

MALACHI'S ESCHATOLOGICAL FIGURES' ARRIVAL MOTIF
IN THE GOSPEL OF LUKE AND ITS RELATION
TO OTHER GOSPELS

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SUMMARY OF THESIS

The Book of Malachi plays a considerable role in the New Testament because various key themes in Malachi occur in the New Testament. Malachi influences especially the Gospel of Luke more than any other book in the New Testament. Malachi's greatest theological motifs or themes that are used in the New Testament appear in Malachi 3:1 and Malachi 4:5-6 [English version]. Mal. 3:1 mentions eschatological figures. The verse is a short sentence, but it contains abundant theological themes: the identity and mission of YHWH's messenger as His forerunner, the identity of *Ha Adon* (the Lord), and the identity of the messenger of the covenant. The nature of the covenant in Mal. 3:1 and the significance of *Ha Adon's* advent to His temple are also important themes.

This thesis attempts to demonstrate that Luke uses Malachi's eschatological figures' arrival motif in his Gospel and to show how the motif influences the Gospel.

Chapters one and two of this study contain the statement of the problem and hypothesis, thesis methodology and a survey of research history. Chapters three and four, the main section of the thesis, examine the passages that contain the themes of YHWH's eschatological figures in the Book of Malachi and in the Gospel of Luke. Chapter four presents how the themes or motifs of Malachi's eschatological figures contribute to the shaping of the Gospel of Luke. The themes' relation to the other Gospels is dealt with in chapter five. Chapter six is the conclusion of the dissertation.

The literary structure of Luke's Gospel shows that in setting forth crucial themes, the Gospel echoes or reflects Malachi's eschatological figures' arrival motif: (1) Luke's infancy narrative reveals that Luke had Malachi's two eschatological figures in his mind; (2) the description concerning the beginnings of John's and Jesus' ministries also shows

that Luke intends to present John as the Lord's messenger in Malachi, and to equate Jesus with *Ha Adon*.

Luke's temple emphasis including temple *inclusio*, is reminiscent of Malachi's literary structure. The preaching of John the Baptist parallels the entire Book of Malachi structurally and thematically.

Luke shows that Malachi's prophecy regarding eschatological figures' arrival has been fulfilled literally or typologically. Luke views that Malachi's Elijah has come in the person of John the Baptist; the promise of Elijah's coming is fulfilled in John. In many instances, Luke depicts Jesus as the "Coming One." The phrase, the "Coming One," considerably reflects Malachi's prophecy with respect to *Ha Adon*'s coming. Luke also identifies Jesus with the messenger of the Abrahamic Covenant, of the Davidic Covenant, and of the New Covenant; only Jesus is the covenant enforcer. Luke testifies that Malachi's prophecy concerning Messiah's sudden visit to His temple is fulfilled in Jesus' three visits to the temple. Luke seems to view Jesus' journey to Jerusalem, His teaching in the temple, and His redemptive works as the Way of the Lord.

There are significant allusions to Malachi in Luke and parallels between the two books. This study shows that there is a deep and close relationship between Malachi and Luke, evidenced in the interrelation or intertextuality between the two books.

ABSTRACT OF THESIS

The full title of the thesis: **Malachi's Eschatological figures' Arrival Motif in the Gospel of Luke and its Relation to the other Gospels**

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This study belongs to one of the categories of hermeneutical issues--the New Testament use of the Old Testament. The writer assumes that Luke uses Malachi's motifs, especially "Malachi's eschatological figures' arrival" motif in Malachi 3 and 4. Malachi's eschatological figures are the messenger of the Lord (Mal. 3:1)/Elijah (Mal. 4:5-6). *Ha Adon* is the messenger of the covenant (Mal. 3:1). The writer identifies *Ha Adon* with the messenger of the covenant. *Ha Adon* is the "One who comes in the name of the Lord" in Luke. The writer attempts to prove that Luke was greatly influenced by "Malachi's eschatological arrival" motif. According to the writer's view, the literary and thematic structure of the Gospel of Luke reflects Malachi's motif: temple emphasis, the infancy narratives including John's and Jesus' births, and the beginnings of John's and Jesus' ministries. John's preaching is reminiscent of Malachi's oracle. The Lord's messenger and *Ha Adon*/the messenger of the Lord are identified as John the Baptist and Jesus respectively, and their missions are fulfilled in Luke. John the Baptist is seen as Malachi's eschatological Elijah in Luke. The prophecy of *Ha Adon*'s sudden coming to His temple is fulfilled in Jesus' three visits to the temple in Luke. The Travel Narrative in Luke echoes "the Way of the Lord" idea in Malachi; "the Way of the Lord" motif has thematically a long history in the Old Testament. "The Way of the Lord" concept in

Exodus and Isaiah is reused in Malachi, and is theologically expanded in its meaning in Luke. This study shows that Luke alludes to or reflects Malachi's themes in addition to "Malachi's eschatological figures' arrival" motif. The Gospel of Luke can be seen in the perspective of "the Way of the Lord" motif: the preparation of the Lord's Way (1:1-4:13); the presentation of the Lord's Way (4:14-19:46), and the perfection of the Lord's Way (19:47-24:53). There are simple allusions to Malachi, and thematic and literary parallels between Malachi and Luke: for example--"the Day of the Lord" theme and "the sending of messengers" motif. "Malachi's eschatological figures' arrival" motif is clearly shown in Luke.

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