of a human character:

The messenger of the covenant is equated not only as refiner's fire but also a smelter and purifier. Only YHWH is equated with 'fire' in the Hebrew Scriptures. He is described as the embodiment of fire (e.g., Exod 24. 17; Deut 4. 24; Isa 30. 27-30; and Ezek. 22. 20-21), the source of fire in terms of judgment (e.g., Lev 10. 21; and 2 Kgs 2. 11). No place in the Hebrew Scriptures is a prophet, a king, or even a priest described in such terms. Furthermore, YHWH is described as the refiner of silver and gold. Notice the similarities between Zech 13. 9 and Mal 3. 2-4. Both passages mention coming (בוא), refining (צרף), with fire (אש), both silver (כסף) and gold (זהב), and the overriding theme of both passages is the restoration of God's people.¹⁸⁹

¹⁸⁶ Weyde, *Prophecy and Teaching*, 296-299.

¹⁸⁷ William J. Dumbrell, "Malachi and the Ezra-Nehemiah Reforms," *The Reformed Theological Review* 35, no. 2 (May 1976) 42-52.

¹⁸⁸ He restores/renews the covenant and the covenant-relationship between YHWH and Israel by purifying the Levites because they represent the nation Israel (Mal. 3:3). Mal. 3:3 implies the restoration of the sacrificial system of the entire nation.

¹⁸⁹ David M. Hoffeditz, "A Prophet, a Kingdom, and a Messiah: The Portrayal of Elijah in the Gospels in the Light of First-Century Judaism" (Ph.D. diss., The University of Aberdeen, 2000) 21.

The messenger of the covenant will not only purify Levites but will also fully restore the sacrificial service of the consecrated community (verses 3, 4).

As discussed, the messenger of the covenant is the Messiah who is to come. His kingship is affirmed by the proper sacrifices of His people. The future purification cannot be compared to the Ezra-Nehemiah reforms. “The days of old” may refer both to the days of Moses and of David.¹⁹⁰

On one hand, on the Day of the Lord the messenger of the covenant will enforce the covenant by purifying the sons of Levi, the representative true seekers of Yahweh. On the other hand, Yahweh Himself will enforce the covenant by judging and punishing the violators of the Mosaic covenant (verse 5). This part explains that Yahweh will enforce the covenant by judging the violators of the covenant. His judgment will include the entire Hebrew nation. The Mosaic Law prohibits all the crimes mentioned in Mal. 3:5. The God of justice will finally remove all the sinners who commit the crimes. Thus Israel’s question regarding God’s justice will be answered on that Day. Though God punishes the covenant violators, He will spare His remnant who seeks the Lord. There may be a question regarding the time when this happens. Mal. 3:2-5 seems to prophesy that Yahweh’s judgment of Israel will take place after her restoration, including the purification of the sons of Levi by the messenger of the covenant. Kaiser’s following statement may be helpful in understanding the passage:

The prophets’ words were closely connected with the history of the times and that they had a unique prophetic perspective which compressed events, sweeping massive amounts of time into the space of a brief horizon The near event appeared to be joined to the distant future event with hardly any space or time

¹⁹⁰ Joyce G. Baldwin, *Haggai, Zechariah, Malachi*, Tyndale Old Testament Commentaries, ed. D. J. Wiseman (Downers Grove, IL: Inter-Varsity Press, 1972) 244.

between them, much as a near and a distant mountain may from certain vantage points appear to have little or no space between them.¹⁹¹

In short, the messenger of the covenant will enforce the covenant of the Lord to the entire nation of Israel, including the sons of Levi. He will justify YHWH's people by fulfilling His task. Mal. 3:2-4 basically describes the redemption given to YHWH's covenant people by the messenger of the covenant, the Messiah. The passage speaks mainly of the divine eschatological salvation given to God's people by the Messiah. Verse 5 depicts God's final judgment against sinners. *Ha Adon*, the messenger of the covenant who is the Messiah, is the redeemer/Savior for His faithful covenant people. He is also the judge against the wicked and evildoers.

3.6. A BRIEF THEOLOGICAL EXAMINATION OF MAL.4:5-6

The role of eschatological Elijah may be similar to that of Moses or of the Tishbite Elijah. Whether it is regarded as a later addition, as secondary or as the original epilogue of the book, Mal. 4:4-5 [MT 3:22-24] is the conclusion of Malachi's prophecy. These verses focus on Moses and Elijah. The two figures are integrally related to Malachi's major themes of the covenant, the New Exodus and the Day of the Lord.

Some scholars identify Elijah as the messenger of the covenant¹⁹² because they think that the covenant messenger's task mentioned in Mal. 3:2-4 is similar to that of Elijah in Mal. 4:6. Verse 6 depicts the prophetic ministry of reconciliation of the

¹⁹¹ Walter C. Kaiser, Jr., *Back Toward the Future: Hints for Interpreting Biblical Prophecy* (Grand Rapids: Baker Book House, 1989) 42.

¹⁹² Verhoef, *The Books of Haggai and Malachi*, 346.

eschatological Elijah.¹⁹³ The description of the reconciliation between the fathers and their children signifies covenant renewal between YHWH and His people.¹⁹⁴ Elijah is “the agent of repentance and reconciliation.”¹⁹⁵ His role is similar to the faithful priest in Mal. 2:6. The broken relationship among the family members of the covenant people resulted from their unfaithfulness to their God. His mission is to turn the people to YHWH. YHWH’s command toward Israel concerning spiritual restoration is found in Mal. 7: “Return to me, and I will return to you.” The Tishbite Elijah tried to help the covenant nation of Israel restore the covenant relationship toward YHWH. Before his contest with the prophets of Baal, “he repaired the altar of the Lord, which was in ruins” on Mount Carmel (1 Kgs. 18:30). The phrase implicitly shows Elijah’s role; he encouraged his people to return to the Lord. Elijah’s task is to encourage and exhort his people to restore the covenant relationship between YHWH and them. The eschatological Elijah is also a helper or guide, who encourages the covenant people to restore the covenant relationship.

In summary, just as did the past faithful priest in Mal. 2:5-6 and the Tishbite Elijah in the history of Israel, the eschatological Elijah will turn many from their sin. The faithful priest is reminiscent of the historical Tishbite Elijah, who tried to turn the people of Israel from their sin. He also foreshadows the eschatological Elijah. The messenger of the covenant will purify the Levites, restoring their religious life. God’s people will return to the Lord by offerings acceptable with the Lord. Contrary to the unfaithful and

¹⁹³ Hill, *Malachi*, 386.

¹⁹⁴ *Ibid.*, 388.

¹⁹⁵ Glazier-McDonald, *Malachi: The Divine Messenger*, 268.

wicked religious life of Israel in Malachi's days, there will be an acceptable and pleasing worship to the Lord.

There are significant inherent differences between the tasks of the two figures-- the messenger of the covenant and Elijah. First, the coming day of the covenant messenger is the Day of the Lord and the duty of the covenant messenger will be performed at the Day of the Lord. The covenant messenger's activity is one of the consequences of the coming of the Day of the Lord. On the other hand, Elijah will carry out his role *before* [italic-mine] the Day of the Lord. His role is to prepare for the Day of the Lord to come. Second, the messenger of the covenant as the covenant enforcer will purify His covenant people by purging out the wicked and sinners on the Day of the Lord. Elijah will prepare the Day of the Lord's purification and judgment before the Lord comes. The messenger of the covenant will justify the sons of Levi, the representatives of YHWH's covenant people, making them righteous. No one but God can make Israel righteous. From Isaiah's perspective, He is the suffering servant (cf. Isa. 52:13 - 53:12). Elijah cannot make Israel righteous. He cannot justify them. Therefore, Elijah is the same figure as the messenger of the Lord in Mal. 3:1a.

3.7. CONCLUSION

The passages at issue (Mal. 3:1-5; 4:5-6) are full of unique themes including the New Exodus theme, preparation of the Lord's way, the Lord's presence in His temple on the Day of the Lord, and restoration and judgment on the basis of keeping the Lord's covenant. Careful examination of Malachi's texts and of the several significant Old Testament texts has shown that the messenger of the Lord as the Lord's forerunner is not

an enforcer of the Lord's covenant, but merely a guide for Israel's spiritual restoration, just as was the messenger of YHWH who led Israel to enter the Promised Land. The Lord's messenger in Exod. 23 cannot be identified as the messenger of the covenant in Mal. 3:1 or the pre-incarnate Messiah. Exod. 32 and 33 obviously distinguish between YHWH's presence and that of the messenger. There is no valid reason for the Lord's messenger in Exod. 23 to be a different figure from the messenger in Exod. 32 and 33. Though the messenger has miraculous powers, he is simply a guide--or even a mere protector--of Israel. He prepares the way for Israel to enter the Promised Land. He prepares the way for the covenant community of Israel to accomplish the Exodus. To prepare the way for Israel to enter the land is to prepare the Way of the Lord. The Lord appears to Israel as their King in the land. In the Books of Isaiah and Malachi, the messengers of the Lord are the Lord's agents who prepare the Way of the Lord for His people. Therefore, it must be argued that the role of "my messenger" in Mal. 3:1a is similar to that of the messengers in Exodus and Isaiah. In the Book of Malachi, the Lord's forerunner is introduced as an eschatological Elijah (Mal. 4:5-6). "My messenger" in Mal. 3:1a cannot be identified with the messenger of the covenant in Mal. 3:1c. In the Books of Exodus and Isaiah, the preparation of the Lord's messengers for the Way of the Lord is followed by the Lord's glorious presence. In 3:1-5 Malachi also implies that the glorious theophany is followed by the preparation of the Lord's Way made by the messenger of the Lord. The messengers perform their tasks in relation to the covenant between the Lord and His covenant people. The same motifs are found in the Book of Malachi. After the Lord's forerunner prepares the Way of the Lord and His people, *Ha Adon*, the messenger of the covenant, will appear. In Mal. 3:1-2 YHWH declares that *Ha*

Adon, who is the messenger of the covenant--Messiah--will appear on the Day of the Lord. Some types of the Lord's messengers in the Book of Malachi--that is, a prophet who prophesies divine oracles, a faithful priest who teaches the Torah and the Lord's forerunner Elijah who prepares the way of the Lord--foreshadow certain aspects of the covenant messenger or foretell His coming. The messenger of the covenant will Himself come to the nation of Israel. Malachi emphasizes the covenant messenger's own initiative. *Ha Adon's* presence--that is, the covenant messenger's coming--is the very same presence of YHWH. Mal. 3:2-4 depicts that the messenger of the covenant will enforce the covenant of the Lord. He will purify the sons of Levi. Nobody except the messenger of the covenant will be able to fulfill the task. The covenant in the phrase "the messenger of the covenant," must consist of the covenants of Abraham, Moses, and David, and even the New Covenant. The covenants are actually "successive stages of a single covenant."¹⁹⁶ The Book of Malachi, as the last book of the Minor Prophets, ends with a pointer to the future. Mal. 3:1 not only looks back to the works of the Lord's messengers, but also anticipates the role of the future messengers of the Lord. The Book of Malachi points to both directions: remember the Law of Moses--retrospect, and await the future Elijah--prospect. The messenger passages in the Books of Exodus and Isaiah do not reveal the appearing of Messiah and His mission, but chapters 3-4 in the Book of Malachi implicitly reveal it. God will send His messengers before the Messiah comes to establish His Davidic kingdom. The Book of Malachi promises that the Messiah will come to deliver the righteous and to punish the wicked on the Day of the Lord. The Messiah's coming will be glorious. Before His presence, His forerunner will prepare the way for

¹⁹⁶ Robertson, *The Christ of the Covenants*, 41.

both the Messiah and His covenant people. Malachi encourages his audience to remain faithful to the covenant-relationship with their God. Though the messenger passages describe YHWH as redeemer in the Books of Exodus and Isaiah, the Messiah as the messenger of the covenant is depicted as redeemer in the Book of Malachi. Malachi does not explicitly distinguish between the Messiah's first and second comings. The motif of the eschatological figures in the Book of Malachi is expected to be revealed and expounded in the New Testament because it is God's promise not yet fulfilled in the Old Testament. As the readers read the themes of the Book of Malachi, they naturally wonder, expect how and when the prophecy is fulfilled, and wait in expectation of its fulfillment (cf. 1 Peter 1:10-11).

CHAPTER IV

MALACHI'S ESCHATOLOGICAL FIGURES' ARRIVAL MOTIF IN THE GOSPEL OF LUKE

4.1. INTRODUCTION: THE PROBLEM

Malachi's passage, as discussed in the previous chapter, shows that it contains several themes. An example is the identity and mission of Malachi's "Elijah." The identity of *Ha Adon*/the covenant messenger¹ in Mal. 3:1 was identified as a problem. At least all the writers of the Synoptic Gospels have the same Christological perspective concerning Mal. 3:1. Though the writers of the Gospels describe John the Baptist as Malachi's "Elijah," they deal with the issue in different ways. For the purposes of this study, which mainly focuses on how the Gospel of Luke uses the motif, this chapter will intend to carefully investigate the matter. At the preface of his Gospel Luke testifies that his writing is the result of his careful investigation of the various accounts about God's saving activities that have been fulfilled² in his days (Luke 1:1). This chapter will verify that Luke consciously or unconsciously uses Malachi's eschatological figures' arrival motif in his Gospel and explain how he employs the motif in shaping his themes or theology.

¹ In the previous chapter (III) the writer indicated that *Ha Adon* is identified with the messenger of the covenant.

² Darrell L. Bock, *Luke 1:1–9:50*, Baker Exegetical Commentary on the New Testament, ed. Moisés Silva, vol. 3A (Grand Rapids: Baker Book House, 1996) 57. The Greek word *πεπληροφημένω* may mean "completed," "assured," or "fulfilled." According to Bock, the third meaning "fulfilled" is the best translation, because Luke emphasizes the fulfillment of God's plan in his two volumes.

4.2. A BRIEF SURVEY OF THE USE OF THE OLD TESTAMENT IN THE NEW TESTAMENT

The writers of the New Testament variously employ the Old Testament texts. They could have consciously used the Old Testament or they could have been unconsciously influenced by the Old Testament.³ They usually take from the Septuagint version, instead of translating their quotations from the Hebrew Masoretic Text. Both direct and indirect quotations from the Old Testament are often to be found. Brief and fragmentary quotations which support their arguments are also easily identified. They occasionally combine two different Old Testament texts into a single passage (Luke 1:17; from Mal. 3:1 and 4:5, 6),⁴ and frequently follow the traditional Jewish hermeneutical methods. There may be several ways to categorize as to how the New Testament writers make use of the Old Testament. D. L. Bock classifies four approaches to the use of the Old Testament in the New Testament as follows:⁵

1. The full human intent school. The proponents of this school assert that the Old Testament writers fully understood or intended what they were writing or prophesying. In other words, all that is written in the Old Testament is part of the human author's intended meaning.
2. The divine intent-human words school. This school believes that the human author did not always fully intend or understand what he was speaking or writing. God speaks through the human author's words.
3. The historical process of revelation and Jewish hermeneutical school. The main characteristic of this school of thought is its utilization of historical factors in assessing the hermeneutics of the relationship of the two Testaments This school attempts to present the New Testament use of the Old as a reflection of the

³ Adelbert Denaux, "Old Testament Models for the Lukan Travel Narrative: A Critical Survey," in *The Scriptures in the Gospels*, ed. C. M. Tuckett (Leuven: Leuven University Press, 1997) 273.

⁴ Franklin Johnson, *The Quotations of the New Testament from the Old. Considered in the Light of General Literature* (Philadelphia: American Baptist Publication Society, 1896) 92.

⁵ Darrell L. Bock, "Evangelicals and the Use of the Old Testament in the New, Part 1," *Bibliotheca Sacra* 143, no. 567 (1985) 209-223. Bock, "Evangelicals and the Use of the Old Testament in the New, Part 2," *Bibliotheca Sacra* 143, no 568 (1985) 306-319.

progress of revelation in Jesus Christ . . . and as especially making use of methods of first-century Jewish interpretation and exegesis.⁶

4. The canonical approach and New Testament priority school. This view believes that “the whole of the Old Testament is to be reread ultimately in light of the New Testament.”⁷

Some usages of the Old Testament in the New Testament related to this study are briefly introduced.

4.2.1. The Traditional Jewish Hermeneutical Approach

The progress of Jewish exegesis may be traced from the time of Ezra. The Jews copied the sacred books and explained the meanings of the books. They also gathered up traditions, as well as traditions of interpretation, and came to bestow upon both of the traditions an authority equal to that of the sacred books. In the New Testament period the Jewish interpretive tradition was different from the Christian interpretive perspective, even though both of them possessed a common Bible.⁸ To examine the Old Testament from the perspective of Judaism, it is important to observe the hermeneutics of rabbinic Judaism, the allegorical interpretation of Philo, and the Qumran use of Scripture, which are the primary sources of Jewish thought. Rabbinic literature had been developed for a long period, and was codified mainly in the Targums, the Talmud, and the Midrashim.⁹ Some scholars maintain that the writers of the New Testament employed traditional

⁶ Bock, “Evangelicals and the Use of the Old Testament in the New, Part 1,” 216.

⁷ Ibid., 220.

⁸ F. F. Bruce, *Tradition: Old and New* (Grand Rapids: Zondervan, 1970) 74.

⁹ S. E. Balentine, “The Interpretation of the Old Testament in the New Testament,” *Southwestern Journal of Theology* 23 (1981) 42.

Jewish hermeneutics. Speaking on this point, J. A. Fitzmyer says that the New Testament's use of the Old Testament to some degree resembles that of contemporary Judaism because perhaps the New Testament has the Jewish roots.¹⁰ Several decades ago Barnabas Lindars admitted that up to that time, all studies tended to verify the fact that the proper background to the Church's use of the Old Testament was contemporary Jewish exegesis.¹¹ He believes that the writers of the New Testament understood the Old Testament to refer to their own generation.¹² Prosper Grech also holds this perspective about the apostolic hermeneutical approach. He assumes that in interpreting the Old Testament, the New Testament writers begin with a pre-understanding which is provided by contemporary happenings.¹³ Finally, Matthew Black's statements are applicable to help the reader understand this view:

The application of these texts to the situation in the Gospels is once again typically Qumranic and Midrashic: the Interpretation of Hosea vi. 2 in the Targum and the New Testament of resurrection from the dead is an instance of a Qumran-type exegesis The Interpretation of Hosea vi. 2 . . . of resurrection is not a Christian invention. It is a very Old Jewish Traditional exegesis of Hosea vi. 2 [emphasis his].¹⁴

¹⁰ Joseph A. Fitzmyer, *Essays on the Semitic Background of the New Testament* (Missoula, MT: Scholars Press, 1974) 3.

¹¹ Barnabas Lindars, "The Place of the Old Testament in the Formation of New Testament Theology," *New Testament Studies* 23 (October 1976) 61.

¹² *Ibid.*, 65.

¹³ P. Grech, "The 'Testimonia' and Modern Hermeneutics," *New Testament Studies* 19 (1973) 321.

¹⁴ Matthew Black, "The Christological Use of the Old Testament in the New Testament," *New Testament Studies* 18 (1971-1972) 6.

According to Longenecker, the traditional Jewish exegesis in the first century can be classified under four categories: literal, midrashic, peshet, and allegorical.¹⁵

4.2.1.1. *Midrashic Interpretation*

The word “Midrash” is derived from the Hebrew verb *דרש*.¹⁶ It means “to resort,” “to seek,” “to inquire,” “to study,” or “to seek with application.” “Midrash” means “study or exposition.”¹⁷ The Hebrew term *מדרש* appears only as a construct state in the Old Testament: “Midrash of the book of the kings” (2 Chr. 24:27) and “Midrash of the prophet Iddo” (2 Chr. 13:22).¹⁸ The word “midrash” usually means “explanation” or “interpretation,” or both. “The Midrash” is “the term for a very large quantity of materials,”¹⁹ but it is known that “Midrash” designates not only the procedure of interpretation but also the things produced.²⁰ In this study, “Midrash” will be used as meaning “interpretation or exegetical procedure.” “Midrash” generally is grouped under two types: Halakah and Haggadah. However, A. G. Wright classifies the whole of Jewish tradition as follows:

1. Midrash--the interpretation of the Bible, especially the legislative portion of the Pentateuch.

¹⁵ Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1975) 28.

¹⁶ *Ibid.*, 32.

¹⁷ F. Brown, S. R. Driver, and C. A. Briggs, *The New Brown Driver Briggs Gesenius Hebrew and English Lexicon* (Peabody, MA: Hendrickson Publishers, 1983) 205.

¹⁸ *Ibid.*, 18.

¹⁹ Samuel Sandmel, *Judaism and Christian Beginnings* (New York: Oxford University Press, 1978) 121.

²⁰ A. G. Wright, “The Literary Genre Midrash (Part One),” *Catholic Biblical Quarterly* 28 (1966) 116.

2. Halakah (or Halakoth or Mishnah [in the restricted sense])--the systematic and topical assembling of halakic (legal) statements extracted from the Midrash and presented without their biblical proof-texts.
3. Haggadah (or Haggadoth)--non-legal biblical interpretation.²¹

R. Longenecker describes midrashic interpretation as follows:

Midrashic interpretation, in effect, ostensibly takes its point of departure from the biblical text itself (though psychologically it may be motivated by other factors) and seeks to explicate the hidden meanings contained therein by means of agreed upon hermeneutical rules in order to contemporize the revelation of God for the people of God What is written in Scripture has relevance to our present situation.²²

Midrashic exegetical practices were used widely in Judaism. The Jewish teachers and exegetes employed midrashic modes in interpreting the Old Testament. Therefore, according to some scholars,²³ New Testament writers also followed midrashic interpretation of the Old Testament, and their interpretation was influenced by the contemporary situation. E. E. Ellis thinks that Acts 2:16-36 belongs to “the form of a homiletic Midrash and certainly using midrashic methods.”²⁴

4.2.1.2. *Pesher Interpretation*

The second method of traditional Jewish hermeneutics is called “pesher.” The term “pesher” comes from the Aramaic word פִּשְׁרָא, which means “solution” or

²¹ Ibid., 118-19.

²² Longenecker, *Biblical Exegesis in the Apostolic Period*, 37.

²³ D. Juel, “Social Dimensions of Exegesis: The Use of Psalm 16 in Acts 2,” *Catholic Biblical Quarterly* 43 (1981) 543.

²⁴ E. Earle Ellis, “Midrash, Targum, and New Testament Quotations,” in *Neo Testamentica Et Semitica*, ed. E. E. Ellis and M. Wilcox (Edinburgh: T & T Clark, 1969) 66.

“interpretation,”²⁵ is used once in the Old Testament (Ecc. 8:1). In Qumran literature, the term “pesher” is often used with regard to the contemporary hermeneutical method. Pesher is a type of Qumran community exegesis of the Old Testament. It can be seen in the way the Qumran community understood the Old Testament, especially prophetic passages of the Old Testament. They believed that they were living in the last days and that the eschatological implicative prophecies were fulfilled through them or referred to them, and they were expecting the soon coming of the righteous teacher who would interpret the Old Testament. Books such as Daniel and Habakkuk were popular and known to the Qumran community. Fitzmyer points out that IQ Hab 7:1-5 and IQp Hab 7:7-8 explain the principle which underlines the pesher type of exegesis of the Old Testament. IQ Hab 7:1-5 is as follows: “God told Habakkuk to write the things which were to come upon the last generation, but the consummation of the period he did not make known to him. And as for what it says, “That he may run who reads it,” this means the righteous teacher, to whom God made known all the mysteries of the words of his servants the prophets (IQ Hab 7:1-5).”²⁶ The Qumran community assumed that the Old Testament was a mystery which was applicable to its situation, but the interpretation of it was available only through inspired teachers. Therefore, this type of exegesis is far from proper literal interpretation. In that sense, W. Kaiser’s statement is correct: “The pesher

²⁵ Brown, Driver, and Briggs, *The New Brown Driver Briggs Gesenius Hebrew and English Lexicon*, 833.

²⁶ T. H. Gaster, *The Dead Sea Scriptures* (Garden City, NY: Double & Co., 1976; reprint, 3rd.) 321. Fitzmyer, Joseph A. “The Use of Explicit Old Testament Quotations in Qumran Literature and in the New Testament,” *New Testament Studies* 7 (1961) 22.

method of utilizing quotations emphasized the application of the OT texts apart from their historical context.”²⁷

4.2.1.3. *Allegorical Interpretation*

The third Jewish traditional interpretation is the allegorical approach, which resulted from the attempt made by the Hellenistic Jews to reconcile the Scriptures with Greek philosophy. The prominent scholar of allegorical interpretation was Philo of Alexandria. Basically this view believes that there is the real meaning (*hyponoia*) of a passage beneath the letter (*rhete*).²⁸ The allegorical interpretation searches for a hidden meaning, which is actually a secondary meaning underlying the obvious and primary meaning of a sentence or a narrative.²⁹ According to Longenecker, allegorical exegesis was not dominant in Palestine in the first Christian century.³⁰

4.2.1.4. *The Literal View*

The final traditional view of Jewish hermeneutics is literal interpretation. It can be said that New Testament writers usually employ this hermeneutical method. The literal view believes that Scripture contains only one meaning. However, the word “literal” does not indicate “literalism,”³¹ as the literal view admits that figurative language and symbols

²⁷ Walter C. Kaiser, Jr. *The Uses of the Old Testament in the New* (Chicago: Moody Press, 1985) 227.

²⁸ Bernard Ramm, *Protestant Biblical Interpretation*, 3d rev. ed. (Grand Rapids: Baker Book House, 1970) 24.

²⁹ K. J. Woollcombe, “The Biblical Origins and Partistic Development of Typology,” in *Essays on Typology*, Studies in Biblical Theology, ed. Geoffrey W. H. Lampe and Kenneth J. Woollcombe, vol. 22 (Naperville, IL: A. R. Allenson, 1957) 39.

³⁰ Longenecker, *Biblical Exegesis in the Apostolic Period*, 48.

³¹ Ramm, *Protestant Biblical Interpretation*, 91. Quoting Craven’s comments on the subject, Ramm says that the word “literal” does not imply “literalism.”

are used in prophecy. The word “literal” is often misunderstood to mean that “which is actual, earthly, material, and substantial in opposition to that which is figurative, heavenly, conceptual, and abstract.”³² It is necessary to remember that words such as “plain,” “proper,” “natural” or “normal” have been substituted for the word “literal”³³ in an effort to obtain clarity. Therefore, literal interpretation is better termed as the grammatico-historical method of interpretation. According to Kaiser, the term “grammatico-historical” has been used since K. A. G. Keil’s Latin treatise on historical interpretation (1788) and German textbook on New Testament hermeneutics (1810).³⁴ Kaiser explains grammatico-historical exegesis as follows: “The grammatical sense . . . is the simple, direct, plain, ordinary, and literal sense of the phrases, clauses, and sentences. The historical sense is that sense which is demanded by careful consideration of the time and circumstances in which the author wrote.”³⁵ The grammatico-historical view believes that the Bible is to be interpreted grammatically (i.e., according to the laws of grammar). In other words, interpreters of the Bible should take every word in its literal, normal, usual, or natural sense unless the context indicates figurative intention. This view also holds that the Bible is to be interpreted historically (i.e., according to the facts of history). On the frontispiece of his book *The God of Israel*, David L. Cooper introduces “the Golden Rule of Interpretation” to the reader as follows: “When the plain sense of

³² Paul L. Tan, *The Interpretation of Prophecy* (Dallas, TX: Bible Communications, 1974) 36.

³³ Ibid.

³⁴ Walter C. Kaiser, Jr. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching* (Grand Rapids: Baker Book House, 1981) 87.

³⁵ Ibid., 87-88.

Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.”³⁶ W. Kaiser denies that there is a hidden or frozen meaning beneath a passage. He says, “God did not exceed the intention of the human author either through a retrojection of the whole of the canon on an earlier text, or by means of a hidden freight of meaning which awaited our discovery of it many centuries later.”³⁷

4.2.2. Some Other Approaches

4.2.2.1. The Typological View (Correspondence in history)

Another approach to understanding the use of the Old Testament in the New Testament is typological interpretation. This approach to the Scriptures has been used often throughout church history. Some scholars, however, such as John Bright, assume that typology cannot legitimately be used as a tool for the exegesis of the Old Testament texts.³⁸ Even among evangelicals, there is doubt as to whether or not typological interpretation is an exegetical science. However, most biblical scholars make room for typological interpretation in the field of hermeneutics. The definition of typology can be given in the words of K. J. Woollcombe: “Typology . . . may be defined as the establishment of historical connections between certain events, persons, or things in the

³⁶ D. L. Cooper, *The God of Israel* (Los Angeles: Biblical Research Society, 1945) Frontispiece.

³⁷ Walter C. Kaiser, “A Response to 'Author's Intention and Biblical Interpretation',” in *Hermeneutics, Inerrancy, and the Bible*, ed. E. D. Radmacher and R. D. Preus (Grand Rapids: Zondervan, 1984) 445-46.

³⁸ J. Bright, *The Authority of the Old Testament* (Nashville, TN: Abingdon Press, 1967) 92.

New Testament.”³⁹ Kaiser’s concept of typology is similar to that of Woollcombe: “Typology is . . . a historico-theological reflection on the fact that God-ordained persons, events, institutions, and things often tended to come in clusters and repeat themselves over and over in the progress of revelation.”⁴⁰ Woollcombe speaks of the typological approach as an exegetical method: “It [typological interpretation] deals with the linkages between the Old and New Testaments, it is akin to the study of the fulfillment of prophecy.”⁴¹ A number of biblical scholars believe that typological interpretation involves “‘promise-fulfillment’ approach to the relationship between the Testaments.”⁴² In other words, throughout the whole salvation-history of God, the types in the Old Testament (as promises of God) are ultimately fulfilled in antitypes in the New Testament. According to this view, the New Testament writers practiced typological interpretation in understanding the Old Testament. P. L. Tan says,

One must not interpret the Messianic prophecies separate from their respective historical contexts. Herein lies the genius of typological interpretation. While allegorists see deeper and the *real* [italics-his] meaning under Old Testament events and lives, typologists rightly see both the historic and the Messianic blended under divine designation and unfolded according to set time factors.⁴³

4.2.2.2. *Typological-Prophetic Fulfillment View*

Darrell E. Bock defines the typological-Prophetic Fulfillment View as follows:

“this (Typological-prophetic) means that pattern and promises are present, so that a short-

³⁹ Woollcombe, “The Biblical Origins and Patristic Development of Typology,” 39.

⁴⁰ Kaiser, *The Uses of the Old Testament in the New*, 106.

⁴¹ Woollcombe, “The Biblical Origins and Patristic Development of Typology,” 39.

⁴² David W. Baker, “Typology and the Christian Use of the Old Testament,” *Scottish Journal of Theology* 29 (1976) 137.

⁴³ Tan, *The Interpretation of Prophecy*, 174.

term event pictures and mirrors (or “patterns”) a long-term fulfillment. This category is frequently present, and it is debated whether it is prophetic in the strict sense of the term since often the pattern is not identifiable until the ultimate fulfillment is seen.”⁴⁴ Even within this category, he distinguishes two types of typological-prophetic fulfillment. The first type is typological-PROPHETIC fulfillment. And the second one may be called TYPOLOGICAL-prophetic.

4.2.2.3. *The Sensus Plenior View*

The phrase *sensus plenior* means the “fuller sense” or “fuller meaning.”⁴⁵ According to W. S. LaSor, the term *sensus plenior* was first coined by A. Fernandez in an article written in 1925.⁴⁶ The statement of the Catholic scholar R. E. Brown is quoted without exception in defining *sensus plenior*: “The *sensus plenior* is that additional, deeper meaning, intended by God not clearly intended by the human author, which is seen to exist in the words of a biblical text (or group of texts, or even a whole book) when they are studied in the light of further revelation or development in the understanding of revelation.”⁴⁷ The proponents of this view hold that the Old Testament writers did not intend or understand in their writings everything which God fully intended.

⁴⁴ Darrell L. Bock, “Use of the Old Testament in the New,” in *Foundations for Biblical Interpretation*, ed. David S. Dockery, Kenneth A. Matthews, and Robert B. Sloan (Nashville, TN: Broadman & Holman Publishers, 1994) 110-11.

⁴⁵ The phrase is made up of two Latin words: *sensus* and *plenus*. D. P. Simpson, *Cassell's New Latin-English English-Latin Dictionary*, 5th ed. (London: Cassell, 1975) 547, 453.

⁴⁶ William S. LaSor, “The Sensus Plenior and Biblical Interpretation,” in *Scripture, Tradition, and Interpretation*, ed. W. Ward Gasque and William S. LaSor (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1978) 270.

⁴⁷ R. E. Brown, “Hermeneutics,” in *The Jerome Biblical Commentary*, ed. R. E. Brown, J. A. Fitzmyer, and R. E. Murphy (Englewood Cliffs, NJ: Prentice Hall, 1968) 615.

4.2.2.4. *Allusion View*

Timothy Wiarda says, “OT allusions play a major role in contemporary Gospel exegesis.”⁴⁸ This is also true to Lukan use of Malachi. Allusions to Malachi make a large contribution to the theology of Luke’s Gospel. Allusions can be in the form of a word, a short phrase, an indirect reference, an image, or an illusive reference. Allusions may be intentional or unintentional. The sources of conscious and intentional allusions can be easily identified, which is the case when an author of the New Testament, fully aware of the origin of the reference, employs it in his composition. Thus the reader recognizes the reference and understands it in light of both its original and immediate contexts. An allusion may be an echo composed of a single word or a brief phrase.⁴⁹ Noteworthy is the statement that, “. . . subtle allusions or echoes, especially if they are frequent and pervasive, can be more influential than explicit quotations.”⁵⁰ Verbal, structural and thematic parallels, and even analogy, will be dealt with in the allusion category.

4.2.2.5. *Prophetic-Fulfillment Interpretation*

Some texts in the Bible reflect prophetic fulfillment. If Old Testament promises or predictions are directly fulfilled in the New Testament, the type may be called *prophetic-*

⁴⁸ Timothy Wiarda, “Story-Sensitive Exegesis and Old Testament Allusions in Mark,” *Journal of Evangelical Theological Society* 49, no. 3 (2006) 489.

⁴⁹ K. R. Schaeffer, “Zechariah 14: A Study in Allusion,” *Catholic Biblical Quarterly* 57 (1995) 69-70.

⁵⁰ Steve Moyise, “Intertextuality and the Study of the Old Testament in the New Testament,” in *The Old Testament in the New Testament. Essays in Honour of J. L. North*, ed. Steve Moyise, vol. 189, Journal for the Study of the New Testament Supplement Series, ed. Stanley E. Porter (Sheffield: Sheffield Academic Press, 2000) 15.

fulfillment.⁵¹ Bock states, “In such cases, the human author and the divine author share the expectation, and only one event or series of events is in view.”⁵² One of the major prophetic-fulfillment cases is using a quotation with its fulfillment formula. The quotations are used in several ways. New Testament writers often directly quote Old Testament texts, but they sometimes use them as composite quotations. In other words, even though a New Testament quotation might take a single form, it can be assembled by words or phrases or even sentences from different texts.⁵³ Luke 1:17 is a case in point because it employs Mal. 3:1 and 4:5, 6 [English version]. Old Testament quotations are sometimes fragmentary and brief, making it hard for the reader to recognize and determine the intent of the author.⁵⁴ New Testament writers sometimes use the Old Testament by exegetical paraphrase⁵⁵ and in a few instances they contain the Old Testament motifs or themes by quotations of substance.⁵⁶

To this point, various methods for interpreting the Old Testament in the New Testament have been briefly surveyed. Most scholars employ a variety of hermeneutical approaches. One category often overlaps another so that it is hard to clearly draw its boundary. The use of the Old Testament in the New Testament itself is a major

⁵¹ Kaiser, *The Uses of the Old Testament in the New*, 77-88. Walter Kaiser, Jr., argues that Mal. 3:1 and 4:5-6 have been generically fulfilled in John the Baptist and will be ultimately fulfilled in the final Elijah in the future.

⁵² Bock, “Use of the Old Testament in the New,” 110.

⁵³ Johnson, *The Quotations of the New Testament from the Old. Considered in the Light of General Literature*, Introductory, ix.

⁵⁴ *Ibid.*

⁵⁵ *Ibid.*

⁵⁶ *Ibid.*, Introductory, ix.

hermeneutical issue and is not the concern of this study. In light of the variety of uses of the Old Testament in the New Testament, this research will attempt to determine how Luke employs Malachi's eschatological figures' arrival motif in his Gospel.

4.3. MALACHI'S ESCHATOLOGICAL FIGURES' ARRIVAL MOTIF IN LUKE

As previously stated, Mal. 3:1 and the following several verses contain some very significant themes: The Way of the Lord, the preparation of the Way by the Lord's forerunner/Elijah, the Lord's sudden unexpected visit to His temple, the arrival of the covenant messenger and his covenant enforcement, and YHWH's judgment on the wicked on the Day of the Lord. The Book of Malachi describes the renewal or reform of the temple worship. It makes emphasis of the purification of the temple by restoring the genuine temple worship. The Lord as the messenger of the covenant has as one of His major purposes in coming to His temple its purification. Malachi shows that the Way of the Lord is linked with the Lord's coming to His temple. It is the goal of this section, based on the hypothesis of this thesis that Luke employs Malachi's eschatological figures' arrival motif in the Gospel of Luke, to prove the argument.

4.3.1. Luke's Literary Structure in the Light of Malachi's Eschatological Figures' Arrival Motif

Luke makes clear that his Gospel is the product of careful investigation and that it is "an orderly account" (Luke 1:3) of the things that had been fulfilled among his contemporaries. He stresses the accuracy of historical facts in his record. He also must have carefully ordered the structure of his book to underline his intentions. Some aspects

of the literary structure of Luke's Gospel can be understood in the light of Malachi's eschatological figures' arrival motif. There are several structural similarities or parallels between the two books. The birth of John the Baptist prepares the way for Jesus' birth. John's ministry prepares the way for Jesus' ministry. Immediately before Jesus begins His public ministry John's ministry ends in his being into prison. Luke records John's imprisonment before Jesus' baptism. Luke, unlike Matthew and Mark, does not mention John's role at Jesus' baptism; Luke portrays John solely as the forerunner of the Lord. In contrast to the priests of Malachi's day and Zechariah's contemporary priests, Zechariah is portrayed as a godly and faithful priest in the Gospel of Luke, reminiscent of the ideal priest mentioned in Mal. 2. Luke describes him as an exemplary priest in Luke 1.

4.3.1.1. *The Infancy Narrative (1:5-2:40).*⁵⁷

An introduction of a book is usually important and sometimes revealing or summing up a main idea of the book. Luke seems to implicitly disclose the theme of John/the forerunner of Christ in the introduction of his book. The preface of the book is followed by the so-called infancy narrative (1:5-2:40). Even the structure of the narrative shows that the prophecy in Mal. 3:1 is fulfilled in John the Baptist and Jesus.⁵⁸ By placing John and Jesus side by side in the infancy narrative, Luke demonstrates that John

⁵⁷ It may be argued that the Lukan infancy narrative is 1:5-2:52. Though the section includes some other material, some scholars argue that it is not appropriate to name the whole section "the infancy narrative."

⁵⁸ J. Bradley Chance, *Jerusalem, the Temple and the New Age in Luke-Acts* (Macon, GA: Mercer University Press, 1988) 47-56. Chance argues that the Lukan infancy narrative is essentially eschatological for several features: (1) The appearance and announcement of the end-time angel Gabriel; (2) Luke's identification of John with Malachi's eschatological Elijah; (3) The emphasis on the ministry of the Holy Spirit; (4) The announcement of the coming of the Messiah; (5) The announcement of the coming of God's redemption.

is the forerunner of the Lord who prepares the Way of the Lord, and that Jesus is the promised coming Lord. All the factors of John's birth play a role in preparing the way for Jesus' birth. The entire infancy narrative may be outlined as follows:

John--the forerunner of the Lord

1. Gabriel's announcement to Zechariah about John's birth (1:5-23)
2. Elizabeth's thanks and praise (1:24-25)
3. John's birth (1:57-65)
4. People's reaction to the birth (1:66)
5. The praise of Zechariah (1:67-79)
6. John's childhood (1:80)

Two mothers' meeting: Mary and Elizabeth (1:39-45)/Elizabeth and the baby in her womb acknowledge that the baby to be born of Mary is the Lord.

Jesus--the Lord

1. Gabriel's announcement to Mary about Jesus' birth (1:26-38)
2. Mary's thanks and praise (1:46-56)
3. Jesus' birth (2:1-16)
4. People's reaction to the birth (2:17-19)
5. The praise of angels and shepherds (2:8-14, 20)
6. Jesus' childhood (2:21-40)

It is striking that Luke employs two stages in composing the infancy narrative. The literary structure of the infancy narrative reflects the relationship between John the Baptist and Jesus. John is born into the godly family of a priest who truly fears the Lord. He is contrasted with both his contemporary ungodly priests and the corrupt priests in the days of Malachi. Luke 1 shows Zechariah providing a noteworthy example of an acceptable priestly service offered to God in the temple, while the Lord rejects the priestly service of Malachi's day. The priests of Malachi's day did not obey the law of God, but in contrast to them the parents of John the Baptist are righteous from the perspective of the Law. Zechariah and Elizabeth are blameless with respect to God's commandments and stipulations. They faithfully and consistently obey the decrees and

the laws that the Lord gave Moses at Mt. Horeb for all Israel. It is significant that John as Elijah is born to the parents who obey God according to Malachi's instruction (Mal. 4:4-6). Luke highlights "obedience to the law and faithfulness to the temple" throughout his book (Luke 2:23-24, 27, 37, 39, 46; 16:17; 19:45, 47; 20:1; 21:37-38; 23:56; 24:53).⁵⁹

Wink is correct in saying, "Luke devotes more space to John the Baptist in the infancy narrative than he does in the rest of his Gospel,"⁶⁰ though he does not give sufficient reason as to why this is so. R. E. Raymond admits that the pattern of the preparation of the Lord's forerunner is found in the birth narratives of John the Baptist and Jesus. He suggests that if the fourth Gospel depicts John the Baptist as the preparer of the way for Jesus' incarnation, Luke describes the conception of John the Baptist as the preparation of the way for the conception of Jesus.⁶¹ He states, "Since John the Baptist had preceded the beginning of Jesus' ministry in order to prepare the way for the divine Christological announcement at the baptism, it is seen as logical in the Prologue that John the Baptist should prepare the way for the incarnation (1:6-9, 14)."⁶² Luke depicts John's and Jesus' childhoods in a similar way: "The child (John) grew and became strong in spirit" (1:80); "The child (Jesus) grew and became strong; he was filled with wisdom, and the grace of God was upon him" (2:40). Jesus' boyhood is similarly described: "Jesus grew in wisdom and stature, and in favor with God and men" (2:52). The parallel

⁵⁹ Bock, *Luke 1:1-9:50*, 77.

⁶⁰ Walter Wink, *John the Baptist in the Gospel Tradition*, vol. 7, Society for New Testament Studies Monograph Series, ed. Matthew Black (Cambridge: Cambridge University Press, 1968) 58.

⁶¹ Raymond E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke* (New York: Doubleday, 1979) 284.

⁶² *Ibid.*

descriptions of John and Jesus imply that John is a forerunner of Jesus. It can be strongly argued that the structure of Luke 1 and 2 demonstrates Lukan theology of forerunner-fulfillment.⁶³ The theology of the forerunner-fulfillment cannot be explained without the prophecy of Malachi.

4.3.1.2. *The Beginnings of the Ministries* (Luke 3:1-4:44)

Just as Luke places John and Jesus side by side in the infancy narrative, he also describes the two figures' ministries in parallel. He introduces the ministry of Jesus through the ministry of John the Baptist. John's ministry is preparatory for the greater ministry of Jesus. Luke 3:1-4:13 introduces John's and Jesus' ministries. As with the infancy narrative, the point is that Jesus is superior to John. John's ministry fulfills the promise of the Old Testament in pointing to Jesus and His ministry. Luke presents John only as the forerunner of Jesus; John's ministry anticipates the coming of the Messiah and shows how John prepares for Him. A key term in John's message is "repentance," which is repeatedly emphasized throughout Jesus' ministry.⁶⁴ John's preaching plays the role of preparing the way for Jesus' ministry and preaching.

Luke's literary structural features reflecting Malachi's eschatological figures' arrival motif may be seen elsewhere in the Gospel of Luke, these being Jesus' visit to the temple and His activities in the temple. In Mal. 3:1-5 and 4:5-6, the major issues are the mission of the Lord's forerunner (the eschatological Elijah), *Ha Adon's* sudden coming to

⁶³ Bock, *Luke 1:1-9:50*, 21.

⁶⁴ *Ibid.*, 287-88. The noun in 5:32; 15:7; the verb in 10:13; 11:32; 13:3, 5; 15:7, 10; 16:30; 17:3, 4 and 24:47.

His temple and His mission. Only in Luke is John's role as the forerunner of Jesus explicitly emphasized. John's birth and childhood, as well as his ministry, are presented as the preparation process for Jesus' birth, childhood and ministry. Luke also emphasizes Jesus' three visits to the temple, stressing the relationship between Jesus and the temple. The fact that Luke frequently mentions the Jerusalem temple and the incidents connected with it shows that he is predominantly interested in the temple. Luke highlights Jesus' temple ministry. Jesus' temple ministry in Luke may be compared to the mission of *Ha Adon* in Mal. 3:2-4, with which the surrounding issues will be dealt with later. The literary structure of Luke may be summed up in terms of Malachi's eschatological figures' arrival motif as follows:

Stage \ Book	Mal. 3:1-5; 4:5-6	Luke
Stage 1	The arrival of the Lord's messenger/eschatological Elijah for the preparation of the Way of the Lord	<ol style="list-style-type: none"> 1. John's birth narrative as the preparation of the way for Jesus' birth narrative 2. John's childhood narrative as the preparation of the way for Jesus' childhood narrative 3. John's ministry as the preparation of the way for Jesus' ministry
Stage 2	<ol style="list-style-type: none"> 1. The arrival of <i>Ha Adon</i>/the messenger of the covenant to his temple 2. His mission: Purification of the temple (worshippers, worship system) 	<ol style="list-style-type: none"> 1. Jesus' visit to the temple <ol style="list-style-type: none"> 1) His first visit 2) His second visit 3) His third visit 2. His mission <ol style="list-style-type: none"> 1) Purification of the temple 2) Redemption of His people
Stage 3	The Coming of YHWH	Jesus' Second Coming/Divine Visitation (Judgment)

4.3.2. Prophetic Fulfillment

Quotations, allusions, and parallels will be carefully investigated. Though it is not certain that Luke creates parallelism, thematic parallels between Malachi and Luke exist. First, Luke's use of Malachi's eschatological figures' arrival motif is seen as prophetic-fulfillment form. It is obvious that Luke views Jesus as the fulfillment of Old Testament prophecies and that he emphasizes the divine promise/prophecy and fulfillment pattern that focuses on the appearance of God's saving activity.⁶⁵ According to Bock, prophecy and fulfillment patterns play a key role in Luke's use of the Old Testament.⁶⁶ Since Mal. 3:1-5 is an eschatological prophecy, it also must be included in Luke's use of the Old Testament.

4.3.2.1. *Typological Prophetic Fulfillment by Quotation*

4.3.2.1.1. *The Arrival of Malachi's Eschatological Figures in General*

- Luke 7:27

Longenecker argues that in Luke 7:27, Jesus consciously combines texts of Mal 3:1 and Isa 40:3 to apply to John the Baptist and that this is "a common variant of a widely used messianic *testimonia* [italics his] conflation."⁶⁷

In order to investigate Luke 7:27, the immediate context that includes the passage must be examined. The large unit is Luke 7:18-35, which consists of three subunits

⁶⁵ Darrel L. Bock, *Proclamation from Prophecy and Pattern: Lucan Old Testament Christology*, vol. 12, *Journal for the Study of the New Testament Supplement Series* (1987) 274.

⁶⁶ *Ibid.*, 275.

⁶⁷ Longenecker, *Biblical Exegesis in the Apostolic Period*, 55.

dealing with the identities of Jesus and of John the Baptist. The first subunit, Luke 7:18-23, handles John the Baptist's question about the identity of Jesus, and Jesus' answer. John's question (7:19, 20) through his disciples is, "Are you the Coming One, or should we expect someone else" (Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν)? Though some question it, the phrase, "ὁ ἐρχόμενος" (the Coming One), must be a messianic title, because in Luke 3:15-16 the "Coming One" refers to Messiah. Bock argues that the "Coming One" throughout the Gospel of Luke basically refers to "an eschatological and messianic figure (Luke 3:15-18; 7:22-23; 19:38)."⁶⁸

The phrase that Bock uses --"an eschatological and messianic figure"-- is an ambiguous expression. For example, Luke uses the idea of the "Coming One" at least in two ways. First, Jesus as the "Coming One" will bring the final judgment as well as God's salvation (Luke 3:16-17), but He does not perform the task of eschatological judgment. Second, Jesus is also depicted as the Davidic messianic king in Luke,⁶⁹ supported by the account of the greetings of Jesus' disciples when He enters the city of Jerusalem: "Blessed is the king who comes in the name of the Lord!" (Luke 19:38a). Merging two characters into one, the Davidic messianic kingly trait of the "Coming One" also reflects the character of *Ha Adon*/the covenant messenger in Mal. 3:1-4.

Interestingly, Luke uses the same Greek word "προσδοκάω" (anticipate) in both Luke 3:15 and 7:19-20. The people of Israel are "anticipating" (Προσδοκῶντος) Messiah, which forced John to clarify that he himself is not the Christ. This reflects the meaning of

⁶⁸ Bock, *Luke 1:1–9:50*, 30.

⁶⁹ Jack Dean Kingsbury, *Conflict in Luke. Jesus, Authorities, Disciples* (Minneapolis, MN: Fortress, 1991) 57-59.

the word used in Malachi; according to Mal. 3:1, *Ha Adon*/the messenger of the Lord was the one who the people of Israel during Malachi's day were seeking (שָׂרָפָה, ζητέω) and desiring (יְשַׁמְרָה, θέλω). In other words, *Ha Adon* was the Lord who they were earnestly anticipating. The combination of the two words may be equivalent to the Greek word προσδοκάω (“expectantly anticipate”) which Luke uses. In Luke's perspective, then, the “Coming One” who they are expectantly waiting for is none other than the Messiah.

It is obvious that Luke 3:16 shows John's ministry as playing a role of preparing the way for Jesus' ministry.⁷⁰ John does not yet identify Jesus as the Messiah; he simply announces the coming of the Messiah. The identity of the coming Messiah remains uncertain, even to John, until Luke 7. John's own checkered history--his imprisonment in chapter 3, his questioning of Jesus and his obvious hopes in His messianic ministry in chapter 7, and his death in chapter 9--is overshadowed by his major role as the forerunner of the new era of the Messiah (Luke 16:16). Luke 20:1-8 implies that John's influence is still prevalent and that his authority is recognized even at the end of Jesus' ministry. Luke refers to Jesus' title, “the Lord,”⁷¹ in the story of Jesus' response to John's inquiries. Though His answer to John is indirect, it is obvious that His reply is messianic. In other words, Jesus' answer implies, “Yes, I am the ‘Coming One’, the Messiah.”⁷²

In Jesus' questions to the crowd about John the Baptist, He directly associates John with “the desert” (τὴν ἔρημον). By linking the place of John's ministry with “the

⁷⁰ Bock, *Luke 1:1–9:50*, 320.

⁷¹ Some Manuscripts (⊗ A W Θ Ψ f¹ ℘) take τὸν Ἰησοῦν instead of τὸν κύριον.

⁷² Bock, *Luke 1:1–9:50*, 668-69.

desert,” Jesus seems to identify John as the “calling voice in the desert” referred to in Isa. 40:3. Yet John, according to Jesus, is more than a prophet. He is called “the greatest” of those born among women, which is reminiscent of Luke 1:15 where the angel Gabriel announces to Zechariah that John “will be great before the Lord” (ένώπιον [του] κυρίου). John’s greatness is based on his relationship to the Lord, who Himself is great (1:32).

It is necessary to compare Luke 7:27 with the relevant Old Testament texts:

MT (Exod. 23:20) הַנֵּה אֲנֹכִי שְׁלִי מִלְאָךְ לְפָנָי לְשִׁמְרָתְךָ בְּרַךְ

LXX (Exod. 23:20) ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ἵνα φυλάξῃ σε ἐν τῇ ὁδῷ

MT (Mal. 3:1) הַנְּנִי שְׁלִי מִלְאָכִי וּפְנֵה-רַגְלִי לְפָנָי

LXX (Mal. 3:1) ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου

Luke 7:27 ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

The LXX in Mal. 3:1 uses the emphatic subject word “ἐγὼ” (I), but Luke omits it.

The LXX uses “ἐξαποστέλλω” (I send), but Luke employs the synonymous verb ἀποστέλλω. Though Luke uses the phrase “πρὸ προσώπου μου” (before me), he adds it at the end of the principal clause. Malachi begins the second clause with a Greek conjunction, “καὶ” (and), but Luke uses the relative pronoun, “ὃς” (who), at the beginning of the subordinate clause. Luke uses “κατασκευάσει” (he will prepare) instead of Malachi’s “ἐπιβλέψεται” (he will look upon). He places the definite article “τὴν” (the) before “ὁδόν” (way), and adds the genitive pronoun “σου” (your) after it. He uses the phrase, “ἔμπροσθέν σου” (before you), instead of Malachi’s “πρὸ προσώπου μου” (before me). These differences show that Luke does not directly quote from the Book of Malachi, but that he may refer indirectly to Malachi. If not, it may be an exegetical paraphrase. Johnson states,

The New Testament speaks in the third person. But in the original passage Jehovah speaks in the first person: “Behold, I send my messenger, and he shall prepare the way before me.” Thus Jehovah predicts that he himself shall come to Israel after first sending a herald to prepare the way, according to Oriental custom. The writers of the New Testament held that Jehovah really came in Christ, and that the prediction of the advent of Jehovah was fulfilled in the advent of Christ, and they introduced such verbal changes in the passage as served to bring out its real meaning, saying “thy face,” instead of “my face,” and “thy way,” instead of “a way before me.” The changes are strictly exegetical.⁷³

Johnson’s argument that the change of the pronoun is Luke’s exegetical paraphrase is very appealing. It may be explained together in light of prophecy-fulfillment.

The most significant change that Luke makes is the shift in pronoun. Whatever the source of Luke’s citation, it is certain that Malachi’s eschatological figures’ arrival motif is seen in this passage. Luke must have followed Mark in making a reference to Malachi, because Luke 7:27 is exactly identical with Mark 1:2 except that the final phrase, ἐμπροσθέν σου, is omitted. Matthew also exactly agrees with Luke except for adding ἐγώ before the main verb, ἀποστέλλω.

Some think that Luke partially alludes to the LXX’s rendering in Exodus 23:20, because Luke agrees with it without using ἐγώ (if they ignore both the MT and the LXX’s next sentence). The MT has the emphatic pronoun אֲנִי, but it does not have the first-person genitive “my” that modifies the noun מַלְאָכִי (“angel” or “messenger”). Luke 7:27 might not draw on Exod. 23:20 but, rather, on Mal. 3:1 for two reasons: first, the previous chapter has showed that Mal. 3:1 is itself a reformulated blend of the Exodus

⁷³ Johnson, *The Quotations of the New Testament from the Old. Considered in the Light of General Literature*, 76.

text and Isa. 40:3. Second, Exod. 23:20 is not an eschatological prophecy that can be directly fulfilled in Luke 7:27. In other words, since the introductory formula, “οὗτός ἐστιν περὶ οὗ γέγραπται” (“This is the one about whom it is written”) is a kind of prophecy-fulfillment form, it supports the idea that Luke 7:27 is a quotation from Malachi, and that “τὸν ἄγγελόν μου” (“my messenger”) is a reference to John the Baptist. There is already a wide agreement that “τὸν ἄγγελόν μου” (“my messenger”) refers to John the Baptist.⁷⁴

The second-person pronoun σου (changed from Malachi) is understood in two ways. First, it is admitted that the pronoun σου refers to Jesus. As shown in the careful exegetical examination of Mal. 3:1 in the previous chapter, the verse contains three figures: the speaker/ YHWH, His forerunner/His messenger who will prepare a way before YHWH, and *Ha Adon*/the messenger of the covenant. Luke explicitly identifies John the Baptist as God’s forerunner as does Jesus, and also distinguishes between YHWH the speaker and *Ha Adon* in Mal. 3:1 so that he identifies Jesus as *Ha Adon*, as Jesus Himself does. In Mal. 3:1 YHWH promises that He will send His messenger who will prepare a way before Him. Even though He does not identify the one for whom the way is prepared, He implies that the way is His (YHWH’s) way, because He announces that the way will be prepared before Him. The preparation of His way is for His coming. In other words, that His way is prepared means that He will come in the way.

However, in Mal. 3:1 and following, God promises two distinct comings of two different characters. After YHWH’s way is prepared, first, *Ha Adon*/the messenger of the

⁷⁴ Even those who argue that Luke identifies Jesus as Elijah cannot deny the Elijah-John identification in Luke 7:27.

covenant will come (Mal. 3:1-4), and then YHWH will come (Mal. 3:5). The purposes of their comings are different. *Ha Adon* (the messenger of the covenant) will come for salvation, but YHWH will come for judgment against the wicked. Malachi's Elijah (YHWH's forerunner) prepares for the way of *Ha Adon* whose coming is for salvation. Identifying himself as *Ha Adon* in Mal. 3:1, Jesus uses the changed pronoun, or deliberately changes the pronoun, to properly apply Malachi's prophecy to Himself. Thus the pronoun change is natural and must take place just as Johnson argues in the above. The pronoun shift verifies that Luke's (and Jesus') understanding of Malachi's prophecy is proper and right. When Jesus reads and explains Isa.61:1-2 in a synagogue of His hometown, Nazareth, He deliberately omits the line in Isa. 61:2 where God's judgment appears (Luke 4:16-17); the 'day of vengeance' (ἡμέραν ἀνταποδόσεως) refers to God's judgment. Luke also underlines Jesus' intention in regard to the omission of the next passage: "Luke's two stage eschatology for Jesus--salvation now, judgment in the future."⁷⁵ Therefore, the pronoun change in Luke 7:27 also accords with Lukan two-step eschatology.

Second, the referent for σου (your) may be Israel in the Lukan text,⁷⁶ as Bock demonstrates. He argues that the pronoun σου, as a collective singular, is a reference to the people or the nation of Israel:

Two points favor a reference to the people. First, the context of Luke 7 indicates that the issue is the nation's response (7:29-35). Second, κατασκευάσει is used also in 1:17, where John is said to prepare a people (κατεσκευασμένον,

⁷⁵ John Nolland, *Luke 1-9:20*, Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker, vol. 35a (Dallas, TX: Word Books, 1989) 198.

⁷⁶ Ibid., 337. Danker, *Jesus and the New Age*, 97.

kateskeuasmēnon). This parallel guarantees that the reference is to the people. Although John works for God and goes before the Messiah, he also prepares the people for Messiah's coming. The image, influenced as it is by Exod. 23:20, looks at a pattern that pictures the new exodus. The prophet of Mal. 3 is compared to the protection that God gave his people by leading them through the wilderness. To respond to John is to be prepared for God's coming in Messiah and to be protected; failure to respond results in judgment.⁷⁷

In Malachi the "way" is the divine way of YHWH's covenant made known to Israel through the teaching of his statutes and ordinances. Even the plural form, "ways," also refers to the law (תּוֹרָה) of YHWH, marking out the divine way. The "way" and "preparation of the way" made by John in Luke will be scrutinized when other passages are considered.

A couple of things need to be mentioned. First, in the immediate context of Luke 7:28, the "way" and John's role are linked with the kingdom of God. Luke shows that John's mission contributes to the coming of the new era--that is, the coming of God's kingdom. According to Jesus, in light of John's special position and role, in the whole of human history from the beginning of the world to the eschatological coming of the Lord, John's role is the most exalted and glorious one.⁷⁸ Yet, though John is exalted in Luke 7:28a, his exaltation (in the old era) is made subservient (in the new era) in 7:28b--the least of the kingdom are greater than John. Nolland sees in the verse a pattern of step parallelism resembling the relationship between John and Jesus in the infancy narratives.⁷⁹ However, Jesus is not saying that John will not be in the kingdom. Rather, He is saying that "being a great prophet is not nearly so great as being a member of the

⁷⁷ Bock, *Luke 1:1–9:50*, 674.

⁷⁸ Nolland, *Luke 1–9:20*, 338.

⁷⁹ *Ibid.*

kingdom.”⁸⁰ Jesus as Messiah brings the kingdom. The kingdom’s coming has spiritual dimensions; it is release and healing, requiring repentance and forgiveness of sins. In comparison to this great work, John’s ministry is only as forerunner for the kingdom.

Second, John’s baptism, which calls for repentance for the forgiveness of sins, is involved in the preparation of the way (7:29-30). There are two groups of people who differently respond to John’s baptism. One group is the people who are actually baptized by John. Luke acknowledges that they obey God’s purpose. On the other hand, the Pharisees and the experts in the law reject John’s baptism and disobey God’s purpose. In light of the fact that John is the messenger of the Lord in Malachi, Jesus naturally condemns Israel for rejecting the Lord (Luke 7:24-35). Luke, unlike Matthew, distinguishes between those who honor God and those who dishonor God (predicted in Malachi 3:16-18). The role or task of YHWH’s מְשִׁיחַ in Mal. 3:1a and 4:5-6 [in the English version] is to prepare the Lord’s Way to inaugurate His salvation program, and for Israel to be ready for the Lord’s salvation by restoring faithful obedience to the Lord and His covenant. The task of YHWH’s messenger is to lead Israel out of her disobedient condition and to restore the covenant relationship. His mission is to turn many from their sins-- the very ministry of John. It is obvious, therefore, that Luke is presenting the fulfillment of Malachi’s eschatological figures’ arrival in Luke 7:27.

- Luke 3:4-6

ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ

⁸⁰ John A. Martin, “Luke,” in *Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1983) 223.

σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

Luke 3:1-20 describes the preparatory ministry of John the Baptist for the Lord.

The main issue is Isa. 40:3-5 as quoted in Luke 3:4-6. Since Isa. 40:3-5 was exegetically investigated in the previous chapter, only some important points will be examined here.

By giving the details of the historical setting of John's ministry, Luke implies that God's promise regarding the coming of the Lord's forerunner is fulfilled in John the Baptist. Several significant points are worth noting. First, as Luke dates John's ministry, he mentions the high priests, who may be regarded as representatives of the priests who reject John and Jesus. They may be compared to the priests who dishonored God in Malachi's day. In contrast to them, John--who is a son of a godly priest, Zechariah--becomes a forerunner of the Lord.

Second, the key of John's ministry is the Word of God;⁸¹ in fact, John's ministry focuses on the coming of the Word of God. All the Synoptic writers agree that John is the precursor of Jesus, but only Luke shows how John prepares the way for Jesus.⁸² Just as only Luke, unlike Matthew and Mark, notes the topic of Jesus' and the Old Testament figures' conversation on the Mountain of the Transfiguration (9:31), Luke reveals the key theme of John's teaching; Luke stresses John's message more than his baptism.⁸³

The phrase, "The word of God came to John son of Zechariah in the desert," in Luke 3:2 (cf. 1:80) implies that he is the very one promised in Isa. 40:3: "a voice of one

⁸¹ Luke chooses ῥῆμα rather than λόγος for "word of God."

⁸² Bock, *Luke 1:1–9:50*, 281.

⁸³ *Ibid.*, 287.

calling in the wilderness.” Luke therefore emphasizes John’s locale (ἐν τῇ ἐρήμῳ), where he has resided, receives his calling, and conducts his ministry.

Luke’s use of the introductory formula, “ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου” (“as it is written in the Book of the words of Isaiah the prophet”), shows that he regards John’s ministry as the fulfillment of Isa. 40:3-5. John’s message is to encourage and exhort repentance for the forgiveness of sins (3:3), reflecting the prophet’s message.

There is a debate about the phrase, “in the wilderness,” in Luke 3:4. The LXX’s rendering may be “a voice crying in the wilderness”, but the MT wording may be “a voice is crying, ‘Prepare a way in the wilderness.’” The problem is easily solved, since a call in the desert can include a desert ministry.

Luke seems to deliberately replace the LXX’s πεδία with ὁδοῦς (ways),⁸⁴ a theme he specifically emphasizes. This is a motif that occurs in both Exodus and Isaiah, denoting the salvation act of God on behalf of His people.

The LXX adds τὸ σωτήριον τοῦ θεοῦ (the salvation of God) to the MT. The MT does not have a direct object of the verb רָאָה (see), but it assumes it is כְּבוֹד יְהוָה (the glory of YHWH) in the preceding parallel clause. Therefore, the MT should be translated as follows: “The glory of YHWH will be revealed and all flesh will see [it] together.” The LXX’s rendering implies that the word “glory” can be understood as “salvation” in its context. The theme that God’s glorious presence protects Israel is found in Exodus and

⁸⁴ John Nolland, Luke 1-9:20, 138. Nolland argues that the change “would seem to reflect a text a form available to Luke,” but he does not identify it. Bock, Luke 1:1-9:50, 298. Bock agrees with him.

is repeatedly reused in Isaiah.⁸⁵ The presence of God's glory indicates God's salvation for His people.

Luke admits that Isaiah's salvation is a contextual equivalent to Isaiah's glory,⁸⁶ but he seems to consciously accentuate God's salvation rather than the manifestation of the Lord's glory. Luke saves his depiction of the glory of the Lord for Jesus' Transfiguration in Luke 9 and His resurrection in Luke 24. For example, according to Luke 2:30, when Simeon sees the Baby Jesus in the temple, he says to God, "My eyes have seen your σωτήριον σου (your salvation)." In Luke 2:32, Luke describes Jesus as "a light for revelation to the Gentiles and for glory to your people Israel." Jesus is depicted not only as the agent of God's salvation but also of His glory.

Luke concludes the citation of Isaiah's prophecy with the idea that God's salvation is available to all people. Here Luke's universalism is unique among the Synoptic writers. The universal proclamation of God's salvation reminds the reader of Malachi's prophecy of the salvation of the nations (Mal. 1:11; cf. 1:14): "From the rising to the setting of the sun, my name will be great among the nations, and in every place incense will be offered unto my name, and a pure offering; for my name will be great among the nations, says the Lord of hosts" (1:11). Luke sees John as a salvation messenger; his role is to prepare people for the coming Messiah by leading them to repentance and forgiveness of their sins and by baptizing them with water (1:17, 76; 3:4).

⁸⁵ Carl Judson Davis, *The Name and Way of the Lord: Old Testament Themes, New Testament Christology*, vol. 129, Journal for the Study of the New Testament Supplement Series, ed. Stanley E. Porter (Sheffield: Sheffield Academic Press, 1996) 66.

⁸⁶ Bock, *Luke 1:1–9:50*, 291.

It has been argued that the theme of Isa. 40:3 is employed by Mal. 3. Klyne Snodgrass is right in saying, “The important point about correspondence in history is that the text is not used up by a single event.”⁸⁷ Isa. 40:3 is known as a classic expression of God’s salvation for Israel from the kingdom of Babylon. Mal. 3:1 reuses the same theme and borrows a similar terminology to describe God’s promise of future salvation for His people.⁸⁸ It can be said that Malachi interprets Isa. 40:3 in an eschatological context.⁸⁹ Isa. 40:3 is filled with joyful tones; Mal. 3:1-4, which describes the result of the covenant messenger’s task, is also composed of positive eschatological elements. Therefore, though Luke does not directly mention Mal. 3:1, John’s ministry may be understood in the perspective of the mission of Malachi’s eschatological Elijah. It is a renewed and expanded theme of Mal. 3 and 4. The role of Malachi’s Elijah is found in its typological prophetic fulfillment form in John’s ministry.

4.3.2.2. *Typological Prophetic Fulfillment by Allusions*

Luke’s allusions to the Book of Malachi are easily identified in his Gospel: cf. Luke 1:15-17; 76-79. Simple allusions with parallelism and analogy will be dealt with in the “Simple Allusions” section.

⁸⁷ Klyne Snodgrass, “The Use of the Old Testament in the New,” in *The Right Doctrine from the Wrong Text? Essays on the Use of the Old Testament in the New*, ed. G. K. Beale (Grand Rapids: Baker Academic, 1994; reprint, 2007) 38.

⁸⁸ Ibid.

⁸⁹ David W. Pao, and Schnabel, E. J., “Luke,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007) 276.

4.3.2.2.1. *John as Malachi's Eschatological Elijah*

- Luke 1:15-17

This passage belongs to Gabriel's announcement of John's birth to Zechariah. In Luke 1:15, the angel announces that John the Baptist will be great "before the Lord" (ἐνώπιον [τοῦ] κυρίου). The phrase "before the Lord" seems to be an allusion to Mal. 3:1. Bock says that through this allusion, Luke sees John as an eschatological messenger of salvation.⁹⁰ In Luke 1:16, he again uses the language of "before Him" (Him refers to the Lord). In Luke 1:16-17, the angel of the Lord announces the mission of John the Baptist to Zechariah. The angel who stands in the presence of God was sent and appeared to Zechariah to reveal John's ministry as the Lord's forerunner. "One who was sent by God" speaks of one human messenger who will be sent by the Lord and who will be His forerunner. It has been admitted that Luke 1:16 and 17 are certainly strong allusions to Malachi's eschatological messenger who prepares the Way before the Lord (Mal. 3:1).⁹¹

In the Book of Malachi, after YHWH's forerunner is sent to prepare the Way before YHWH, *Ha Adon's* coming (to the temple) is promised even though YHWH Himself is expected to come. To Zechariah, "the Lord" in Luke 1:15 and 17 refers to YHWH rather than to Messiah, and the phrase in Luke 1:17, "before Him" (ἐνώπιον αὐτοῦ), also indicates "before YHWH." Luke, however, seems to suggest to the reader that the title "the Lord" may be used as a double reference. In other words, just as in Mal. 3:1, the "Lord" in Luke 1:17 may refer to Messiah. In the whole infancy narrative "the

⁹⁰ Bock, *Luke 1:1–9:50*, 84.

⁹¹ Thomas S. Moore, "Luke's Use of Isaiah for the Gentile Mission and Jewish Rejection Theme in the Third Gospel" (Ph. D., Dallas Theological Seminary, 1995) 27.

Lord” refers to both YHWH and Messiah. Elizabeth calls Mary “the mother of my Lord” (Luke 1:43). Messiah is explicitly called “Lord” In Luke 2:11.

πολλοὺς (many)... ἐπιστρέψει (he will turn) in Luke 1:16 may be an allusion to the LXX’s rendering (πολλοὺς ἐπέστρεψεν) in Mal. 2:6 and the role of YHWH’s faithful messenger in Mal. 2:7.⁹² The terminology of “turn” (ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν) mentioned in 1:16 refers to the repentance of God’s people in the Old Testament.⁹³

αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ in Luke 1:17 reflects the Lord’s forerunner motif in Mal. 3:1.⁹⁴ The phrase, αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου (Luke 1:17), is thematically linked with ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου (Mal. 3:1) which is supplemented by ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ηλιαν (LXX 3:22). Though Luke 1:17 does not directly identify John the Baptist with Malachi’s Elijah, he presents John as a forerunner of the Lord, who will perform his ministry in the spirit and power of Elijah (ἐν πνεύματι καὶ δυνάμει Ἡλίου).

“ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα” (to turn the hearts of parents to their children), which is John’s role, obviously alludes to Mal. 4:6 (3:24 MT; 3:23 LXX)⁹⁵ and reflects the ministry of Malachi’s eschatological Elijah. John’s ministry is a parallel to that of Malachi’s eschatological Elijah. The mission of both Elijah and John is for Israel’s

⁹² Pao, “Luke,” 258.

⁹³ Ibid.

⁹⁴ Moore, “Luke’s Use of Isaiah for the Gentile Mission and Jewish Rejection Theme in the Third Gospel,” 27.

⁹⁵ Pao, “Luke,” 258.

spiritual restoration. David Pao and Eckhard J. Schnabel also argue that the specific reference to Mal. 4:6 serves to point to John's reconciliatory mission as he prepares God's people for this great day of salvation.⁹⁶

ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον (to make ready for the Lord, a people prepared) echoes the role of Malachi's eschatological Elijah. As shown in the preceding chapter, the phrase פְּנֵי יְהוָה in Isa. 40:3 is verbally and thematically a remarkable parallel to פְּנֵי יְהוָה לְפָנֶיךָ in Mal. 3:1. Though ἐτοιμάσαι in Luke 1:17 is verbally closer to Isa. 40:3 LXX (ἐτοιμάσατε τὴν ὁδὸν κυρίου) than Mal. 3:1, both Old Testament passages embrace the same theme. The juxtaposition of ἐτοιμάσαι κυρίῳ and λαὸν κατεσκευασμένον well embodies the theme of Isa. 40:3 and Mal. 3:1, because YHWH's messenger's preparation for His Way is to make ready a prepared people, i.e., His covenant people, for the Lord. The preparation of God's covenant people for the coming of the Lord is found in the Book of Isaiah (cf. 43:7)⁹⁷ and in the Book of Malachi (3:1; 4:5-6). It also focuses on John's reconciliatory role predicted in Mal. 4:5-6.

In short, Mal. 3:1 and 4:5-6 are fulfilled in the person of John the Baptist according to Luke 1:15-17. Malachi's Elijah is thus a prophetic-type of John the Baptist. There is no discrepancy between John's explicit denial that he is Elijah and the view that he is Malachi's eschatological Elijah because, in the literal sense of John's answer to the question of the Pharisees, he is not Elijah.⁹⁸

⁹⁶ Ibid.

⁹⁷ Bock, *Luke 1:1–9:50*, 90.

⁹⁸ Johnson, *The Quotations of the New Testament from the Old. Considered in the Light of General Literature*, 248.

- Luke 1:76-79

Zechariah's *Benedictus* highlights the role of John's ministry in relation to God's redemptive work (1:68) for His covenant people's salvation (1:69, 71, 77) on the basis of His faithful covenant (1:70, 72-73). John's ministry is well described in 1:76-77. Whereas John is called a prophet of the Most High, Jesus is Messiah. The second part of Luke 1:76 (προπορεύση γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ) recalls Mal. 3:1, and clearly alludes to Mal. 3:1 and Isa. 40:3. Luke here iterates the same theme found in Luke 1:17. Just as in Luke 1:17, the verses also reflect the mission of Malachi's eschatological Elijah. Luke 1:76 shows that John's role is to prepare the Way of the Lord before Him, and Luke 1:77 states that John's ministry is to "give his people the knowledge of salvation through the forgiveness of their sins." In other words, to prepare the Way of the Lord is to give the Lord's covenant people the knowledge of salvation through the forgiveness of their sins. Luke 1:77 clearly shows that the preparation of the Lord's Way is closely related to salvation through the forgiveness of sins. It may be a key verse that shows how Luke understands Mal. 3:1. It thus provides Luke's interpretation of the role of the messenger of the Lord, the relationship between the messenger of the Lord and *Ha Adon* and the mission of *Ha Adon* in Mal. 3:1.

"The visit of rising sun" motif (ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους) in Luke 1:78 is an allusion to Mal. 4:2 (MT and LXX 3:20) "based on the eschatological idea of the 'dawn breaking' and revealing new developments in God's plans for the redemption of Israel."⁹⁹ Mal. 3:20 LXX depicts the imagery of YHWH's epiphany on the Day of the

⁹⁹ Andrew Hill, *Malachi*, Anchor Bible, ed. William Foxwell Albright and David Noel Freedman (New York: Doubleday, 1998) 87.

Lord.¹⁰⁰ Luke regards the “rising sun” as Messiah. Bock explains, saying that, “God will visit his people in Messiah, the coming light.”¹⁰¹ Wink also agrees with Bock in admitting that the *Lord* in Luke 1:76 clearly refers to Jesus in light of the immediate context, and that since throughout Luke 1 and 2 titles and attributes of God are consistently ascribed to Jesus, “the rising sun” in Luke 1:78--an allusion to Mal. 4:2--refers to Jesus in Christian perspective.¹⁰² In Zechariah’s song Luke regards John as Malachi’s eschatological Elijah who will fulfill his mission promised in Mal. 4:5-6.

4.3.2.3. *Literal Prophetic Fulfillment*

4.3.2.3.1. *The Lord in Mal. 3:1 vs. Jesus as the Lord in Luke*

Luke frequently mentions the word κύριος (*Lord*). The *Lord* usually refers to God. The phrase, “the power of the *Lord* was present for Him [Jesus] (5:17),” is Luke’s characteristic expression. However, in the Gospel of Luke the title *Lord* refers not only to the Father God, but also to Jesus. Especially in the birth narrative the *Lord* may denote Jesus, or God the Father, or both: “He will be great in the sight of the *Lord*” (1:15); “Many of the people of Israel will he (John) bring back to the *Lord* their *God*”(1:16); “And he will go on before the *Lord*, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous--to make ready a people prepared for the *Lord*” (1:17); “You will go on before the *Lord* to prepare

¹⁰⁰ Beth Glazier-McDonald, *Malachi: The Divine Messenger*, vol. 98, Society of Biblical Literature Dissertation, ed. J. J. M. Roberts (Atlanta: Scholars Press, 1987) 231-32.

¹⁰¹ Bock, *Luke 1:1–9:50*, 191.

¹⁰² Wink, *John the Baptist in the Gospel Tradition*, 66-67.

the way for him” (1:76). The ambiguous mixed reference may be Luke’s intentional expression to make Jesus equal with God. One thing is explicitly certain: in the infancy narrative Luke implicitly and explicitly describes Jesus as *Lord*. In Luke 2:11 he clearly depicts Jesus as the *Lord*: “Today in the town of David a Savior has been born to you; he is Christ *the Lord*.” As a matter of course, Jesus implicitly introduces Himself as *Lord* in the Temptation incident (4:8, 12).

Just as Malachi identifies the messenger of the covenant/Messiah with *Ha Adon*, Luke presents Jesus as both the Messiah and *Lord*.

4.3.2.3.2. *The Lord’s Arrival to His Temple in Malachi vs. Jesus’ Visit to the Temple in Luke*

- Temple Emphasis (Inclusio form)¹⁰³

The importance of the temple and Jerusalem is emphasized in the Gospel of Luke.¹⁰⁴ Luke gives special significance to the temple. It is easily recognized that the Gospel of Luke forms a chiasmic *inclusio* by the scenes of the temple. Luke begins with true temple worship (Luke 1) and ends with true worship of Jesus’ disciples in the temple (Luke 24). As Hutcheon argues, the Gospel of Luke opens with the order of “temple,” “the descent of a divine figure (of Gabriel to Zechariah and Mary), and ‘blessing’ (Zechariah’s *Benedictus* at Lk 1:67), and closes the book in reverse order with (another divine figure’s, i.e., Jesus’) ‘blessing,’ (his) ‘ascent,’ and ‘temple.’¹⁰⁵ Especially Luke

¹⁰³ Ron C. Fay, “The Narrative Function of the Temple in Luke-Acts,” *Trinity Journal* 27, no. 2 (2006) 258.

¹⁰⁴ Chance, *Jerusalem, the Temple and the New Age in Luke-Acts*, 2.

¹⁰⁵ Cyprian Robert Hutcheon, “God Is with Us’: The Temple in Luke-Acts,” *St. Vladimir’s Theological Quarterly* 44, no. 1 (2000) 20.

gives a prominent role to temple in Luke 1 and 2; three episodes occur in the temple. After the birth of John the Baptist as the precursor of the Lord is introduced, Jesus' birth is followed by His visit to the temple. Unlike in Matthew, in Luke Jesus' trip to the top of the temple in the Temptation incident is the last and third temptation. Though the motive for such a change is not clear, Luke seems to place his emphasis on the Jerusalem temple. Luke especially emphasizes Jesus' journey to the temple. Luke's literary structure may be outlined in the perspective of Jesus' three visits to the temple, which Luke presents in Luke 2:21-39; 2:41-50 and 19:45-21:38. The infant Jesus is taken to the temple and then He goes to the temple at age 12. Jesus' travel narrative to Jerusalem, which is the central and longest section of Luke's Gospel, may be linked with Jesus' visit to the temple because the final destination of Jesus' journey to Jerusalem is the temple. The order of the incidents cannot be coincidental with the prophecy of Malachi's eschatological figures' arrival: the arrival of the Lord's forerunner and the Lord's sudden visit to the temple. J. Bradley Chance presents several possible suggestions to explain the origin of Luke's conception of the temple. Though Chance thinks that one possible source is the Old Testament,¹⁰⁶ he does not say that the source may be derived from Malachi 3. When the baby Jesus is brought to the temple, only a few godly people recognize that He is the Lord whom God has promised in the Old Testament. Even though they have been waiting for the coming of Messiah, His visit to the temple may seem sudden and unexpected to them. Luke's emphasis on the temple and Jesus' coming to the temple discloses that the Gospel of Luke is related to the Book of Malachi. The theme of the fulfillment of God's

¹⁰⁶ Ibid., 146.

promises for His people's salvation plays a predominant role in the infancy narrative. The fulfillment essentially has an eschatological element in its nature.¹⁰⁷

- Luke 2:21-39¹⁰⁸

Jesus' parents are pious and law-abiding people, so they fulfill the law of purification by going to Jerusalem with Jesus to present Him to the Lord. It is Jesus' first time to travel to Jerusalem, with the final destination of the journey being the temple. At the temple, the infant Jesus is presented to the Lord according to the Law of Moses. In the temple, Jesus is recognized as Messiah by a few true believers. When Jesus is brought into the temple, a righteous and devout man Simeon, being led by the Holy Spirit, gives testimony to Jesus' identity. Simeon is anticipating Israel's consolation. "Israel's consolation" (παράκλησιν τοῦ Ἰσραήλ) refers to the hope of Israel's deliverance. Later Jewish rabbis would think that Messiah as comforter would bring this consolation to Israel.¹⁰⁹ The Greek word προσδέχομαι (wait for, anticipate) is used in 2:25 and in 2:38 (cf. 12:36; 23:51), and its meaning is similar to that of "προσδοκάω" (anticipate) which is used to describe the messianic hope of the people who are waiting for the "Coming One" (3:15; 7:19-20). Brown associates the phrase "Israel's consolation" with a key element in Isaiah as follows:

¹⁰⁷ Ibid., 47.

¹⁰⁸ Pau Figueras, "Syméon Et Anne, Ou Le Témoignage De La Loi Et Des Prophètes," *Novum Testamentum* 20 (1978) 84-99. Law and Prophecy, represented by Moses and Elijah, as witnesses of Jesus' glory in His Transfiguration favor a similar interpretation of Simeon and Anna's intervention at Jesus' first coming to the Temple. Old Simeon, like Moses beholding the Promised Land before his death, represents the Law as witnessing to the appearance of the promised Messiah. But the symbol (Moses, Simeon, the Law itself) must withdraw in front of the reality (the Promised Land, the Messiah). Similarly, the Prophecy, symbolized by Anna, the long time widow prophetess, continues to proclaim the realization of its main message, Israel's redemption and Jesus' Messiah-ship.

¹⁰⁹ Bock, *Luke 1:1-9:50*, 238.

This echoes the language of the second and third parts of the Book of Isaiah, respectively chs. 40-55 and chs. 56-66. Just before the famous passage that the NT associates with John the Baptist (Isa 40:3: “The voice of one crying in the desert: ‘Make ready the way of the Lord’”), we hear in the LXX of Isa 40:1: “Console, console [*parakalein*] my people, says your God; speak, priests, to the heart of Jerusalem, for her time of humiliation has been filled out.”¹¹⁰

God’s promise by the Holy Spirit to Simeon that he would not die without seeing the Messiah surely caused him to anticipate Messiah. Luke here links the coming of Messiah with Israel’s consolation. Luke 2:30-32 may be an adapted allusion to Isaiah 40:3, 5: “Prepare the way of the Lord The glory of the Lord will be revealed, and all mankind together will see it.”¹¹¹ Luke later (3:6) replaces “the glory of the Lord” with “the salvation of God.” Simeon’s prophecy resounds that Jesus is Messiah and Savior of His people. Mal. 3:1 contains the theme of Isa. 40:3, and the phrase naturally includes the theme of *Ha Adon*’s sudden visit to His temple in Mal. 3:1. At the temple Jesus is again recognized as Messiah by a prophetess, Anna. According to Luke 2:38, Anna speaks about Jesus to “all who are anticipating the redemption of Jerusalem” (πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ). Luke implies that Jesus is closely related to Jerusalem’s redemption (λύτρωσιν Ἰερουσαλήμ). Luke already adumbrated to the reader through Zechariah’s praise that God’s salvation activity was associated with the birth of Jesus Christ (Luke 1:68); “he [God] has come and made redemption (ἐποίησεν λύτρωσιν) to his people.” λύτρωσιν is “a synonym for salvation” used by Zechariah and Anna.¹¹²

¹¹⁰ Brown, *The Birth of the Messiah*, 454.

¹¹¹ Pao, “Luke,” 272.

¹¹² Gert J. Steyn, “Soteriological Perspectives in Luke’s Gospel,” in *Salvation in the New Testament: Perspectives on Soteriology*, ed. Jan G. van der Watt, vol. 121, Supplements to Novum Testamentum, ed. M. M. Mitchell and D. P. Moessner (Leiden: Brill, 2005) 72.

David W. Pao and Eckhard J. Schnabel suggest, “This focus on Jerusalem as the center of God’s eschatological salvation is also the emphasis of Isa. 40:1-11, a passage evoked repeatedly in the early chapters of Luke (cf. 1:17, 19, 76; 2:25, 30-31; 3:4-6).”¹¹³ Anna confirms Simeon’s prophecy. The incident of Jesus in the temple demonstrates that Jesus is superior to John the Baptist.¹¹⁴ Just as Bock argues that “the major attention in Luke 1-2 belongs to Jesus,”¹¹⁵ John is presented as a forerunner of the Lord, but Jesus is declared as Messiah. Brown implies that Luke interprets Jesus’ coming to the Temple in Luke 2 as a fulfillment of Malachi 3:1-2:

The Mal 3:1-2 passage goes on to promise: “The Lord whom you seek will suddenly come to His Temple . . . Who can endure the day of His coming?” After the description of John the Baptist in Luke 1, is it accidental that in Luke 2 the child Jesus who has been hailed as Lord (2:11) comes to the Temple to be recognized by Simeon who was “waiting for the consolation of Israel?” And Simeon predicts in 2:34-35 that this coming of the Lord to the Temple is the beginning of his role as a sign of discrimination so that many will fall—or, in the words of Malachi, many will not endure the day of his coming.”¹¹⁶

In short, a major purpose of the account of the baby Jesus’ visit to the temple may also be found in the following statements.

One must start by asking what Lucan purposes (either narrative or theological) were served by Luke’s having the forty-day old infant Jesus being brought into the Temple by his parents. Luke’s ostensible reason — to fulfill the Jewish law of purification for women after childbirth (Lev 12:6-8), and the law of redemption of the firstborn (Ex 13:2, 13) — is contradicted by his statement that Jesus’ parents “brought him up to Jerusalem to present him to the Lord” (v.22), something not mandated by the Law of Moses. More likely, in . . . this narrative, Luke had in mind prophecies such as Mal 3:1a (“I send my messenger to prepare the way

¹¹³ Pao, “Luke,” 274.

¹¹⁴ Bock, *Luke 1:1–9:50*, 230.

¹¹⁵ *Ibid.*

¹¹⁶ Brown, *The Birth of the Messiah*, 445.

before me [a prophecy of John the Baptist], and *the Lord whom you seek will suddenly come to his temple*").¹¹⁷

Messiah Jesus' coming to the temple was an unexpected and sudden visit to the people who were seeking the Lord. This might well have been true for Simeon and Anna, even though they were expecting Messiah. The prophecy of Mal. 3:1, "Suddenly the Lord you are seeking will come to his temple," was fulfilled literally by Jesus' sudden visit to the temple according to Luke.

- Luke 2:41-50

Luke 2:41-50 is the account of Jesus' second visit to the Jerusalem temple. Just as in Jesus' first journey to Jerusalem (2:22-39), the final destination of this second travel to Jerusalem is the temple, because the purpose of the journey is the Feast of the Passover (2:41). Luke seems to hint to the Lukan reader that Jesus' trip to Jerusalem will be ultimately for the Passover, and seems to link Jesus' earthly mission with the Passover. The meaning of Luke 2:49 has been debated, but it is the key verse to understanding the episode. Luke seems to intentionally make a sharp contrast by placing Mary's words "your father" (ὁ πατήρ σου--Joseph, v.48) and Jesus' phrasing "my Father" (τοῦ πατρός μου--God the Father, v. 49). Some ideas about Jesus' identity may be traced from Jesus' response to Mary's question as follows: (1) the temple as the dwelling place of God is also the place where the Son of God is found; (2) so people should seek Him in the temple; (3) Jesus' statement, "Did you not know that I must be in my Father's house?" indicates that Jesus Himself acknowledges that He is the Son of God, and that He reveals His identity; (4) therefore, since Jesus is the Son of God the Father, His earthly father and

¹¹⁷ Hutcheon, "God Is with Us," 12.

mother should seek Him in the temple if they want to find Him. Jesus' identity reveals the place where He is found. Where one is found is determined by who he is.¹¹⁸ Jesus says, "I must (δεῖ) be in my Father's house." Bock argues that the Greek word δεῖ (it is necessary)¹¹⁹ is a key Lukan term "used strategically in the Gospel where elements of Jesus' mission are set forth."¹²⁰ The so-called divine δεῖ discloses Jesus' relationship to the Father and His mission as well. If one follows the logic of Jesus' statement, he may recognize that Jesus is the Son of God. Joseph and Mary must seek to find Jesus in the temple because He is the Lord whom His people should seek in the temple. Terms such as "temple" and "seek" remind the reader of Mal. 3:1. Laurentin surmises that Luke 1-2 alludes to Malachi's prophecy regarding the Lord's visit to His temple and His purification of the sons of Levi (Mal. 3).¹²¹ However, it cannot be merely an allusion to Mal. 3, because Mal. 3 is definitely intended as a prophecy. Though Malachi's *Ha Adon* and his role are in comparison with Jesus and His role, it can be more than a comparison. Laurentin thinks that the statement of the boy Jesus at the temple, "Didn't you know that I must be in the things of my Father (οὐκ ἤδευτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί

¹¹⁸ John J. Kilgallen, "Luke 2, 41-50: Foreshadowing of Jesus, Teacher," *Biblica* 66, no. 4 (1985) 557.

¹¹⁹ Guy D. Nave, Jr. *The Role and Function of Repentance in Luke-Acts*, vol. 4, Society of Biblical Literature & Academia Biblica, ed. Saul M. Olyan and Mark Allan Powell (Atlanta: Society of Biblical Literature, 2002) 17. The Greek word is "used as a term to express divinely ordained necessities. These necessities are unconditional."

¹²⁰ Bock, *Luke 1:1-9:50*, 269.

¹²¹ René Laurentin, *Jésus Au Temple: Mystère De Paques Et Foi De Marie En Luc 2, 48-50* (Paris: Librairie Lecoffre, 1966) 90-91.

με)?”¹²² in Luke 2:49 foreshadows His future mission. In other words, the incident of Jesus at the temple hints that He, as the Son of God, will come back and purify the temple of God.¹²³ Kilgallen asserts that Luke 2:41-50 prefigures Jesus as a teacher.¹²⁴ He suggests that the episode foretells Jesus’ public teaching ministry in the temple.¹²⁵ Hutcheon says that this episode functions as a “bridge passage” between the preface of Luke’s Gospel and Jesus’ adult’ ministry. Furthermore, he thinks that this passage is the “true beginning” of Jesus’ public ministry because Jesus listens to the teachers of the law, asks them questions, and astonishes them by His understanding and His answers.¹²⁶ Hutcheon also claims that this incident previews Jesus’ third journey to Jerusalem.¹²⁷

C. van der Waal argues that there is a strong thematic connection between Malachi 3-4 and Luke 2.¹²⁸ He writes on the correlation of the Lord’s sudden coming to his temple and Jesus’ visit to the temple in Luke 2 as follows:

When we read in Luke 2 about the presentation of Jesus in the temple, we should not lose sight of Mal. 3 and 4: the Lord is coming to the temple! In the temple (2:27) Simeon clearly states that Jesus is destined to be a fall and resurrection of many in Israel (2:34) and to be a sign which shall be spoken against (cf. Is. 8:14). These words constitute the *theme* of the Gospel of Luke In the story of the

¹²² The most widely accepted view takes the phrase, “in the (things) of my Father”, as the Father’s house. ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με may refer to Jesus’ taking part in the instruction of the teachers in the temple. According to NET Bible, “This verse involves an idiom that probably refers to the necessity of Jesus’ being involved in the instruction of God, given what he is doing.” 1843, The translator’s note, 1.

¹²³ Laurentin, *Jésus Au Temple: Mystère De Paques Et Foi De Marie En Luc 2*, 48-50.

¹²⁴ Kilgallen, “Luke 2, 41-50,” 553-59.

¹²⁵ Ibid.

¹²⁶ Hutcheon, “God Is with Us,” 14.

¹²⁷ Ibid.

¹²⁸ C. van der Waal, “The Temple in the Gospel According to Luke,” *Neotestamentica* 7 (1973) 53-54.

twelve year-old Jesus we again see how Mal. 3:1 is fulfilled: the Lord is coming to the temple, just in the Passover time.¹²⁹

Van der Waal clearly argues that Luke 2:41-50 is a fulfillment of Mal. 3:2-4. Mal. 3:1 shows that there are two divine characters: YHWH and *Ha Adon*. Luke must have considered the boy Jesus' visit to the temple as a fulfillment of *Ha Adon*'s visit to the temple. There is no one but Jesus who can be called "the Lord" (*Ha Adon*).

- Luke 19:45-21:38

Luke 19:45-21:38 describes Jesus' third visit to the temple and His ministry there. Thus the section may be divided into two major units by Jesus' two significant activities, though the first unit is much shorter than the second one. The first unit, 19:45-46, depicts Jesus' visit to the temple and His symbolic act in the temple; the second unit, 19:47-21:38, records Jesus' teaching ministry at the temple.

- Luke 19:45-46

Luke briefly records Jesus' protest in the temple. Though Jesus' act in the temple recorded in these short verses has been understood in various ways,¹³⁰ the account may be viewed with one or more of the following explanations: (1) Jesus consciously demonstrates the symbolic act to fulfill Mal. 3:1-2, because He is aware of Malachi's

¹²⁹ Ibid.

¹³⁰ John Nolland, *Luke 18:35–24:53*, Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker, vol. 35c (Dallas, TX: Word Books, 1993) 935-36. John Nolland introduces several representative views concerning Jesus' temple protest: (1) Jesus shut down the trade in the temple, which was a desecration of its spiritual purpose; (2) As above, Jesus shut down the trade in the temple with a focus on the market's interference (as a place for Gentiles' worship); (3) Jesus intervened to prevent them from making excessive charges for the services provided; (4) Jesus intervened because the priestly class were abusing their position by being involved in business; (5) It shows Jesus' conflict between the Sanhedrin and the High Priest, Caiaphas, who allowed markets in the temple; (6) Jesus prevented the outward hypocritical animal sacrifices; (7) It is a tradition that does not come from Jesus' real activity but comes from early church controversy with Judaism; (8) Jesus' act is a prophetic symbolic action.

prophecy and knows that He is *Ha Adon*; (2) In connection with the prophecy of Zech. 14:21, Jesus makes a contribution to the coming of the kingdom of God; (3) Jesus acts as a royal figure in connection with the restoration of the Jewish kingdom; (4) Jesus aligns Himself with the ideology of the zealots; (5) Jesus is playing the role of the Lord prophesied in Isa. 59:14-20; and (6) Jesus' activity is symbolically prophetic.¹³¹ In fact, Jesus' act in the temple cannot be explained in a single sentence. His action may involve multiple purposes. Since the goal of this study is to examine if Jesus' third visit to the temple and his act in the temple are directly or indirectly associated with the prophecy of Malachi--and if there is any relationship between the two biblical texts, to expose how they are interrelated--the Lukan passage needs to be scrutinized in terms of Malachi--Luke's fulfillment. In short, the account may be viewed as either prophetic or messianic, or both. Nolland seems to understand Jesus' protest in the temple in the perspective of Mal. 1:10,¹³² but he does not see Jesus' act as a fulfillment of Mal. 1:10. He believes that Jesus performs the symbolic activity to encourage the people who are coming to the temple to offer genuine and acceptable worship, and to live a godly life. In addition, Jesus' prophetic symbolic act is (1) to bring about Israel's spiritual restoration by their repentance of their sins and return to the Lord, or (2) to symbolize God's judgment which results in the future destruction of the temple.¹³³ Just as in the days of Malachi, priests and people dishonor God by distorting worship. Like Malachi, Jesus denounces their wickedness and disbelief. Jesus provokes them to their repentance and restoration.

¹³¹ Ibid., 935-36.

¹³² Ibid., 938.

¹³³ Ibid., 936.

O'Brien contends that Mal. 3:1-4 functions as a covenant lawsuit which requires purification of the Levites to offer pure offerings.¹³⁴ Jesus' act in the temple may be regarded as covenant enforcement, and Jesus may be viewed as the covenant agent. In Luke, Jesus accuses Israel's people, including the priests, to insure pure offerings. His purification act foreshadows God's final judgment. Like the other Synoptic writers, through Jesus' use of the phrase "my house" Luke seems to imply that Jesus' visit is divine presence and that He comes to *His* temple in accordance with Mal. 3:1: "*Ha Adon* will suddenly come to *His* temple."

Jesus concludes His journey to Jerusalem by entering the temple.¹³⁵ Furthermore, He makes the so-called cleansing incident of the temple (19:45-46) a goal of the travel narrative (19:28-48).¹³⁶ Even after His purification of the temple, Jesus' ministry in the temple continues. Jesus' cleansing activity of the temple corresponds with what had been foretold by the prophecy of Mal. 3.¹³⁷ Thus Jesus' act in the temple may be regarded as the fulfillment of the prophecy of Mal.3:1.¹³⁸ Jesus' cleansing act may be considered as

¹³⁴ Julia M. O'Brien, *Priest and Levite in Malachi*, vol. 121, Society of Biblical Literature, ed. David L. Petersen (Atlanta: Scholars Press, 1990) 73-75.

¹³⁵ Charles H. Giblin, *The Destruction of Jerusalem According to Luke's Gospel: A Historical-Typological Model*, vol. 107, *Analecta Biblica* (Rome: Biblical Institute Press, 1985) 59.

¹³⁶ James Dawsey, "Jesus' Pilgrimage to Jerusalem," *Perspectives in Religious Studies* 14, no. 3 (1987) 226; James M. Dawsey, "The Origin of Luke's Positive Perception of the Temple," *Perspectives in Religious Studies* 18, no. 1 (1991) 9; Hans Conzelmann, *The Theology of St Luke*, trans. Geoffrey Buswell (London: Faber and Faber Ltd, 1960) 199.

¹³⁷ Dawsey, "The Origin of Luke's Positive Perception of the Temple," 11.

¹³⁸ James M. Dawsey, "Confrontation in the Temple: Luke 19:45-20:47," *Perspectives in Religious Studies* 11, no. 2 (1984) 158-59.

“a means of taking possession” of the temple.¹³⁹ It means that Jesus reoccupied it or that He declared it as His own through His activity. Luke shows that Jesus arrived at *His* (emphasis mine) temple just as Malachi had prophesied. By purifying the temple Jesus occupies the temple as His place. Hiers believes that Jesus’ purification of the temple is to prepare Jerusalem and the temple for the coming of the kingdom of God.¹⁴⁰ His interpretation may be well understood in light of Mal. 3:2-4, because Malachi certainly foretells the restoration of the temple and the Davidic kingdom. As a Gentile, Luke might be interested in Malachi’s prophecy that the Gentiles would bring pure offerings to the Lord and that they would fear Him as a great King (Mal. 1:11, 14). Hiers also contends that Mal. 3:1-3 may have been in Jesus’ mind.¹⁴¹ He surmises that Jesus’ temple purification act is “to purify the sons of Levi” prophesied in Mal. 3:3.¹⁴² Hiers’ understanding may not be accepted by some scholars,¹⁴³ but Luke seems to have the same interpretation in his mind. Evans thinks that Mal. 3:1 may be linked with Jesus’ purification of the temple.¹⁴⁴ The announcement of Mal. 3:1 results from the corruption of the priests and the people of Malachi’s days (cf. 1:6-14; 2:1-11). In other words, the Lord should come to His temple and purify it so that their sacrifices could be acceptable

¹³⁹ Conzelmann, *The Theology of St Luke*, 77-78.

¹⁴⁰ Richard H. Hiers, “Purification of the Temple: Preparation for the Kingdom of God,” *Journal of Biblical Literature* 90 (1971) 82-90.

¹⁴¹ *Ibid.*, 87.

¹⁴² *Ibid.*

¹⁴³ Especially the Dispensationalists probably do not accept that Mal. 3:2-4 is fulfilled in Jesus’ temple purification incident in Luke, because they believe that the Jerusalem temple will be literally built again in the future.

¹⁴⁴ Craig A. Evans, “Jesus’ Action in the Temple: Cleansing or Portent of Destruction?” *Catholic Biblical Quarterly* 51 (1989) 252.

to Him. Just as the prophecy of Mal. 3:1 declares, Jesus as the Lord comes to the temple and purifies it.¹⁴⁵ Hiers believes that Malachi's prophecy in 3:1 and following verses concerning temple renewal and reform is linked with the inauguration of a new era¹⁴⁶-- that is, the launch of the messianic age--and so Malachi's promise is fulfilled in Jesus' temple act.¹⁴⁷ While Malachi declares the eschatological activity of the coming Lord, he also exhorts his contemporaries that they should offer proper offerings and tithes in the temple to receive God's abundant blessings instead of famine and pestilence (cf. 1:6-14; 3:7-12). Jesus' action in the temple is a symbolic-prophetic act foreshadowing divine judgment (Mal. 3:5) as well as a fulfillment of Mal. 3:1-4. In Malachi, temple purification is followed by redemption and judgment (Mal. 3:2-5). The redemption is given by *Ha Adon*. As in Malachi's prophecy, so also in Luke does the redemption by the Lord take place after His temple purification.

Matthew, and especially Mark, relate Jesus' curse of the fruitless fig tree to Jesus' temple purification, but Luke omits the incident. His omission reveals his intent of wanting to describe Jesus only as the Redeemer of Israel. Lukan salvation history shows that through Jesus, God restores all features of the lives of the people who draw near to Jesus.¹⁴⁸ Luke hints that Jesus' purification mission of the temple is accomplished in the rending of the temple veil (Luke 23:45). Though there are multiple views of the

¹⁴⁵ Ibid., 252.

¹⁴⁶ W. G. Kummel, *Promise and Fulfillment: The Eschatological Message of Jesus*, trans. Dorothea M. Barton, 3d ed., vol. 23, Studies in Biblical Theology (Naperville, IL: Allenson, 1957) 118.

¹⁴⁷ Hiers, "Purification of the Temple: Preparation for the Kingdom of God," 86. Brown, *John I-XII*, 121; E. E. Ellis, *The Gospel of Luke* (NCB; London: Marshall, Morgan & Scott, 1974) 231.

¹⁴⁸ Steyn, "Soteriological Perspectives in Luke's Gospel," 96-97.

significance of the rending of the temple curtain,¹⁴⁹ the tearing of the temple veil reveals at the least that the messenger of the covenant inaugurates the New Covenant by His redemptive work (cf. Hebrews 8:1-13). Only Luke reports that Jesus dies on the cross after the temple curtain is torn in two (23:45-46). However, in Mark's record, Jesus cries out, and dies, and only after His death is the temple veil torn in two. Luke records two episodes before and after the rending of the temple veil. He posits the account of darkness over the land before the rending of the temple veil, and places Jesus' final cry after the tearing of the temple curtain. In Luke 23:44, unnatural darkness falls over the entire land upon Jesus' death. The darkness may symbolize God's judgment on Jesus, who takes away the sin of the world. Whereas in Luke 1:78 the phrase "rising sun" is an image of Messiah (cf. Mal. 4:2), "darkness and shadow of death" symbolizes sin and satanic activity. The phrase, "the sun stopped shining" in Luke 23:44, seems to symbolize the death of Messiah who is "the rising sun." The darkness recalls an eschatological cosmic phenomenon in connection with the coming of the Day of the Lord.¹⁵⁰ The rending of the temple veil in Luke is associated with two things. One is that through Jesus' death, it is no longer necessary to worship God in the temple. The other is that the way to God has been ultimately opened to all.¹⁵¹ According to the Epistle of Hebrews, Jesus entered the inner sanctuary--which is not a man-made sanctuary but heaven itself--before us, and on our behalf (6:19-20) now appears in God's presence (9:24).

¹⁴⁹ Nolland, *Luke 18:35-24:53*, 1157. Nolland introduces various opinions concerning the meaning of the rending of the temple veil.

¹⁵⁰ Bock, *Luke 9:51-24:53*, 1858; Nolland, *Luke 18:35-24:53*, 1156.

¹⁵¹ Bock, *Luke 9:51-24:53*, 1861.

Regarding Luke 19:45-46, Nolland asserts that Jesus, being aware of Mal. 3:1-2 to consciously fulfill it, comes as Lord to His temple to purify the people like a refiner's fire.¹⁵² It means that Jesus identified Himself as Malachi's *Ha Adon* and fulfilled His mission. Jesus is *Ha Adon*/the messenger of the covenant. Nolland's argument may be a closing statement for this pericope.

○ Luke 19:47-21:38

Like the entire Book of Luke, at both the beginning of this unit (19:47-20:1) and its conclusion (21:37-38), Luke presents Jesus' daily teaching in the temple. It is true in Luke that Jesus' purification of the temple is closely associated with His teaching, and that also His teaching is also the means by which the temple is purified.¹⁵³ The Jewish religious leaders attempt to trap Jesus with cunning questions about His authority (20:1-8), Caesar's tax (20:21-26), and resurrection (20:27-40). Luke presents the failure of their conspiracy in summary formulas (19:48; 20:19, 26, 40). Jesus in turn denounces them by raising three issues: (1) the parable of the wicked vinedressers (20:9-20), (2) Messiah's identity (20:41-44), and (3) a comment about a widow who gives all in contrast to the Jewish leadership (20:45-21:4). Finally, Luke records Jesus' teaching about the fall of Jerusalem, including the temple, on the Day of the Lord (21:5-36). Right after Jesus enters Jerusalem, He weeps over her, and now the last instruction Jesus gives at the temple is concerning God's judgment against Jerusalem. The glorious return of the Son of God and the redemption of His people are included in His discourse on eschatology. It

¹⁵² Nolland, *Luke 18:35-24:53*, 935.

¹⁵³ Dawsey, "The Origin of Luke's Positive Perception of the Temple," 11.

may be said that Jesus' temple teaching is itself an eschatological activity.¹⁵⁴ Luke 19:47-21:38 may be summarized as follows:

A Jesus' daily teaching at the temple is presented (19:47-20:1).

- a John as the messenger of the Lord and the Lord Jesus: Jesus' identity-divine authority or human authority? (20:2-8)
- b Jesus' condemnation of the Scribes and the chief priests-Jesus' parable of the wicked tenants (20:9-19)
- c Acceptable offering: Jesus' exposure of the hypocrisy of the Scribes and the chief priests-Question about paying taxes to Caesar (20:20-26)
- d Eschatology (20:27-40)-Resurrection and life after death
- a' Jesus as the Lord (*Ha Adon*) and Davidic greater Son: Jesus' identity-Jesus' question about Messiah (20:41-44)
- b' Jesus' condemnation of the Scribes (20:45-47)
- c' Acceptable offering: Jesus' commendation of a widow for her sacrificial gift (21:1-4)
- d' Eschatology (21:5-38)-Jerusalem's destruction and the End of the Age

A Jesus' daily teaching at the temple is presented (21:37-38).

In the Old Testament, the Jerusalem temple was the central place for the administration and care of law. The priests preserved, interpreted, and transmitted the Law of Moses.¹⁵⁵ Luke emphasizes Jesus' teaching ministry in the temple and the temple becomes the center of Jesus' teaching ministry. When Jesus is challenged by the Jewish religious leaders concerning His authority for purifying the temple, He refers to the

¹⁵⁴ Dawsey, "Jesus' Pilgrimage to Jerusalem," 227; Dawsey, "Confrontation in the Temple," 153-165.

¹⁵⁵ Klaus Baltzer, "The Meaning of the Temple in Lukan Writings," *Harvard Theological Studies* 58 (1965) 264.

authority of John the Baptist. It is not coincidental that He refers to John's authority to prove His divine authority regarding His visit to the temple. He implies that His authority is superior to John's and that John is His forerunner in accordance with Mal.3:1. The title of the article, "Confrontation in the Temple," written by James M. Dawsey, well describes the nature of Luke 19:47-21:38. The Jewish religious leaders have always attempted to trap Jesus since the start of His public ministry, but Luke in this unit explicitly discloses that there are open confrontations between Jesus and the Jewish religious leadership (20:1-2, 20-22, 27-33). However, the result of those confrontations is that Jesus completely silences His opponents (20:26, 40). This reminds the reader of the confrontations between Malachi and his contemporaries. As argued in the preceding chapter, the Book of Malachi is framed as a confrontational form. According to Conzelmann, as in Jesus' temple cleansing act, His teaching ministry also indicates that He seizes the temple and exercises the office of king of Israel.¹⁵⁶ Jesus' teaching ministry in the temple shows that the temple is His and, that He came to His temple to fulfill His mission. The lessons or instructions in Jesus' teaching ministry at the temple may reveal His mission to complete in regard to the temple.

McComiskey maintains that there is a correspondence pattern between Luke 13:22-18:8 and 19:28-21:38.¹⁵⁷

¹⁵⁶ Hans Conzelmann, "History and Theology in the Passion Narratives of the Synoptic Gospels," *Interpretation* 24, no. 2 (1970) 196.

¹⁵⁷ Douglas S. McComiskey, *Lukan Theology in the Light of the Gospel's Literary Structure*, Paternoster Biblical Monographs, ed. I. Howard Marshall et al. (Waynesboro, GA: Paternoster, 2004) 300-301.

Luke 13:22-18:8	Luke 19:28-21:38
13:22 “To Jerusalem”	19:28 “To Jerusalem”
13:23-30 Entrance into the kingdom of God denied for some Jews	19:29-40 Entrance of King into Jerusalem (“Blessed is He who comes in the name of the Lord!”)
13:31-35 Jesus laments over Jerusalem (“Blessed is He who comes in the name of the Lord!”)	19:41-44 Jesus laments over Jerusalem
14:1-14 Without provocation, religious leaders try to find fault in Jesus (healing of man with dropsy)--Jesus’ authority confirmed	19:45-20:8 Without provocation, religious leaders try to find fault in Jesus--Jesus’ authority questioned in the temple
14:15-24 Parable representing Jesus as bearer of a message from God--parable of the great banquet	20:9-16 Parable representing Jesus as bearer of a message from God--parable of the tenants
14:25-15:32 Parables dealing with response to Jesus	20:17-18 Parable dealing with response to Jesus
16:1-18 Teaching on stewardship against religious leaders who take offense	20:19-26 Teaching on stewardship against religious leaders who take offense
16:19-31 Teaching on life after death and resurrection--with reference to Abraham, Moses, and the Old Testament	20:27-44 Teaching on life after death and resurrection--with reference to Abraham, Moses, and the Old Testament
17:1-4 Jesus warns the disciples against religious leaders	20:45-47 Jesus warns the disciples against religious leaders
17:5-19 The disciples’ need for greater faith is expressed	21:1-4 The disciples’ need for greater faith is expressed
17:20-18:8 Jesus delivers an eschatological discourse	21:5-38 Jesus delivers an eschatological discourse

Luke seems to recapitulate the motifs or themes of the travel narrative in Jesus’ temple ministry as follows:

Travel Narrative Passages	Jesus’ Temple Ministry Passages	Theme or Motif
9:51-56; 18:31-34	20:1-8; 21:41-44	Jesus’ identity and mission: Savior and Lord
13:22-30; 17:11-19	21:1-4 (cf.20:21-26)	True worshippers (Gentiles)
13:31-35; 19:28-44	20:27-40; 21:5-36	Eschatology (Salvation and judgment)
19:11-27	20:9-19	Jesus as the messianic King The promised “Coming One”

The above are related to Malachi's themes or motifs. Dawsey views the confrontation scenes in Luke 19:45-20:47 as generally following the confrontational framework provided by the Book of Malachi.¹⁵⁸ Regarding Jesus' discourse in Luke 21 he states:

Jesus' discourse to the disciples from the temple in Luke 21 is a prophecy about an impending judgment, which is both doom and salvation. It is very reminiscent of similar passages in the prophetic books of the Old Testament. For example, the rich of Luke 21:1-4 are like the sons of Jacob mentioned in Mal. 3:6-10 who rob God by not bringing the full tithes into the storehouse. The widow of Luke 21:2-4, like the widow of Malachi 3:5, is counted among the righteous who will receive God's salvation (Mal. 3:16-18).¹⁵⁹

Unlike in Mark, in the Gospel of Luke Jesus as Messiah restores His temple instead of condemning it. The temple is proved as the crucial headquarters of God's saving work.¹⁶⁰ Therefore, Luke portrays the final temple scene as the central place for the gospel of salvation preached to the people¹⁶¹ and for true worship.

In this unit (19:47-21:38) Luke seems to focus on some significant issues which Jesus deals with at the temple. As the above structural analysis shows, Luke places eight subunits in the unit. The eight subunits seem to be double--four themes; Luke seems to present four motifs twice in order to emphasize them. Tense confrontation scenes between Jesus and His opponents are easily seen in the unit. Jesus' adversaries attempt to trap Him, but Jesus confronts them with either parables or direct instructions. Within the unit Luke stresses Jesus' identity and eschatology. Here the writer will carefully examine each pericope in the unit.

¹⁵⁸ Dawsey, "Jesus' Pilgrimage to Jerusalem," 227.

¹⁵⁹ Dawsey, "Confrontation in the Temple," 157.

¹⁶⁰ Chance, *Jerusalem, the Temple and the New Age in Luke-Acts*, 58.

¹⁶¹ *Ibid.*, 59.

The first episode in this unit is the question of the chief priests and the scribes concerning Jesus' authority (Luke 20:1-8). Though Jesus' opponents ask Jesus about His authority, their challenge is actually about His identity. They ask Jesus, "Tell us by what authority you are doing these things?" The phrase "these things" seem to refer to Jesus' purification of the temple and His teaching activities. In the first chapter of the Book of Malachi, God denounces the priests because they dishonor God. They despise and reject the authority of God by their unworthy offerings and their godless lips. Though they are evil and wicked, ironically they seek the Lord and His coming. They desire His presence. God promises He will send His messenger and that the Lord will come to His temple. Like the priests and the people of Malachi's day, the Jewish leadership of Jesus' time dishonors God by dealing with useless offerings and causing many people to stumble. Furthermore, they attack the "Coming One" and challenge His authority. The spiritual atmosphere around Jesus is very similar to that of Malachi's days. To the challenge of His opponents, Jesus defends His authority by referring to John's authority. If they accept that John's authority is from heaven, they should admit Jesus' divine authority. Luke may seem to suggest that John plays the role of Jesus' forerunner in defending Jesus' Lordship and His authority at the temple. The pericope reveals Jesus' identity and also shows the relationship between John and Jesus. John is the forerunner who prepares the Way of the Lord, and Jesus is the Lord who comes to His temple. The temple belongs to Jesus and He has a divine mission to accomplish at the temple. His task is associated with the "redemption of Jerusalem." In brief, Luke points out that the authority of John and Jesus is from heaven. He consciously or unconsciously presents John as the preparer of the

Way of the Lord Jesus. In Mal. 3:1, the authority of the messenger of the Lord and of the covenant messenger is also from heaven.

In the parable of the tenants (20:9-19) Jesus identifies Himself as the beloved Son of God (20:13). The phrase “τὸν υἱὸν μου τὸν ἀγαπητόν” (my Son the beloved) recalls God’s voice (“ὁ υἱός μου ὁ ἀγαπητός”) that Jesus hears when He is baptized in the river of Jordan and also when He is on the Transfiguration mountain. Jesus describes Himself as the “Coming One,” God’s beloved Son, though He is the Son who is sent by the Father God. He also depicts Himself as “ὁ κληρονόμος” (the heir) of God’s kingdom. The parable implies that the nation of Israel has poorly treated God’s messengers throughout its history. It also warns about rejecting the Son of God and predicts its occurrence. The parable implicitly shows two stages of divine visitation. One is the coming of the Son, but He is rejected. The other is the coming of God the Father. His visit brings horrific judgment against the wicked. Therefore, the day of God’s visit is the “great and terrible day.”

Jesus concludes the parable by citing Ps. 118:22. By typologically and prophetically employing the Psalm, Jesus discloses that He is rejected by His opponents but will be exalted by God. The stone imagery in the biblical citation is applied in two different ways in Jesus’ teaching: the cornerstone and the crushing stone. First, the picture mainly reflects rejection with shame and acceptance with honor. A major image of a cornerstone is its being the most important stone of a building. Ephesians 2:20 describes Jesus Christ as the “chief cornerstone” on which the whole building, the church of God, is being built. Jesus implicitly reveals that although He is rejected by His

opponents, God's plan of building His kingdom will never be blocked by anyone. Rather, His rejection fulfills the redemption of His people. Second, Jesus presents Himself as the crushing stone against the wicked. In other words, Jesus declares that He Himself has the judgment authority against the disobedient on the Day of the Lord. The parable and Jesus' application of it tell that Jesus is the "Coming" beloved Son of God and heir of God's kingdom. His first coming is rejected but redemptive. Later God will bring punishment on the enemies of His Son. Jesus' opponents know the point of the parable, but they try to seize Him instead of accepting him as the "beloved Son of God." In Malachi, the people of Israel expect the coming of the Lord, but they ironically do not realize that they will be punished on the day of His coming. The prophet Malachi denounces their evil life. Jesus' parable also condemns the wickedness of the religious leaders. Though they expect the coming of the Lord, they do not recognize that Jesus is the promised "Coming One." They, therefore, treat Him dishonorably and wickedly.

The third teaching that Luke spells out in the unit concerns paying taxes to Caesar (Luke 20:20-26). In this passage, one significant phrase is the "Way of God" (τὴν ὁδὸν τοῦ θεοῦ-20:21), which reminds the reader of the "Way of the Lord" in Malachi. Though Jesus' opponents praise Him from an evil motive, they say to Him, "διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις." They actually do not believe in their hearts what they say with their mouths, but their statement is true in the perspective of Luke. Jesus is the perfect teacher of the Word of God. He is the ideal teacher of the Way of the Lord, whom the faithful teacher of the Law in Mal. 2:5-6 foreshadowed. Like the evil priests who turned

from the ways of the law and by their teaching caused many to stumble, and who violated the covenant with Levi, the religious leaders in Jesus' day cause many to stumble. God denounced the priests of Malachi's day because they did not follow the ways of the Lord and they showed partiality in matters of the law (Mal. 2:9). The phrase "ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις" in Luke 20:21 seems to reflect the phrase ὑμεῖς δὲ ἐξεκλίνατε ἐκ τῆς ὁδοῦ καὶ πολλοὺς ἠσθενήσατε ἐν νόμῳ in Mal. 2:8, with the phrase "ὑμεῖς οὐκ ἐφυλάξασθε τὰς ὁδοὺς μου ἀλλὰ ἐλαμβάνετε πρόσωπα ἐν νόμῳ" in Mal. 2:9. Though both the Old Testament and the New Testament show an antithetical parallel, the integrity and impartiality are required from the messengers of the Lord and emphasized in both biblical texts. It seems that Luke does not follow Mark's rendering of the same pericope. Matthew's expression is very similar to that of Mark. To describe Jesus' impartiality Matthew and Mark use the Greek verb (ου) βλέπω, but Luke uses λαμβάνω, which is found in the LXX' rendering of Mal. 2:9. Unlike the wicked and false messengers of the law in both Malachi's and Jesus' days, Jesus is the true messenger of the covenant promised in Mal. 3:1. In Malachi's day the priests dishonored God, though they feared their governor. In Jesus' day the religious leaders say that they honor God with their lips, but in actuality they despise the Lord, though they fear Caesar. Jesus does not deny that they ought to honor the laws of Caesar, but He insists they should truly fear the Lord and obey His Word. Jesus exposes that the religious leaders distort the Way of God and show partiality. The episode shows that the kingdom of God is not a secular political kingdom. It also implicitly teaches the reader that God's people should give acceptable offering to God.

The fourth incident Luke chooses in the scenes of Jesus' temple ministry is the discussion between Jesus and the Sadducees regarding the resurrection issue (Luke 20:27-40). The Sadducees misunderstand the power of God and do not believe in resurrection beyond death. The present Lukan text focuses on the issue of resurrection, but additional teaching concerning eschatology is in view. Jesus speaks of not only the God of promise but also the God of the living. God is the God of Abraham, the God of Isaac, and the God of Jacob. He refers to the Abrahamic Covenant, or the covenant of the patriarchs.¹⁶² Jesus says that the fathers of Israel are alive to God. The fathers are precious to God as His "treasured possession" and their names have been written in "a scroll of remembrance" (Mal. 3:15-16). As God's children they will be spared for ever (cf. Mal. 3:17; Luke 20:36).

Whereas in the former four units Jesus is challenged by His adversaries concerning His identity and authority, in the next four units Jesus offensively confronts them regarding similar themes.

The fifth subunit is Jesus' question about Messiah (Luke 20:41-44). Jesus begins His question on the ground of the Jewish traditional view that Messiah will be David's son. He asks, "Why do they say that Messiah is the son of David?" Then He cites Ps. 110:1 and points out in the verse that David calls Messiah his Lord. Jesus' next question is "How does Messiah become David's son, if He is David's Lord?" Luke does not give an answer to the question. However, he reveals to the implied readers that Jesus Himself is the answer. This pericope presents Jesus' identity. Since Ps. 110:1 is a favorite text in

¹⁶² In Mal. 2:10, Malachi mentions "the covenant of our fathers."

the New Testament, and is frequently used as a proof-text to support Messiah's identity and his ultimate triumph, it needs somewhat more examination than other passages. The superscription of Psalm 110 suggests that it is David's psalm, and Jesus affirms David's authorship in the Synoptic Gospels. There is no explicit description of the psalm's historical context. Scholars have suggested various possibilities for the historical background of the psalm.¹⁶³ Robert B. Chisholm, Jr., thinks that the psalm might have been used for Solomon's coronation.¹⁶⁴ Hans-Joachim Kraus also believes that the psalm reflects the coronation festival of a king in Jerusalem and its relevant messages.¹⁶⁵ At the end of his life, David might have known that a great One would come to fulfill the promise made by God.¹⁶⁶ The psalm, therefore, seems to be connected with the Davidic Covenant in 2 Sam. 7:12-14. The "Lord" indicates YHWH (יהוה) and next, "my Lord" (אדוני) in Ps. 110:1 refers to the psalmist's Lord. The Hebrew word אדוני, which refers to God the Son/Messiah, has the same connotation in Mal. 3:1. According to Dahood, the Hebrew word which is usually translated as "sit" in Ps.110:1 has the meaning of "reign"

¹⁶³ Elliott E. Johnson, "Hermeneutical Principles and the Interpretation of Psalm 110," *Bibliotheca Sacra* 149, no. 596 (1992) 430. E. E. Johnson suggests at least 10 views of the historical setting of the psalm: (1) A New Year enthronement festival. (2) Covenant renewal festival. (3) A royal Zion festival. (4) Instructions for conquering Jerusalem. (5) Celebration after conquering Jerusalem. (6) Moving the ark to Jerusalem. (7) Granting of the Davidic Covenant. (8) Instructions to the king as he goes to war. (9) A meditation on Psalms 2 and 21. (10) Coronation of Solomon. Dwight Dongwan Kim, "Is Christ Sitting on the Davidic Throne?" (Ph. D., Dallas Theological Seminary, 1993) 26-36.

¹⁶⁴ Robert B. Chisholm, Jr. "A Theology of the Psalms," in *A Biblical Theology of the Old Testament*, ed. Roy B. Zuck (Chicago: Moody Press, 1991) 272.

¹⁶⁵ Hans-Joachim Kraus, *Theology of the Psalms*, trans. Keith Crim (Minneapolis, MN: Augsburg Publishing House, 1979; reprint, 1986) 108.

¹⁶⁶ Allen P. Ross, "Psalms," in *Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1985) 873.

or “rule.”¹⁶⁷ A throne is a symbol of royal authority. The phrase “right hand” figuratively signifies “the active or powerful hand.”¹⁶⁸ It denotes the place of “honor,” “authority,” or “glory” both in Jewish and non-Jewish worlds.¹⁶⁹ The phrase “sit at my right hand” means not only being deposited at a place of honor or authority, but also the actual application of the authority as a mediator or co-ruler.¹⁷⁰ The phrase “until I make your enemies a footstool for your feet” has various implications. It denotes the “conquest of enemies of messianic king by YHWH’s agency.”¹⁷¹ The overall message of the phrase is the defeat of Messiah’s enemies. There seems to be an interval between the present time and that event. From now on God puts down the enemies of *Ha Adon* under His feet. The enemies are not yet subdued, but they will be completely subjugated in the future. The fulfilled ultimate triumph of the Messiah will accomplish God’s promise for the victory of His godly people in Mal. 4:3 (MT 3:21): “καταπατήσετε ἀνόμους διότι ἔσονται σποδὸς ὑποκάτω τῶν ποδῶν ὑμῶν ἐν τῇ ἡμέρᾳ” (LXX). The fact that Messiah’s enemies become His footstool means that His followers will trample down the wicked under their feet. In Luke 10:18-19 Jesus declares that He saw Satan’s defeat, and promises His disciples that

¹⁶⁷ Mitchell Dahood, *Psalms 101–150*, The Anchor Bible, ed. William Foxwell Albright and David Noel Freedman (Garden City, NY: Doubleday & Company, 1965) 113.

¹⁶⁸ J. A. Soggin and H. J. Fabry, “Yamin,” in *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck and Helmer Ringgren (Grand Rapids: Eerdmans, 1990) 101.

¹⁶⁹ Kim, “Is Christ Sitting on the Davidic Throne?” 58.

¹⁷⁰ Kraus, *Theology of the Psalms.*, 112. Kraus comments on the phrase: At beginning of the sacred ritual of enthronement a message is proclaimed (Ps. 110:1; cf. 2:2, 7-8; 110:3, 4). This involves the actual transferral of authority, the basic legitimization. Parallels are found in the Egyptian royal procedures, in which the conferring of authority and bestowal of the regnal name are constant elements.

¹⁷¹ Francis Brown, S. R. Driver, and Charles Briggs, eds., *A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic* (Oxford: Clarendon Press, 1906, 1979; reprint, Peabody, MA: Hendrickson Publishers) 213.

they will overcome their enemies: "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you." The picture recalls Malachi's figurative language, which describes the eschatological victory of the righteous over their enemies in Mal. 4:3. It is not certain that Luke linked the imagery of the saints' final victory in Malachi with the motif of Jesus' eschatological triumph in this pericope. However, the fact that both Malachi and this short subunit have the same concept of *Ha Adon*, of His similar role and the eschatological subjugation of God's enemies, is too obvious to be coincidental. In short, like in Malachi, this short pericope also deals with the relationship between YHWH and *Ha Adon*, and the power and glory of *Ha Adon*.

The sixth incident in the unit is Jesus' condemnation of the scribes (Luke 20:45-47). Jesus warns His disciples and the crowds by criticizing the Jewish religious leadership for their self-centered lives covered with hypocrisy. Here in a short discourse, Luke presents Jesus' brief summary condemnation of the religious leadership. They have ostentatious, self-centered life styles; they desire popular attention and places of honor. Their hearts are full of pride. Their evil treatment of the widows reminds the readers of the oppression of the widows in Mal. 3:5. At Malachi's time God announces His judgment on the wicked for their injustice. The prophecy will be finally fulfilled on the great and terrible Day of the Lord at the second coming of Christ. In this pericope Jesus also declares that the Jewish religious leaders will be punished. As previously mentioned, in the second subunit Jesus describes Himself as the crushing stone. He predicts that those who reject Him will be horribly punished. He again announces that the scribes will meet with a greater punishment on the Judgment Day of the Lord.

The seventh subunit is Jesus' commendation of a widow (Luke 21:1-4). In this Luke presents Jesus' impartiality. Jesus knows the whole situation as well as the hearts of the worshippers. Jesus distinguishes between false worshippers--the hypocritical scribes (Luke 20:47)--and a true worshipper (a poor widow). The Jewish leaders dishonor God, but the widow truly honors Him through her wholehearted commitment. The widow is a true God-fearer, but the scribes and the priests are hypocritical religious leaders. She is like those who feared the Lord and honored His name in Mal. 3:16; She is like the true worshippers whom the Lord sought at Malachi's time.

The eighth and final discourse in the unit is Jesus' instruction about Jerusalem's destruction and the end-time. Jesus' prophecy consists of the immediate future and the end-time of the world. The discourse begins with Jesus' prediction of the temple's destruction (21:5-6). Associating Jesus' first visit to the temple with the redemption of Jerusalem (Luke 2:38), Luke focuses on the destruction of Jerusalem in the last subunit in Jesus' temple ministry. Luke emphasizes the fall of Jerusalem more intensely than the other Synoptic Gospels.¹⁷² Both the destruction of Jerusalem and the end-time are days of judgment. Jerusalem's destruction foreshadows the eschatological judgment of the world at the Son of Man's return. The true believers' redemption will be accomplished at the second coming of the Son of Man (21:27-28). Just as God wants Malachi's readers to be prepared for the Day of the Lord (Mal. 4:5-6), Jesus encourages His readers to be ready to meet with His second coming. The Day of the Lord motif is prominent in this discourse and it may allude to Malachi's Day of the Lord theme, which will be explicated

¹⁷² Darrell L. Bock, *Luke 9:51-24:53*, Baker Exegetical Commentary on the New Testament, ed. Moisés Silva, vol. 3B (Grand Rapids: Baker Book House, 1996) 1650.

later. Compared to themes in Malachi, the repeated lessons in Jesus’ teaching ministry at the temple may be shown in the following diagram:

Theme \ Book	Malachi	Luke
Identity and Relationship	The Messenger of the Lord and YHWH (Mal. 3:1)	John as the messenger of the Lord and Jesus as the messenger of the covenant (Luke 20:1-8)
	YHWH and <i>Ha Adon</i> (Mal. 3:1)	YHWH and Jesus as <i>Ha Adon</i> , and Davidic greater Son (Luke 20:41-44)
Identity	<i>Ha Adon</i> /The messenger of the covenant as the “Coming One” (Mal. 3:1)	Jesus as the “Coming One” (Luke 20:9-19; cf. 21:27)
Hypocrisy	The hypocrisy and wickedness of the religious leaders (Malachi)	The hypocrisy and wickedness of the religious leaders (Luke 20:9-19, 45-47)
Teacher of the Law	An ideal teacher (Mal. 2:5-6)	Jesus as the ideal teacher (Luke 19:47-20:1, 20-26; 21:37-38)
Offering	Encouragement to give acceptable and pleasing offering (Malachi)	Encouragement to give acceptable and pleasing offering (Luke 21:1-4; cf. 20:20-26)
Eschatology	Eschatological Triumph (Mal. 4:1-3)	Resurrection of the children of God to eternal life (Luke 20:27-40)
	The Day of the Lord/Restoration and Judgment (Mal. 3:1-5, 17-18; 4:1-3; 5-6)	The Day of the Lord/Salvation and Judgment (Luke 21:5-36)

The chart shows that there is a close link between Malachi’s themes and the themes in Jesus’ final temple ministry.

To this point, this study has dealt with Jesus' third visit to the temple and its significance. The incident of Jesus' third visit to the temple may be summarized thus: "In Luke 19:45-21:38 Jesus goes about cleansing the temple by teaching. In this way, He appears as the messenger of the covenant of Malachi 3:1ff."¹⁷³

4.3.2.3.3. *The Way of the Lord in Mal. 3:1 vs. the Way of the Lord in Luke*

One of the major themes in Mal. 3:1 is the Way of the Lord. The theme the Way of the Lord may belong to the category of verbal and thematic parallelism between Malachi and Luke, but Mal. 3:1 is understood as a messianic prophecy and thus the theme may be dealt with in this section. Luke also employs, alludes to and reflects the theme. Luke seems to understand that the Way of the Lord is "an actualization of God's purpose."¹⁷⁴ Luke, in 3:4 and 7:27, makes literal reference to it. Since the passages that include the Way of the Lord theme have been already discussed, the key idea of the verses will be briefly explained.

- Luke 1:76 "his ways" (ὁδοὺς αὐτοῦ); 1:79 "The way of peace"; 3:4 "The Way of the Lord" (τὴν ὁδὸν κυρίου); 7:27 "your Way" (τὴν ὁδὸν σου)

The Way of the Lord motif occurs in Luke 1:76 though the relevant noun has a plural form ("ways"). As has been previously examined, the next verse clearly reveals that the purpose¹⁷⁵ of John's preparing the "Way" is "to give his people the knowledge of salvation through the forgiveness of their sins" (Luke 1:77).

¹⁷³ Dawsey, "Confrontation in the Temple," 158.

¹⁷⁴ John Navone, *Themes of St. Luke* (Rome: Gregorian University Press, 1970) 190.

¹⁷⁵ In Luke 1:77, τοῦ δοῦναι γινώσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, the Greek infinitive τοῦ δοῦναι may express purpose or result, but here result may be a better understanding.

The phrase, “the way of peace (ὁδὸν εἰρήνης),” which is also found in Zechariah’s hymn, indicates the mission of Messiah who guides and leads the lost, those dwelling in darkness, into the way of God. The theme of the “Lord’s Way” is clearly found in association with the mission of John the Baptist in Luke because he is given the task of preparing the Way of the Lord (cf. 1:76; 3:4-5; 7:27).

In relying on Isaiah 40:3ff and 59:8, Luke depicts the Way of the Lord as the way of peace, the gathering and feeding of His flock, and redemption.¹⁷⁶ Isa. 40:3 is employed not by a single event but by multiple events. Mal. 3:1 reuses the language and the same theme to announce God’s promise of eschatological salvation.¹⁷⁷ The Way of the Lord theme in Isaiah 40:3 may be found as a “correspondence in history” type in Luke because the very verse is not a prophecy but a type of command, though the whole passage is prophetic. The same theme, the “Way of the Lord,” in Luke is fulfillment of Mal. 3:1, because Malachi’s message is a prophecy.

- Jesus’ third Jerusalem journey as the Way of the Lord (9:51-19:46)¹⁷⁸

The second main part of the Gospel of Luke is Luke 9:51-19:46, which is the central section of the book. It is called “Lukan Travel Narrative” or “Jesus’ Journey Narrative” or “Central Section.” The section consists of Jesus’ journey to Jerusalem and

¹⁷⁶ Hermie C. van Zyl, “The Soteriology of Acts: Restoration to Life,” in *Salvation in the New Testament: Perspectives on Soteriology*, ed. Jan G. van der Watt, vol. 121, Supplements to Novum Testamentum, ed. M. M. Mitchell and D. P. Moessner (Leiden: Brill, 2005) 136-37.

¹⁷⁷ Snodgrass, “The Use of the Old Testament in the New,” 38.

¹⁷⁸ Filip Noël, *The Travel Narrative in the Gospel of Luke. Interpretation of Lk 9,51-19,28*, vol. V, Collectanea Biblica Et Religiosa Antiqua (Brussel: Wetenschappelijk Comité voor Godsdienstgeschiedenis Koninklijke Vlaamse Academie van België voor Wetenschappen en Kunsten, 2004). Filip Noël presents his comprehensive study concerning the travel narrative in the Gospel of Luke (9:51-19:28). He believes that the narrative ends at 19:28. This investigator, however, thinks that Jesus’ journey ends with His entry into the temple.

His entry into the Jerusalem temple. Although there is a wide agreement among the New Testament scholars that the central part obviously forms a characteristic of Luke's Gospel, the journey narrative raises questions concerning its origin and purpose, including its contribution to the book.¹⁷⁹ It is Jesus' third journey to Jerusalem¹⁸⁰ in Luke. All agree that the beginning of the section is 9:51, but there have been various opinions about where the section ends. Jesus' Jerusalem journey section of Luke is much longer and far more extensive than that of Mark and of Matthew. It takes a large and central portion in the Gospel of Luke, playing a major role. Though Jesus' journey to Jerusalem¹⁸¹ is one of the most characteristic aspects of Luke's Gospel, it is also the most puzzling section in the book¹⁸² because Luke does not explicitly present the purpose of it. As already mentioned, various opinions concerning its origin, purpose, nature and literary divisions or structures have been offered. In addition, several views about where the narrative ends provide different perspectives on the section.

¹⁷⁹ Denaux, "Old Testament Models for the Lukan Travel Narrative: A Critical Survey," 271-72.

¹⁸⁰ Luke records Jesus' three journeys to Jerusalem. The first visit to Jerusalem is made when Jesus is a baby (Luke 2:22-39). When Jesus is twelve years old He goes to Jerusalem a second time with His parents for the feast of the Passover (Luke 2:41-50). The third Journey is the so-called "Jesus' journey to Jerusalem." In fact, all of the three journeys are "Jesus' journeys to Jerusalem." All the Jerusalem journeys are associated with Jesus' visit to the temple. The final destination of the Jerusalem Journeys is altogether the temple. Jesus travels to Jerusalem in order to fulfill His duty or mission in the temple, in His "Father's house." The baby Jesus is brought to the temple "to be consecrated to the Lord and to offer a sacrifice [by his parents] according to the law of the Lord" (Luke 2:23-24). On the second Journey Jesus Himself, though He is still a very young boy, declares that He "must be in His Father's house" (Luke 2:49). On the third journey Jesus, quoting the Old Testament, cleanses "My house" (that is, God's house) and teaches daily in the temple. Therefore, Jerusalem and the temple are closely interrelated.

¹⁸¹ Luke 9:51, 53, 57; 10:1, 38; 13:22, 33; 17:11; 18:31; 19:11, 28, 41, 45.

¹⁸² Frank J. Matera, "Jesus' Journey to Jerusalem (Luke 9:52-19:46): A Conflict with Israel," *Journal for the Study of the New Testament* 51 (1993) 57.

Brown thinks that Luke artificially creates Jesus' final travel to Jerusalem,¹⁸³ but Borgman argues that this journey represents not only an actual journey but also a travel into the kingdom of God--that is, "the Way of the Lord." Borgman believes that the way is the way of salvation.¹⁸⁴ Though the section is a long travel narrative, the journey does not indicate geographical progress. It may therefore be said that the section is "a Lukan literary construction and not a historical report of Jesus' final journey to Jerusalem."¹⁸⁵ It can also be said that the journey is a real journey that contains or represents a symbolic meaning, that is, the Way of the Lord. In other words, the journey is Luke's account of Jesus' actual journey to Jerusalem in spite of ignoring geographical progress and includes Luke's theological theme in it. It is obvious that the travel narrative section is more thematic and topical, rather than chronological and geographical.¹⁸⁶ Robinson argues that the travel narrative describes "a stage along the way of the history of salvation."¹⁸⁷ Luke seems to visualize the continuity of the redemptive history as a way or a course.¹⁸⁸ He depicts Jesus' public ministry as a way; "It is necessary for me to go today and tomorrow and the day following, for it is impossible that a prophet should die outside Jerusalem."¹⁸⁹ Fitzmyer also agrees with Robinson on the view that the journey or the way is not a

¹⁸³ Brown, *The Birth of the Messiah*, 244.

¹⁸⁴ Paul Borgman, *The Way According to Luke: Hearing the Whole Story of Luke-Acts* (Grand Rapids: William B. Eerdmans Publishing Company, 2006) 203-204.

¹⁸⁵ Matera, "Jesus' Journey to Jerusalem (Luke 9:52-19:46)," 59.

¹⁸⁶ Bock, *Luke 9:51-24:53*, 1040.

¹⁸⁷ William Childs Robinson Jr., "The Way of the Lord: A Study of History and Eschatology in the Gospel of Luke" (Ph. D, University of Basel, 1960) 61.

¹⁸⁸ *Ibid.*

¹⁸⁹ *Ibid.*, 62.

geographical picture but “a theological concept.”¹⁹⁰ In other words, the journey indicates Jesus’ salvific mission. Fitzmyer suggests that Christian discipleship is also a way.¹⁹¹ Van Zyl asserts that Luke points out “the Way” motif in more detail in the journey narrative.¹⁹² Jesus’ actual way to Jerusalem is used to teach His disciples about His destiny and the kingdom of God. Van Zyl also believes that Luke again uses the Way motif in Luke 24, where the risen Jesus explains to His disciples on the way to Emmaus how to understand the messianic passages in the Old Testament.¹⁹³ Matera argues that one of the functions of the narrative is “to inform the reader why and how Jesus came into conflict with Israel.”¹⁹⁴ It is true that Jesus gradually comes into conflict with the crowd and the religious leaders and that He receives greater rejection as He journeys to Jerusalem. The final rejection at Jerusalem leads to His suffering and the death on the cross. However, the perspective seems to argue that Luke portrays Jesus’ death at Jerusalem as merely the result of Israel’s rejection throughout the longest section in the book. Jesus’ death is outwardly the result of Israel’s rejection, but inwardly it is the death of redemption. In Luke 2:38, Luke implies that Jesus is the redeemer for “the redemption

¹⁹⁰ Joseph G. Kelly, “Lucan Christology and the Jewish-Christian Dialogue,” *Journal of Ecumenical Studies* 21, no. 4 (1984) 700; Joseph A. Fitzmyer, *The Gospel According to Luke I–IX: A New Translation with Introduction and Commentary*, Anchor Bible, ed. William Foxwell Albright and David Noel Freedman, vol. 28 (New York: Doubleday, 1970). 241-42. All of Jesus’ saving activities in His ministry may be described as a way (*hodos*) on which He already has entered (*eisodos*, Acts 13:24). Jesus is now moving along (*poreue sthai*) and heading for His exodus in Jerusalem (*Gospel according to Luke*, 241-42).

¹⁹¹ Fitzmyer, *The Gospel According to Luke I–IX*, 241-42.

¹⁹² Van Zyl, “The Soteriology of Acts,” 136-37.

¹⁹³ *Ibid.*

¹⁹⁴ Matera, “Jesus’ Journey to Jerusalem (Luke 9:52-19:46),” 76; Helmuth L. Egelkraut, *Jesus’ Mission to Jerusalem: A Redaction Critical Study of the Travel Narrative in the Gospel of Luke, Lk 9:51-19:48*, vol. 80, *Theologie* (Hebert Lang Bern: Peter Lang Frankfurt/M, 1976) 132-33; 213-15.

of Jerusalem.” Through the mouth of Jesus’ disciple, Cleopas (Luke 24:21), Luke depicts Jesus as the redeemer of Israel in his book.

Evans¹⁹⁵ and Drury¹⁹⁶ argue that Luke purposely portrays Jesus as a prophet like Moses, and that he describes the journey narrative as a new Exodus. They compare Luke 9:51-18:14 with Deuteronomy.¹⁹⁷ They consider the Lukan Jesus’ journey to Jerusalem as a new Deuteronomic Exodus. Luke 9:31 seems to support the view of a new Exodus. The non-chronological and non-geographical aspect of the travel narrative is reminiscent of Israel’s wandering in the desert. The conflicts between Jesus and the crowd remind the reader of the repeated confrontations between Moses and the people of Israel.¹⁹⁸ Dawsey argues that Luke employs the Exodus motif to the journey narrative but prefers to call the section “Jesus’ pilgrimage.” He thinks that Luke describes Jesus as a Moses-like prophet who leads a disobedient and faithless generation to the promised salvation while He willingly bears sufferings.¹⁹⁹ He surmises that Luke reinterprets the Deuteronomic Exodus in light of the kingdom of God.²⁰⁰ Moessner is one leading scholar of those who strongly argue that the Lukan writings definitely employ the Deuteronomic Exodus motif.

¹⁹⁵ Craig C. Evans, “The Central Section of St. Luke’s Gospel,” in *Studies in the Gospels: Essays in Memory of R. H. Lightfoot*, ed. D. E. Nineham (Oxford: B. Blackwell, 1955) 42-50.

¹⁹⁶ J. Drury, *Tradition and Design in Luke’s Gospel* (Atlanta: John Knox Press, 1977) 138-63.

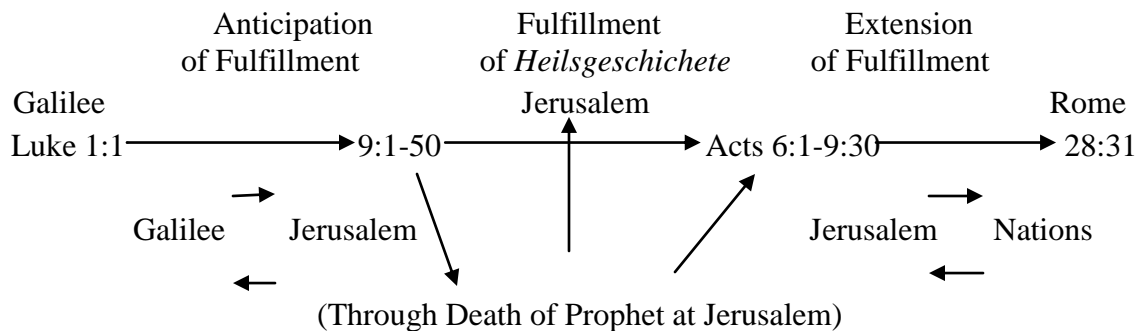
¹⁹⁷ Evans, “The Central Section of St. Luke’s Gospel,” 42-50.

¹⁹⁸ Dawsey, “Jesus’ Pilgrimage to Jerusalem,” 220.

¹⁹⁹ *Ibid.*, 225.

²⁰⁰ *Ibid.*, 232.

He suggests that two major consecutive journeys are found in Luke and Acts, and he presents the motif as the following schema:²⁰¹



Moessner asserts that Jerusalem is the place where God’s salvation history is fulfilled by Jesus’ consummation of the Law.²⁰² However, the view that the new Deuteronomic Exodus motif occurs in Luke cannot fully explain how Jerusalem can be identified as the Promised Land. Luke describes the city as being opposed to Jesus. As a matter of course, it can be said that the Promised Land was opposed to the nation of Israel and that the Land was purified and occupied by the redeemed covenant people of God. In the whole perspective of the New Testament, however, the future New Jerusalem is not portrayed as the place for the redeemed people of God, but as the victorious church, the bride of Christ who are the redeemed people of God themselves (cf. Rev. 21). Jesus’ purification of the temple foreshadows the fulfillment of God’s salvation and the future glory of Israel.²⁰³

²⁰¹ David P. Moessner, *Lord of the Banquet: The Literary and Theological Significance of the Lukan Narrative* (Minneapolis, MN: Fortress, 1989) 305.

²⁰² *Ibid.*, 295.

²⁰³ *Ibid.*

Dawsey also wonders why Luke combines the Exodus typology with Jesus' travel narrative to Jerusalem, and attempts to explain it.²⁰⁴ The question may be answered in at least two ways. First, the answer may be found in Isa. 40. In the context of "the Lord's Way" motif in Isa. 40, YHWH's Way is linked with the redemption or restoration of Jerusalem (40:2), the proclamation of good tidings (salvation) to Jerusalem (Zion) (40:9), and the coming of the Lord with power to Jerusalem (40:10). The second answer may be because Luke adopts the theme of Mal. 3:1. In other words, Mal. 3:1 contains the Exodus typology and the Lord's majestic and powerful visit to the temple. The contents of the travel narrative need to be analyzed and examined as to how the themes in it are interrelated with "the Way of the Lord" motif.

The proponents who view the travel narrative in the light of Moses-Exodus-typology argue that the following four major themes (2-5) are repeatedly emphasized in the narrative:

1. Like their fathers, Jesus' generation is faithless and rebellious (11:14-54; 12:54-13:9; 17:20-37).
2. Jesus sends His disciples, just as God sent His prophets to reveal His will and to call His people to repent (10:1-16; 11:14-54; 12:54-13:9; 13:22-35; 14:15-24; 15; 17:22-37; 19:1-27).
3. Jesus' generation rejects Him, just as their fathers rejected the prophets (9:52-58; 10:25-37; 11:37-54; 12:35-53; 13:22-35).
4. As a result, Israel will be judged as were their fathers (11:31-32, 50-51; 12:57-59; 13:24-30, 35; 14:24; 17:26-30; 19:27, 41-44).²⁰⁵

Though the view of Lukan Deuteronomistic Exodus-typology does not fully explain the origin of the travel narrative, the above analysis greatly helps the reader to understand the

²⁰⁴ Dawsey, "Jesus' Pilgrimage to Jerusalem," 215-232.

²⁰⁵ Moessner, *Lord of the Banquet: The Literary and Theological Significance of the Lukan Narrative*, 211.

whole concept of the narrative. It shows Jesus' mission, the spiritual state of the people of Israel, the people's response to Jesus, and their final destiny.

Scholars point out a chiasmic structure in the travel narrative. Filip Noël presents their proposals regarding a chiasmic structure in the travel narrative as follows:²⁰⁶

Goulder (1964)	Talbert (1974)	Talbert (1982)	Schweitzer (1982)	Rius-Camps (1983)
1a 10:25-42	1a 10:21-24	1a 9:51-56	1a 9:51-56	1a 10:25-38
2a 11:1-13	2a 10:25-37	2a 9:57-10:42	2a 9:57-62	2a 10:38-42
3a 11:14-36	3a 10:38-42	3a 10:25-42	3a 10:25-42	3a 11:1-13
4a 11:37-54	4a 11:1-13	4a 11:1-13	4a 11:1-13	4a 11:14-36
5a 12:1-34	5a 11:14-36	5a 11:14-36	5a 11:14-36	5a 11:37-54
6a 12:35-13:9	6a 11:37-54	6a 11:37-12:34	6a 11:37-21:1	6a 12:1-13:9
7a 13:10-33	7a 12:1-48	7a 12:35-13:9	7a 12:2-34	6a① 12:1-53
7b 14:1-35	8a 12:49-13:19	8a 13:10-17	8a 12:35-59	6a② 12:54-13:9
6b 15:1-32	9a 13:10-17	9a 13:18-30	9a 13:1-9	7a 13:10-30
5b 16:1-13	10a 13:18-30	10a 13:31-33	10a 13:10-21	8a 13:31-35
4b 16:14-17:10	11a 13:31-33	10b 13:34-35	11 13:22-35	7b 14:1-24
3b 17:11-19	11b 13:34-35	9b 14:7-15:32	10b 14:1-14	6b 14:25-17:10
2b 17:5-18:14	10b 14:7-24	8b 14:1-6	9b 14:15-15:32	6b② 14:25-15:32
1b 18:18-30	9b 14:1-6	7b 16:1-13	8b 16:1-8	6b③ 16:1-17:10
	8b 14:25-15:32	6b 16:14- 17:10	7b 16:9-13	5b 17:11-19
	7b 16:1-31	5b 17:11-36	6b 16:14-17:10	4b 17:20-37
	6b 17:1-10	4b 18:1-17	5b 17:11-37	3b 18:1-14
	5b 17:11-37	3b 18:18-34	4b 18:1-14	2b 18:15-17
	4b 18:1-8	2b 18:35-19:10	3b 18:15-30	1b 18:18-30
	3b 18:9-14	1b 19:11-27	2b 18:31-19:10	
	2b 18:18-30		1b 19:11-27(44)	
	1b 18:15-17			
Standaert (1985)	Farrell (1985)	Kariamadam (1987)	Baarlink (1992)	
1a 9:51-53	1a 9:51-10:24	1a 9:51-56	1a 9:43b-45	
2a 9:54-62	2a 10:25-42	2a 9:57-10:20	2a 9:46-50	
3a 10-11	3a 11:1-54	3a① 10:21-42	3a 9:51	
4a 12	4a 12:1-48	3a② 11:1-13	4a 9:52-10:24	
5a 13	5a 12:49-13:9	4a① 11:14-13:9	5a 10:25-42	
4b 14-15	6a 13:10-30	4a② 13:10-21	6a 11:1-13	
3b 16	7a 13:31-33	5 13:22-35	7a 11:14-32	
2b 17:1-10	7b 13:34-35	4b② 14:1-17:10	8a 11:33-12:12	
1b 17:11-12a	6b 14:1-24	4b① 17:11-37	9a 12:13-21	
	5b 14:25-15:32	3b② 18:1-14	10a 12:22-34	
	4b 16:1-31	3b① 18:15-30	11a 12:35-48	
	3b 17:1-18:8	2b 18:31-19:28	12a 12:49-13:9	

²⁰⁶ Filip Noël, *The Travel Narrative in the Gospel of Luke. Interpretation of Lk 9,51-19,28*. Vol. V. *Collectanea Biblica Et Religiosa Antiqua*. Brussel: Wetenschappelijk Comité voor Godsdienstgeschiedenis Koninklijke Vlaamse Academie van België voor Wetenschappen en Kunsten, 2004. 46-51.



2b 18:9-34
1b 18:35-19:44

1b 19:29-46

13a 13:10-30
14a 13:31-32
15 13:33
14b 13:34-35
13b 14:1-24
12b 14:25-15:32
11b 16:1-15
10b 16:16-18
9b 16:19-31
8b 17:1-10
7b 17:11-37
6b 18:1-14
5b 18:18-30
4b 18:35-19:27
3b 19:28
2b 18:15-17
1b 18:31-34

F. Ó Fearghail (1991)

A 9:51-10:37 Introduction to the Travel Narrative
B 10:38-11:54 Acceptance and Rejection
C 12:1-13:21 Readiness for Judgment
D 13:22-14:24 The Universality of Salvation
C' 14:25-17:10 Discipleship
B' 17:11-18:30 The Kingdom of God
A' 18:31-19:48 Conclusion of the Travel Narrative

E. Mayer (1996)

AA' 9:51-56/19:1-10 *Die Ablehnung und Annahme Jesu*
BB' 9:57-10:24 /18:31-43 Nicht-Sehen und Sehen
CC' 10:25-37/18:18-30 Ewiges Leben
DD' 10:38-42/18:15-17 Richtige Verhalten
EE' 11:1-13/18:1-14 Gebet
FF' 11:14-36/17:20-37 Die Gegenwartigkeit des Gottesreiches und die Zukünftigkeit des Gerichts
GG' 11:37-12:12/17:1-19 Weh euch – Hütet euch– Verhaltenslehren
HH' 12:13-48/15:1-16:31 Das Verhältnis zu Gott in Verbindung mit Besitzfragen
II' 12:49-13:9/14:25-35 Zweitragt-Die Zeit deuten-Buße tun oder umkommen
KK'²⁰⁷ 13:10-21/14:1-24 Sabbatheilungen und Gottesreichparabeln
LL' 13:22-30/13:31-35 *Die Annahme und Ablehnung Jesu*

Most of them view Luke 13 as the center of the travel narrative. The structure demonstrates that Luke focuses on the chapter. The chapter deals with the universalism of

²⁰⁷ According to Filip Noël's book, there is no "JJ" in the diagram.

salvation, Jesus' redemptive work to be accomplished at Jerusalem, and the destruction of the city. The most remarkable episode in the chapter is that Jesus identifies Himself as the "Coming One" in the name of the Lord. In other words, He declares that He will be recognized as the Davidic messianic king by even His opponents at His second coming. It is noteworthy that Luke reiterates the same significant themes in the unit of Jesus' temple ministry. A passage of major significance in Luke 13 is verses 13:31-35, in which Jesus asserts that He must travel to Jerusalem to complete His mission and he weeps over Jerusalem. This subunit will be examined later in detail.

Borgman's following outline of the travel narrative may be helpful in understanding the overall narrative.²⁰⁸

²⁰⁸ Borgman, *The Way According to Luke*, 78. The following, acquired from Filip Noël's *The Travel Narrative in the Gospel of Luke*, lists those who argue that the travel narrative to Jerusalem is structured in a chiastic manner: M.D. Goulder, "The Chiastic Structure of the Lukan Journey," in F.L. Cross (ed.), *Studia Evangelica II* (TU, 87), Berlin, 1964, 195-202; C.H. Talbert, *Literary Patterns, Theological Themes, and the Genre of Luke-Acts* (SBL MS, 20), Missoula, MT, 1974, 51-56; J. Rius-Camps, "Qüestions sobre la doble obra Lucana IV. Lc 10, 25-18,30: una perfecta estructura concèntrica dins la secció del viatge (9,51-19,46)," in *RevCatTeol* 8 (1983) 269-328; C.H. Talbert, *Reading Luke. A Literary and Theological Commentary on the Third Gospel*, New York, 1982, 111-12; E. Schweitzer, *Das Evangelium nach Lukas* (NTD, 3), Göttingen, 1982, 108-109; B. Standaert, "L'art de composer dans l'oeuvre de Luc," in *À cause de l'Évangile*. F. S. J. Dupont, 1985, 323-347; H.K. Farrell, "The Structure and Theology of Luke's Central Section," in *Trinity Journal* 7 (1986) 33-54; P. Kariamadam, "The Composition and Meaning of the Lukan Travel Narrative (Luke 9,51-19,46)" in *Bible Bhashyam* 13 (1987) 179-198; H. Baarlink, "Die zyklische Struktur von Lukas 9.43b-19.28," in *NTS* 38 (1992) 481-506; F. F. Ó Fearghail, *The Introduction to Luke-Acts. A Study of the Role of Lk 1,1-4,44 in the Composition of Luke's Two-Volume Work* (AnBib, 126), Roma, 1991; E. Mayer, *Die Reiseerzählung des Lukas (Lk 9,51-19,10): Entscheidung in der Wüste* (Europäische Hochschulschriften, 23/554), Frankfurt a.M., 1996.

A Journey into the Kingdom of God

1a “Peace to This House”	9:51-10:24
2a “What Must I Do to Inherit Eternal Life?”	10:25-42
3a What to Pray For, and How	11:1-13
4a Not Signs, Not Status, but the Word Heard and Done	11:14-32
5a Look Inside Yourself, and Do the Word	11:33-12:12
6a Relinquish Ownership, Possessions	12:13-34
7a Relinquish Privilege: Use It for God	12:35-48
8a Relinquish Family and Religious Rules	12:49-13:17
9a Kingdom	13:18-19
Be Saved? Strive to Enter	13:23-30
9b Jerusalem	13:31-35
8b Relinquish Family and Religious Rules	14:1-35
7b Relinquish Privilege: Use It for God	15:1-32
6b Relinquish Ownership, Possessions	16:1-31
5b Look Inside Yourself, and Do the Word	17:1-19
4b Not Signs, Not Status, but the Word Heard and Done	17:20-37
3b What to Pray For, and How	18:1-14
2b “What Must I Do to Inherit Eternal Life?”	18:15-34
1b “The Things That Make for Peace”	18:35-19:44

Like most scholars, Borgman also believes that Luke focuses on Luke 13. He thinks that the salvation theme is associated with both the kingdom of God (13:18-19) and Jerusalem (13:31-35).²⁰⁹ In Acts 13:31 Luke again mentions the significance of Jesus’ and His disciples’ travel from Galilee to Jerusalem (τοῖς συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ) just as shown in Moessner’s diagram. To some extent it is true that Jesus’ disciples are shown as the new Exodus people who enter the new Promised Land under the guidance of Jesus, the new Exodus fulfiller. The travel is seen as the way to salvation. In Jesus’ travel narrative Luke often emphasizes the fact that Jesus is traveling on the way to Jerusalem. The passages that refer to Jerusalem as the destination of Jesus’ travel are Luke 13:22-30; 13:32-35; 17:11-19; 18:31-34; 19:11-27; 19:28-46. There are

²⁰⁹ Ibid.

other passages which imply Jesus' travel to Jerusalem by using travel terminology (9:57-62; 10:1-16, 10:38-42; 14:25-35; 18:35-43).²¹⁰

▪ Luke 9:51-56

As already mentioned in the second chapter of this study, Brodie attempts to prove that Luke possibly employed Elijah's departure for Jordan (2 Kgs. 1:1-2:6) as a rhetorical model for Jesus' departure for Jerusalem (Luke 9:51-56). According to him, five things may be parallels between the two biblical texts:

- (1) The plan(s) of death and assumption (2 Kgs. 1:1-2a, 4, 6b, 15-17; 2:1; Luke 9:51).
- (2) The sending of the messengers (2 Kgs. 1:2b; Luke 9:52).
- (3) The turning back of the mission (2 Kgs. 1:3, 5-6a; Luke 9:53).
- (4) The question of calling down fire (2Kgs. 1:7-14; Luke 9:54-55).
- (5) The journeying from one place to another (2 Kgs. 2:2-6; Luke 9:56)²¹¹

Such similarities are so remarkable that they cannot be lightly denied. Luke might have formed the literary frame of Luke 9:51-56 by borrowing the account of Elijah. However, though the structural imitation may partially explain the rhetorical origin of Luke 9:51-56, it cannot fully explicate the Way of the Lord, which is a major and central theme both in the passage and in the whole travel narrative. It has been recognized that Jesus' stern resolve to travel to Jerusalem is a major turning point in the Gospel of Luke.²¹² According to Clifford, "Visitation and renewal are major themes in Luke."²¹³ He

²¹⁰ David Gill, S.J. "Observations on the Lukan Travel Narrative and Some Related Passages," *Harvard Theological Review* 63 (1970) 203-221.

²¹¹ Thomas L. Brodie, "The Departure for Jerusalem (Luke 9:51-56) as a Rhetorical Imitation of Elijah's Departure for the Jordan (2 Kings 1:1-2:6)," *Biblica* 70 (1989) 96-109.

²¹² Matera, "Jesus' Journey to Jerusalem (Luke 9:52-19:46)," 58.

²¹³ Richard Clifford, S.J. and Khaled Anatolios, "Christian Salvation: Biblical and Theological Perspectives," *Theological Studies* 66, no. 4 (2005) 746.

surmises that the themes are especially prominent in Jesus' travel to Jerusalem and that they are particularly clear in the beginning statement of the travel narrative, "When the days for His being taken up were fulfilled, He resolutely determined to journey to Jerusalem" (9:51).²¹⁴ It seems that Luke 9:51 itself presents Jesus' strong motive for His journey to Jerusalem: Εγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ (when the days for His being taken up were fulfilled). Some suggest that ἀνάληψις refers to Jesus' death, but others propose that it alludes to Jesus' resurrection-ascension because a related verb (ἀναλαμβάνω) obviously refers to the ascension (Acts 1:2, 11, 22). It is a part of Jesus' "exodus" (Luke 9:31).²¹⁵ The ascension is God's plan that must be fulfilled at Jerusalem. The purpose of Jesus' determination for the Jerusalem journey is His resurrection-ascension. However, it may also be explained in another way. The reason for Jesus' resolution to the journey and the goal of the travel to Jerusalem is for the redemption of Jerusalem. The redemption of Jerusalem indicates Jesus' *exodus* that will be completed at Jerusalem (Luke 9:31). The purpose of Jesus' travel to Jerusalem and God's plan for it is to redeem Jerusalem, which is why Jesus eagerly desires to take the trip to Jerusalem. This could explain the cause of Luke's emphasis on Jesus' travel to Jerusalem. In Luke 9:51 Jesus states His resolve to visit Jerusalem--Zion in order to renew her. In the infancy narrative Luke suggests that godly people are looking forward to the redemption of Jerusalem (λύτρωσιν Ἱερουσαλήμ, 2:38). The episodes in the infancy narrative and Jesus' teachings in Jesus' travel narrative may be explained in light of

²¹⁴ Ibid.

²¹⁵ Bock, *Luke 9:51–24:53*, 967-68.

Jerusalem's redemption. After Jesus enters the temple, He takes control of it and teaches there. At the conclusion of His teaching, Jesus focuses on two significant things: The Day of the Lord's judgment (Luke 21:22) and Israel's redemption (ἡ ἀπολύτρωσις ὑμῶν, Luke 21:28). Though the two disciples who were on the way to Emmaus did not fully understand Jesus' redemptive work, their verbal description about Him is proper (Luke 24:21): αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ (He is the One who is about to redeem Israel). In Luke 24:47-49, Luke presents an additional goal for Jesus' travel to Jerusalem: "Repentance and forgiveness of sins will be preached in His name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high." Jerusalem was the center of the Jewish religious authorities' power, but now Jesus makes it the headquarters of Lukan salvation. Egelkraut argues that "Luke's theological purpose of writing Jesus' travel narrative to Jerusalem is to explain the already-fulfilled God's judgment against Israel and Jerusalem."²¹⁶ In fact, on the contrary, Luke aims to show that Jesus' mission is to redeem Israel (cf. Luke 1:68) and Jerusalem in writing the narrative. Indeed, Luke does not give any historical report of Jerusalem's destruction, though the city's future doom is expected. Jesus' lament over Jerusalem (19:41-44) and His exhortation to the daughters of Jerusalem (Luke 23:28-31) show that the city is not yet judged. Rather, Luke concludes his Gospel with the theological tone that the promised redemption of Jerusalem (Luke 2:38) and of the temple

²¹⁶ Egelkraut, *Jesus' Mission to Jerusalem: A Redaction Critical Study of the Travel Narrative in the Gospel of Luke, Lk 9:51-19:48*, Vol. 80. Theologie. (Hebert Lang Bern: Peter Lang Frankfurt/M, 1976) 133.

is finally fulfilled (Luke 24:52-53), though the predicted universal proclamation of God's salvation (Luke 3:6; 24:47) is actualized at the open-end of Luke's second volume (Acts 28:31). The saved and restored people of God, Jesus' disciples, restore true worship in the temple. Luke 24:50-53 may be understood in light of the fulfillment of Mal. 3:1-4. They have been spiritually restored, and their worship activity echoes the prophecy of Mal. 3:3-4: "He will purify the Levites and refine them like gold and silver. Then the Lord will have men who will bring offerings in righteousness, and the offerings of Judah and Jerusalem will be acceptable to the Lord." They are God's "treasured possession" (Mal. 3:17; 1 Peter 2:9).

Luke 9:52 is a strong allusion to Mal. 3:1,²¹⁷ with which will be dealt later. Luke connects the Samaritans' rejection of Jesus with Jerusalem as His destination. The reason the Samaritans are hostile to Jesus and His disciples is because Jesus is destined for Jerusalem.²¹⁸ Their rejection is not merely because Jesus and His disciples are Jews; there is a more significant reason. It is because Jesus is heading for Jerusalem. Luke does not detail why Jerusalem becomes the cause for the Samaritans' rejection of Jesus. Gill contends that the Samaritans refused to accept Jesus because they could not understand the fact that Jesus had to die.²¹⁹ However, though Luke 13:43-45 does not rule out such a

²¹⁷ John Nolland, *Luke 9:21–18:34*, Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker, vol. 35_B (Dallas, TX: Word Books, 1993) 535.

²¹⁸ The Greek word by which the next subordinate clause is followed by is causal (ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ). "αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ" in Luke 9:51 may be literally translated as "He firmly fixed His face to go to Jerusalem." πρόσωπον ("face") occurs 3 times in Luke 9:51, 52 and 53." πρὸ προσώπου or πρὸ προσώπου appears in the covenant messenger texts (LXX Ex. 23:20; 32:34; 33:2; Mal. 3:1).

²¹⁹ Gill, "Observations on the Lukan Travel Narrative and Some Related Passages," 203.

possibility, it is not certain that Jesus spoke to them about His future suffering and death. They might have been upset when Jesus' disciples told them that Jerusalem was the only place for worship or any other religious activities, or for the Messiah's visit. According to Hamm, the Samaritans from their religious perspective might have thought that the Jerusalem journey of Jesus and His disciples, who regarded the city as their worship place, was a big mistake and a misguided heretical act, so that they were hostile to Jesus and His disciples.²²⁰ But this is merely an assumption, however, because the text does not say that they are destined for Jerusalem to worship there. The purpose or goal of the journey is ἀνάλημψις. When His disciples call for judgment on the Samaritans, Jesus refuses their request because His current ministry is not judgment but salvation. To the reader Luke 9:54 may be seen as an allusion to Elijah's action in 2 Kgs. 1:10, 12, but Luke seems to emphasize that Jesus is not like Elijah. If it is true that Luke borrows the Elijah motif, he contrasts Jesus with Elijah. Luke seems to point out that the Samaritans unconsciously reject the Way of the Lord--the redemption of Jerusalem. They themselves lose the opportunity of salvation by rejecting Jesus. In this passage Luke describes Jesus as the Lord who will fulfill the Way at Jerusalem, and His disciples as His messengers who prepare His way even though they do not fully grasp the plan of their Lord. Jesus' journey to Jerusalem as the Way of the Lord begins with rejection. It appears that Luke uses Malachi's motif here in this narrative.

²²⁰ Dennis Hamm, "What the Samaritan Leper Sees: The Narrative Christology of Luke 17:11-19," *Catholic Biblical Quarterly* 56, no. 2 (1994) 276.

- Luke 13:22-30

Luke 13:22 again connects Jesus' journey with Jerusalem. Jesus' main activity on the way is teaching, and Luke depicts Jesus as a great teacher. Shirock suggests that Luke 13:1-35 is tied structurally and thematically with Jesus' travel to Jerusalem.²²¹ He sees this chapter as purposely linked with the travel narrative.²²² His argument supports that the travel narrative focuses on the redemption of Jerusalem which will be fulfilled by the Messiah who will come to His temple, the center of the city. Luke 13 presents the consummation of Jesus' ministry together with Jerusalem. Jesus' teaching is linked to the preceding parables of the kingdom of God (13:18-21) and is also connected with an important lesson about entrance into the kingdom (13:23-30). The latter passage is more important than the former because Luke directly links Jesus' travel with it. The passage tells that there will be two different groups in the future. One will participate in the banquet of the eschatological kingdom, and the other will be excluded. Jesus warns His audience that there will be some surprising reversals. Many Jews who believe that they will enter the eschatological kingdom will miss it. As the Lord promises in Mal. 3:18, "You will again see the distinction between the righteous and the wicked, between those who serve God and those who do not," God will distinguish between true believers who faithfully cling to the covenant of "Abraham, Isaac, Jacob and all the prophets" (13:28) and "all evildoers" (13:27). The point is that the outwardly religious activity of ungodly people does not guarantee their salvation. Malachi's prophecy, "My name will be great

²²¹ Robert J. Shirock, "The Growth of the Kingdom in Light of Israel's Rejection of Jesus: Structure and Theology in Luke 13:1-35," *Novum Testamentum* 35, no. 1 (1993) 16.

²²² *Ibid.*

among the nations, from the rising to the setting of the sun” (Mal. 1:11), is reiterated in this passage. Luke implies that Jesus’ Jerusalem travel is ultimately associated with the eschatological kingdom of God. The way of Jesus toward Jerusalem is the way for Jesus to inaugurate a new era of God. The kingdom program will be accomplished in Jerusalem and it will be proclaimed at the temple, the symbolic place of God’s presence. Here Jesus announces the eschatological kingdom, and He will again declare it at the temple. The Way of the Lord which is related to the eschatological salvation given by the Lord was somewhat foreshown as a type or a shadow in the Exodus’ covenant-messenger texts (Ex. 23:20-33; 32:34-33:23), and was foretold or foretasted in Isa. 40, and was finally prophesied in the Book of Malachi.

- Luke 13:31-35

Most scholars regard this pericope as the center of the journey narrative. Bock sees the event in this passage as a major transition or turning point in the travel narrative.²²³ Luke describes Jesus’ public ministry as a way (13:33).²²⁴ In the passage Jesus again warns the nation of Israel for its rejection of Him, and tells them the consequences of that rejection. When Jesus hears a warning from some Pharisees that Herod seeks to kill Him, He responds that He will continue carrying out His ministry and that He will finally fulfill His mission at Jerusalem. The following statements are noteworthy: “Behold! I am driving out demons and completing cures today and tomorrow, and on the third day I am being perfected” (ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ

²²³ Bock, *Luke 9:51–24:53*, 1243.

²²⁴ Navone, *Themes of St. Luke*, 189.

σήμερον καὶ αὐριον καὶ τῆ τρίτῃ τελειοῦμαι);²²⁵ “Nevertheless it is necessary for me today and tomorrow and the following day to go, because it is not possible for a prophet to perish outside Jerusalem” (πλὴν δεῖ με σήμερον καὶ αὐριον καὶ τῆ ἐχομένη πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ). There are several views concerning the meaning of three days (“Today,” “Tomorrow,” and “the third day” or “the following day”). “Today” occurs often in the Gospel of Luke (2:11; 4:21; 5:26; 13:32-33; 19:5, 9; 23:43).²²⁶ It does not signify a literal “today” in Luke 13:32-33. The word “today” is used to stress “the currentness” of God’s saving event.”²²⁷ Jesus emphasizes that the events concerning his task will be successively and quickly fulfilled.²²⁸ He connects His mission to Jerusalem, because it is a divine plan that He goes to Jerusalem.²²⁹ Verse 33 shows the urgency of Jesus’ task, His role and His destiny. In Luke 9:51 Jesus emphasizes the urgent necessity of the journey. Here again He strongly reemphasizes it.²³⁰ In Luke 13:32, 33 Jesus seems to repeat His mission to be fulfilled at Jerusalem. The above two sentences form a parallel to emphasize the urgent completion of Jesus’ mission as follows:

²²⁵ Bock, *Luke 9:51–24:53*, 2246. The Greek verb τελειόω denotes “the completion of God’s plan.”

²²⁶ “Today” is a favorite term that the writer of the Book of Deuteronomy frequently uses.

²²⁷ Bock, *Luke 1:1–9:50*, 216.

²²⁸ Bock, *Luke 9:51–24:53*, 1247.

²²⁹ The Greek δεῖ is a term which denotes divine necessity.

²³⁰ Gill, “Observations on the Lukan Travel Narrative and Some Related Passages,” 214.

V. 32	On today, tomorrow and the third day
V. 33	On today, tomorrow and the next day
V. 32	To drive out demons and heal people
V. 33	Must keep going
V. 32	To be perfected (or to be completed)
V. 33	To be killed (in Jerusalem)

The verses show that Jesus' death at Jerusalem is the completion of His mission. To "drive out demons and heal people" represent His messianic mission. The statement Jesus makes in verse 32, "I must keep going (on my way)," means that He must keep carrying out His ministry for the Way of the Lord on the way to Jerusalem, and that He must complete His mission for it in Jerusalem. Jesus presents Himself as a prophet, and implies that the purpose of the travel to Jerusalem is His death. He will finish and fulfill God's redemptive plan in Jerusalem under His own initiative. He predicts that Jerusalem,²³¹ which here represents the people of Israel, will reject Him, and He laments over the future fate of Jerusalem. Even though Jesus prophesies God's judgment against Jerusalem, He describes Himself as the "Coming One" (Luke 13:35) who is identified as the promised Messiah (Luke 3:15-16; 7:19).²³² Jesus is the "Coming One" whom the people of Israel are expecting. His coming was promised in the prophecy of Malachi.

- Luke 17:11-19

The healing of ten lepers appears only in Luke. Luke discloses that this incident occurs when Jesus is travelling on the way to Jerusalem. One of the ten lepers who are

²³¹ Jerusalem in Luke refers to the city or to the people of Israel. For example, the noun in the phrase "the redemption of Jerusalem" may indicate the people of Israel. But Jerusalem in the phrase "His parents went to Jerusalem" clearly refers to the literal sense of the noun.

²³² Laurie Guy, "The Interplay of the Present and Future in the Kingdom of God (Luke 19:11-44)," *Tyndale Bulletin* 48, no. 1 (1997) 122.

healed by Jesus' miracle is a Samaritan, and only he comes back to Jesus with thankful faith. He is commended by Jesus because of his faith, through which he is ultimately saved. It is not easy to determine why Luke especially connects this pericope with the notification of the Jerusalem journey. Several explanations may be given. First, one reason may be to emphatically expose the fact that the thankful Samaritan leper is contrasted to the hostile Samaritans in Luke 9:52-56. Second, the episode shows that the Way of the Lord toward Jerusalem is principally the way of salvation for the one who has sincere faith in Him. The salvation of a healed Samaritan shows Luke's universalism of salvation. Just as Malachi prophesies that "YHWH's name will be great among the Gentiles" (Mal. 1:11), Jesus is honored only by the Samaritan. Third, this incident reveals Jesus' identity; the narrative informs the implied reader that Jesus is Christ. Luke equates glorifying God with thanking Jesus. The Samaritan falls upon his face before Jesus, a posture which implies worship.²³³ The fact that Jesus accepts the Samaritan's worshipful behavior indicates that He Himself declares that He is equal with God. When Jesus responds to the question of John the Baptist's envoys (Luke 7:22), He tells them that the cleansing of lepers is one of His works. His reference to the cleansing of lepers indicates that He is indeed the eschatological "Coming One." Luke may be suggesting that the event of Jesus' healing of the ten lepers also identifies Jesus as the "Coming One."

- Luke 18:31-34

Jesus continues His travel to Jerusalem. To this point Jesus has announced His death several times (9:22; 9:44-45; 12:49-50; 13:32-33; 17:25). In Luke 13:32-34 Jesus

²³³ Hamm, "What the Samaritan Leper Sees: The Narrative Christology of Luke 17:11-19," 284.

implicitly tells His disciples that it is in Jerusalem where He will be killed. Jerusalem as the place for His passion had not been publicly mentioned in the past except in 13:32-34. At this point, however, Jesus explicitly reveals to His disciples that it is Jerusalem in which He will suffer, be killed and be resurrected. Jesus progressively reveals His fate and task to His disciples. The destination of Jesus' journey is Jerusalem, where God's redemptive work is accomplished through Jesus according to the promises of the Scriptures. Here Luke stresses that everything that will happen to Jesus in Jerusalem will fulfill Scripture. Jesus' journey toward Jerusalem is to fulfill what is written by the prophets. In short, Luke reemphasizes the necessity²³⁴ and purpose of the journey. The passage clearly shows that the journey is for God's redemptive work through Jesus Christ. Jesus is the "Coming One" promised in the Old Testament, who will fulfill God's saving work. This pericope clearly informs the reader of the task of Jesus as the "Coming One."

- Luke 19:11-27

The Lukan travel motif again appears in Luke 19:11. Jesus tells the parable of the Ten Minas to His disciples because He is near Jerusalem and the people think that the kingdom of God is going to appear at once (19:11). The people, including Jesus' disciples who hear Jesus' teaching about current salvation ("Today salvation has come to this house") of a son of Abraham (19:7-10), suppose that when Jesus as Messiah enters Jerusalem, He will establish the kingdom of God at Jerusalem, the Davidic royal city. So by the parable of the Ten Minas, Jesus corrects their misunderstanding about the coming kingdom. Martin suggests that this parable is the conclusion of Jesus' teachings in

²³⁴ Gill, "Observations on the Lukan Travel Narrative and Some Related Passages," 214.

response to the rejection of His opponents (12:1-19:27), and also the conclusion of Jesus' teachings about the coming kingdom of God and discipleship (17:11-19:27).²³⁵ The parable is the last teaching in the travel narrative, and in a sense it succinctly sums up the teachings of that narrative. Luke appears to consciously connect this parable with Jesus' entry into Jerusalem (19:28).²³⁶ The parable reveals Jesus' identity and the purpose of the journey. The parable claims Jesus as the messianic King. It also predicts that Jesus will be rejected by the people, and that they will be judged. Jesus presents Himself as the "Coming One" (19:13).²³⁷ The parable assumes two phases of Jesus' coming: His first coming and His second coming. In the following narrative (19:28-40) Luke highlights the fact that Jesus is the "Coming One" while he portrays Jesus as the messianic king: εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου (v. 38).²³⁸ The parable of the Ten Minas in Luke 19:11-27 implies that Jesus is the messianic King, and Luke 19:38 also refers to Jesus as the King. Jesus as Messiah enters the temple and takes possession of it.

- Luke 19:28-46

This unit consists of three subunits: Jesus' triumphant entry into Jerusalem (19:28-40), his lament over Jerusalem (19:41-44) and His third entry into the temple (19:45-46). In the first subunit that records Jesus' entry into Jerusalem, Luke shows that Jesus is the messianic king. Jesus is acknowledged not by the crowd but by his disciples

²³⁵ Martin, "Luke," 252.

²³⁶ Richard B. Vinson, "The Minas Touch: Anti-Kingship Rhetoric in the Gospel of Luke," *Perspectives in Religious Studies* 35, no. 1 (2008) 69.

²³⁷ Guy, "The Interplay of the Present and Future in the Kingdom of God (Luke 19:11-44)," 122. The Greek phrase, ἐν ᾧ ἔρχομαι, in Luke 19:13 literally means "during the time in which I come" or "until I come." It indicates the time until the nobleman returns.

²³⁸ Ibid.

(“the whole crowd of disciples”--19:37) as “the king who comes in the name of the Lord (19:38).” In Acts 2 Peter declares that the resurrected Jesus is the messianic King. He implies that Jesus is manifested as being the high priest according to the order of Melchizedek by entering the heavenly sanctuary. Though the phrase, “Blessed is the king who comes in the name of the Lord” (εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου) must be quoted from Psalm 118:26 (יהוה! בְּשֵׁם יְהוָה, בְּרַחֲמֶיךָ, LXX 117:26--εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου), it is reminiscent of the passage, “Suddenly the Lord you are seeking will come to His temple” (ἐξαίφνης ἥξει εἰς τὸν ναὸν ἑαυτοῦ κύριος ὃν ὑμεῖς ζητεῖτε) in Mal. 3:1. The immediate context clearly shows that the psalmist who enters the Lord’s temple to thank Him publicly (vv. 19-21) refers to the one who comes in the name of the Lord. This is supported by the fact that the psalmist in the same verse says, “We will pronounce blessings on you from the house of the Lord.” The “house of the Lord” must refer to the temple. In other words, the One who comes in the name of the Lord is closely linked with the temple of the Lord. The crowds, mainly Jesus’ disciples, praise God by citing the psalm because they believe that Jesus is the “Coming One” whom they are seeking. He is the messenger of the covenant whom they desire. The phrase, “in the name of the Lord,” “conveys the sense of divine authorization and effectiveness, but can reflect a prophetic as well as a royal commission.”²³⁹ The song of the disciples, “Peace in heaven and glory in the highest!” reminds the implied reader of the angels’ praise at Jesus’ birth: “Glory to God in the highest, and on earth peace to men on whom His favor rests.” Just as Jesus’ entry into the

²³⁹ Giblin, *The Destruction of Jerusalem According to Luke's Gospel: A Historical-Typological Model*, 53.

world brings peace and glorifies God, His visit to Jerusalem, the city of peace, also brings peace. Jesus' weeping for Jerusalem is a unique Lukan record. Jesus says, "If you had only known on this day, even you, the things that make for peace! But now they are hidden from your eyes" (εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου). The reference to peace reflects one of the characteristics of Jesus' mission. Jesus distinguishes the day of peace or "the time of your visitation" (τὸν καιρὸν τῆς ἐπισκοπῆς σου) from "the days that are coming" ("the days will come upon you"--ἤξουσιν ἡμέραι ἐπὶ σέ). The people of Israel, who the term Jerusalem represents, do not recognize Messiah's eschatological coming, so they will experience God's judgment.

The third subunit of the unit 19:28-46 closes with Jesus' entry into the temple. As previously mentioned, the temple and Jerusalem are very closely interconnected in Luke.²⁴⁰ Luke exposes that Jesus' travel to the Jerusalem temple is closely related to His "being taken up" (9:51). Fay's argument that Jesus' thoughts are not primarily of the city of Jerusalem, but of the temple as His "Father's house,"²⁴¹ makes sense because Jesus' final destination of the journey is the temple and because His mission is ultimately to be fulfilled in connection with the temple. His travel to the temple aims at fulfilling His Messiah-ship. Therefore, as He draws near to Jerusalem, He anticipates God's kingdom.²⁴² Borgman's following statements are noteworthy:

²⁴⁰ Fay, "The Narrative Function of the Temple in Luke-Acts," 255.

²⁴¹ Ibid., 268.

²⁴² Dawsey, "Jesus' Pilgrimage to Jerusalem," 227.

We need to remember too that the gospel began with the infant Jesus in Jerusalem, just as the gospel story ends and Acts begins in Jerusalem. This chiasmic center-point is central indeed. Just before the journey to Jerusalem, Jesus had been talking about his departure from Jerusalem with Moses and Elijah. Jesus has traveled to Jerusalem, wept over Jerusalem, will be killed in Jerusalem, will appear in Jerusalem to all the disciples, will leave from just outside Jerusalem. And all the while, Jesus is tracing the Way of God's kingdom.²⁴³

Borgman's opinion generally explains the reason for Jesus' travel to Jerusalem, but the importance and role of the temple should not be neglected. The temple is a key motif in relation to the Way of the Lord, or to the Way of God's kingdom in Luke.

The seven passages of the travel narrative (9:51-56; 13:22-30, 31-35; 17:11-19; 18:31-34; 19:11-27, 28-46) repeatedly emphasize some significant themes as follows:

9:51-56: Jesus' mission to be accomplished at Jerusalem is emphasized. Jesus as the Lord wants to go up to Jerusalem to complete the Way of the Lord. "The Way of the Lord" motif is seen.

13:22-30: The salvation of the Gentiles motif is found.

13:31-35: Jesus' mission is emphasized. His redemptive death at Jerusalem is implied. Jesus is described as the "One who comes" in the name of the Lord. Jerusalem's destruction is prophesied.

17:11-19: The salvation of a Gentile motif is found. Jesus is depicted as the Messiah promised in the Old Testament.

18:31-34: Jesus' redemptive death at Jerusalem is announced.

19:11-27: Jesus is the messianic King. Two groups of people are introduced: godly and faithful people, and unfaithful and wicked people.

19:28-46: Jesus receives the welcome of His disciples as "the One who comes" in the name of the Lord. Jerusalem's destruction is prophesied. Jesus finally enters the temple. His symbolic and prophetic act in the temple is recorded.

²⁴³ Borgman, *The Way According to Luke*, 212-13.

The passages may be summarized in the following chart:

Scripture	Theme or Motif
9:51-56 18:31-34	Jesus' mission (redemption through His death) at Jerusalem and "the Way of the Lord" motif
13:22-30 17:11-19	The salvation of the Gentiles--true believers (worshippers)
13:31-35 19:28-46	Jesus as the "Coming One"/The destruction of Jerusalem/The Day of the Lord. Jesus as <i>Ha Adon</i> who suddenly visits His temple
19:11-27	Jesus as the messianic King (summary teaching of the travel passages)

Borgman argues that Luke describes the way of God (Luke 20:21) in his Gospel, that God's way is the way of salvation, the kingdom of God, and the way of peace, and that for Jesus' disciples to enter the kingdom they need to understand the way and follow it.²⁴⁴ Luke seems to have visualized the continuity of the history of salvation as a course (*δρόμος*) or way (*ὁδός*).²⁴⁵ Regarding the Way of the Lord theme in Luke, Fitzmyer also has the same view as Borgman and appropriately sums up "the Way of the Lord" motif in the Lukan writings:

For Luke salvation itself is "a way" (*he hodos*) that is revealed; it consists not merely in a manifestation of power in healings and exorcisms. All these may pertain to salvation, but they must be seen as part of a pattern, the realization of the Father's plan conceived by Luke as *hodos*. He plays on the compounds of that word and aspects of "the way." Jesus has entered on that course (*eisodos*, Acts 13:24); he moves along it (*poreuesthai*, *passim*); and he heads for its outcome (exodus, the transit to the Father, Luke 9:31). This idea of salvation as a "way" leads in time in Acts to the calling of the Christian community "the Way" (9:2; 19:9, 23; 22:4; 24:14, 22), a primitive designation or title for the organized community of disciples, which eventually is known as "the church." Thus, disciples must trudge along that Way in the footsteps of the Savior.²⁴⁶

²⁴⁴ Borgman, *The Way According to Luke*, preface x.

²⁴⁵ William Childs Robinson Jr., "The Theological Context for Interpreting Luke's Travel Narrative (9:51ff.)," *Journal of Biblical Literature* 79 (1960) 23.

²⁴⁶ S. J. Fitzmyer, Joseph A., *Luke the Theologian. Aspects of His Teaching* (New York: Paulist Press, 1989) 134-35.

Therefore, the Way of the Lord in Luke may be summarized thus:

A	The preparation of the Lord's Way (1:1-4:13)
a	By the preparation for the Lord's birth (1:1-2:20)
b	By the preparation for the Lord's ministry (2:21-4:13)
B	The presentation of the Lord's Way (4:14-19:46)
a	The proclamation of the Lord's Way (4:14-9:50)
b	The progressive proclamation of the Lord's Way and progress to the Lord's Way (9:51-19:46)
C	The perfection of the Lord's Way (19:47-24:53)
a	By the Lord's suffering and cross (19:47-23:56)
b	By the Lord's resurrection and ascension (24:1-53)

In the covenant context of the Book of Exodus Moses and his people receive God's promise that the messenger of the Lord will prepare the way for them to enter the Promised Land. However, the promise does not contain any eschatological prophetic element. In Isa. 40 "the preparation of the Lord's messenger for the Way of the Lord" theme reappears. However, regarding "the Way of the Lord" motif there are some differences between the two biblical texts. First, the Way of the Lord in the Book of Exodus is promised to be prepared for His people, but in the Book of Isaiah the Way of the Lord is commanded to prepare for the Lord. Second, while the messenger's preparation of the Way for God's covenant people in the Book of Exodus is primarily to remove the Canaanites, the preparation activity of the Way for the Lord in the Book of Isaiah is to remove spiritual obstacles. In other words, "the Way of the Lord" motif in the Book of Exodus is typologically employed in the Book of Isaiah. Just as the New Exodus theme (or the Isaianic Exodus theme) that contains the Exodus motif is fused in Mal. 3, the meaning of the Way of the Lord in the Books of Exodus and Isaiah is expanded in Mal. 3:1-4; 4:5-6. "The Way of the Lord" motif occurs again in the New Testament.

Especially Luke devotes much space to the theme in the Gospel of Luke because the longest and central section, the travel narrative itself, shows the Way of the Lord, and because Jesus' instructions in the narrative are to encourage the people of God to prepare the Way of the Lord. "The Way of the Lord" motif in the Old Testament and Luke may be summed up as in the following diagrams:

Theme Book	YHWH's Way	YHWH's forerunner /the Lord's forerunner	The role of YHWH's forerunner
Exodus Chapters.23- 24; 32-33	Exodus' completion (of YHWH's covenant people)=To enter the Promised Land	YHWH's messenger	Preparation for the Way of God's people=To remove the Canaanites
Isaiah 40	New Exodus (Return of YHWH's covenantal exiled remnant to the Promised Land & future spiritual restoration)	The voice in the wilderness	Preparation of the Way of God and (of the Way of God's people*) by removing spiritual obstacles. (An agent for Repentance/Restoration of God's people)
Malachi 3:1; 4:5-6	New Exodus (of YHWH's covenant people)(Future spiritual restoration)	YHWH's forerunner/an eschatological Elijah	Preparation for the Way of God (and of God's people*) (An agent for Repentance/Restoration of God's people)
Luke	New Exodus (YHWH's covenant people in Christ) (Perfect spiritual restoration)	John the Baptist	Preparation for the Way of Christ and of God's people (An agent for Repentance/Restoration of God's people)

*The meaning in the circle may be included

Motif Book	Figure	Role or Task	Journey to the Temple	Basis
Malachi	<i>Ha Adon</i> /the Messenger of the covenant	Purification/Judgment Covenant enforcement	<i>Ha Adon</i> 's Temple	Forefathers' covenant
Luke	Jesus Christ	Purification (Salvation/Judgment) Covenant enforcement	The Jerusalem Temple	Forefathers' covenant

Jesus' Jerusalem journey motif as a framework of the long central section in the Gospel of Luke ultimately focuses on His visit to the Jerusalem temple. Jesus' journey, the subjects of His lessons on the way to Jerusalem, His visit to the temple and His symbolic and prophetic actions in the temple, along with his intensive instructions in the temple fulfill or adapt or reflect Malachi's eschatological figures' arrival motif. "The Way of the Lord" motif is dominantly presented in the form of Jesus' travel, and is also found in Jesus' instructions.

4.3.3. Allusions including Parallelism or Analogy

There are structural and thematic parallels between Malachi and Luke.

4.3.3.1. *Thematic Parallels*

4.3.3.1.1. *The Day of the Lord motif in Malachi vs. the Day of the Lord in Luke*

There are several Hebrew technical terms expressing the concept of time, but surprisingly they are used with great variety, but only a few of them have a precise and

single meaning.²⁴⁷ The term “day” is one of the Hebrew technical words and it also represents its meaning in various ways in the Old Testament. The noun, of course, exclusively denotes “a solar day.” As Murphy argues, the word *day* in the Bible generally has the meaning as follows: (1) “an inclusive period”; (2) “a time set apart for a special purpose”; (3) “a figurative day”; (4) “an indefinite period marked by certain characteristics”; and (5) “an extended period of time in which certain purposes of God are to be accomplished.”²⁴⁸ Especially “the Day of the Lord” has a significant meaning. Thus it has been argued that the concept of the “Day of the Lord” is not only one of the most interesting themes, but also a very important doctrine of all the teachings of the Old Testament prophets.²⁴⁹ Though the theme of the Day of the Lord is a good teaching in the Old Testament, it was not deeply investigated in any major study in the past.²⁵⁰ It seems that the present situation is the same as before.

Biblical scholars generally agree that the concept of the Day of the Lord is “pre-prophetic in its origin.”²⁵¹ There have been several opinions about the origin of the Day of the Lord.²⁵² Mowinckel regards the Day of the Lord as “a day of manifestation or

²⁴⁷ Černý, *The Day of Yahweh and Some Relevant Problems*, 1.

²⁴⁸ Charles Henry Murphy, “The Day of the Lord” (Th.D. diss., Dallas Theological Seminary, 1955) 271-74.

²⁴⁹ Ladislav Černý, *The Day of Yahweh and Some Relevant Problems* (V Praze: Nakl. Filsoficke Fakulty Univ. Karlovy, 1948) vii.

²⁵⁰ Greg A. King, “The Day of the Lord in Zephaniah,” *Bibliotheca Sacra* 152 (1995) 16.

²⁵¹ Meir Weiss, “The Origin of the 'Day of the Lord': Reconsidered,” *Hebrew Union College Annual* 37 (1966) 29.

²⁵² Michael S. Moore, “Yahweh's Day,” *Restoration Quarterly* 29 (1987) 197-204. Moore presents several approaches about the origin of the Day of the Lord in his article: (1) traditio-critical approaches; (2) myth and ritual approaches; (3) history-of religion approaches, and (4) theophanic approaches.

epiphany at the New Year's festival, including the celebration of YHWH's kingship and His saving acts for His people."²⁵³ Mowinckel distinguishes the "cult" day of YHWH and the Day of YHWH. According to him, the "cult" day of YHWH is the day of His enthronement. On one hand, the celebration of His enthronement with great festivity was repeated annually on New Year's Day. Mowinckel explains the festival by the "Babylonian pattern" of the New Year's festival.²⁵⁴ The Day of YHWH, on the other hand, has an eschatological sense. The Day, as a matter of course, is "a future, final, and supreme day"²⁵⁵ of the Lord's enthronement. According to Von Rad, the concept of the Day of the Lord is basically associated with two facts. First, he identifies the Day of the Lord with "a pure event of war, the rise of Yahweh against his enemies, his battle and his victory."²⁵⁶ Second, the concept of the Day of the Lord "derives from the tradition of the holy wars of Yahweh, in which Yahweh appeared personally, to annihilate his enemies."²⁵⁷ Von Rad argues that the formula, the concept of the Day of the Lord, comes from a tradition that had been made through "the holy wars of Yahweh in the ancient history of Israel."²⁵⁸ However, he believes that the concept of the Day of the Lord occurs for the first time in Amos,²⁵⁹ where it is called "the covenant-origin view." This view

²⁵³ Ralph W. Klein, "The Day of the Lord," *Concordia Theological Monthly* 39 (1968) 517.

²⁵⁴ Černý, *The Day of Yahweh and Some Relevant Problems*, 44.

²⁵⁵ Cerny, *The Day of Yahweh and Some Relevant Problems*, 42.

²⁵⁶ Gerhard Von Rad, "The Origin of the Concept of the Day of Yahweh," *Journal of Semitic Studies* 4 (1959) 103.

²⁵⁷ *Ibid.*, 104.

²⁵⁸ *Ibid.*, 108.

²⁵⁹ *Ibid.*, 107.

holds that the concept of the Day of the Lord originates in Israel's messianic hope. It had been preserved from the revelation of God to Moses on Sinai²⁶⁰ and even the revelations to Abraham and Noah.²⁶¹ The advocates of the "myth and ritual view" contend that the concept of the Day of the Lord is derived from the ancient Near Eastern myths and rituals, and their cultural patterns. Some of them argue that the concept was primarily formulated within the history of Israel's cultic life, but others maintain that the motive is first to be understood from non-Israelite ritual and mythical sources.²⁶² There are additional views to those mentioned above. Whatever the origin of the concept of the Day of the Lord is, the Day of the Lord has two main aspects: Salvation and judgment, or restoration and punishment. The Day of the Lord has two sides: a positive side and a negative side. The Day of the Lord had come to Judah and Jerusalem in the past history of Israel, yet the Day of the Lord will come in the future. The Day of the Lord has the historical implications as well as the prophetic elements, because the latter is usually correlated to the former. It is not easy to make a balance for interpretation, however, because historical and prophetic elements are intermingled in the same phraseology. It is remarkable that "all that has happened in past judgments of God is only a prelude to the future day of the Lord."²⁶³ As Černý argues, the Day of the Lord "will make a definite end of all the previous history of the whole world, and from this day onwards in the new world there

²⁶⁰ Moore, "Yahweh's Day," 197.

²⁶¹ O. Palmer Robertson, *The Books of Nahum, Habakkuk, and Zephaniah*, New International Commentary on the Old Testament, ed. R. K. Harrison and Robert L. Hubbard Jr. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1990) 268.

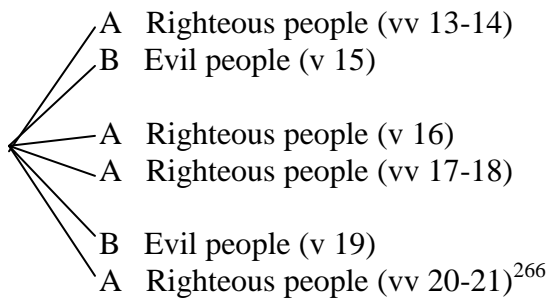
²⁶² Moore, "Yahweh's Day," 199. Cf. Černý, *The Day of Yahweh and Some Relevant Problems*, 49-52.

²⁶³ Ronald B. Allen, *A Shelter in the Fury* (Portland, OR: Multnomah Press, 1986) 74.

begins an everlasting Kingdom of Yahweh never experienced anywhere before.”²⁶⁴ Malachi explicitly announces the coming Day of the Lord and its consequences. The Day has two characteristics: salvation and judgment. In most prophetic books in the Old Testament, the Day of the Lord refers to both the immediate future and the eschatological future. Unlike the prophetic books, Malachi’s Day of the Lord has only eschatological elements.

- The Day of the Lord in Malachi

The writer already showed that Malachi 3:1-5 and 4:5-6 have the theme of the Day of the Lord. Mal. 3:1 clearly declares that the Lord will come and that the coming has two stages. The first stage brings the Lord’s salvation or restoration to His people, but at the second stage YHWH inflicts His punishment or judgment on the wicked. Mal. 3:16-18 is another eschatological passage.²⁶⁵ This eschatological part actually ends at Mal. 4:3 (MT 3:21). Snyman points out a chiastic pattern in Mal. 3:13-21 (MT) as follows:



²⁶⁴ Černý, *The Day of Yahweh and Some Relevant Problems*, 84.

²⁶⁵ S. D. Snyman, “Eschatology in the Book of Malachi,” *Old Testament Essays* 1, no. 2 (1988) 69.

²⁶⁶ S. D. Snyman, “A Structural Approach to Malachi 3:13-21,” *Old Testament Essays* 9, no. 3 (1996) 491.

This structure shows that Malachi clearly distinguishes two kinds of people with whom the Lord will deal on the Day of the Lord. The overall implication of Mal. 3:16-4:3 is that the eschatological Day of the Lord is both the Day of judgment and the Day of glory because on that Day God will distinguish between the righteous and the wicked, and because He will honor the righteous. God’s book of remembrance, in which the names of the fearers of God are written, refers to God’s faithful saving activity for His people according to His covenant. God saves the righteous and spares them by remembering His covenant with Abraham (cf. Ex. 2:24). “Treasured possession” (סִגְלוֹת) is covenantal terminology.²⁶⁷ Mal. 4:1 (MT 3:19) clearly shows that the eschatological Day of the Lord is the Day of Judgment against the evil people. The descriptions of “burn like a furnace” and “fire” are the images of judgment. The verse “depicts the total destruction of the wicked.”²⁶⁸ Mal. 4:2-3 describes the salvation (deliverance and restoration, healing) and triumph of the righteous over the evil people. The phrase “the sun of righteousness will rise with healing in its wings” in Mal. 4:2 may mean both physical and spiritual restoration. Mal. 4:5-6 (MT 3:23-24) focuses on the role of the eschatological Elijah and the coming judgment day. The passage announces that the Day of the Lord is a “great and dreadful day” (הַיּוֹם הַגָּדוֹל וְהַנּוֹרָא). Mal. 4:6 implies that the Day of the Lord is the Day of Judgment (“I will strike the land with a curse”). There may be other eschatological texts in the Book of Malachi. Mal. 1:11 (cf. 1:14) may imply the salvation and worship of the nations in the messianic age. Malachi’s Day of the Lord has two sides: judgment and

²⁶⁷ Pamela J. Scalise, “Malachi 3:13-4:3--a Book of Remembrance for God-Fearers,” *Review and Expositor* 95, no. 4 (1998) 579-580.

²⁶⁸ Snyman, “Eschatology in the Book of Malachi,” 71.

salvation. Especially in Malachi the Day of the Lord comes after the coming of eschatological Elijah, the coming of *Ha Adon*'s sudden visit to the temple/the coming of the covenant messenger.

- The Day of the Lord in Luke

As do other prophetic books in the Old Testament, Malachi has the theme of the Day of the Lord. It is also obvious that Luke has that theme. The writer attempts to discover any similarity or parallel between the two books. In Luke there are plenty of eschatological elements in which “the Day of the Lord” motif may be found. The Gospel of Luke is full of the constituents of the Messiah’s second coming, but all of the eschatological passages do not explicitly display the theme of “the Day of the Lord.”

Luke 3:17, which alludes to Mal. 3:2 and 4:1, describes eschatological purgation and judgment. The imagery of the Day of the Lord being accompanied by unquenchable fire is found in the Old Testament (Isa. 34:8-10; Mal. 3:2; 4:1) and is employed by Luke in 3:17. Even though Luke does not distinguish the times between the Lord’s salvation and His judgment, he views the Day of the Lord as the Day of Salvation and the Day of Judgment. Luke 17:22-37 and 21:5-36 are principal eschatological discourses in the Gospel of Luke.

- Luke 17:22-37

In this passage the “days of the Son of Man” (17:22--τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου; 26--ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου), “in his day” (17:24--ἐν τῇ ἡμέρᾳ αὐτοῦ),²⁶⁹ “the day of the Son of Man” (17:30--ἡ ἡμέρα ὃ υἱὸς τοῦ ἀνθρώπου,

²⁶⁹ Some manuscripts do not take “day” but “the parousia.”

footnote--some manuscripts), and “on that day” (17:31--ἐν ἐκείνῃ τῇ ἡμέρᾳ) may refer to the Day of the Lord. “The Son of Man” refers to Jesus. Jesus predicts that His disciples will desire to see the days of the Son of Man, but that they will not see it (17:22). The phrase in 17:22, “days will come” (ἐλεύσονται ἡμέραι), frequently alludes to the coming judgment in the Old Testament.²⁷⁰ The plural “days of the Son of Man” may be used “in parallelism to the ‘days’ of Noah and Lot in 17:26, 28.”²⁷¹ There are various opinions regarding the meaning of “the days of the Son of Man.” The best opinion may be that it refers to the days of Messiah, when He ultimately vindicates the righteous and punishes the wicked. Jesus says that the days of the Son of Man will be like the days of Noah and Lot. The days of Noah were the days of salvation to Noah and his family, but the days of judgment to the unbelievers. The days of Lot also had two sides: salvation and judgment. The days of Noah and Lot were in a sense “great and dreadful days.” Jesus warns His disciples of the awesome nature of the Day of the Lord and encourages them to remain faithful to Him to the end. Though Luke 17:37 engenders various interpretations, the imagery of the vultures’ gathering over “a dead body” symbolizes the horrible aspect of divine judgment. It is obvious that the maxim refers to the eschatological divine judgment.²⁷² The dreadful picture of the Day of the Lord that the days of Noah and Lot foreshadow reminds the reader of the eschatological Day of the Lord in the Book of Malachi. Malachi predicts that the “great and dreadful day will come” (Mal. 4:5) when

²⁷⁰ Bock, *Luke 9:51–24:53*, 1426.

²⁷¹ *Ibid.*, 1427.

²⁷² E. Earle Ellis, *The Gospel of Luke*, rev. ed., New Century Bible Commentary, ed. Matthew Black (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1981) 212.

the Lord will “come and strike the land a curse” if the people of the land do not repent (Mal. 4:6). The day of the Son of Man requires one necessary factor--His suffering and rejection.

- Luke 19:43-44

The phrase “the days will come” in 19:43 is reminiscent of the frequent reference to divine judgment in the Old Testament. The passage shows that “the coming days” refer to the immediate future of Jerusalem. Jesus predicts that Jerusalem will be seized and destroyed by her enemies. The reason Jesus gives is, “because you did not know ‘the time of your visitation’ (τὸν καιρὸν τῆς ἐπισκοπῆς σου).” An English version translates τὸν καιρὸν τῆς ἐπισκοπῆς σου as “the time of your visitation from God” (NET). NIV’s translation is “the time of God’s coming to you.” It seems that the Greek σου is used not as a subjective genitive but as an objective genitive. The Greek phrase may denote “the time of Messiah’s eschatological coming”²⁷³ when He judges the nation. In this pericope Jesus mentions both the immediate coming of the Lord and the eschatological Day of the Lord.

- Luke 21:5-36

This eschatological discourse presents the signs of Jerusalem’s immediate future and of the end of the world. In other words, both the destruction of the nation of Israel including Jerusalem and *parusia*, i.e. the end of the world, are intermixed in this passage. The expressions which refer to the coming Day of the Lord are these: “Days will come” (21:6--ἐλεύσονται ἡμέραι); “The time is near” (21:8--ὁ καιρὸς ἤγγικεν); “The end”

²⁷³ Bock, *Luke 9:51–24:53*, 1563.

(21:9--τὸ τέλος); “Days of vengeance” (21:22--ἡμέραι ἐκδικήσεως); “In those days” (21:23--ἐν ἐκείναις ταῖς ἡμέραις); and “that day” (21:34--ἡ ἡμέρα ἐκείνη). The “days” in 21:9 clearly refer to the time of the destruction of the Jerusalem temple. The “time” (21:8) and the “end” (21:9) are allusions to the eschatological end. The “days of vengeance” (21:22) and “those days” (21:23) indicate the days of divine judgment against Jerusalem and its inhabitants. Jesus predicts that Israel will be punished because of her covenantal unfaithfulness.²⁷⁴ The days refer to Jerusalem’s near horrible future. In Luke 21:34 Jesus warns His disciples that “that day” will come unexpectedly. The sudden coming day refers to the eschatological divine judgment day because the day will bring universal judgment. The day will come on all inhabitants of the earth. Just as in Israel’s past history, the near future and the eschatological destiny of Jerusalem are foretold in the discourse. The motif or theme of the Day of the Lord in this discourse also deals with God’s salvation and His judgment. Jesus connects the signs of the *parusia* with the nearness of the saints’ redemption (21:28) and the nearness of God’s kingdom. Jesus’ sudden coming to the temple brought hope to all who were looking forward to the redemption of Jerusalem (2:38), and His unexpected sudden return will complete the redemption of the saints (21:28). Though the Day of the Lord in the pericope has a positive side and a negative side, it stresses the dreadful aspect of the Day. Just as Malachi warns his contemporaries to be prepared for the great and dreadful Day of the Lord, Jesus encourages His disciples to be ready to meet with the eschatological Day of the Lord.

²⁷⁴ Ibid., 1678.

In addition, “the Day of the Lord” motif occurs elsewhere in the Gospel of Luke. The phrase “when the Son of Man comes” in Luke 18:8 clearly refers to the Day of the Lord. It hints that the parable in Luke 18:1-8 may be thematically linked to the preceding eschatological discourse. The phrase, “behold days are coming” (ἰδοὺ ἔρχονται ἡμέραι) in Luke 23:29, which Jesus uses when He says to the women on His way to Golgotha, refers to the coming Day of the Lord. He announces the suffering of Jerusalem’s fall. Kline argues that “the death and resurrection of Christ constituted a fulfillment (in a sense *the* fulfillment) of “the Day of the Lord” concept.”²⁷⁵ Since the Day of the Lord may be considered as a day of redemptive recreation, the Day of the Lord is fulfilled in Christ’s death and resurrection.²⁷⁶ “The Day of the Lord” motif in the Book of Malachi may be directly or indirectly linked with “the Day of the Lord” imagery in the Gospel of Luke.

4.3.3.1.2. *The Covenant in Malachi 3:1b vs. the Covenant in Luke*

Both the messenger of the covenant in Malachi 3:1 and Jesus in Luke are the agents of enforcement of God’s covenant. Malachi does not define the covenant in Malachi 3:1; it seems obvious that he deals with several covenants. Especially, the Abrahamic Covenant, the Mosaic Covenant and the Davidic Covenant are shown in Malachi. As a matter of course, Malachi introduces “the covenant with Levi” that is called “a covenant of life and peace.” O’Brien argues that even the Book of Malachi is a covenant lawsuit.²⁷⁷ The Abrahamic Covenant and the Davidic Covenant are conspicuous

²⁷⁵ J. Bergman Kline, “The Day of the Lord in the Death and Resurrection of Christ,” *Journal of Evangelical Theological Society* 48, no. 4 (2005) 758.

²⁷⁶ *Ibid.*, 762.

²⁷⁷ O’Brien, *Priest and Levite in Malachi*. In this book she argues that the Book of Malachi is a kind of covenant lawsuit.

in Luke. The angel of the Lord enunciates to Mary that God will give Jesus the throne of David (Davidic Covenant) and that He will reign over the house of Jacob (1:32, 33). God's remembrance of mercy to Abraham and his descendants in Mary's song (1:55) refers to the Abrahamic Covenant. Luke emphasizes that Jesus is the greater Son of David. Joseph is introduced as "a descendant of David" (1:27). Jesus is born in the "town of David" (2:11). In Zechariah's song, Jesus is presented as "a horn of salvation" for His people in the house of "David" (1:69). The covenant in Luke 1:72²⁷⁸ is viewed as the Abrahamic Covenant because the following verse (1:73) supports the idea: "The oath He swore to our father Abraham." It is remarkable that Zechariah blends the Davidic Covenant and the Abrahamic Covenant together into one. This makes it clear that "the Davidic Covenant becomes a specific way the Abrahamic Covenant comes to fulfillment."²⁷⁹ Luke's genealogy legitimizes Jesus as a descendant of both David and Abraham (3:23-38),²⁸⁰ though the genealogy is traced even to God. Jesus heals a woman who is crippled and calls her a daughter of Abraham (Luke 13:10-17). In a parable, a poor man Lazarus rests in the arms of Abraham in the afterlife (Luke 16:19-31). Zacchaeus repents, and is called a son of Abraham by Jesus. Zacchaeus is one who obeys the demand of John the Baptist by bearing fruits of repentance in order to align with Abraham (Luke 19:1-10). These things prove Luke's stress of the Abrahamic

²⁷⁸ The Greek word διαθήκης ("covenant") appears both in the LXX Mal. 3:1 and in Luke 1:72.

²⁷⁹ Robert L. Brawley, "For Blessing All Families of the Earth: Covenant Traditions in Luke-Acts," *Currents in Theology and Mission* 22 (1995) 20.

²⁸⁰ *Ibid.*, 21.

Covenant.²⁸¹ Luke also underscores Moses' Law. Joseph and Mary obey Moses' Law by presenting the infant Jesus to the Lord at the Jerusalem temple ("according to the Law of Moses," 2:22, 24, 27, 39, cf. 24:27, 44). According to the covenants of His holy prophets, God sends His forerunner and the promised "Coming One" comes. Malachi's eschatological figures' arrival motif occurs in the contexts of the multiple-covenants. Luke also presents John as the forerunner for the Lord in the covenant context. John's prediction regarding Jesus' ministry depicts Jesus as a covenant enforcer (cf. 3:17). Jesus' temple purification and His teaching are reminiscent of Ezra's and Nehemiah's spiritual reformation.

Luke presents Jesus as a perfect and great teacher of the Law. By emphasizing Jesus' control of the temple and His intensive teaching in the temple, Luke seems to describe Jesus as the messenger of the covenant, who executes or accomplishes His mission beyond the role of the Levitical messenger of the Lord in Mal. 2:4-5. That Levitical messenger foreshadows a future messenger of the Lord, even though Malachi's verses are not prophetic. Jesus is seen as a high priestly teacher of the Law. Unlike the other Synoptic Gospels, only Luke mentions that the covenant Jesus establishes is the New Covenant (Luke 22:20). Further, Luke presents Jesus as the inaugurator of the New Covenant. Luke records Jesus' teaching that everything about the Christ which is written in the Law of Moses, the Prophets, and the Psalms must be fulfilled (Luke 24:44; cf. 24:26-27). Jesus' sending of the Holy Spirit is the fulfillment of the promise regarding the New Covenant (Luke 24:49).

²⁸¹ Ibid., 22.

Luke emphasizes the Father-Son relationship between God and Jesus. Luke presents Jesus as “the Son of God” in his genealogy (3:38). God calls Jesus “my Son” (3:22; 9:35) and Jesus calls God “my Father” in many incidents (2:49; 10:21-22; 22:42; 23:34, 46, etc). Jesus admits that He is the Son of God before His opponents (22:70). Even the devil and evil spirits recognize that Jesus is the Son of God (4:41; 8:28; cf. 4:1-13). The Father-Son relationship in Luke may refer to one or more of the following: 1) An intimate familial relationship; 2) Jesus’ divinity; 3) the messianic Davidic king according to the Davidic Covenant (2 Sam. 7:14; 1 Chron. 22:9-10; Ps. 2:7; 89:26).²⁸² The “Son” in the phrase “the Son of the Most High” in its immediate context surely refers to Jesus’ Davidic origin and His reign.²⁸³ There are at least two other incidents concerning the Father-Son relationship that draw the reader’s attention. One is found in Jesus’ last words on the cross (Luke 23:46). The Father-Son relationship between God and Jesus again occurs in the promise that Jesus will send to the disciples the Holy Spirit who will come from the Father (Luke 24:49). It is not certain whether Jesus’ Son-ship to God in Luke 23:46 refers to His Davidic origin, but the Father-Son relationship in Luke 24:49 denotes Jesus’ Davidic origin and His reign over the Davidic kingdom in light of Acts 2:33-36. Jesus’ Ascension and His sending of the Holy Spirit prove that the Davidic Covenant in 2 Sam. 7:14 has been fulfilled: “I will be His Father, and He will be my son.” Luke seems to describe Jesus as the messenger of the covenant in Mal. 3:1-4, because the messenger of the covenant refers to the Davidic Messiah.

²⁸² Bock, *Luke 1:1–9:50*, 114.

²⁸³ *Ibid.*

4.3.3.2. *Structural and Thematic Parallel*

4.3.3.2.1. *Malachi and John's Preaching*

In Luke 3:7-18 “the Day of the Lord” imagery appears in John’s prophetic preaching on God’s coming judgment,²⁸⁴ and it echoes Malachi’s prophecy about the coming of the Day of the Lord and His judgment (Mal. 4:1): the phrases, τῆς μελλούσης ὀργῆς (“the coming wrath”), ἐκκόπτεται καὶ εἰς πῦρ βάλλεται (“will be cut down and thrown into the fire”), and τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ (“He will burn the chaff with unquenchable fire”), reflect Malachi’s prophecy concerning God’s judgment. “The manifestation of the wrath of God on those who oppose Him is well illustrated in Mal. 3:2; 4:1, where one finds imagery of destructive fire. The relevance of these passages is affirmed in light of the significance of Mal. 3-4 for the portrayal of John the Baptist.”²⁸⁵ Malachi’s eschatological element is found in Luke 3:17:

The presence of eschatological fire that will burn up the chaff in the context of the judgment of Israel brings to mind Mal. 4:1a: “See, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble.” The presence of this echo behind 3:17 is plausible in light of the portrayal of John the Baptist, which is couched in language reminiscent of the Elijah figure of Mal. 3-4 in 3:7-17 and elsewhere in Luke (1:17, 76; 7:27).²⁸⁶

The “Coming One” in 3:16 alludes to the eschatological and royal messianic figure in Mal. 3:1,²⁸⁷ and the structure and themes of John’s preaching parallels Malachi’s oracle:

²⁸⁴ Bock, *Luke 1:1–9:50*, 299.

²⁸⁵ Pao, “Luke,” 278.

²⁸⁶ *Ibid.*, 279.

²⁸⁷ *Ibid.*

Malachi's Oracle	
A	Call to repentance (1:1-2:17; 3:6-15)
B	The Lord's messenger who prepares the way of the Lord will come (3:1; 4:5-6).
C	<i>Ha Adon</i> /The covenant enforcer will come to provide His salvation on the Day of Salvation (3:1-4; 16-18; 4:2-3)
D	The Day of the Lord for judgment will come (3:5; 4:1)
John's Preaching (Luke 3:7-17)	
A'	Call to repentance (3:7-8, 10-14)
B'	John as Malachi's Elijah already has come (3:15-16)
C'	Jesus as <i>Ha Adon</i> /the covenant enforcer is coming to provide His salvation on the Day of salvation (3:16-17)
D'	The Day of the Lord for judgment is coming (3:9, 17)

There are at least three obvious parallels between Malachi and John's sermon. First, the call for repentance is a prominent theme in both John's preaching and in Malachi.²⁸⁸ Second, both Malachi and John's preaching announce a future judgment against the people of Israel, which will distinguish between the righteous and the wicked (see Mal 3:18).²⁸⁹ Third, a parallel is the description of this coming judgment between Malachi and John's preaching: (1) Call for Repentance; (2) Announcement of a future judgment; (3) Description of the coming judgment.²⁹⁰ Öhler thinks that John's accusation of Herod's illegal marriage (Luke 3:19) is connected with Mal. 2:15: "Let no one deal treacherously against the wife of your youth."²⁹¹ John predicts that the "Coming One" will baptize people with the Holy Spirit and fire. It is usually understood that Messiah's baptism with the Holy Spirit and fire refers not only to His cleansing and refining ministry for His

²⁸⁸ Markus Öhler, "The Expectation of Elijah and the Presence of the Kingdom of God," *Journal of Biblical Literature* 118, no. 3 (1999) 471.

²⁸⁹ Ibid.

²⁹⁰ Ibid.

²⁹¹ Ibid., 472.

people's salvation, but also to His eschatological fiery judgment and destruction against the godless. Only Malachi in the Old Testament compares Israel's judgment to the chaff's winnowing and burning.²⁹² Just as Mal. 3 speaks of Messiah's cleansing work for His people and His judgment of the godless, through John's preaching Luke also tells of Messiah's judgment as well as His salvation. There is a strong correlation between Malachi and John's preaching in themes and literary structures.

4.3.3.3. *Simple Allusions*

This section includes Lukan simple allusions to Malachi--that is, simple allusions to imageries, echoes, and reflections of Malachi will be presented.

4.3.3.3.1. *The Appearance of Moses and Elijah in Luke 9:28-36 (Allusion to Mal. 4:4-6)*

At a glance, the episode of the Transfiguration in Luke 9:28-36²⁹³ seemingly has nothing to do with Malachi's eschatological figures' arrival motif, but a more careful

²⁹² Ibid.

²⁹³ Joseph Fitzmyer comments on the Greek word ἔξοδος as an echo of Israel's Exodus from Egypt to its Promised Land (*The Gospel According to Luke* (vol.1; AB 28 and 28A; Garden City, NY: Doubleday, 1981, 1985) 793; Jindrich Mánek argues that Luke recapitulates Israel's Exodus from Egypt motif as an literary structure in Luke-Acts, and explains numerous Exodus elements of which some are not convincing ("The New Exodus in the Books of Luke," *NovTl* [1958] 8-23); David Moessner contends that Luke considers Jesus' journey to Jerusalem (Luke 9:51-19:44) as a New Exodus journey to the Promised Land ("Jesus and the 'Wilderness Generation': The Death of the Prophet like Moses according to Luke," in *SBL1982 Seminar Papers* (ed. Kent H. Richards; Chico, CA: Scholars, 1982) 319-40; "Luke 9:1-50: Luke's Preview of the Journey of the Prophet like Moses of Deuteronomy," *JBL* 102 (1983) 575-605; James D. Yoder asserts that "The Gospel of Luke is the Gospel of the new and final Exodus" ("The Exodus of Jerusalem," *EJ* (1986) 51-69. 59); Susan R. Garrett emphasizes a new and final Exodus as the freedom from the bondage of Satan given by Jesus ("Exodus from Bondage: Luke 9:31 and Acts 12:1-24," *CBQ* 52 [1990] 656-680); Numerous other scholars accept the view that Luke employs the Exodus motif or theme in his writings. In other words, a new Exodus is found in the Gospel of Luke. Filip Noël comprehensively deals with various views concerning Lukan Exodus theme or motif in his book, *The Travel Narrative in the Gospel of Luke. Interpretation of Lk 9,51-19,28*. (Brussel: Koninklijke Vlaamse Academie van België voor Wetenschappen en Kunsten). 2004.

study will find Malachi's motif or theme to be part of it. All the parallel passages in the Synoptic Gospels (Matt. 17:1-8; Mark 9:2-8; Luke 9:28-36) substantially agree concerning the general content of the incident, but only Luke discloses what the Old Testament figures (Moses and Elijah) discuss with Jesus. The subject of their conversation is "His [Jesus] exodus which He was about to fulfill in Jerusalem" (τὴν ἔξοδον αὐτοῦ ἣν ἔμελλεν πληροῦν ἐν Ἱερουσαλήμ, verse 31). The infinitive πληροῦν is a key theme of the passage.²⁹⁴ The Greek verb πληρόω may mean "complete" or "fulfill," but in the context the latter seems to be better than the former.²⁹⁵ In other words, Jesus' exodus is to be carried out to fulfill divine promises or predictions. The term "exodus" has been variously interpreted. Some contend that the word refers only to Jesus' redemptive death in Jerusalem. Some argue that the term refers not only to Jesus' death but also to His ascension. Others think that the image makes a comparison between the Exodus and Jesus' ministry. Some believe that the word indicates Jesus' entire earthly life. Still others maintain that the image refers to Jesus' death, resurrection, ascension and even his second coming.²⁹⁶ Jesus' exodus may be understood by Acts 13:24, in which Luke uses the term "entrance" (τῆς εἰσόδου αὐτοῦ) to describe the appearance of Jesus' public ministry. The immediate context shows that Jesus' *eisodos* is the entrance into His public ministry as the Savior promised by God for Israel (13:23), and that His *eisodos* is associated with John's ministry of preaching repentance and of baptism as preparation

²⁹⁴ Bock, *Luke 1:1–9:50*, 869.

²⁹⁵ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, ed. Frederick William Danker (Chicago: The University of Chicago, 2000) 829.

²⁹⁶ Bock, *Luke 1:1–9:50*, 869-870.

activity for the way of the Lord (13:24-25). Jesus' entrance may denote the beginning of His public ministry for the redemption of Israel, but it cannot fully explain Jesus' exodus in Luke 9:31. It is obvious that the exodus of Jesus is the divine promised plan which "liberates, one which saves humanity."²⁹⁷ Jesus' exodus, to be fulfilled in Jerusalem, must be linked with the term ἀνάληψις which appears a few verses later (Luke 9:51), because both words (ἐξοδος and ἀνάληψις) indicate the purpose of Jesus' journey to Jerusalem. The city is emphasized even after Jesus' resurrection. Jerusalem is the place in which Jesus' disciples must stay to receive God's promise, that is, the Holy Spirit (Luke 24:49). Jerusalem is where God's plan for salvation through Messiah's suffering, death and resurrection is fulfilled, and from where the Gospel is preached to all nations according to the Scriptures (Luke 24:46-47). The importance of the Jerusalem travel narrative can be understood in the light of the Transfiguration incident. In other words, both the Transfiguration and the narrative of Jesus' journey to Jerusalem provide both Jesus' identity and His mission to be fulfilled in Jerusalem. One of Luke's major concerns is not the destruction of Jerusalem, but her redemption or salvation. The goal or purpose of Jesus' journey to Jerusalem is "the redemption of Jerusalem" (Luke 2:38).

Luke leads the exodus theme in Luke 9:31 into the narrative of Jesus' travel to Jerusalem and finally ties the two themes to the theme of Jesus' visit to the temple. Undoubtedly the Exodus motif occurs in this Transfiguration narrative. The previous chapter showed that Malachi has both the Exodus motif and the Isaianic Exodus motif in Mal 3. Both the Exodus in the Book of Exodus and the New Exodus in the Book of Isaiah

²⁹⁷ Peter M. Renju, "The Exodus of Jesus (Luke 9.31)," *Bible Translator* 46, no. 2 (1995) 218.

refer to God's glorious presence as King over His people by fulfilling the salvation of His people. God's exodus for His people was accomplished by His return to Jerusalem. The Jerusalem temple is a symbol of God's throne on which He reigns over His people. Therefore, the Exodus theme in the Transfiguration narrative is at least associated with the Old Testament books.

Moses' and Elijah's appearance is highly significant in understanding the Transfiguration episode. The presence of the two major Old Testament figures in the incident evokes many opinions.²⁹⁸ Moses' exodus probably foreshadows Jesus' exodus and Elijah represents Malachi's eschatological Elijah for the preparing of the Lord's Way.²⁹⁹ Bock's statement is noteworthy: "Moses looks back to the exodus, and Elijah looks forward to the fulfillment of promise in the eschaton."³⁰⁰ Both Moses and Elijah are mentioned in the eschatological context of Mal. 4. Moses and Elijah appear in the Transfiguration incident although Elijah is the literal Elijah who was once taken up alive into heaven. There must be an indispensable relationship between the two biblical texts; it cannot be coincidental. The appearance of Moses and Elijah probably supports the view that Luke reflects Malachi's motif or theme in the Transfiguration narrative.

²⁹⁸ Jindrich Mánek, "New Exodus (of Jesus) in the Books of Luke," *Novum Testamentum* 2, no. 1 (1957) 6. In his article, "The New Exodus in the Books of LUKE," Mánek surmises that the "two men" at Jesus' empty sepulcher are not angels, but Moses and Elijah, because he thinks that Luke deliberately uses the words "two men" in both the Transfiguration narrative and Jesus' resurrection incident. On this hypothesis he argues that the exodus to be fulfilled by Jesus in Jerusalem, being spoken among Jesus, Moses and Elijah, refers to Jesus' death and resurrection. "According to the presentation by the Gospels, Jesus Himself, in the light of the Old Testament Exodus, regarded His crucifixion and resurrection as the Exodus (p. 6)."

²⁹⁹ Bock, *Luke 1:1–9:50*, 868.

³⁰⁰ *Ibid.*, 868-69.

Another significant theme found in the Transfiguration incident is “glory,” especially Jesus’ glory (ἐν δόξῃ).³⁰¹ “Glory,” along with “exodus,” is a key theme in the proper interpretation of the Transfiguration.³⁰² God’s glory is frequently found in the process of Israel’s Exodus (cf. Ex. 24:16, 17; 33:18, 22; 40:34, 35). Exodus and God’s glory are interrelated so that the two themes are inseparable. The Exodus theme and God’s glory reappear in the Book of Isaiah (cf. Isa. 35:2; 60:1, 2), though the LXX’s rendering in Isa. 40:5 replaces God’s glory with God’s salvation (the new Exodus). Mal. 3:1 and the next verses imply that the coming of the Lord to His temple accompanies His glory. Just as the Exodus theme (or the New Exodus theme), Messiah, and his glory occur in Mal. 3, the same themes appear in the Transfiguration.

One last thing to be mentioned with regard to the study of Malachi’s motif in the Transfiguration narrative is the omission of John-Elijah identification. Unlike Matthew and Mark, Luke omits John-Elijah identification after recording the Transfiguration incident. This omission may be evidence of Jesus-Elijah identification, but there are at least two obvious reasons for the deletion. First, the excision means that Luke does not consider John the Baptist as an eschatological restorer before Christ’s second coming. In

³⁰¹ *The Transfiguration: A Source-and Redaction-Critical Study of Luke 9:28-36*, by Barbara Reid. CahRB 32. Paris: Gabalda, 1993. -"as a proleptic vision of Jesus' eschatological glory" (p. 131); Wayne Stacy regards Jesus’ glory as a foretaste or preview of Jesus’ resurrection or exaltation glory, as the title of his article indicates (“Glimpses of Glory: Luke 9:28-36,” *Review & Expositor*, 99 no 1 [2002] 71-87); Thomas W. Martin denies the view that Jesus’ glory in the Transfiguration is a preview of His future exaltation glory (“What Makes Glory Glorious? Reading Luke’s Account of the Transfiguration Over Against Triumphalism,” *Journal for the Study of the New Testament* 29.1 [2006] 3-26). He states, “The glory of the Transfigured Jesus is, in the end, not the glory we are meant to see, follow, or hope for. Transfigured glory is not constitutive of Jesus' essential identity. He will not return so transfigured, but rather in the amorphous and mysterious *cloud* of God's presence (p.24).”

³⁰² Stephen Williams, “The Transfiguration of Jesus Christ,” *Themelios* 28, no. 1 (2003) 23.

other words, Luke seems to distinguish between a forerunner of Jesus' first Advent and another forerunner--that is, a final eschatological restorer before Christ's second coming.³⁰³ Luke introduces John as a forerunner for the Lord's salvific task. Matthew

³⁰³ Malachi does not distinguish between the first eschatological Elijah (before Christ's first coming) and the second eschatological Elijah (before Christ's second coming). Scholars, such as Walter Kaiser, Jr., argue that the prophecy has double or multiple fulfillments ["The Book of Malachi," *Micah-Malachi, The Communicator's Commentary*, Ed., by Lloyd J. Ogilvie. (Dallas: Word Books. 1992) 487-488]; [*The Uses of the Old Testament in the New* (Chicago: Moody Press. 1985) 61-88]; but others believe that it is fully fulfilled in Jesus' first coming and John the Baptist [John Calvin, *Commentaries on the Twelve Minor Prophets* (Grand Rapids: Eerdmans, 1950) 5:627]. Mal. 3:1-5 and 4:4-5 may be diagrammed in this way:

Step	1	2	3
Figure	YHWH's messenger =Malachi's Elijah	<i>Ha Adon</i> =the messenger of the covenant	YHWH
Role	Preparation for the Way of YHWH	<i>Ha Adon's</i> coming to His temple/the covenant messenger's temple reform--it implies Messiah's salvation work	Judgment
Time	Before and during Messiah's Day	Messiah's Day	The Day of the Lord

John Calvin's and Walter Kaiser's views may shown in the following two charts:
John Calvin-Full Fulfillment View

Step	1	2	3
Figure	Elijah-John the Baptist	<i>Ha Adon</i> -Christ	God/Christ
Role	Preparation for the Way of Christ	Temple purification as a sign of His salvation work and of His future judgment	Judgment
Time	Before and During Christ's 1 st Coming	Christ's 1 st Coming	Christ's 2 nd Coming/Judgment Day

also seems to assign the final eschatological restorer to another Elijah in the future because Matthew says in 17:11, “Elijah comes and will restore all things.” The verb takes a future form. Jesus made this statement after John’s death; therefore, John the Baptist cannot be this Elijah. Second, Luke’s Transfiguration narrative emphasizes Jesus’ exodus and glory. Luke also stresses the glory of Moses and of Elijah. John-Elijah typology that is introduced immediately after the Transfiguration in Matthew and Mark is used to explain Jesus’ death as well as His resurrection. Unlike Matthew and Mark, Luke omits the explanation because one of his main purposes for recording the Transfiguration incident is to show Jesus’ glory, and the narrative itself does justice enough in describing it. Luke’s omission of Elijah-John identification and of the prediction of Jesus’ passion seems to reveal Luke’s mind, which does not want to associate the Transfiguration with Jesus’ death. Though Luke records Jesus’ mention of His death, he connects it with Jesus’ healing of a boy with an evil spirit (9:37-45). To sum up, unlike Matthew, Luke does not refer to the arrival of another final Elijah. The omission rather proves that Luke

Walter Kaiser (in the case of double fulfillments, not of multiple fulfillments)

Step	1	2	3	4
Figure	John the Baptist	Christ	Another eschatological Elijah	God/Christ
Role	Preparation for the Way of Christ’s 1 st Coming	Temple purification as a sign of His salvation work and of His future judgment	Preparation for the Way of Christ’s 2 nd Coming	Judgment
Time	Before and During Christ’s 1 st Coming	Christ’s 1 st Coming	Before Christ’s 2 nd Coming	Christ’s 2 nd Coming/Judgment Day

is not interested in the coming of the final eschatological Elijah in writing about the Transfiguration. Two eschatological Elijahs are not found in Malachi either.

4.3.3.3.2. *The “Sending” motif*

The sending motif (apostleship) in Luke parallels that of Malachi. In Luke 9:1-2 Jesus gives His disciples power and authority and sends them to prepare His way before Him. Luke 9:52 uses the phrase “πρὸ προσώπου αὐτοῦ” (before His face). The expression of πρὸ προσώπου αὐτοῦ and πρόσωπον is an echo of the messenger-sending motif in Mal. 3 and 4. In other words, Luke 9:52 adapts the motif in Mal. 3:1 to the disciples who prepare the way for Jesus as He begins to travel to Jerusalem.³⁰⁴ The same terminology from Malachi may be applied to Jesus’ disciples who prepare the way. This passage reminds the reader of YHWH’s forerunner theme in Mal. 3:1. Heil states that there is a combination of Exod. 23:20 and Mal. 3:1 in these verses. He explains it as follows:

That Jesus “sent messengers before his face (ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ),” who “entered” (εἰσῆλθον) into a Samaritan village “to prepare” (ἐτοιμάσαι) for him (9:52) exhibits a remarkable linguistic similarity to the LXX of Exod. 23:20: “And behold I am sending my messenger before your face (ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου), to guard you on the way, so that he might lead you into (ἰσαγάγη) the land, which I have prepared (ἠτοίμασά) for you” (cf. LXX Mal 3:1). Thus the exodus of the Israelites from Egypt to the Promised Land continues to be played upon as background for the “exodus” of Jesus from death on earth to life in heaven, which is to take place at Jerusalem (9:31).³⁰⁵

As the full exegetical study of Mal. 3:1 showed in the preceding chapter, Mal. 3:1 already contains “YHWH’s messenger-sending” imagery which has occurred in both Exod. 23:20

³⁰⁴ Snodgrass, “The Use of the Old Testament in the New,” 38.

³⁰⁵ John Paul Heil, *The Transfiguration of Jesus: Narrative Meaning and Function of Mark 9:2-8, Matt 17:1-8 and Luke 9:28-36*, vol. 144, *Analecta Biblica* (ROMA: Editrice Pontificio Instituto Biblico, 2000) 286 (footnote 18).

and Isa. 40:3. Since a correlation of Isa. 40:3 and Exod. 23:20 is found in Mal. 3:1, it seems better to say that the “sending-messengers of the Lord for preparing His way before Him” motif in Luke 9:51-52 likely reflects the similar imagery in Mal. 3:1. It can be argued that, “Words from Mal 3:1 have been incorporated into Luke 9:52.”³⁰⁶ The “sending” motif again occurs in Jesus’ sending out His seventy-two disciples in Luke 10. The seventy-two disciples are commanded to prepare every city and place (10:1) for Jesus’ personal visit. The preparation trip of the seventy-two disciples foreshadows Jesus’ journey to Jerusalem and His final arrival in Jerusalem. The travel to Jerusalem prefigures the universal Christian mission after Jesus’ ascension. Thus, the travel to Jerusalem takes a form of typology.³⁰⁷ The “sending” motif is even found in the coming of the Holy Spirit. Though the coming of the Holy Spirit is God’s promise, Jesus declares that He will send the Holy Spirit.

4.3.3.4. *Other Minor Allusions*

4.3.3.4.1. *Eschatological Joy (Luke 1:41-45,46-55, 67-79; 2:10, 28-32, 38; 19:37-38;24:52-53)*

When Mary visits Elizabeth and greets her, Elizabeth feels her baby leap (σκιρτάω) in her womb. The Greek word σκιρτάω denotes “exuberant springing motion,

³⁰⁶ Craig A. Evans, “He Set His Face: On the Meaning of Luke 9:51,” in *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts*, ed. Craig A. Evans and James A. Sanders (Minneapolis, MN: Fortress, 1993) 103.

³⁰⁷ Giblin, *The Destruction of Jerusalem According to Luke's Gospel: A Historical-Typological Model*, 33.

leap spring about as a sign of joy.”³⁰⁸ The unborn baby John “witnesses to the one who comes after him.”³⁰⁹ Luke presents the unborn baby John’s joyful action as the beginning of the forerunner ministry.³¹⁰ The term occurs in Mal. 4:2 (3:20 LXX) and refers to “the expression of eschatological joy.”³¹¹ According to Mal. 4:2, those who fear the name of the Lord will be set free out of their bondage like calves that are released from the stall, and will leap in overriding joy. The sun of righteousness--that is, Messiah--will bring in the exuberant joy to those who truly fear the name of the Lord on the Day of the Lord. Though Mary is perplexed by the Annunciation of Gabriel, she rejoices in the Lord (1:46). Zechariah’s song expresses his joy because of the Lord’s messianic activity. When Jesus is born, an angel of the Lord appears to shepherds and announces, “I bring you good news of great joy that will be for all the people” (2:20). At the same time a great company of the heavenly host appears with the angel, praising God and saying, “Glory to God in the highest and on earth peace to men on whom His favor rests.” When the Baby Jesus visits the temple, the true God-fearers, Simeon and Anna, recognize the Messiah, rejoice and give thanks to God. In Luke 6:23 Jesus exhorts His disciples to rejoice in the midst of suffering and persecution for their faith in Him: “Rejoice in that day and leap for joy.” Here Jesus uses the Greek verb σκιρτάω (leap). Jesus’ seventy-two disciples rejoice when they experience the fact that demonic forces are subject to them in Jesus’ name.

³⁰⁸ Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 930.

³⁰⁹ Nolland, *Luke 18:35-24:53*, 66.

³¹⁰ Bock, *Luke 1:1-9:50*, 135.

³¹¹ Pao, “Luke,” 260.

However, Jesus reminds them that a greater joy than their authority is that their names are written in heaven. Luke 13:17 distinguishes two groups who respond to Jesus' acts. All those in opposition to Jesus are being ashamed, but the entire multitude is rejoicing over all the glorious things that are being done by Him. When Jesus enters Jerusalem, the whole crowd of His disciples begins joyfully to praise God in loud voices: "Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest!" Their joyful praise with eschatological blessing is very similar to that of the angels at Jesus' birth. Luke alone records that those who rejoice in Jesus' Jerusalem entry and who praise Him are only Jesus' disciples (19:37), thus indicating that only those who recognize Messiah can have a true eschatological joy.³¹² Luke in 24:52-53 presents that Jesus' disciples experience eschatological joy. The joy concept is frequently found in the Gospel of Luke and the Book of Acts, and the eschatological joy that Malachi predicts is seen in Luke.

4.3.3.4.2. *God-Fearers*

In Malachi the theme "to fear God" is strongly emphasized. God confronts priests with direct questions regarding their ungodliness (1:6). The priests and the people of Israel despise His name (1:6) by their defiled offerings (1:7-14) and their godless words (1:7, 12; 3:13-15). The priests turn from the way of the law and by their teaching cause many to stumble. They violate the covenant made with Levi (2:8). God says that Judah has broken faith and that detestable things have been committed in Israel and in Jerusalem (2:10-17). That is, idolatry and adultery are prevalent in them. They abuse their

³¹² Bock, *Luke 9:51-24:53*, 1557.

wives by their violence and divorce. Mal. 3: 5 implies that there are “sorcerers, adulterers and perjurers, those who defraud laborers of their wages, who oppress the widows and the orphans.” They rob God by not giving tithes and offerings (3:7-9). All of them may be named as those who “do not fear” God (Mal. 3:5). Even though there are plenty of ungodly people in Israel at Malachi’s time, God says that a scroll of remembrance is written in His presence concerning those who fear the Lord and honor His name (Mal. 3:16). He promises that He will distinguish between the righteous and the wicked, between those who serve God and those who do not (Mal. 3:17). In his Gospel, Luke also distinguishes between godly people and ungodly people. In Luke 1 Zechariah and Elizabeth are God-fearers. Luke depicts them as “upright in the sight of God, observing all the Lord’s commandments and regulations blamelessly” (Luke 1:6). Mary and Joseph must also be God-fearers (1:26-56; 2:21-24, 27). God specifically shows His favor to those who fear Him. This portrayal of God-fearers is common in the Gospel of Luke.³¹³ Simeon and Anna are God-fearers as well (2:25-39), and Luke 2:38 hints that there are more godly people. Luke discloses God-fearers. Jesus’ word to His seventy-two disciples, that their names are written in heaven (Luke 10:20), reminds the implied reader of Malachi’s concept that the names of those who fear the Lord and honor His name are written in a scroll of remembrance in the Lord’s presence (Mal. 3:16).

There are some other simple allusions to Malachi in Luke. One of them is the Greek word ἰδοὺ (behold!). Though the Greek word ἰδοὺ (behold!) often occurs in Luke, it is especially used to emphasize John’s birth (1:20) and Jesus’ birth (1:31, 35). It is

³¹³ Bock, *Luke 1:1–9:50*, 152-53.

reminiscent of the Hebrew word **הִנֵּה** (behold!) which is twice used in Mal. 3:1, linked with two different eschatological figures' arrival. In light of the study of the relationship between Malachi and Luke, Luke must have had in his mind Malachi's eschatological figures--Elijah and *Ha Adon*--when he recorded John's and Jesus' birth.

The citation in Luke 6:46 may be an allusion to Mal. 1:6, "perhaps based upon the form and spirit of the rhetorical question posed by Jesus."³¹⁴

Doble surmises that the "Coming One" may be suggested in Luke 7:16, and he seems to link the "Coming One" concept to Malachi's eschatological Elijah.³¹⁵

The parable in Luke 12:35-48 emphasizes that Jesus' disciples should be always prepared for their Lord's return. In this passage Jesus frequently uses the verb *ἔρχομαι* in referring to His return. Though the verb has many other applications, it is specially used in reference to Messiah. In Luke "the Coming One" refers to Messiah. By appropriately using the verb in the pericope, Jesus claims that He is Messiah, "the Coming One."³¹⁶ The Lukan readers need to remember God's emphatic promise of the "Coming One" in Malachi.

³¹⁴ Hill, *Malachi*, 84.

³¹⁵ Peter Doble, *The Paradox of Salvation: Luke's Theology of the Cross*, vol. 87, Society for New Testament Studies Monograph Series, ed. Margaret E. Thrall (Cambridge: Cambridge University Press, 1996) 35.

³¹⁶ Paul E. Deterding, "Eschatological and Eucharistic Motifs in Luke 12:35-40," *Concordia Journal* 5, no. 3 (1979) 87.

4.4. CONCLUSION

To this point, the study has shown that Malachi's eschatological figures' arrival motif appears in the Gospel of Luke. In a study such as this, one thing that needs to be taken into consideration is that "prophecy is not simply synonymous with prediction."³¹⁷ Prophecy is not always identical with its fulfillment in a literal sense, but can be fulfilled in various ways. An Old Testament prophecy may be employed literally, or typologically, or in some other ways in the New Testament. Luke cites and alludes to the themes or the motifs which occur in Malachi. Moreover, Luke reflects Malachi's imageries. There are some echoes of Malachi in Luke and thematic and literary parallels between Malachi and Luke.

The preface of the Gospel of Luke implies that Luke composes the book on the basis of prophecy-fulfillment pattern. Luke's literary structure shows that Luke has Malachi's themes in mind. For example, the infancy narrative shows that John the Baptist plays the role of Jesus' forerunner. It can be argued that the picture of John/Jesus in Luke simply parallels that of the messenger of the Lord/the Lord in Malachi, but in the light of the whole Gospel it can be said that Luke regards the appearance of the New Testament figures as the fulfillment of Malachi. Only Luke sees John's birth and his ministry as the preparation of the Way of Jesus' birth and His ministry. John's preaching is a remarkable parallel to Malachi.

Luke emphasizes Jesus' visits to the temple, each with its own significance and purpose. Jesus' visit to the temple in Luke 2 foreshadows that He is the redeemer for His

³¹⁷ Brigid Curtin Frein, "Narrative Predictions, Old Testament Prophecies and Luke's Sense of Fulfillment," *New Testament Studies* 40 (1994) 22.

people. His second visit to the temple reveals that He is the Son of God who will fulfill God's salvation work. His final visit to the temple exposes Him as the enforcer of God's covenant, the one who purifies God's temple and His people, and also the judge of the wicked. It can be argued that Luke considers Jesus' visit to the temple as the fulfillment of the prophecy in Mal. 3:1. The prophecy of *Ha Adon's* sudden visit to His temple in Mal. 3:1 is not clearly found in any other New Testament books; only Luke reveals how the prophecy is fulfilled. The temple, Jesus' visit to His temple, and His symbolic act and intensive instructions in the temple in Luke must have been employed from Malachi. The longest section of Luke, called "the travel narrative," can be understood in the theological perspective of Malachi's "the Way of the Lord" motif and *Ha Adon's* sudden coming to His temple and His role. Luke seems to see Jesus' travel toward Jerusalem itself as the Way of the Lord, and as the journey to fulfill the Way of the Lord at Jerusalem as well. The lessons given by Jesus in the travel narrative may be directly or indirectly linked with "the Way of the Lord" motif. Especially the episodes or pericopae that verbally inform the reader that the travel is destined for Jerusalem are obviously associated with "the Way of the Lord" motif or the ultimate purpose of Jesus' visit to the temple. The *Temple Inclusio* found in Luke 19:47 and 21:37-38 focuses on the significance of Jesus' teaching in the temple. It also implies that Luke sees Jesus' activity in the temple as the fulfillment of the prophecy of *Ha Adon's* visit to His temple and mission in Malachi. The Way of the Lord is established and completed by the Lord's coming to His temple. Jesus' death and resurrection ultimately inaugurate a new temple.³¹⁸

³¹⁸ Rikk E. Watts, "The Lord's House and David's Lord: The Psalms and Mark's Perspective on Jesus and the Temple," *Biblical Interpretation* 15 (2007) 312.

Malachi's theme, in which Exodus' messenger theme and Isaianic messenger theme are fused, is found in Luke. The "Coming One" motif on which Luke coherently places emphasis is a major theme in Mal. 3:1. Luke clearly manifests that Jesus is the "Coming One." Luke sometimes presents people's misidentification of Jesus, John and Elijah (3:15; 9:19) and even John's doubt about Jesus' identity (7:19-20). Jesus is *Ha Adon*/the messenger of the covenant. He is David's greater Son and Christ. Malachi 3:2-4 prophesies the consequences of Messiah's coming and His mission after His visit to His temple. By describing His ministry related to His coming to the temple, Luke presents Jesus as *Ha Adon* who fulfills Mal. 3:1-4.

There are other allusions and parallels. "The Day of the Lord" theme is naturally related to *Ha Adon*'s visit to His temple in Malachi.

Malachi contains several covenants, such as the Abrahamic Covenant, the Mosaic Covenant and the Davidic Covenant. Luke especially exposes the intimate relationship between Jesus and the covenants. He introduces Jesus as the Davidic messianic king. Luke presents Jesus and His parents as those who faithfully obey the Mosaic Law. When Jesus is a baby, He is taken to the temple according to the Law of Moses. When He is a boy, He is again brought to the Jerusalem temple to observe the Passover feast, and is described as the one who knows and loves the Law of Moses. Later, He purifies His people by fulfilling God's redemptive plan in the covenants. Jesus is the covenant enforcer, though He does not fully exercise His power and authority at His first coming.

The tearing of the veil in the temple at Jesus' death testifies that His work has been completed and fulfilled according to the prophecy of Malachi. The description of Jesus' disciples' continually staying at the temple and their ongoing praise in the temple

(Luke 24:53) can be a fulfillment of the prophecy about the Levites' purification and their acceptable offerings in Mal. 3:3-4. Jesus' promise about the nations' repentance and forgiveness of sins (Luke 24:47) can be understood in the light of Malachi's prophecy regarding the nations' true worship (they need to be redeemed to be true worshippers) in Mal.1:11, 14. According to Mal. 3:4, the offerings of Judah and Jerusalem will be acceptable. Whereas the phrase "Judah and Jerusalem" represents Israel in Mal. 3:4 (cf. 2:11),³¹⁹ "Jerusalem" in Luke indicates Israel. In chapter 24 Luke again presents Jesus as the redeemer of Jerusalem.³²⁰ Though Walter Kaiser thinks that the purification of the sons of Levi in Mal. 3:4 is in a literal sense fulfilled in Acts 6:7 by the fact that many priests are obedient to the Christian faith,³²¹ it seems better to understand it as a symbolic description for the spiritual restoration of Jesus' disciples who return to the temple after Jesus' Ascension (Luke 24:52-53), or for the state of "a cleansed church" (Acts).³²² Even before the Pentecost Luke describes Jesus' followers as a spiritually healthy and strong community (Luke 24:52-53; Acts 1-2). It can be argued that Malachi's prophecy

³¹⁹ Andrew Hill, *Malachi*, Anchor Bible, ed. William Foxwell Albright and David Noel Freedman (New York: Doubleday, 1998) 229-230; 278-79. Cf. Pieter A. Verhoef, *The Books of Haggai and Malachi*, New International Commentary on the Old Testament, ed. R. K. Harrison (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1987) 292.

³²⁰ Through the mouths of Jesus' disciples on the way to Emmaus, Luke again reminds his readers that Jesus' mission is to redeem Israel (Luke 24:20). In the last scene of Luke, Jerusalem is described as the center of God's redemptive work for all the nations. The city is the place to which Jesus' disciples return and from which they begin to fulfill their mission (Luke 24:52).

³²¹ Walter Kaiser Jr. *Micah-Malachi*, Communicator's Commentary, ed. Lloyd J. Ogilvie (Dallas: Word Books, 1992) 475. Cf. William M. Greathouse, "The Book of Malachi," In *The Minor Prophets*, ed. Oscar F. Reed and Armor D. Peisker. Bacon Bible Commentary, vol. 5, ed. W. T. Purkiser. 10 vols., 405-48 (Kansas City, Missouri: Beacon Hill Press of Kansas City, 1966) 430.

³²² Robert L. Alden "Malachi." In *Daniel-Minor Prophets*, The Expositor's Bible Commentary: With the New International Version of the Holy Bible, vol. 7, ed. Frank E. Gaebelein, 699-725 (Grand Rapids: Zondervan Publishing House, 1985) 719.

concerning the spiritual restoration of Jerusalem is used in the framework of Luke's geographical and theological emphasis on Jerusalem. The Gospel of Luke may be used as a good commentary for the prophecy of Malachi's eschatological figures' arrival motif.

CHAPTER V

MALACHI'S ESCHATOLOGICAL FIGURES' ARRIVAL MOTIF IN MARK, MATTHEW AND JOHN

In this chapter only counterparts of Mal. 3:1; 4:5-6 in Mark, Matthew and John will be discussed, being compared with Luke.

5.1. MARK

5.1.1. Mark's Quotation

Mark 1:2

Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου
(Behold! I send my messenger before you, who will prepare your way)

Exod. 23:20 (MT)

הִנֵּה אֲנִי שֹׁלֵחַ מַלְאָךְ לְפָנֶיךָ לְשָׂמְרֶךָ בַּדֶּרֶךְ (Behold! I myself will send a messenger before you to guard you in the way).

Exod. 23:20 (LXX)

ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ἵνα φυλάξῃ σε ἐν τῇ ὁδῷ
(Behold! I myself send my messenger before you so that he may guard you in the way).

Mal. 3:1 (MT)

הִנְנִי שֹׁלֵחַ מַלְאָךְ וַיִּפְנֶה-דֶּרֶךְ לְפָנַי (Behold! I will send my messenger and he will prepare [the] way before me).

Mal. 3:1 (LXX)

ἴδου ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου
(Behold! I myself send forth my messenger. And he will look upon [the] way before me).

Comparison of Mark 1:2 with OT renderings

Mark 1:2	Mal. 3:1 (MT)	Mal. 3:1 (LXX)	Exod. 23:20 (MT)	Exod. 23:20(LXX)
ἴδου	הִנֵּה	ἴδου	הִנֵּה	ἴδου
ἀποστέλλω	שֹׁלֵחַ	ἐγὼ ἐξαποστέλλω	אֲנִי שֹׁלֵחַ	ἐγὼ
ἀποστέλλω				
τὸν ἄγγελόν μου	מַלְאָךְ	τὸν ἄγγελόν μου	מַלְאָךְ	τὸν
ἄγγελόν μου				
πρὸ προσώπου σου	לְפָנַי	πρὸ προσώπου μου	לְפָנַי	πρὸ
προσώπου σου				
ὃς κατασκευάσει	וַיִּפְנֶה	καὶ ἐπιβλέψεται		
τὴν ὁδόν σου	דֶּרֶךְ	ὁδὸν		

Mark 1:3

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Isa. 40:3 (MT)

קוֹל קוֹרֵא בַּמִּדְבָּר פְּנֵי הַרְרֵי יְהוּדָה יִשְׂרָוּ בְּעֵרְבָה מְסֻלָּה לְאֱלֹהֵינוּ:

Isa. 40:3 (LXX)

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν

Comparison of Mark 1:3 with OT renderings

<i>Mark 1:3</i>	<i>Isa. 40:3 (MT)</i>	<i>Isa. 40:3 (LXX)</i>
φωνὴ	קוֹל	φωνή
βοῶντος	קוֹרֵא	βοῶντος
ἐν τῇ ἐρήμῳ·	בַּמִּדְבָּר	ἐν τῇ ἐρήμῳ
Ἐτοιμάσατε	פְּנֵי בְּעֵרְבָה	ἐτοιμάσατε
τὴν ὁδὸν Κυρίου	הַרְרֵי יְהוּדָה	τὴν ὁδὸν κυρίου
εὐθείας ποιεῖτε	יִשְׂרָוּ	εὐθείας ποιεῖτε
τὰς τρίβους αὐτοῦ	מְסֻלָּה לְאֱלֹהֵינוּ	τὰς τρίβους τοῦ θεοῦ ἡμῶν

Though Mark does not follow Mal 3:1, it seems that Mal. 3:1 is quoted in Mark 1:2. The previous chapter has shown that Mal. 3:1 is a blended reworking of Exod. 23:20 and Isa. 40:3.¹ Mark 1:2 appears to be a reformulation of Mal. 3:1. In the LXX, Mal. 3:1 takes an emphatic pronoun ἐγώ, and uses a more intensive verb than the MT. Whereas Malachi employs the phrase “before me” (πρὸ προσώπου μου), Exod. 23:20 uses the phrase “before you” (πρὸ προσώπου σου). Mark does not follow the rendering of the LXX in Mal. 3:1 but uses the definite article “the” and the genitive pronoun “my.” Mark

¹ James B. DeYoung, “The Function of Malachi 3:1 in Matthew 11:10: Kingdom Reality as the Hermeneutic of Jesus,” in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and W. Richard Stegner, vol. 104, Journal for the Study of the New Testament Supplement Series: Studies in Scripture in Early Judaism and Christianity 3, ed. Craig A. Evans and James A. Sanders (Sheffield: Sheffield Academic Press, 1994) 69-70.

follows neither the MT nor the LXX exactly in verse 2. It cannot be denied that Mark 1:3 alludes to Isa. 40:3--although some parts are not identical. The MT in Isa. 40:3 does not have the definite article before the term “highway,” but the LXX takes the plural form of the definite article. By using the definite articles, the LXX seems to believe that the way and the paths were already planned or promised. The MT uses the term “highway,” but the LXX employs the plural form of the noun *τρίβους* (paths). The Hebrew phrase, *מִסְלָה לְאֱלֹהֵינוּ*, may be translated in several ways: 1) “a highway *for* our God,” 2) “a highway *belonging to* our God,” 3) “a highway *before* our God.” The LXX seems to follow the second rendering. The MT’s rendering may be translated as follows: (There is or will be) the voice of one crying, “In the wilderness, prepare (the) way of Yahweh, make straight in the desert (the) highway for our God.” Isa. 40:3 of the LXX can be translated this way: “The voice of one crying in the wilderness, ‘Prepare the way of the Lord, make straight the paths of our God.’” *בְּעֲרֹבָה בַּמִּדְבָּר* seems to be a parallel to *בְּעֲרֹבָה* in the immediate context of the text. So the MT’s rendering implies that the road construction workers are in the desert, while the LXX seems to understand that the crying one is in the wilderness. Mark, in 1:3, seems to quote the rendering of the LXX in Isaiah, but he replaces the phrase, “of our God” with the word “his.” In Mark 1:3 it seems that Mark prefers the LXX. In conclusion, Mark 1:2-3 follows neither the MT nor the LXX exactly. It seems that Mark employs Old Testament passages in his own way.

5.1.1.1. *The Ascription of the Composite Citation to Isaiah*

As mentioned, Mark 1:2-3 is a blend of Old Testament passages. Verse 3, of course, is a quotation from Isa. 40:3. There are a couple of problems in this quotation. One problem involves the text. Most Bible versions take the rendering “as it is written in Isaiah the prophet.” Gundry argues that this is because the longest quotation comes from the book of Isaiah and is perhaps because Isaiah, along with the Book of Psalms, was popular among the Old Testament books in the early church.² However, it is not certain that Mark follows the method. Several views have been proposed to solve the problem.

First, Mark might have freely used Old Testament passages for his purpose without changing the original meaning. The composite citation is a free combination. It may be supported by the fact that Mark does not cite exactly from any Old Testament passage. This approach, however, may be proper only on the premise that there is a unifying theme in the composite citation. By putting the dash mark (-) between verse 1 and verse 2, the NIV implies that Mal. 3:1 is thematically identical with Isa. 40:3, or that Mal. 3:1 contains a significant theme in Isa. 40:3.

Second, Mark could have used different texts, though that is difficult to prove it because there is no evidence. Third, Mark could have followed the midrashic exposition, or he might have used “a testimony source where the texts had already been combined.”³ This approach has been welcomed by many scholars. Marcus says that such conflation is

² Robert H. Gundry, *Mark. A Commentary on His Apology for the Cross* (Grand Rapids: William B. Eerdmans Publishing Company, 1993) 35.

³ Steve Moyise, *The Old Testament in the New. An Introduction*, The Continuum Biblical Studies Series, ed. Steve Moyise (New York: Continuum, 2001) 22.

familiar from post-biblical Judaism and is especially common in the Dead Sea Scrolls, and that it has precedent in Jewish tradition.⁴ Longenecker also thinks that Mark 1:2-3 “reflects a traditional conflation of messianic testimonia.”⁵ He argues, “The ascription of both passages⁶ to Isaiah alone probably stems from a testimonia collection, existing either within Judaism generally or in the early Church in particular, wherein composite citations or multiple passages were credited to the more prominent prophet in the listing.”⁷ Grassmick agrees with Longenecker in saying, “This illustrates a common practice by New Testament authors in quoting several passages with a unifying theme.”⁸ However, it is not clear what the phrase, “a common practice by New Testament authors,” means.

Fourth, the majority of Manuscripts, versions and church fathers follow the rendering, “in the prophets,” instead of the phrase, “in Isaiah the prophet.” This view argues that there is no quotation problem because Mark employs the phrase “in the prophets.” The problem is that the witnesses for the rendering “in Isaiah the prophet” are early and have been welcomed.

⁴ Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Louisville: John Knox Press, 1992) 12-13.

⁵ Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: William B. Eerdmans Publishing Company, 1975) 62, 71, 150.

⁶ As previously mentioned, he thinks that the quotation is a blend of two Old Testament passages, instead of three different passages.

⁷ Longenecker, *Biblical Exegesis in the Apostolic Period*, 138.

⁸ John D Grassmick, “Mark,” in *The Bible Knowledge Commentary. New Testament*, ed. John F. Walvoord and Roy B. Zuck, vol. 2 (Wheaton: Victor Books, 1985) 103.

Fifth, some say the rendering is Mark's fault. Liberal scholars argue that Mark, quoting Malachi's prophecy, mistakenly attributes it to Isaiah.⁹ Sixth, others have seen the uniqueness of the citation as evidence of redaction.¹⁰

Among the suggested approaches, the writer prefers the first, third, or fourth views. As already discussed in Mal. 3:1, the theme of "the preparation mission of the Lord's messenger" with the motif of "the Way of the Lord" in Mal. 3:1 is also found in Isa. 40:3. Unlike the other Synoptic Gospels only Mark, by quoting the two different biblical passages side by side in the same context, reveals that Mal. 3:1 has the same theme as Isa. 40:3 does. Thus Mark could say that his combined citation has been written in Isaiah the prophet. In short, whereas Mark 1:2 is a reformulation of Mal.3:1, Mark 1:3 is a reworking of Isa. 40:3. Mark 1:2-3 contains two reformulated quotations. The two verses deal with the same theme and that theme has been fulfilled in the New Testament. The quotation in Mark 1:3 is very close to Isa. 40:5 in a generic sense, but Mark 1:2 is a clear reformulation of Mal. 3:1 because there is a significant change--that is, a shift of a pronoun--that needs a convincing explanation. This might be an important reason why Mark attributes the quotations to Isaiah.

⁹ Bascom Wallis, *Mark's Memory of the Future. A Study in the Art of Theology* (N. Richland Hills, TX: BIBAL Press, 1995) 23.

¹⁰ Robert A. Bascom, "Preparing the Way—Midrash in the Bible," in *Issues in Bible Translation*, ed. Philip C. Stine, United Bible Societies Monograph Series, vol. 3 (New York: United Bible Societies, 1988) 231.

5.1.1.2. *The Fulfillment of the Old Testament*

Although Mark does not explicitly say that the prophecy was fulfilled but, rather, “As it is written in Isaiah the prophet,” it is nonetheless a kind of prophecy-fulfillment formula. Regarding the fulfillment of the prophecy, some questions may be raised. What was the prophecy in the Old Testament? How was it fulfilled? It is not necessary to detail Mal. 3:1 and Isa. 40:3 in this chapter because that has already been discussed. Nevertheless, a brief explanation may be helpful. The original audience of Isa. 40:3 are the discouraged people of the nation of Israel, who are going into captivity. The one of the crying voice is neither YHWH Himself, nor the prophet himself. The voice is thus probably a human voice, that of a third party. The prophet hears the voice calling from a position within the wilderness. A couple of questions arise. First, was there any one in the Old Testament who fulfilled the activity of the voice in Isa. 40:3 literally or figuratively in the wilderness? How can Isa. 40:3 be understood? The preparation of the Lord’s Way in Isa.40:3 does not take a form of prophecy but of a kind of command. The following verses, however, contain God’s promise. The promise will be fulfilled if the Way of the Lord is fully prepared before Him (Isa. 40:3-4). In the context of the text, Isa. 40:5 predicts that after the Way of the Lord is prepared, the glory of the Lord will be revealed and all flesh will see it together. The prophecy is fulfilled in Israel’s restoration from the Babylonian captivity, but it was not fully fulfilled in the Old Testament.

All of the writers of the Synoptic Gospels quote Isa. 40:3 and link the passage to the ministry of John the Baptist. Mark also emphasizes the word “way”¹¹ which is used

¹¹ Grassmick, “Mark,” 103.

along with the term “prepare.” Mark’s primary concern in verses 2-3 is the preparation of the Lord’s messenger for the Way of the Lord. Unlike Luke, Mark does not record Jesus’ birth or an infancy narrative. Instead of the infancy narrative, Mark immediately deals with the relationship between John’s and Jesus’ ministries by immediately quoting Malachi’s prophecy (Mal. 3:1). Though Mark 1:1-2 is the introduction of the Gospel of Mark, it is a conclusive summary of the book. The fact that Mark uses Malachi’s prophecy in the important and significant part of the book signifies that the Old Testament prophecy might have made a huge impact on Mark’s composition of the Gospel. It is remarkable that among the Synoptic Gospels, only Mark explicitly shows that Mal. 3:1 is thematically related to Isa. 40:3.

Mark 1:3-4 constitutes a conspicuous parallel which reveals why Mark ascribes the quotations to Isaiah. The reader can realize what the preparation made by the messenger means in the days of John the Baptist. The parallel in Mark 1:3-4 may be vividly seen as follows:

Mark 1:3 φωνὴ βοῶντος
ἐν τῇ ἐρήμῳ,
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Mark 1:4 ἐγένετο
Ἰωάννης ὁ βαπτίζων
ἐν τῇ ἐρήμῳ,
κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

Mark seems to consciously make a parallel between the activity made by the crying voice in Isa. 40:3 and the ministry of John the Baptist. The literary structural parallel shows that the preparation of the Way of the Lord is preaching a baptism of repentance for the forgiveness of sins. According to Joel Marcus, Mark remarks that “the

beginning of the good news” has been written in Isaiah the prophet and that it is being fulfilled in the ministries of John and Jesus.¹² It can be argued that Isaiah 40:3 is initially fulfilled in the ministry of John the Baptist, because through Christ, “the glory of God,” (cf. John 1:14) is revealed, the final restoration/the ultimate Exodus of the nation of Israel will be accomplished in the future. Unlike Luke, in a compact form Mark presents John as Jesus’ forerunner.

5.1.2. Mark’s Elijah-John Identification

In Mal. 3:23 the MT uses the definite article before the noun “prophet” (הַנְּבִיאִים הַלְלוּ) (the prophet Elijah) which may suggest that the MT refers to the ascended Elijah. However, the Septuagint replaces MT’s “the prophet” (הַנְּבִיאִים) with “the Tishbite” (τὸν Θεσβίτην). The Septuagint’s rendering reflects that the translators had in mind the concept of the return of Elijah. Under the influence of the biblical expressions, the ancient Jews might have expected the return of the ascended Elijah. The Jewish expectation regarding the return of the ascended Elijah as forerunner of the Messiah is found in ancient Judaism¹³ such as *Ben Sirach* 48:10, *4Q558* at Qumran, Pseudo-Philo’s *Biblical Antiquities* 48, and *Sibylline Oracles* 2:187-9.¹⁴ Though *Mal. 3* in *4Q521* never

¹² Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark*, 18-22.

¹³ David M. Miller, “The Messenger, the Lord, and the Coming Judgment in the Reception History of Malachi 3,” *New Testament Studies* 53, no. 1 (2007) 1. John C. Poirier, “The Endtime Return of Elijah and Moses at Qumran,” *Dead Sea Discoveries* 10, no. 2 (2003) 221-42.

¹⁴ Christine E. Joynes, “The Returned Elijah? John the Baptist’s Angelic Identity in the Gospel of Mark,” *Scottish Journal of Theology* 58, no. 4 (2005) 456.

mentions Elijah by name, the text makes several allusions to Mal. 3.¹⁵ In the previous chapter the writer showed that though the people of Jesus' day had the expectation of Elijah's return, in the Book of Luke Malachi's Elijah does not refer to the past Elijah. Luke understands Malachi's eschatological Elijah in a typological perspective. The two motifs--that is, the return of Elijah and Elijah typology--are not mutually alternatives in the New Testament.¹⁶ Mark's view of the eschatological Elijah may be seen with regard to the identity of John the Baptist.

5.1.2.1. The Role of "My Messenger" in Mark (1:4-8)

Mark introduces John the Baptist as Jesus' herald. The messenger's task which is to prepare the Way of the Lord is a metaphor. John preaches a baptism of repentance for the forgiveness of sins. The word "preaching" can be understood as "proclaiming as a herald," reflecting the prediction of Isaiah 40:3 in Mark in 1:3.¹⁷ Mark emphasizes the great influence of John's ministry by using *all* (πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες) in Mark 1:5. The remark that *all* the people are baptized by John in the Jordan seems to refer to the fact that the role of Malachi's eschatological messenger--that is, of restorer of *all* things in Mark 9:13--has been fulfilled in the ministry of John the Baptist.¹⁸ It is obvious that Mark identifies Jesus as the Lord and John as Malachi's eschatological Elijah. Mark 1:4-8, in its literary structure, plays a

¹⁵ Miller, "The Messenger, the Lord, and the Coming Judgment in the Reception History of Malachi 3," 8-10.

¹⁶ Joynes, "The Returned Elijah? John the Baptist's Angelic Identity in the Gospel of Mark," 460.

¹⁷ Grassmick, "Mark," 103.

¹⁸ Kent Brower, "Elijah in the Markan Passion Narrative," *Journal for the Study of the New Testament* 18 (1983) 87-88.

preparatory role in relation to the next pericopae that are dealing with Jesus' ministry. Mark also presents John's ministry (1:4-8) as a role of preparing the way for Jesus' ministry in the following sections. In a broad sense, John' preaching, his ministry and his martyrdom pave the way for Jesus' preaching, ministry, and death. Mark's description concerning John's clothing and food (Mark 1:6) seems to show that Mark intends to identify John as Elijah.

5.1.2.2. The "Coming One" in Mark (1:7-8)

The "Coming One" in Mark 1:7 reflects Mal. 3:1. John the Baptist considers himself as the messenger of the "Coming One" and recognizes that his role is to prepare the Way for the "Coming One." He declares that the "Coming One" after him is much greater than himself. Unlike the other Synoptic Gospels, Mark introduces Jesus' baptism as a baptism with the Holy Spirit only by eliminating "with fire." Not a few solutions have been proposed to explain the problem, but there is no ultimately satisfying answer. Since "fire" is a symbol of divine judgment in the Old Testament, Mark may suggest that the primary ministry of the "Coming One" is to offer salvation to those whose sins are forgiven by their repentance. Mark identifies John as Malachi's eschatological Elijah, because like Elijah's role in Mal. 4:5-6, John's task is also to lead people to spiritual restoration. It is obvious that Mark employs Elijah-John typology. Mark identifies Jesus with *Ha Adon*/the messenger of the covenant, because he describes Jesus as the "Coming One" who provides salvation.

5.1.2.3. *Elijah and the Transfiguration (Mark 9:1-13)*

It is not necessary to detail the Transfiguration incident because the same episode in Luke has been already investigated. With regard to Malachi's eschatological figures' arrival motif, a couple of things are noteworthy. First, Matthew and Luke put first Moses, and then Elijah, in a natural order, but Mark's record is the reverse. He seems to emphasize Elijah more than Moses in order that he may link the Transfiguration to the conversation between Jesus and his disciples in Mark 9:9-13 concerning the coming of the eschatological Elijah. Second, unlike in Matthew and Luke, in Mark God calls Jesus only "my Son whom I love" (Mark 9:7). Mark seems to be emphasizing that Jesus is the Son of God (cf. 1:1; 15:39). Mark 1:1-8 announces that Jesus Christ, the Son of God who is the Lord, has come to fulfill His mission and that His forerunner who prepares His way also has come in the person of John the Baptist, just as had been written in Malachi. Here in the Transfiguration episode, Mark again presents Jesus as Malachi's *Ha Adon*, and John the Baptist as Malachi's Elijah. The appearance of Malachi's two figures (Mal. 4:4-5) "imply that the glorified Jesus is the coming Lord whose way they must prepare (Mal. 3:1; cf. Mark 1:1-3)."¹⁹

When Jesus and His disciples come down from the mountain, He orders them not to tell anyone about the Transfiguration incident until after the resurrection of the Son of Man. The time limit for their silence regarding His glory indicates that the Transfiguration has a close connection with Jesus' resurrection. The glory of the

¹⁹ Rikki E. Watts, "The Lord's House and David's Lord: The Psalms and Mark's Perspective on Jesus and the Temple," *Biblical Interpretation* 15 (2007) 312.

Transfiguration foreshadows that of Jesus' resurrection. In short, the Transfiguration confirms Jesus' identity and His mission. Elijah's appearance reveals that Jesus is Malachi's *Ha Adon*/the messenger of the covenant. Jesus' disciples then ask Jesus about Elijah's coming, probably because they saw Elijah on the mountain of the Transfiguration. Their question is, "Why do the scribes say that Elijah must come first?" Jesus' response consists of an answer and a counter-question, and may be understood in several ways. First, He admits the scribes' expectation and assertion of Elijah's coming (Mark 9:12a). In other words, Elijah must come before the one who is greater than Elijah comes. Jesus obviously means that Messiah comes after Elijah's coming, though the text does not explicitly mention it. Second, He tells His disciples why Elijah must come first (Mark 9:12b). Elijah's role, predicted in Mal. 4:6, is to restore all things. Third, Elijah has already come (Mark 9:13a). Fourth, because people did not recognize him, they treated him improperly (Mark 9:13b). Fifth, not only the rejection and suffering of the Son of Man, but also the coming of Elijah, are already written somewhere (perhaps in the Old Testament) (Mark 9:12c, 13b). It is obvious that the prediction of Elijah's coming in Mal. 4:5-6 is understood to be present already.

Though Jesus does not explain the meaning of "restoring everything" (*ἀποκαθιστάνει πάντα*), He implies that Elijah's role is closely related to the suffering and rejection of the Son of Man (Mark 9:12). In the context He means that if the Son of Man has to suffer, then so must Elijah. In Mark 9:9 Jesus identifies Himself to His disciples as the Son of Man and foretells His death and resurrection. Therefore, in light of the whole conversation of Mark 9:9-13, the readers of Mark may recognize that Malachi's

eschatological Elijah is John the Baptist.²⁰ Mark employs the same Greek word ἀποκαθιστάνω that is used in the LXX Mal. 3:23, which describes Elijah's role. According to Mal. 4:5-6, Malachi's eschatological Elijah's mission is spiritual restoration based on the renewal of the covenant between God and His people. Mark in 6:14-29 implies that Elijah has already come in the person of John the Baptist, and has suffered from his enemies and is dead.²¹ In other words, Malachi's Elijah has already fulfilled his mission. "Restoring all things" principally denotes leading the people of Israel to repentance.²² As previously mentioned, by emphasizing the word "all" (πάντα and πάντες), Mark 1:4-5 already revealed that John as Malachi's Elijah was restoring all things. In this pericope Jesus implies that Malachi's Elijah fulfilled his mission (cf. Mark 9:13). John's death signifies that he accomplished his role as the forerunner of Messiah. In the context of Mark 9:11-13, Jesus seems to focus more on Elijah's suffering than on his role for full and ultimate restoration, because in fact the complete restoration will be made not at Jesus' first coming but at His second coming. That may perhaps be why now Jesus mainly emphasizes His redemptive work which is accomplished by His suffering, death and resurrection.

In conclusion, in Mark 9:11-13 Mark identifies John the Baptist as Malachi's eschatological Elijah who prepares the Way of the Lord. In this pericope Mark employs

²⁰ Morris M. Faierstein, "Why Do the Scribes Say That Elijah Must Come First?" *Journal of Biblical Literature* 100, no. 1 (1981) 75.

²¹ Markus Öhler, "The Expectation of Elijah and the Presence of the Kingdom of God," *Journal of Biblical Literature* 118, no. 3 (1999) 465.

²² Walter W. Wessel, "Mark," in *Expositor's Bible Commentary*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids: Zondervan Publishing House, 1984) 701.

Malachi's eschatological figures' arrival motif. He does not seem to have in his mind another eschatological Elijah at Jesus' second coming.

5.1.3. The Way²³ of the Lord in Mark

In two significant works by Joel Marcus²⁴ and Rikki E. Watts,²⁵ it is argued that Mark remarkably uses Isaiah, especially Isaiah's New Exodus theme and the Way of the Lord motif. Marcus concludes that Mark composes the story of Jesus in light of the Book of Isaiah. He believes that, just as the prophet Isaiah proclaimed the triumphant march of YHWH as the divine warrior, through the desert to Zion, so Mark announces the Way of the Lord. Jesus as the Son of God leads His people by His saving work accomplished through His death and resurrection. Jesus won His holy war against His enemies, paradoxically triumphing over them by the cross. It does not seem that Marcus gives sufficient space to the treatment of Mark 1:1-3, even though the Way of the Lord is the main theme of his book. However, it can be said that the Way of the Lord prophesied in the Old Testament foreshadows the Way of Jesus.

Watts, in turn, argues that Mark uses the New Exodus theme (deliverance, journey and arrival) in Isaiah as the foundation of his Gospel. In other words, Mark composes his Gospel within the framework of Isaianic New Exodus theme.

²³ The writer has used the capital letter W for the word "way" (ὁδός) to give it prominence.

²⁴ Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark*. (Louisville, KY: John Knox Press, 1992).

²⁵ Rikki E. Watts, *Isaiah's New Exodus in Mark* (Grand Rapids: Baker Academic, 1997, 2000; reprint).

5.1.3.1. *The Way of Jesus as the Way of the Lord*

Mark 1:1 needs careful study (Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ]). This short verse raises several questions, but two things most need examination. First, the genitive of Ἰησοῦ Χριστοῦ offers two options; it may be a subjective genitive or it may be an objective genitive. If it is taken as a subjective genitive, τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ may mean “the gospel that Jesus Christ proclaims.” If it is understood as an objective genitive, τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ may denote “the gospel about Jesus Christ.” Either choice is possible, but the latter meaning seems better in light of the entire Book of Mark. It is also possible that the phrase may mean “the gospel that Jesus Christ accomplishes or fulfills.” υἱοῦ θεοῦ is missing in some MSS (κ* Θ 28 *et pauci*), but the reading is favored in terms of the internal argument of the book.²⁶ By placing the titles side by side in a line, Mark intends that Jesus is the Christ, the Son of God, or that Jesus Christ is the Son of God. In the prologue (cf. 1:11) Mark certainly emphasizes that Jesus is the Son of God. Second, to what does Ἀρχὴ τοῦ εὐαγγελίου refer? It is a question in connection with this investigator’s present study. In other words, does Mark perceive Jesus’ earthly ministry as the beginning of the gospel? Does Mark, rather, regard John’s ministry as the beginning of the gospel? Does he perhaps consider that the gospel begins from way back--that is, from the time of the prophet Isaiah? The reader may wonder when the gospel about Jesus Christ *begins*. The reader may want to know whether the gospel begins from Isaiah or the ministry of John the Baptist. If one insists that the gospel

²⁶ Robert A. Guelich, *Mark 1-8:26*, Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker, vol. 34a (Dallas, TX: Word Books, 1989) 6.

begins from the Old Testament, he gives emphasis to the prophetic side of the gospel, but if one argues that the gospel actually begins from the beginning of John's ministry, he places its significance on the fulfillment of the prophecy (or the gospel). Whatever the answer, Mark definitely associates the coming and ministry of Jesus with Mal. 3:1. Mark links the Way of the Lord to the gospel about Jesus Christ, the Son of God. Mark links the preparation of the Way of the Lord with John's proclamation about a baptism of repentance for the forgiveness of sins. To remove spiritual hindrances from people is related to preparing the Way of the Lord. Mark 1:14 equates the "gospel about Jesus Christ, the Son of God" in 1:1 with the "gospel of God" (τὸ εὐαγγέλιον τοῦ θεοῦ). In Mark, the Way of the Lord is linked with to "repent and to believe the gospel" (Mark 1:15).

*5.1.3.2. Mark's "Way" Section (Jesus' Journey to Jerusalem as the Way of the Lord)
(Mark 8:27-10:52)*

Watts contends that Mark employs the three stages of Isaiah's New Exodus as the thematic framework of his Gospel: (1) YHWH's deliverance of Israel from "the power of the nations and their idols"; (2) YHWH's guidance of His people along the "Way of the Lord"; (3) the triumphant arrival of YHWH and His people in Jerusalem.²⁷ The New Exodus theme is found in Mark, but Watt's approach of the three stages seems a little strained based on his preconception. Mark seems to have the motif of Jesus' journey to Jerusalem as the Way of the Lord in Luke, as Watts argues for the existence and significance of the "Way" section (Mark 8:22/27-10:45/11:1). In Luke, Jesus' firm decision of the Jerusalem journey is a turning point, but in Mark, the episode of Peter's

²⁷ Watts, *Isaiah's New Exodus in Mark*, 135 (cf. Chapter 5, 371).

confession in regard to Jesus' identity seems to be a decisive point (Mark 8:27-30). After Jesus' identity is recognized only among His disciples, one of His redemptive work predictions is presented (Mark 8:31, cf. 9:31; 10:32-34). Jesus' identity naturally requires revealing His mission that consists of His suffering, death and resurrection. As Watts maintains, in the section of Mark 8:27-10:52 Mark depicts Jesus as a figure who moves from the cities of Caesarea Philippi (8:27), through Galilee (9:30) to the region of Judea, across the Jordan (10:1), and finally to Jerusalem, by using the phrases ἐν τῇ ὁδῷ (8:27; 9:33-34; 10:32, 52), εἰς ὁδόν (10:17), or παρὰ τὴν ὁδόν (10:46). In 10:32 Mark informs the reader of Jesus' actual departure for Jerusalem (Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα). Like Luke, Mark is not interested in the journey's geographical progress but in its theological significance or literary purpose.²⁸ Luke must have developed Mark's journey motif (Jesus' travel to Jerusalem) for a theological goal or a literary purpose of his Gospel. In the "Way" section of Mark, except for one instance (10:17), the Jerusalem journey motif is closely related to His predictions about his redemptive work as follows:

The Jerusalem Journey Motif	Jesus' Predictions of His Redemptive Work
8:27-30	8:31
9:33	9:31
10:32	10:33-34
10:46	10:45

The Way of Jesus as the Way of the Lord is seen as Jesus' redemptive work through His suffering, death and resurrection. Even if there are not the exact three stages in Mark, the "Way" motif is clearly evident. Thus Watt's argument that " 'Way' terminology has both

²⁸ Donald J. Versepunt, "Jesus' Pilgrimage to Jerusalem and Encounter in the Temple: A Geographical Motif in Matthew's Gospel," *Novum Testamentum* 36, no. 2 (1994) 106.

spatial and sapiential connotations”²⁹ seems proper. Jesus’ Jerusalem journey is regarded as the way to fulfill the Way of the Lord. When Jesus enters Jerusalem, many people shout in loud voices, “Hosanna! Blessed is He who comes in the name of the Lord! Blessed is the coming of our father David!” The crowd views Jesus as the “Coming One” in the name of the Lord, and also seems to regard Him as the Davidic king, even though they do not proclaim the Davidic king but the kingdom. Since the concepts of the “Coming One” and the Davidic king are found in Mal. 3:1, the pericope may be directly or indirectly related to the motif of *Ha Adon*’s coming in Mal. 3:1.

In summary, the preparation of the Way of the Lord in Mark is to help people remove their spiritual obstacles in coming to the Savior to receive salvation--that is, to preach a baptism of repentance for the forgiveness of sins. The prologue of Mark certainly presents that the Way of the Lord is the Way of Jesus Christ in Mark’s mind. In the opening section of his Gospel, Mark declares that the prophecy of Malachi’s eschatological figures’ arrival is fulfilled in John the Baptist and Jesus. Mark seems to borrow the Way of the Lord motif from Malachi in writing his “Way” section in his Gospel. The “Way” section in Mark reveals the nature of Jesus’ travel to Jerusalem. The Way of the Lord in Malachi is viewed as the way of Jesus who fulfills His redemptive work in Mark.

²⁹ Watts, *Isaiah's New Exodus in Mark*, 242.

5.1.4. Jesus' Visit to the Temple

As does Luke, Mark in 11:11 shows that the final destination of the Jerusalem journey is the temple (cf. Mark 11:15): “Jesus entered Jerusalem and went to the temple.” The fact that all four Gospels record Jesus’ act in the temple demonstrates that both the temple and Jesus’ act in the temple play very significant roles in the Gospels. Mark emphasizes Jesus’ temple activities in the closing scenes of his book.³⁰ Among the four Gospels, the longest and most detailed version of Jesus’ temple action is in the Gospel of Mark. The temple action may be understood in light of the fulfillment of Mal. 3:1-3.³¹ Unlike in Matthew and Luke, Jesus’ temple action in Mark does not take place immediately after Jesus enters the temple. Jesus initially observes everything in the temple and leaves it without taking any action. The spiritual status of the temple (in actuality, not the temple itself but the people) that Jesus observes is similar to that of the fruitless fig tree. Matthew and Luke place Jesus’ temple protest right after Jesus’ triumphant entry into Jerusalem. Matthew records Jesus’ denunciation of the fig tree after Jesus’ temple act, but Luke omits the incident of the fig tree. There are several opinions regarding the nature and relationship between the cursing of the fig tree and Jesus’ temple act.³² Some scholars argue that the cursing of the fig tree points to the temple’s future; in other words, the cursing of the fig tree foreshadows or symbolizes divine judgment on

³⁰ Clinton Wahlen, “The Temple in Mark and Contested Authority,” *Biblical Interpretation* 15 (2007) 248.

³¹ Wessel, “Mark,” 727.

³² Mark Moulton, “Jesus’ Goal for Temple and Tree: A Thematic Revisit of Matt 21:12-22,” *Journal of the Evangelical Theological Society* 41, no. 4 (1998) 561.

Jerusalem and the temple.³³ Others think that the cursing of the fig-tree does not correspond to Jesus' temple activity.³⁴ Some contend that Jesus' temple activity does not symbolize divine judgment on the temple,³⁵ because they think that the fig tree does not represent the temple, but Israel. Others consider Jesus' temple act as "a cleansing *and* (italics his) as a symbol of the end of the temple service."³⁶ In fact, Jesus does not abrogate the Jewish sacrificial system in the temple, but seeks to restore true worship in the temple and to enable people to become true worshippers. In that sense, Jesus' temple act can be called "a temple purification act" or "a temple cleansing action." However, it cannot be ignored that Mark relates Jesus' temple action to the cursing of the fig tree. Jesus' cursing of the fig tree may symbolize His judgment on the temple.³⁷ As compared with Matthew, Mark more obviously distinguishes between the subjects that Jesus taught in the temple, and those He dealt with outside the temple, by the mention of Jesus' going in the temple and of His going out of it. Unlike Luke, Mark excludes one theme from Jesus' temple instructions. In Mark, Jesus gives His instruction concerning eschatology, including the destruction of the temple, after He leaves the temple (Mark 13:1), but in

³³ Wessel, "Mark," 727. Ira Brent Driggers, "The Politics of Divine Presence: Temple as Locus of Conflict in the Gospel of Mark," *Biblical Interpretation* 15 (2007) 238.

³⁴ Wahlen, "The Temple in Mark and Contested Authority," 248-267.

³⁵ R. H. Gundry, *Mark. A Commentary on His Apology for the Cross* (Grand Rapids: William B. Eerdmans Publishing Company, 1993) 671-682.

³⁶ David Seeley, "Jesus' Temple Act," *The Catholic Biblical Quarterly* 55 (1993) 279.

³⁷ Emilio G. Chavez, *The Theological Significance of Jesus' Temple Action in Mark's Gospel*, vol. 87, Toronto Studies in Theology (Lewiston, NY: The Edwin Mellen Press, 2002) 161. John Paul Heil, "The Narrative Strategy and Pragmatics of the Temple Theme in Mark," *The Catholic Biblical Quarterly* 159 (1997) 78-79. J. Bradley Chance, "The Cursing of the Temple and the Tearing of the Veil in the Gospel of Mark," *Biblical Interpretation* 15 (2007) 268-291.

Luke, Jesus teaches it while He is still in the temple. Among the Synoptic Gospels, only Luke draws a clear boundary between Jesus' temple instructions and His other lessons. The fact that Mark highlights Jesus' lordship in Jesus' temple lessons shows that Luke was influenced by Mark; it is "an essential element of the Marcan temple theme."³⁸ Mark's emphasis on Jesus' lordship over the temple is reminiscent of *Ha Adon's* coming to His temple in Mal. 3:1, although it is not certain whether or not Mark alludes to it. Watts maintains that Jesus' visit to the temple can be understood in light of *Ha Adon's* coming to His temple in Mal. 3:1.³⁹ However, Watty refutes the idea that Jesus' visit to the temple is identified as *Ha Adon's* coming to His temple for several reasons: (1) Mal. 3:1 says that *Ha Adon's* coming to His temple will be sudden, but Jesus' visit to the temple is public; (2) the people who Jesus drives out are not the priests but the traders and the money changers; and (3) there is no reference to Malachi.⁴⁰ First, however, it was argued in the previous chapter of this study that the "suddenness" implies "unexpectedness." Jesus arrives at *His* temple. Most of the people do not recognize Jesus' real identity and they do not understand that the temple belongs to Him. Therefore, His arrival at His temple, is in a sense sudden and unexpected if, like the centurion at Jesus' cross, they later realize that Jesus is the Messiah, the Lord, and that the temple is His. Second, though He drives out the vendors, Jesus' act mainly aims at the denunciation of the wicked religious leaders, including the priests. Watty's second reason is also rebutted

³⁸ Heil, "The Narrative Strategy and Pragmatics of the Temple Theme in Mark," 86.

³⁹ Watts, *Isaiah's New Exodus in Mark*, 315-18.

⁴⁰ William W. Watty, "Jesus and the Temple--Cleansing or Cursing?" *Expository Times* 93 (May 1982) 236.

because Jesus' action is symbolic of purification and judgment. Though the consequences of *Ha Adon*/the covenant messenger's arrival in Mal. 3:2-4 seem fearful, Malachi presents two different distinct roles of the covenant messenger and YHWH. The messenger of the covenant is described as a purifier of the sons of Levi, but YHWH is seen as the Judge who punishes the wicked; as argued in the previous chapter, it is true that the purging mission of *Ha Adon* involves an element of judgment. Third, since a prophecy is fulfilled in various ways so that a biblical text is not always referred to, Watty's third reason is also not persuasive.

Mark seems to employ Malachi's eschatological figures' arrival motif in describing Jesus' visit to His temple, but unlike Luke, he seems to emphasize the element of judgment in regard to Jesus' temple act.

5.1.5. Public Misunderstandings about John, Jesus and Elijah

All four Gospels sometimes present the public misidentifications of John the Baptist, Jesus, and Elijah, and of the figures' roles and their relationship (Matt. 16:14; 27:47-49; Mark 6:15; 8:28; 15:35-36; John 1:19-28). It is especially noteworthy that in all the Synoptic Gospels, Jesus is popularly misidentified as John the Baptist or as Elijah. Mark seems to more vividly expose people's misunderstanding of Jesus' identity and the eschatological Elijah's identity than do the other Synoptic Gospels. In Matthew, Jesus' misidentification is presented in the narrative of Peter's confession (16: 14). People's misunderstanding of the relationship between Elijah and Jesus is shown in the narrative of Jesus' passion (27:47-49). In Mark, after Jesus' powerful ministry becomes famous

and is broadly known, some people misidentify Him as Elijah (6:15). Luke records only one instance; people's misidentification of Jesus as Elijah is found only in the narrative of Peter's confession in regard to Jesus' identity (Luke 9:19).

5.1.5.1. Public Misunderstanding of Jesus-Elijah Identification in the Narrative of John's Death (6:15)

By recording the death of John the Baptist Mark seems to inform the reader that John has fulfilled his mission as a forerunner of Jesus. This is supported by Mark's contrast of Jesus' fame with John's death and the popular misidentification of Jesus-Elijah. In this narrative, Herod misidentifies Jesus as the resurrected John the Baptist because he is afraid of divine judgment. Mark well discloses Herod's fear by recording Herod's misidentification of Jesus-John the Baptist twice (6:14, 16). The public opinion that identifies Jesus with Elijah represents their popular expectation of the coming of Elijah based on Mal. 3:1 and 4:5-6.⁴¹ They might have thought that Jesus as Elijah would announce the great and fearful Day of the Lord,⁴² and that soon God would punish Herod on the judgment Day of the Lord. Through the report of the public misidentifications of Jesus-Elijah, Mark emphasizes that Jesus should not be identified with Elijah.

5.1.5.2. Public Misunderstanding of Jesus-Elijah Identification in the Narrative of Peter's Confession (9:28)

According to the public opinions about Jesus' identity reported by His disciples, some people think that Jesus is John the Baptist. This does not mean that they simply mistake Jesus as John the Baptist; they might have thought that the beheaded John would

⁴¹ Guelich, *Mark 1-8:26*, 330.

⁴² *Ibid.*, 330.

be resurrected, as Herod did.⁴³ Their misidentification of Jesus as John demonstrates that John's ministry was very powerful and that he played the preparatory role of Jesus' forerunner very well. In other words, it shows that John's preaching and activity completely pointed to Jesus. Ironically, throughout the whole book--even through the public misunderstandings of Jesus--Mark consistently presents a close association between John and Jesus.

Another group of people misidentifies Jesus as Elijah. This shows that, as in Mark 6:15, there are still many people who expect the coming of Elijah according to the prophecy of Malachi. After Jesus listens to His disciples' report of the public view regarding His identity, He asks the same question of His disciples. He uses the emphatic pronoun, Ὑμεῖς ("you"), with the adversative particle δέ to contrast the public opinions about His identity with the disciples' view. Jesus now intends to clear the misunderstandings and to make sure that they have proper understanding regarding His identity and mission. The reason this episode is regarded as a major turning point in Mark is because the pericope is immediately followed by Jesus' prediction of His passion and resurrection. To understand His main mission is to know His true identity. By contrasting the popular misidentification of Jesus with Peter's proper confession, and by immediately connecting it with Jesus' announcement of His ultimate earthly mission, Mark obviously emphasizes that Jesus is definitely not the eschatological Elijah, but that He is the Messiah.

⁴³ Leon Morris, *The Gospel According to Matthew* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1992) 420.

5.1.5.3. *Public Misunderstanding of Elijah in Jesus' Passion Narrative (15:35-36)*

Mark includes the reference to Elijah made by bystanders who were standing near Jesus' cross, who misheard Jesus' cry. Like in other instances of public misidentifications of Jesus, some people were expecting Elijah's coming in accordance with Malachi's prophecy. Mark places the pericope of some people's misunderstanding of Elijah's coming and role in the midst of Jesus' death scene. This may invite the curiosity of the reader as to the reason Mark arranges the episode of the reference to Elijah at the heart of Jesus' redemptive death scene. A question may arise in regard to the function or nature of the Elijah reference--that is, concerning why Mark records the misunderstanding of the bystanders. From the opening of his Gospel, Mark identified John the Baptist as the forerunner of the Lord foretold in the Book of Malachi. Mark showed that John suffered and died as a righteous person to prepare the Way for Jesus' suffering and death.⁴⁴ Therefore, the reader of Mark knows that the role of Malachi's Elijah has already been fulfilled in the life and death of the John the Baptist.⁴⁵ Through the reference to Elijah in Jesus' passion narrative, Mark reassures his reader that although the crowd and Jesus' enemies consistently fail to grasp the identity of Jesus from start to finish, Jesus as Lord is accomplishing His mission. Just as Jesus' opponents fail to see John the Baptist as Malachi's Elijah who must come before the Day of the Lord to prepare the Way of the Lord, they also fail to see Jesus as the Lord who fulfills His salvific mission. Therefore,

⁴⁴ Brower, "Elijah in the Markan Passion Narrative," 88.

⁴⁵ Mark F. Whitters, "Why Did the Bystanders Think Jesus Called Upon Elijah before He Died (Mark 15:34-36)? The Markan Position," *Harvard Theological Review* 95, no. 1 (2002) 122.

Mark underlines that the reference to Elijah is a total misunderstanding and thus that the bystanders who stood near the cross completely misunderstood the meaning and significance of Jesus' death. In other words, Mark reminds the reader that John the Baptist has already accomplished Elijah's role as a forerunner of a messianic event and that the people do not know yet that John the Baptist is Elijah and a forerunner of Jesus. In Mark 6:15 Mark informed the reader that the crowd misidentified Jesus with Elijah. In Mark 8:27-30 Mark records the same misunderstanding of people who identify Jesus as Elijah. Here again, Mark rejects the idea that Jesus is identified as Elijah.⁴⁶ He also highlights that Jesus is also not calling Elijah, because Elijah already carried out his role and now Jesus is accomplishing His mission. In its immediate context before the Elijah misunderstanding incident occurs, Jesus quotes Psa. 22. Right after the Elijah mishearing happens, with a loud cry Jesus dies and the divine action, such as the covering of the supernatural darkness over the whole land and the rending of the temple veil from top to bottom, takes place. Mark contrasts divine identification of Jesus with the crowd's ignorance and unbelief. Although all of these divine miracles reveal Jesus' identity and His mission, the ignorant people do not know it. There is one exception; the centurion who is standing at the cross identifies Jesus as the Son of God. Jesus is presented as the Son of God especially in the opening verse of the Book of Mark, at the scene of Jesus' baptism, in the Transfiguration periscope, and in the passion narrative. Jesus is the Son of God, the Messiah, and *Ha Adon* who is promised to come.

⁴⁶ Ibid., 119.

Jesus' temple act and the rending of the temple's curtain are theologically interrelated. Jesus' temple act (and His cursing of the fig tree), and the rending of the curtain, can be understood in terms of "the Lord's sudden coming to His temple (Mal. 3:1)."⁴⁷ In the opening of his Gospel, just as he presents Jesus as the Son of God who is the Lord, and identifies John as Malachi's Elijah in accordance with the prophecy of Malachi, Mark here identifies Jesus as the Son of God through the centurion's confession ("Surely this man was the Son of God!"). As the Son of God Jesus is *Ha Adon* (the Lord) in Mal. 3:1. According to Mark, as Malachi's *Ha Adon* Jesus fulfills His mission by His redemptive death, so does Malachi's Elijah John prepare the Lord's Way by his suffering and death. Kent Brower argues that "In Mark's view, the Day of the Lord has arrived in the cross of Jesus."⁴⁸ He is correct if he admits that the Day of the Lord, as the divine judgment Day against the wicked, will come in the future.

5.1.6. Conclusion

Although Mark does not make any explicit reference to Malachi, his first quotation from the Old Testament is Mal. 3:1. The citation obviously shows that Mark identifies Jesus as the Lord, and John as Elijah, in accordance with Malachi's prophecy. The literary structure followed by Mark's opening quotation implicitly shows the idea of John-Elijah identification and of Jesus-Lord identification. The Transfiguration pericope

⁴⁷ Steve Moyise, "Is Mark's Opening Quotation the Key to His Use of Scripture?" *Irish Biblical Studies* 20 (1998) 155.

⁴⁸ Brower, "Elijah in the Markan Passion Narrative," 94-95.

and the conversation about the coming of Elijah between Jesus and His disciples also present John-Elijah identification and the nature of John's mission. John's role evokes opposition and suffering. In Mark, John's life and ministry for preparing the Way of the Lord makes a parallel with Jesus' suffering and death, whereas in Luke the narrative of John's birth and his infancy parallels with that of Jesus. By the parallel Mark probably wants to depict John as a forerunner of Jesus. People's misunderstandings of Jesus-Elijah identification (Mark 6:15; 8:28; 15:35-36) reveal Mark's intention to show that Jesus is the Lord and that John is Elijah according to the prophecy of Malachi. Jesus' temple action and His instructions in the temple are reminiscent of the prophecy of *Ha Adon's* sudden coming to His temple and its result in Mal. 3:1-4. From the opening verses to the passion narrative of Jesus in his Gospel, Mark presents the Way of Jesus as the Way of the Lord. These things prove that Mark was considerably influenced by Malachi in writing his Gospel. The Book of Mark may be understood in light of his use of Malachi's eschatological figures' arrival motif as follows:

- 1:1-15 The preparation of the Way of the Lord by the Lord's forerunner motif
 - 1:1-3 The Way of the Lord motif
 - 1:4-8 John-Elijah's identification and His mission
- 1:9-6:13; 6:30-8:26 Jesus-the Lord's identification and his mission
 - 6:15 People's misunderstanding of Elijah's identity
- 6:14-6:29 John as the Lord's forerunner and the completion of his mission
- 8:27-10:52 The Jerusalem Journey as the Way of the Lord motif
 - 8:27-31 The "Way" motif and Jesus' prediction about His redemptive work
 - 8:28 People's misunderstanding of Elijah's identity
 - 9:1-13 Jesus' announcement about Elijah's identity and His prediction about His redemptive work
 - 9:30-33 The "Way" motif and Jesus' prediction about His redemptive work
 - 10:17 The "Way" motif
 - 10:45-46 The "Way" motif and Jesus' prediction about His redemptive work
- 11:1-12:44 *Ha Adon's* sudden visit to His temple motif- Jesus' visit to His temple and His teachings in the temple

13:1-16 Jesus' teachings, the passion narrative, and the closing scenes
15:34-39 People's misunderstanding of Elijah's identity

It is obvious that Mark also deals with John the Baptist and Jesus according to the prophecy of Mal. 3:1 and 4:5-6.

5.2. MATTHEW

5.2.1. The Identity and Mission of Jesus and of John the Baptist in Matt. 3:1-17

5.2.1.1. Matthew's Quotation of Isa. 40:3 and His View of John the Baptist (3:1-6)

At a glance Matt. 3:1 and the next verses have nothing to do with this study of Malachi's eschatological figures' arrival motif, though Luke's version of John the Baptist's ministry and his quotation of Isa. 40:3 has been investigated. It is not certain whether Matthew employs Malachi's motif in Matt. 3, but since the main theme in Isa. 40:3 was clearly merged in the prophecy of Malachi, this episode, the coming of the Lord's messenger and his preparation of the Lord's Way are at least thematically interrelated. Matthew identifies John the Baptist as the one who is involved in preparing the Way of the Lord according to the prophecy of Isa. 40:3. In other words, Matthew views Isa. 40 as being fulfilled in John the Baptist. His use of the prophecy-fulfillment formula (οὗτος γὰρ ἐστὶν ὁ ῥηθὲς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος) supports this idea. John's clothing, food and harsh denunciation remind the reader of the historical prophet Elijah. Like Mark, Matthew also emphasizes the great impact of John's ministry by twice using the Greek adjective πᾶσα ("all") in a short sentence: "They went out to him from Jerusalem and all Judea and all the region round about the Jordan" (ἐξεπορεύετο

πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου). This reminds the reader of Malachi's ideal messenger of the Lord who turned many people from their sins in the past history of Israel (Mal. 2:6), and of Malachi's eschatological Elijah who must come in the future to bring about spiritual restoration (Mal. 4:6). John's ministry that calls people to repentance represents a spiritual restoration task that is imposed on Malachi's eschatological Elijah (Mal. 4:5-6). His sermon points out that the Abrahamic Covenant is valid only to those who participate in the spiritual restoration. John's preaching may remind the reader of Malachi's (or God's) denunciation that requests repentance of sins and covenant renewal (Mal. 3:5, 7).

5.2.1.2. John's View of Himself and Jesus (3:7-17)

John regards himself as a Jesus' forerunner and publicly announces it (Matt. 3:11). He knows that Jesus is vastly superior to him (Matt. 3:11, 14), and is aware that the nature of Jesus' ministry is different from that of his. He acknowledges that his baptism, in essence, assumes a preparatory role for Jesus' baptism.⁴⁹ Jesus' baptism is with the Holy Spirit and fire. The Holy Spirit and fire purify the repentant and destroy the unrepentant. Jesus' ministry (Matt. 3:11-12) is reminiscent of the task of the covenant messenger in Mal. 3:2-4, who will purify the sons of Levi. The "unquenchable fire" (Matt. 3:12) denotes eschatological divine judgment⁵⁰ on the Day of the Lord (cf. Mal. 4:5). John believes that Jesus is the refiner of His people (cf. Mal. 3:2-3) and the judge against

⁴⁹ Donald A. Carson, "Matthew," in *Matthew through Luke*, vol. 8, Expositor's Bible Commentary, ed. Frank E. Gaebelein (Grand Rapids: Zondervan Publishing House, 1984) 104.

⁵⁰ *Ibid.*, 105.

the wicked (cf. Matt. 3:12). He views Jesus as the “Coming One.” The Coming One’s baptism with fire may reflect the concept of fire as the purifying or refining task of *Ha Adon*/the messenger of the covenant in Mal. 3:2.⁵¹ Matthew might or might not have employed or reflected Malachi’s eschatological figures’ arrival motif, but the theme or the motif is found in this narrative.

5.2.2. Matthew’s Quotation from Mal. 3:1 in 11:10

The narrative that includes Matt. 11:10 is the most important section in determining how Matthew employs Malachi’s eschatological figures’ arrival motif because it is the only place that contains Matthew’s quotation from Mal. 3:1. Matthew uses the prophetic fulfillment formula (οὗτός ἐστιν περὶ οὗ γέγραπται) in quoting the Old Testament, which indicates that the quoted Scripture is personally fulfilled in John the Baptist. The same quotation is also found in Mark 1:2 and Luke 7:27. Matthew adds the pronoun ἐγώ before the verb ἀποστέλλω. The LXX has the emphatic pronoun. Matthew seems to emphasize the speaker of the sentence (YHWH). Except for ἐγώ, Matthew’s citation is exactly identical with that of Luke. It is not necessary to detail the textual differences and to examine the text because it has already been investigated. As with the other Gospels, Matthew also views John the Baptist as a significant figure. He makes an explicit equation of John the Baptist=Elijah (Matt. 11:14). Like in Luke, John’s inquiry about Jesus’ identity and Jesus’ response in Matthew (11:2-5) present that Jesus is the “Coming One” who is promised to come in Mal. 3:1. John and his disciples are

⁵¹ John H. Hughes, “John the Baptist: The Forerunner of God Himself,” *Novum Testamentum* 14 (1972) 199.

anticipating the coming of the promised One who is to come, the Messiah. The “Coming One” is a messianic title.

5.2.3. Elijah in the Transfiguration (17:1-8)

The appearance of Moses and Elijah reminds the reader of Malachi’s reference to Moses and the eschatological Elijah in the closing scene of the last prophetic book of the Old Testament canon. The Transfiguration episode is closely related to the previous narratives consisting of Peter’s confession of Jesus and Jesus’ disclosure of his redemptive death and resurrection. In other words, the pericope makes clear Jesus’ true identity. God’s voice obviously confirms that Jesus is the Son of God, the promised Messiah (17:5).⁵² In Malachi, the reader is encouraged to adhere to the covenant (4:4) that Moses introduced. Though the people of Malachi’s day violate the covenant, they are exhorted to renew the covenant relationship between YHWH and them. The reader of Malachi must return to YHWH before the great and dreadful Day of the Lord comes by remembering the Law of Moses. The Law of Moses is deeply associated with the ministry of the coming eschatological Elijah (Mal. 4:4-5). The coming Elijah prepares the way for Messiah’s coming (Mal. 3:1). Therefore, it cannot be coincidental that Moses and Elijah appear together at the major turning point of Jesus’ earthly public ministry which reveals Jesus’ identity and mission. The Transfiguration episode seems to identify Jesus with *Ha Adon*/the messenger of the covenant, for whose way Malachi’s eschatological

⁵² Morris, *The Gospel According to Matthew*, 440. Carson, “Matthew,” 386.

Elijah prepares. The following conversation between Jesus and His disciples may support the idea.

5.2.4. Elijah-John Identification and Another Future Elijah (17:9-13)

When Jesus and His disciples come down from the mountain, He gives stern instructions to them to remain silent about what they have seen on the mountain until the Son of Man has been raised from the dead. Jesus' remark implies that the Transfiguration is connected with Jesus' passion and resurrection. They then ask a question of Jesus: "Why *then* (οὐν) do the scribes say that Elijah must come first?" They might have asked, "What does 'the Son of Man's rising from the dead' mean (cf. Mark 9:10)?" In addition, "What is the relation between the Transfiguration incident and the Son of Man's rising from the dead?" Instead of those questions, they have a question about the scribes' opinion concerning Elijah's coming. Why do they ask that question? Their question seems to have nothing to do with Jesus' prediction of His passion and resurrection, but it reflects their view about Jesus and Elijah. First, they certainly know that Jesus is the Messiah whom the Old Testament has foretold. Carson rejects this opinion, because according to Mark's account in 9:10 they do not understand what Jesus is saying.⁵³ However, Carson seems to misunderstand the meaning of the text. According to him, the disciples' ignorance of Jesus' resurrection indicates that they do not yet know who Jesus is. It can be said, however, that although they acknowledge that Jesus is the Messiah, they may not understand His statement about His resurrection. Certainly their view concerning

⁵³ Carson, "Matthew," 388.

Messiah lacks full understanding of the Messiah's suffering, death and resurrection. They hear God's voice on the mountain that Jesus is the Son of God. The episode in which Peter confesses Jesus proves that they know that Jesus is the Christ, the Son of the living God. Second, the phrase, "Elijah must come first" denotes that "Elijah must come first before the Messiah comes." Their question implies that they do not fully understand Mal. 3:1 and 4:5-6, even though in Matt. 11:14 Jesus had already identified John the Baptist with Elijah who was to come. Also, they may not be aware of Malachi's prophecy regarding Elijah's coming. The Greek conjunction particle οὖν in their question, which means "consequently, accordingly, then or therefore," may help the reader understand their question. Their question may be paraphrased in this way: "Lord, though you say that you will be raised from the dead we are not sure what that means--but whatever it means, one thing is certain: that you are the Messiah, the Son of God, because of what we have seen and what we have heard from heaven on the mountain. *Then* (οὖν) why do the scribes say that Elijah must come first (to fulfill his mission) before you come (to accomplish your mission)? Because though we saw Elijah on the mountain, it does not seem that he actually came (to fulfill his mission). Has Elijah already come? If he has already come, where is he?" Matt. 17:13 suggests that the disciples did not identify John as Elijah until Jesus mentioned people's ill-treatment of Elijah. After Jesus said that Elijah had come and suffered to play the preparatory role for the way of Jesus' suffering and death, they realized that who He was talking about was John. In fact, John's suffering and death is not the ultimate goal of his mission; his task is to "restore all things" (Matt. 17:11). Did Jesus' disciples forget His remark about John-Elijah identification (Matt.

11:14)? Jesus' reply to his disciples' question may be analyzed in several ways and needs to be explained. First, He confirms the scribes' idea that Elijah must come first before Messiah comes. Second, Elijah's mission is to "restore all things." Third, in Matt. 17:11 in regard to Elijah's coming and his mission, Jesus uses not only a present tense but also a future tense: "Elijah is coming (ἔρχεται) or comes and he will restore (ἀποκαταστήσει) all things." A present tense may sometimes be used to describe a future incident, i.e. a so-called "futuristic present." Since the present tense in Jesus' remark is combined with the future tense, the present tense must be understood as futuristic present--"Elijah will come" or "Elijah is coming."⁵⁴ It shows that Jesus has two different Elijahs in His mind. In response to His disciples' question He seems to be talking about the future eschatological Elijah. Kaiser associates the restoration done by Elijah in its immediate context with the final restoration of all things made at Jesus' return promised in Acts 3:21.⁵⁵ One Elijah is the future eschatological Elijah whom the scribes are talking about, because they think that neither Elijah nor Messiah has come. The other Elijah is John the Baptist. Therefore, verses 10-12 may be interpreted as follows: Jesus' disciples asked, "Why do the scribes say that Elijah must come first before Messiah comes?" Jesus said, "The future eschatological Elijah who the scribes are talking about *will* indeed come first (before Messiah's return) and *will* restore all things, but (the first) Elijah has already come in the person of John the Baptist. Just as he as my forerunner received sufferings, I will also receive sufferings." Therefore, it is clear that Matthew presents two stages of

⁵⁴ Walter C. Kaiser Jr., "The Promise of the Arrival of Elijah in Malachi and the Gospels," *Grace Theological Journal* 3, no. 2 (1982) 231. Cf. KJV-Elijah shall come; NASB-Elijah is coming.

⁵⁵ *Ibid.*, 231.

Malachi's eschatological figures' arrival. Two different Elijahs' comings are followed by the Messiah's two comings. This argument is possible because Matthew (and Jesus) do not mean Elijah to be the Elijah who lived in Israel's history and ascended alive into heaven. As mentioned in the previous chapter, Walter Kaiser regards even Augustine, Luther, and Calvin as Elijahs! Thus, according to him, there have been many forerunners of the Lord and there will also be many Elijahs before the final day. His argument is a much strained interpretation. He thinks that one of the two witnesses mentioned in Rev. 11:3-12 may be Malachi's future eschatological Elijah.⁵⁶ This is because Rev. 11:6 that tells about the power of the witnesses, alludes to the ministry of the historical Elijah who had power to shut up the heavens so that it did not rain, until through prayer he proved that he was a true prophet of God and that YHWH was the true God of Israel (1 Kings 17:1; 18:1, 41-46; James 5:17-18).

5.2.5. Jesus' Visit to the Temple (21:12-17; 21:23-23:39)

Matthew's version of Jesus' temple episode is briefer than that of Mark's Gospel. Matthew describes Jesus' temple action as "the wonderful things" (τὰ θαυμάσια), showing that he wants to present Jesus' temple protest as a messianic activity.⁵⁷ Only Matthew records Jesus' healing ministry and children's praise of Him (21:14-15). Jesus' acceptance of the children's praise of Him shouting, "Hosanna to the Son of David," reveals that He is the Davidic messianic Son. After this incident Jesus goes out of the city,

⁵⁶ Walter Kaiser, Jr. *Micah-Malachi*, Communicator's Commentary, ed. Lloyd J. Ogilvie, vol. 21 (Dallas: Word Books, 1992) 487.

⁵⁷ Carson, "Matthew," 441.

and the next morning He again enters the temple. Matthew places the episode of Jesus' cursing of a fruitless fig tree (21:18-22) between Jesus' temple action and His teaching in the temple. Matthew views Jesus' cursing of the fig tree "as a coherent unit relating back to 21:12-17."⁵⁸ In other words, Matthew 21:12-22 has a thematic unity. The tree's fruitlessness pictures people's spiritual status. Jesus' temple action can be regarded as a symbolic activity of judgment. In the temple pericope Matthew depicts Jesus as not only a divine judge, but also the Messiah. It reminds the reader of *Ha Adon*/the messenger of the covenant in Mal. 3:1.

In 21:23 Matthew emphasizes the teaching of Jesus in the temple. Unlike Luke, however, Matthew does not draw a clear line regarding what Jesus' temple instructions are. When His authority is challenged by the religious authorities, Jesus silences them by giving them a counter-question concerning the authority of John's baptism. Here again, Matthew shows that John fulfills the role of Jesus' forerunner. In this episode, Jesus presents Himself as the Son of the Father (21:33-41), as the Cornerstone (21:42-46), and as *Ha Adon* (22:41-46). These are also found in Mark and Luke.

Jesus' temple action and His teaching can be understood in light of Malachi's prophecy in regard to *Ha Adon*'s sudden arrival at *His* temple and His purging ministry in Mal. 3:1-4. Matthew also views Jesus as the owner of the temple, the one who has control over it. The temple belongs to Jesus so that He arrives at *His* temple and rules over it by cleansing it.

⁵⁸ Moulton, "Jesus' Goal for Temple and Tree: A Thematic Revisit of Matt. 21:12-22," 562-572.

5.2.6. Misunderstandings about Jesus and Elijah (16:14; 27:46-47)

5.2.6.1. *In the Narrative of Peter's Confession (16:14)*

As in Mark, the incident of Peter's confession of Jesus is a crucial turning point in the Book of Matthew.⁵⁹ Matthew also introduces people's misunderstandings about Jesus. In Matthew's version of Peter's confession narrative, some people's misidentification of Jesus-Jeremiah is added. Matthew largely contrasts the public misunderstandings with Peter's correct confession of Jesus. Jesus is the Messiah, the Son of the living God. In confirming Peter's answer (16:17) Jesus Himself presents God as His Father ("my Father in heaven"). From that time on Jesus begins to explain to His disciples that He must travel to Jerusalem. He predicts to them His suffering, death and resurrection--a crucial point of Jesus' ministry in the Book of Matthew. Matthew clearly rejects the public misidentification of Jesus' identity. Jesus should not be identified with Elijah because He is the Messiah, the Son of the living God, and because He is the Lord who builds His church and has the authority of the kingdom of heaven. In addition, Jesus is the Redeemer.

5.2.6.2. *The Elijah Pericope, or Motif, in Jesus' Passion Narrative (27:47-49)*

Matthew's version of the Elijah pericope in Jesus' passion narrative is almost identical with that of Mark. In Mark, one of the bystanders near the cross who say that Jesus is calling for Elijah offers the sponge filled with wine vinegar. In Matthew, however, while one person seems to try to help Jesus by offering the vinegar sponge to Jesus, others tell him to leave Jesus alone in order to see if Elijah, whom Jesus is calling

⁵⁹ Morris, *The Gospel According to Matthew*, 427.

for, comes to save Him. They do not know that He is the Savior of the world, suffering on the cross. They only seem to think that Elijah is superior to Jesus. However, by contrasting the bystanders' misunderstanding of Jesus' identity with divine miraculous activities (27:51-53), and by spelling out the confession of the centurion standing with some bystanders, Matthew overtly proclaims that Jesus is truly the Son of God. The misunderstanding of the bystanders near the cross reflects their expectation of Elijah's coming and alludes to Malachi's eschatological Elijah's coming motif.

5.2.7. Conclusion

As in the other Synoptic Gospels, Malachi's eschatological figures' arrival motif is found in Matthew. John the Baptist sees himself as a forerunner of Jesus, and views Jesus as the purifier of sinners and judge of the wicked. The appearance of Elijah on the Transfiguration Mountain seems to echo the eschatological Elijah's coming motif. The conversation between Jesus and his disciples about eschatological Elijah's coming, followed by the Transfiguration incident, supports this idea. In the discussion, Jesus talks about two Elijahs' comings. One Elijah, who is identified as John the Baptist, has already come. The other Elijah will come right before Jesus' second coming and will restore all things in the future. Jesus' visit to the temple and His activity in it including His teaching, remind the reader of Malachi's prophecy concerning *Ha Adon's* sudden visit to His temple and the consequences of that visit in Mal. 3:2-4. By mentioning people's misunderstandings of Jesus' identity, Matthew paradoxically announces that Jesus is not

Elijah, but the Son of God. Among all other things, Matt. 11:10 proves without doubt that Matthew employs Malachi's eschatological figures' arrival motif.

5.3. JOHN

According to the view that the Book of John reflects that John uses Elijah and Elisha typology of Jesus, Jesus' changing of water into wine at Cana, His healing of the official's son, and His feeding of the five thousand may be compared to the miracles of Elijah and Elisha.⁶⁰ The view assumes that John might have used Elijah's ceaseless supplying of flour and oil (1 Kgs. 17:1-16), and Elisha's multiplying of oil (2 Kgs. 4:1-7), his miraculous feeding of a hundred men (2 Kgs. 4:42-44), and the restoration of two little boys' lives made by the two prophets (1 Kgs. 17:17-24; 2 Kgs. 4:32-37) as types of Jesus' miraculous signs in the Book of John. Some of them attempt to show Jesus to be the new Elijah.⁶¹ However, it is not clear that John intends to presents Jesus as the new Elijah. Since this study does not focus on the issue, it will not be dealt with in detail.

As do the Synoptic Gospels, the Book of John also presents John the Baptist as a forerunner of Jesus, and shows the close relationship between the role of John the Baptist and the mission of Jesus. The presentation of the fourth Gospel regarding the identity of Jesus, however, is unique.

⁶⁰Allan Mayer, "Elijah and Elisha in John's Signs Source". *Expository Times* 99, no. 6 (1988): 171-73.

⁶¹ *Ibid.*

5.3.1. The Identity of John the Baptist with Respect to Jesus (1:6-8, 19-23; 3:26-30)

5.3.1.1. John's Identification of John the Baptist in the Prologue of the Fourth Gospel (1:6-8)

John, the author of the fourth Gospel, presents Jesus' identity in a different way from the writers of the Synoptic Gospels. Whereas Luke proves Jesus' divine origin by the fact that Jesus was born through the supernatural intervention of the Holy Spirit, John in 1:1-5 sets forth Jesus as the Creator of the universe. Since this study focuses mainly on the relationship between Jesus as the Lord and John as a forerunner of the Lord in light of Malachi's eschatological figures' coming arrival motif, it does not detail the verses dealing with Jesus' deity. However, Jesus' deity rather reminds the reader of the deity of *Ha Adon* in Mal. 3:1-4. John 1:6-8 describes the identity of John the Baptist and explains the relationship between him and Jesus. John 1:6 presents John the Baptist as "a man who was sent from God." It is noteworthy that the writer of the fourth Gospel, John, uses the phrase "sent from God" (ἀπεσταλμένος παρὰ θεοῦ) to describe John the Baptist. The Greek word ἀποστέλλω is "used in classical Greek of an authorized emissary."⁶² In the Septuagint it is used as "a technical term for the sending of a messenger with a special task."⁶³ In his Gospel, John uses the Greek term ἀποστέλλω to mean sending authorized divine messengers with a divine commission and task (1:6; 5:36-37).⁶⁴ The concept of "the sent messenger from God," supported by the technical Greek term, is reminiscent of

⁶² David J. MacLeod, "The Witness of John the Baptist to the Word: John 1:6-9," *Bibliotheca Sacra* 160 (2003) 309.

⁶³ *Ibid.*, 309-310.

⁶⁴ *Ibid.*, 310.

“God’s sending his messenger” motif in Mal. 3:1, though the LXX’s rendering of Mal. 3:1 uses the emphatic Greek word ἐξαποστέλλω instead of ἀποστέλλω. In the Book of John, a messenger of the Lord who is sent from God--that is, John the Baptist--is depicted as a witness to Jesus (1:6-8, 15, 32, cf. 10:41-42). His preparatory role for the Way of the Lord is to testify concerning Jesus.

5.3.1.2. *John the Baptist’s Identification of Himself*

In 1:15 John the Baptist acknowledges that he is a witness concerning Jesus. In 1:20-21 John the Baptist publicly declares that he is neither the Christ nor Elijah. Even though John performs an Elijah-type ministry,⁶⁵ he denies being Elijah. The religious leaders’ question to John, “Are you Elijah?,” certainly reflects their awareness of Malachi’s prophecy with regard to the sending of Elijah before the Day of the Lord comes (Mal. 4:5). In their minds, Elijah may not refer to an eschatological figure as an Elijah-type, but to Elijah *redivivus*. In other words, they may not have the concept of Elijah-typology. John the Baptist’s denial that he is Elijah is perhaps because he is not actually the Elijah in the history of Israel. He insists that he is not Elijah *redivivus*; it seems that he wants to refute “the expectation (current in his days) that the same Elijah who escaped death in a fiery chariot would return in like spectacular manner.”⁶⁶ Otherwise, John the Baptist’s denial means that he is not the future ultimate Elijah.⁶⁷ In

⁶⁵ Edwin Blum, “John,” in *Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1983) 274.

⁶⁶ Andreas J. Köstenberger, “John,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007) 425.

⁶⁷ Darrell L. Bock, *Luke 1:1–9:50*, Baker Exegetical Commentary on the New Testament, ed. Moisés Silva (Grand Rapids: Baker Book House, 1996) 902.

the Synoptic Gospels John the Baptist does not identify himself as the voice of one calling in the desert in accordance with Isa. 40:3, but the writers of the Synoptic Gospels present his mission as the fulfillment of Isa. 40:3. The fourth Gospel takes a different style. John the Baptist introduces himself as the voice of one calling in the desert, “Make straight the Way for the Lord.” He introduces himself as the one who makes people prepare the Way for the Lord. He knows, according to the author, that his testimony for Jesus and his baptism pave the Way for Jesus, the Lord. He declares that his baptism with water is to reveal Jesus to Israel (1:31). In 3:28 John emphatically identifies himself as the one sent (ἀπεσταλμένος) from God before Christ. He acknowledges that he himself is a messenger of God with a divine commission.

5.3.2. The Identity of Jesus with respect to John the Baptist

Jesus is the light of life and John is a witness for the light. How John the Baptist introduces Jesus is found in his direct descriptions of Jesus. John 1:15 is John the Baptist’s testimony regarding Jesus: “This was he of whom I said, ‘He who comes after me has surpassed me because He was before me.’” This implies that the role of John the Baptist as the forerunner of Jesus is a continuing task. He continuously gives the testimony of Jesus. The phrase, “He who comes after me,” suggests not only John’s role for Jesus’ mission but also Jesus’ identity (the “Coming One”). He testifies that Jesus is the “Coming One” and that He is superior to John because of His preexistence. By quoting from Isa. 40:3, he implicitly reveals in 1:23 that Jesus is the Lord to whom Isa. 40:3 makes reference. He identifies the Way of the Lord with the Way of Jesus. In 1:30

the writer of the fourth Gospel repeats John's testimony concerning Jesus. John again presents Jesus as the "Coming One" and emphasizes His superiority. Jesus' superiority to John is repeatedly announced in John's presentation of Jesus (1:26-27; 3:30). He confirms that Jesus is the Lamb of God who takes away the sin of the world (1:29, 36), the one who baptizes with the Holy Spirit, and the Son of God (1:34). John, the writer of the fourth Gospel, does not present Jesus as the judge of the world.

The Book of John does not quote from Mal. 3:1. In this Gospel Jesus does not identify John the Baptist as Elijah. In 5:35 Jesus views John as a temporary witness for Him.

5.3.3. Jesus' Visit to the Temple (2:13-22)

John records Jesus' temple action at the beginning of His ministry, whereas the Synoptic Gospels place the pericope toward the end of Jesus' ministry. As in the Synoptic Gospels, Jesus' visit to the temple is reminiscent of the prophecy concerning *Ha Adon's* sudden visit to His temple in Mal. 3:1. John seems to describe Jesus' visit to the temple as a sudden and unexpected appearance. In this episode Jesus calls the temple "the house of my Father" (John 2:16). John might have been aware of Luke's record regarding Jesus' second visit to the temple, in which the boy Jesus presents the temple as the temple of His Father and in which He regards God as His Father (Luke 2:49). Since the temple belongs to God, who is the Father of Jesus, it also belongs to Jesus--that is, Jesus comes to *His* temple predicted in Mal. 3:1: "*Ha Adon* will suddenly come to *His* temple." John relates Jesus' visit of Jerusalem and the temple with the Passover (John 2:13), which

foreshadows the ultimate goal of Jesus' journey toward Jerusalem. In other words, it suggests that Jesus will finally go to Jerusalem as the Passover Lamb of God, foretold by John the Baptist in John 1:29, 36. Jesus' temple action is symbolic, prefiguring that the temple will be purified and also judged. John links Jesus' temple action with his redemptive death by comparing the death of Jesus with the destruction of the Jerusalem temple. John contrasts the demolished Jerusalem temple building with the crucified and risen Jesus as the new temple.

5.3.4. The Way of the Lord

In Malachi, the Way indicates the Law leading people to "life and peace" provided by the Lord. Thus the "Way of the Lord" in Malachi refers to the way of peace, salvation, life and blessing given by the Lord. John does not make any reference to "the Way of the Lord" mentioned in the Book of Malachi. He presents Jesus as "the Way" of salvation (John 14:6). In the Book of John, Jesus is the Way of life. The "way" in the Book of John may be a thematic parallel of the "Way" in the Book of Malachi, but John does not seem to borrow Malachi's "Way."

5.3.5. Conclusion

Unlike the Synoptic Gospels, John does not seem to employ Malachi's eschatological figures' arrival motif. He merely presents John the Baptist as a forerunner of Jesus according to Isa. 40:3. Though his emphasis on the fact that John the Baptist is *sent* from God strongly reminds the reader of Malachi's prophecy that the Lord's

messenger/Elijah is *sent* by the Lord (YHWH), it does not appear that he was influenced by Malachi. In John's Gospel, unlike the Synoptic Gospels, John the Baptist clearly denies the idea of being identified as Elijah. John the Baptist's denial suggests that the writer of the fourth Gospel does not reflect Malachi's eschatological Elijah's arrival motif. Although there may be a few motifs in the Book of John that resemble Malachi's themes or motifs in regard to Malachi's eschatological figures' arrival, it does not seem that John was interested in Malachi in writing his Gospel.

*5.4. CONCLUSION: THE APPEARANCE OF MALACHI'S ELIJAH AND HA ADON (MAL. 3:1-4; 4:4-5) AND THE THREE GOSPELS (MARK, MATTHEW, AND JOHN)*⁶⁸

Like Luke, Mark and Matthew also view John the Baptist as Malachi's eschatological Elijah. Elijah's mission is to prepare for the Way of the Lord and for the Day of the Lord by making the remnant of Israel return to the Lord. The prophet Elijah attempted to let Israel renew their covenant with God. Roberts regards Elijah as a mediator of a covenant.⁶⁹ Israel's allegiance to the Mosaic Covenant culminates in the covenant renewal on Mount Carmel. The future Elijah will also spiritually restore the people of God. Thus the mission of "my messenger" in Mal. 3:1a is the same as that of Elijah. Jesus implies that John the Baptist refers to "my messenger" in Mal. 3:1a and to the Elijah in Mal. 4:5-6. The disciples also know that the Elijah whom Jesus is talking

⁶⁸ See David M. Hoffeditz, "A Prophet, a Kingdom, and a Messiah: The Portrayal of Elijah in the Gospels in the Light of First-Century Judaism" (Ph.D. diss., The University of Aberdeen, 2000) 21.

⁶⁹ Kathryn L. Roberts, "God, Prophet, and King: Eating and Drinking on the Mountain in First Kings 18:41," *Catholic Biblical Quarterly* 4, no. 62 (2000) 634-38.

about, first of all designates John the Baptist (Matt. 17:10-13; Mark 9:11-13). However, John the Baptist denies that he is Elijah. In other words, John the Baptist is not the Elijah whom the Jews are expecting.⁷⁰ Thus “my messenger” does not indicate the past Elijah. Matt. 17:11 declares, “Elijah is coming and he will restore all things.” From Matthew’s perspective, Malachi’s Elijah has come in the person of John the Baptist, but a future Elijah is still to come (cf. Rev. 11).⁷¹ Matthew has dual use of Malachi’s eschatological Elijah motif that which fits the “already/not yet” eschatology.⁷² It is obvious that Mark and Matthew employ Malachi’s eschatological figures’ arrival motif, but it is not certain whether they view Jesus’ visit to the temple episode as the fulfillment of the prophecy concerning *Ha Adon*’s coming to His temple. It is not even clear whether they associate Jesus’ visit to the temple with *Ha Adon*’s coming to his temple. In employing Malachi’s eschatological figures’ arrival motif, Mark is much closer to Luke than Matthew is. The fourth Gospel does not seem to borrow Malachi’s motifs, though it uses a few motifs or themes with respect to the preparation of the Lord’s forerunner for the Way of the Lord in Isa. 40:3.

⁷⁰ Craig L. Blomberg, “Elijah, Election, and the Use of Malachi in the New Testament,” *Criswell Theological Review*, no. 2 (1987) 105-06.

⁷¹ Kaiser, “The Promise of the Arrival of Elijah in Malachi and the Gospels,” 232.

⁷² Darrell L. Bock, *Luke 1:1–9:50*, 902.

CHAPTER VI

CONCLUSION

6.1. SOURCES OF LUKE

At least two factors need to be considered when one deals with the use of the Old Testament in the New Testament, namely sources (or tradition) and revelation. The Apostle Paul implies that his epistles have two sides, like those of a coin: tradition and revelation. On one hand, in 1 Cor. 15:3 he says, “What I received I have passed on to you.” In 1 Cor. 11: 2 he also says, “I praise you for remembering me in everything and for holding to the *traditions*, just as I passed them on to you.” On the other hand, in Gal. 1:11-12, Paul asserts, “I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it: rather, I received it by *revelation* from Jesus Christ.” Revelation does not exclude tradition. This is also true regarding Luke’s use of the Old Testament.

It cannot be denied that Luke used sources when he wrote his Gospel. This is made clear when he discloses in 1:1-4 that he inherited the tradition of the eyewitness and servants of Jesus Christ. The sources of Luke’s Gospel have been debated as a part of the known Synoptic problem.¹ Luke does not tell his readers the sources of his writing. Whatever sources are used in the third Gospel, it may have had an influence on Luke. He also assures the recipient(s) of his Gospel that his writing is the result of his careful investigation and his own work.

¹ Darrell L. Bock, *Luke 1:1–9:50*, Baker Exegetical Commentary on the New Testament, ed. Moisés Silva, (Grand Rapids: Baker Book House, 1996) 7.

6.2. LITERARY AND THEMATIC APPROACHES TO LUKE

Numerous approaches to enable deeper understanding of the Gospel of Luke have been suggested, and these efforts have made significant contributions to the field of the interpretation of the third Gospel. For example, some scholars argue that Luke employed and adapted the **Elijah-Elisha narrative** (1 Kgs. 16:29- 2 Kgs. 13) in composing the Gospel of Luke.² Brodie contends that Proto-Luke followed the Elijah-Elisha narrative not only in structure but also in content, and reshaped it or combined it with other material.³ He presents not a few interesting thematic-literary parallels between Luke and the Elijah-Elisha narrative. To a certain extent, his argument may be helpful in determining the ways or methods of understanding the Gospel of Luke, but it is not certain whether the Elijah-Elisha narrative was actually used as Proto-Luke in the Gospel of Luke. Brodie's work may be a well-arranged compilation of coincidental parallels or, just as Brodie argues, Luke may have been influenced by the Old Testament narrative. Others, however, believe that **Moses typology or New Exodus typology** appears in the Gospel of Luke.⁴ It appears that Luke borrows the New Exodus theme from Isaiah. Though scholars admit that Luke partially alluded to **Malachi**, they fail to see that ***Luke was greatly influenced by Malachi in forming the literary structure of the Gospel and***

² Thomas L. Brodie, *The Crucial Bridge: The Elijah-Elisha Narrative as an Interpretive Synthesis of Genesis-Kings and a Literary Model for the Gospels* (Collegeville, MN: The Liturgical Press, 2000).

³ Thomas L. Brodie, *Proto-Luke the Oldest Gospel: A Christ-Centered Synthesis of Old Testament History Modelled Especially on the Elijah-Elisha Narrative. Introduction, Text, and Old Testament History* (Limerick, Ireland: Dominican Biblical Institute, 2006).

⁴ Peter M. Renju, "The Exodus of Jesus (Luke 9.31)," *Bible Translator* 46, no. 2 (1995) 213-18. Jindrich Mánek, "New Exodus (of Jesus) in the Books of Luke," *Novum Testamentum* 2, no. 1 (1957) 8-23.

in setting forth crucial themes in his book. It can be argued that Malachi's motifs in the Gospel of Luke are a part of the traditions that Luke used.

6.3. MALACHI'S ESCHATOLOGICAL FIGURES' ARRIVAL MOTIF

This thesis intended to suggest the idea that Luke greatly used the Book of Malachi in various ways. The approach is an important and significant way to understand the Gospel of Luke. Luke especially employed Malachi's eschatological figures' arrival motif in his Gospel. The motif that is found in Mal. 3:1-4; 4:5-6 is composed of YHWH's sending His messenger (Elijah), the messenger's preparation of the Lord's Way, *Ha Adon's* sudden coming to His temple, and the covenant messenger's covenant enforcement. These short verses contain tremendously crucial themes.

"The Way of (or for) the Lord" theme and "the preparation of the Way by the Lord's messenger" motif are found in Exodus and Isaiah. The "Way" in Exodus is *the Way for His covenant people*. In Exodus God promised Moses that the Lord's messenger will lead His covenant people to the Promised Land. The Way is the way leading to the Promised Land--a literal and actual way. The role of the Lord's messenger is to let God's covenant people enter the Land that God has prepared for them. Although the Lord's messenger guards them in the way (Exod. 23:20), he is merely a guide and forerunner. Of course, they must listen to him, just as they should listen to the Lord, but their enemies are driven out ahead of them by the Lord, not by the Lord's messenger. The messenger's task is simply to help God's people finish their Exodus; his job is totally tied to the Exodus of the people of Israel. Their Exodus is accomplished not by the Lord's

messenger, but by the Lord. “The Lord’s messenger’s preparation of the Way for his people” theme is found in the covenantal context in the Book of Exodus. After YHWH promises to His people that His messenger will prepare the Exodus Way for them, He establishes His covenant with them (Exod. 24:1-8). Before making the covenant with His people, He commands them not to make a covenant with the Canaanites or their gods (Exod. 23:32-33). “The Way preparation” motif is closely linked with the Mosaic Covenant.

The calling voice in the Book of Isaiah--that is, YHWH’s messenger--is commanded to prepare *the Way for the Lord* in the wilderness. The preparation of the Way is related to exiled Israel’s return from Babylonian Captivity based on the forgiveness of sins. It is associated with Israel’s spiritual restoration that may be called “New Exodus” or “Isaianic Exodus.” *The Way for the Lord* in Isaiah ultimately becomes *the Way for His restored people*. The Way in Isaiah contains not only a spiritual sense but also a spatial sense. The remnants of Israel are required to restore the covenant that their forefathers made with the Lord. “The preparation of the Way” motif occurs in the context of God’s redemptive works in the Book of Isaiah.

The Book of Exodus emphasizes that the Way is prepared for God’s people by the Lord’s messenger. The preparation of the Way is God’s promise for His covenant people who are on the way to the Promised Land. Its fulfillment depends on their obedience to the Lord’s messenger and to the covenant that they made with the Lord. The Book of Isaiah stresses that the Lord’s messenger is required in order to prepare the Way for the Lord, although the preparation for the Lord’s Way is ultimately for His people. Therefore,

it is evident that “the preparation of the Lord’s messenger’s Way for the Lord or His people” is an important theme in two major redemptive works of God for His covenant people in the Old Testament: the Exodus and Israel’s return from her Babylonian Captivity (or New Exodus).

Both the elements of Exodus and Isaiah regarding the Lord’s messenger’s preparation of the Way are fused in Malachi’s prophecy. “The Lord’s messenger’s preparation of the Way of the Lord and of the Lord’s covenant people” motif appears in the eschatological prophetic form in Mal. 3:1-4; 4:5-6. The motif used in Exodus and Isaiah is not simply reused in Malachi, but expanded in meaning in the Book of Malachi. Furthermore, the eschatological prophetic element is added to the theme in Malachi. *Ha Adon*’s sudden visit to His temple and the covenant enforcement of *Ha Adon*, who is the messenger of the covenant, are prophesied. As a result, Israel’s spiritual restoration, including her redemption and the restoration of true worship, will take place. In brief, it will happen with Malachi’s eschatological figures’ arrival. The motif is employed in various ways in the Synoptic Gospels, especially in the Gospel of Luke. The usage of the motif forms a prophetic-fulfillment form, allusions, parallels or echoes. Even Luke’s literary structure reflects Malachi’s eschatological figures’ arrival motif. “The Coming One” motif is indebted to Malachi’s prophecy.

6.3.1. Luke’s Literary Structure

Malachi announces that two eschatological figures will come to fulfill divine tasks. The Book of Malachi closes with the promise of Elijah’s coming and his role. In

addition, it can be said that the Old Testament canon also concludes with the prophecy concerning the two eschatological figures' coming (Mal. 3 and 4). Therefore, the New Testament writers and the Jewish people must have expected the eschatological figures to arrive. The preface of Luke suggests that his contemporaries had the expectation ("the things that have been *fulfilled* among us"). Among the Synoptic Gospels Luke vividly alludes to and represents Malachi's eschatological figures' arrival motif. Luke's literary structure echoes or reflects the motif. Especially, Luke's infancy narrative reveals that Luke had Malachi's two eschatological figures in mind. He identifies John the Baptist as the Lord's messenger, and Jesus with *Ha Adon*. Only Luke records the unique infancy narrative, and the whole structure of the infancy narrative implies that John's birth plays a preparatory role for Jesus' birth. The description concerning the beginnings of John's and Jesus' ministries also shows that Luke intends to present John as the Lord's messenger in Malachi, and Jesus with *Ha Adon*. Luke emphasizes the Jerusalem temple. The Gospel of Luke begins with Zechariah's God-acceptable priestly ministry in the temple, and closes with the true worship of Jesus' disciples in the temple. The temple emphasis is reminiscent of Malachi's literary structure. The Book of Malachi begins with the Lord's denunciation of the corrupted temple worship (chapter 1), and later deals with the restoration of true temple worship by the messenger of the covenant (chapters 3 and 4).

6.3.2. Prophetic Fulfillment

Luke's most significant use of Malachi is prophetic-fulfillment. Gabriel's announcement of John's birth discloses that Malachi's Elijah has come in the person of John the Baptist. Luke views the promise of Elijah's coming as being fulfilled in John. In 7:27 Luke presents John as Elijah, and identifies Jesus with *Ha Adon* by referring to Malachi's prophecy. Jesus is depicted as the "Coming One" in many instances. The phrase, the "Coming One" considerably reflects Malachi's prophecy with respect to *Ha Adon*'s coming. In other words, the coming of Jesus as the "Coming One" is understood by Luke as the fulfillment of Malachi's prophecy regarding *Ha Adon*'s appearance. In Malachi, *Ha Adon* designates Messiah. The covenant messenger's role and the consequences of His work verify that the messenger of the covenant is Messiah, because only Messiah can perform the task. Luke definitely identifies Jesus with *Ha Adon*. Jesus is also identified with the messenger of the Abrahamic Covenant, of the Davidic Covenant and of the New Covenant. Only Jesus is the covenant enforcer. Only Jesus is the one who fully fulfills the Old Testament covenants. According to the covenants, He redeems His people, and restores the broken covenant relationship between God and His people. In Luke 1 and 2 Luke declares that Jesus is born to fulfill the covenants. Unlike the other Synoptic Gospels, Luke highlights Jesus' visits to the temple. By recording Jesus' three visits to the temple, Luke testifies that Malachi's prophecy concerning Messiah's sudden visit to His temple is fulfilled in the incidents of Jesus' visits to the temple. When the Baby Jesus is brought to the temple, only a few devout people recognize that He is the Messiah to redeem Jerusalem (2:38). Jesus' second visit to the

temple reveals that the temple belongs to Him (cf. 2:49) and that He is the Redeemer of God's people (cf. 2:41-42). At this time Jesus Himself recognizes that He is the Messiah. The temple is His temple; He comes to *His* temple according to the prophecy of Mal. 3:1. Among the Synoptic Gospels, only Luke makes a clear *inclusio* regarding Jesus' temple instructions. Luke emphasizes Jesus' temple visit and activity by the temple *inclusio* (19:45-20:1 and 21:38). It seems that Luke regards Jesus' temple action and his teachings as the fulfillment of Mal. 3:2-4. Though the narrative of Jesus' journey toward Jerusalem is found in the Gospel of Mark, the travel narrative in Luke is the central and longest section of Luke. "Journey" or "travel" cannot be made without a way. Jesus' journey toward Jerusalem means traveling on the actual way toward Jerusalem, but it also contains a spiritual sense. Luke seems to view Jesus' journey to Jerusalem as the Way of the Lord in Malachi. Jesus' words and His activities in the travel narrative and in Jesus' temple teaching are also seen as the Way of the Lord. Luke also regards Jesus' redemptive works as the Way of the Lord. The Way of the Lord is the Way of Jesus Christ. Luke shows that Malachi's prophecy regarding the eschatological figures' arrival has been obviously fulfilled; some parts have been literally fulfilled, and others have been typologically fulfilled. The John-Elijah identification runs across the lines of a typology. Malachi's prophecy about Elijah's arrival was typologically fulfilled in the person and ministry of John the Baptist, because the prophecy will be ultimately fulfilled before the Day of the Lord when Jesus Christ returns. Some proponents of double or multiple fulfillments may argue that the Elijah-John typology is a partial fulfillment. The Jesus-*Ha Adon* identification is a literal fulfillment according to Luke. If Mal. 3:2-4 has the

implication of the final judgment Day when the whole world is judged, the prophecy will be fully fulfilled in the future. How Malachi's prophecy is fulfilled needs further study.

6.3.3. Allusions and Parallels

Luke alludes to Malachi in various instances. The allusions are seen in Luke's descriptions of John's ministry and in John's preaching. Luke borrows Malachi's language to compare the ministry of Malachi's eschatological Elijah with John's ministry.⁵ John's preaching reminds the reader of Malachi. His declaration of God's judgment against the wicked may be compared to Malachi's denunciatory prophecy. Some symbolic and figurative language in John's preaching may be seen as Luke's allusions to Malachi, while some allusions to Malachi in Luke may be the words of Luke's conscious use. Other allusions might have been unconsciously used by Luke. It is not easy to distinguish between conscious allusions and unconscious allusions. Parallels between Malachi and Luke should not be ignored. As with the allusions, there may also be two kinds of parallels between Malachi and Luke. First, Luke deliberately uses some parallels in his Gospel, comparing with Malachi or reflecting Malachi. These are intentional parallels. One of the intentional parallels is found in the infancy narrative. Though the arrangement of John/Jesus itself is a parallel in the narrative, the parallel reflects the picture of Elijah/*Ha Adon*. There may also be unintentional parallels. For example, the "sending" motif that frequently appears in the Gospel of Luke may be an

⁵ Walter L. Liefeld, "Luke," in *Expositor's Bible Commentary*, ed. Frank E. Gaebelin, vol. 8 (Grand Rapids: Zondervan Publishing House, 1984) 827.

allusion to Malachi or a coincidental parallel. God-fearers and the hypocrisy that are often found in Luke are also reminiscent of the similar themes in Malachi--the themes which may be classified as unintentional parallels. In addition, “the eschatological joy,” “the book of remembrance,” and “the Day of the Lord” in Malachi have parallels in Luke. This study proves that there is a deep and close relationship between Malachi and Luke. The interrelation or intertextuality between the two books is remarkable. Therefore, this study may be a small step in helping the reader understand the Gospel of Luke.

ANNEXURE

LUKE'S LITERARY STRUCTURE IN THE LIGHT OF MALACHI'S ESCHATOLOGICAL FIGURES' ARRIVAL MOTIF

Stage \ Book	Mal. 3:1-5; 4:5-6	Luke
Stage 1	The arrival of the Lord's messenger/eschatological Elijah for the preparation of the Way of the Lord	<ol style="list-style-type: none"> 1. John's birth narrative as the preparation of the Way for Jesus' birth narrative 2. John's childhood narrative as the preparation of the Way for Jesus' childhood narrative 3. John's ministry as the preparation of the Way for Jesus' ministry
Stage 2	<ol style="list-style-type: none"> 1. The arrival of <i>Ha Adon</i>/the messenger of the covenant to His temple 2. His mission: Purification of the temple (worshippers, worship system) 	<ol style="list-style-type: none"> 1. Jesus' visit to the temple <ol style="list-style-type: none"> 1) His first visit 2) His second visit 3) His third visit 2. His mission <ol style="list-style-type: none"> 1) Purification of the temple 2) Redemption of His people
Stage 3	The Coming of YHWH	Jesus' Second Coming/Divine Visitation (Judgment)

MALACHI'S ESCHATOLOGICAL FIGURES' ARRIVAL MOTIF IN LUKE

Theme \ Book	Malachi	Luke
Identity and Relationship	The Messenger of the Lord and YHWH (Mal. 3:1)	John as the messenger of the Lord and Jesus as the messenger of the covenant (Luke 20:1-8)
	YHWH and <i>Ha Adon</i> (Mal. 3:1)	YHWH and Jesus as <i>Ha Adon</i> , and Davidic greater Son (Luke 20:41-44)
Identity	<i>Ha Adon</i> /The messenger of the covenant as the "Coming One" (Mal. 3:1)	Jesus as the "Coming One" (Luke 20:9-19; cf. 21:27)
Hypocrisy	The hypocrisy and wickedness of the religious leaders (Malachi)	The hypocrisy and wickedness of the religious leaders (Luke 20:9-19, 45-47)
Teacher of the Law	An ideal teacher (Mal. 2:5-6)	Jesus as the ideal teacher (Luke 19:47-20:1, 20-26; 21:37-38)
Offering	Encouragement to give acceptable and pleasing offering (Malachi)	Encouragement to give acceptable and pleasing offering (Luke 21:1-4; cf. 20:20-26)
Eschatology	Eschatological Triumph (Mal. 4:1-3)	Resurrection of the children of God to eternal life (Luke 20:27-40)
	The Day of the Lord/Restoration and Judgment (Mal. 3:1-5, 17-18; 4:1-3; 5-6)	The Day of the Lord/Salvation and Judgment (Luke 21:5-36)

THE WAY OF THE LORD MOTIF IN THE OLD TESTAMENT AND LUKE

Theme Book	YHWH's Way	YHWH's forerunner /the Lord's forerunner	The role of YHWH's forerunner
Exodus Chapters 23-24; 32-33	Exodus' completion (of YHWH's covenant people)=To enter the Promised Land	YHWH's messenger	Preparation for the Way of God's people=To remove the Canaanites
Isaiah 40	New Exodus (Return of YHWH's covenantal exiled remnant to the Promised Land & future spiritual restoration)	The voice in the wilderness	Preparation for the Way of God (of and God's people*) to remove spiritual obstacles. (An agent for Repentance/Restoration of God's people)
Malachi 3:1; 4:5-6	New Exodus (of YHWH's covenant people)(Future spiritual restoration)	YHWH's forerunner/an eschatological Elijah	Preparation for the Way of God (and of God's people*) (An agent for Repentance/Restoration of God's people)
Luke	New Exodus (YHWH's covenant people in Christ) (Perfect spiritual restoration)	John the Baptist	Preparation for the Way of Christ and of God's people (An agent for Repentance/Restoration of God's people)

*The meaning in the circle may be included

HA ADON IN MALACHI AND THE LORD IN LUKE

Motif Book	Figure	Role or Task	Journey to the Temple	Basis
Malachi	<i>Ha Adon</i> /the Messenger of the covenant	Purification/Judgment Covenant enforcement	<i>Ha Adon's</i> Temple	Forefathers' covenant
Luke	Jesus Christ	Purification (Salvation/Judgment) Covenant enforcement	The Jerusalem Temple	Forefathers' covenant



THE PREPARATION OF THE LORD'S WAY THEME IN LUKE

A	The preparation of the Lord's Way (1:1-4:13)
a	By the preparation for the Lord's birth (1:1-2:20)
b	By the preparation for the Lord's ministry (2:21-4:13)
B	The presentation of the Lord's Way (4:14-19:46)
a	The proclamation of the Lord's Way (4:14-9:50)
b	The progressive proclamation of the Lord's Way and progress to the Lord's Way (9:51-19:46)
C	The perfection of the Lord's Way (19:47-24:53)
a	By the Lord's suffering and cross (19:47-23:56)
b	By the Lord's resurrection and ascension (24:1-53)

MALACHI'S ORACLE AND JOHN'S PREACHING IN LUKE

Malachi's Oracle	
A	Call to repentance (1:1-2:17; 3:6-15)
B	The Lord's messenger who prepares the way of the Lord will come (3:1; 4:5-6).
C	<i>Ha Adon</i> /The covenant enforcer will come to provide His salvation on the Day of Salvation (3:1-4; 16-18; 4:2-3)
D	The Day of the Lord for judgment will come (3:5; 4:1)
John's Preaching (Luke 3:7-17)	
A'	Call to repentance (3:7-8, 10-14)
B'	John as Malachi's Elijah already has come (3:15-16)
C'	Jesus as <i>Ha Adon</i> /the covenant enforcer is coming to provide His salvation on the Day of salvation (3:16-17)
D'	The Day of the Lord for judgment is coming (3:9, 17)

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