

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* (Collegetown, 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.