

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 *πεπληροφορημένω* 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 אֲנִי שְׁלִי מִלְאָךְ לְפָנַי 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-רַגְלֶיךָ 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 מַלְאָכִי 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 ποιείτε 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 Ἱερουσαλήμ). Luke implies that Jesus is closely related to Jerusalem’s redemption (λύτρωσιν Ἱερουσαλήμ). 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 υἱόν 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.

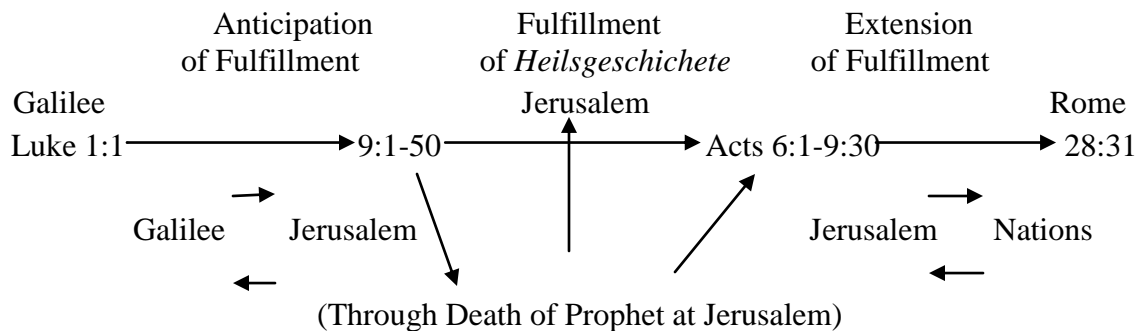
¹⁹⁷ Evans, “The Central Section of St. Luke’s Gospel,” 42-50.

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 ἕξει 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"--ἥξουσιν 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 ($\delta\rho\acute{\omicron}\mu\omicron\varsigma$) or way ($\acute{\omicron}\delta\acute{\omicron}\varsigma$).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.

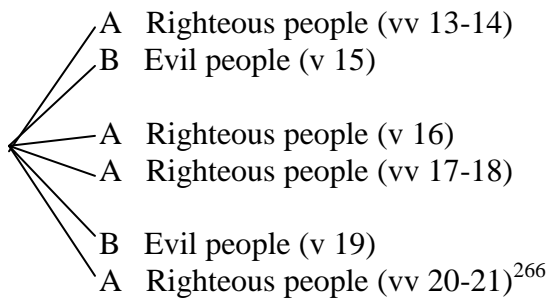
²⁶² Moore, "Yahweh's Day," 199. Cf. Černý, *The Day of Yahweh and Some Relevant Problems*, 49-52.

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 וְהַנּוֹרָאִי). 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</i> 's 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 σκλιρτάω (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.