

CHAPTER V

MALACHI'S ESCHATOLOGICAL FIGURES' ARRIVAL MOTIF IN MARK, MATTHEW AND JOHN

In this chapter only counterparts of Mal. 3:1; 4:5-6 in Mark, Matthew and John will be discussed, being compared with Luke.

5.1. MARK

5.1.1. Mark's Quotation

Mark 1:2

Ἴδου ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου
(Behold! I send my messenger before you, who will prepare your way)

Exod. 23:20 (MT)

הִנֵּה אֲנִי שֹׁלֵחַ מַלְאָךְ לְפָנַי לְשָׂמְרָךְ בַּדֶּרֶךְ (Behold! I myself will send a messenger before you to guard you in the way).

Exod. 23:20 (LXX)

ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ἵνα φυλάξῃ σε ἐν τῇ ὁδῷ
(Behold! I myself send my messenger before you so that he may guard you in the way).

Mal. 3:1 (MT)

הִנְנִי שֹׁלֵחַ מַלְאָךְ וַיִּפְנֶה-דֶּרֶךְ לְפָנַי (Behold! I will send my messenger and he will prepare [the] way before me).

Mal. 3:1 (LXX)

ἴδου ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου
(Behold! I myself send forth my messenger. And he will look upon [the] way before me).

Comparison of Mark 1:2 with OT renderings

Mark 1:2	Mal. 3:1 (MT)	Mal. 3:1 (LXX)	Exod. 23:20 (MT)	Exod. 23:20(LXX)
ἴδου	הִנֵּה	ἴδου	הִנֵּה	ἴδου
ἀποστέλλω	שֹׁלֵחַ	ἐγὼ ἐξαποστέλλω	אֲנִי שֹׁלֵחַ	ἐγὼ
ἀποστέλλω				
τὸν ἄγγελόν μου	מַלְאָךְ	τὸν ἄγγελόν μου	מַלְאָךְ	τὸν
ἄγγελόν μου				
πρὸ προσώπου σου	לְפָנַי	πρὸ προσώπου μου	לְפָנַי	πρὸ
προσώπου σου				
ὃς κατασκευάσει	וַיִּפְנֶה	καὶ ἐπιβλέψεται		
τὴν ὁδόν σου	דֶּרֶךְ	ὁδὸν		

Mark 1:3

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Isa. 40:3 (MT)

קוֹל קוֹרֵא בַּמִּדְבָּר פְּנֵי הַרְרֵי יְהוּדָה יִשְׂרָוּ בְּעֵרְבָה מְסֻלָּה לְאֱלֹהֵינוּ:

Isa. 40:3 (LXX)

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν

Comparison of Mark 1:3 with OT renderings

<i>Mark 1:3</i>	<i>Isa. 40:3 (MT)</i>	<i>Isa. 40:3 (LXX)</i>
φωνὴ	קוֹל	φωνή
βοῶντος	קוֹרֵא	βοῶντος
ἐν τῇ ἐρήμῳ·	בַּמִּדְבָּר	ἐν τῇ ἐρήμῳ
Ἐτοιμάσατε	פְּנֵי בְּעֵרְבָה	ἐτοιμάσατε
τὴν ὁδὸν Κυρίου	הַרְרֵי יְהוּדָה	τὴν ὁδὸν κυρίου
εὐθείας ποιεῖτε	יִשְׂרָוּ	εὐθείας ποιεῖτε
τὰς τρίβους αὐτοῦ	מְסֻלָּה לְאֱלֹהֵינוּ	τὰς τρίβους τοῦ θεοῦ ἡμῶν

Though Mark does not follow Mal 3:1, it seems that Mal. 3:1 is quoted in Mark 1:2. The previous chapter has shown that Mal. 3:1 is a blended reworking of Exod. 23:20 and Isa. 40:3.¹ Mark 1:2 appears to be a reformulation of Mal. 3:1. In the LXX, Mal. 3:1 takes an emphatic pronoun ἐγώ, and uses a more intensive verb than the MT. Whereas Malachi employs the phrase “before me” (πρὸ προσώπου μου), Exod. 23:20 uses the phrase “before you” (πρὸ προσώπου σου). Mark does not follow the rendering of the LXX in Mal. 3:1 but uses the definite article “the” and the genitive pronoun “my.” Mark

¹ James B. DeYoung, “The Function of Malachi 3:1 in Matthew 11:10: Kingdom Reality as the Hermeneutic of Jesus,” in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and W. Richard Stegner, vol. 104, Journal for the Study of the New Testament Supplement Series: Studies in Scripture in Early Judaism and Christianity 3, ed. Craig A. Evans and James A. Sanders (Sheffield: Sheffield Academic Press, 1994) 69-70.

follows neither the MT nor the LXX exactly in verse 2. It cannot be denied that Mark 1:3 alludes to Isa. 40:3--although some parts are not identical. The MT in Isa. 40:3 does not have the definite article before the term “highway,” but the LXX takes the plural form of the definite article. By using the definite articles, the LXX seems to believe that the way and the paths were already planned or promised. The MT uses the term “highway,” but the LXX employs the plural form of the noun *τρίβους* (paths). The Hebrew phrase, *מִסְלָה לְאֱלֹהֵינוּ*, may be translated in several ways: 1) “a highway *for* our God,” 2) “a highway *belonging to* our God,” 3) “a highway *before* our God.” The LXX seems to follow the second rendering. The MT’s rendering may be translated as follows: (There is or will be) the voice of one crying, “In the wilderness, prepare (the) way of Yahweh, make straight in the desert (the) highway for our God.” Isa. 40:3 of the LXX can be translated this way: “The voice of one crying in the wilderness, ‘Prepare the way of the Lord, make straight the paths of our God.’” *בְּעֲרֹבָה בַּמִּדְבָּר* seems to be a parallel to *בְּעֲרֹבָה* in the immediate context of the text. So the MT’s rendering implies that the road construction workers are in the desert, while the LXX seems to understand that the crying one is in the wilderness. Mark, in 1:3, seems to quote the rendering of the LXX in Isaiah, but he replaces the phrase, “of our God” with the word “his.” In Mark 1:3 it seems that Mark prefers the LXX. In conclusion, Mark 1:2-3 follows neither the MT nor the LXX exactly. It seems that Mark employs Old Testament passages in his own way.

5.1.1.1. *The Ascription of the Composite Citation to Isaiah*

As mentioned, Mark 1:2-3 is a blend of Old Testament passages. Verse 3, of course, is a quotation from Isa. 40:3. There are a couple of problems in this quotation. One problem involves the text. Most Bible versions take the rendering “as it is written in Isaiah the prophet.” Gundry argues that this is because the longest quotation comes from the book of Isaiah and is perhaps because Isaiah, along with the Book of Psalms, was popular among the Old Testament books in the early church.² However, it is not certain that Mark follows the method. Several views have been proposed to solve the problem.

First, Mark might have freely used Old Testament passages for his purpose without changing the original meaning. The composite citation is a free combination. It may be supported by the fact that Mark does not cite exactly from any Old Testament passage. This approach, however, may be proper only on the premise that there is a unifying theme in the composite citation. By putting the dash mark (-) between verse 1 and verse 2, the NIV implies that Mal. 3:1 is thematically identical with Isa. 40:3, or that Mal. 3:1 contains a significant theme in Isa. 40:3.

Second, Mark could have used different texts, though that is difficult to prove it because there is no evidence. Third, Mark could have followed the midrashic exposition, or he might have used “a testimony source where the texts had already been combined.”³ This approach has been welcomed by many scholars. Marcus says that such conflation is

² Robert H. Gundry, *Mark. A Commentary on His Apology for the Cross* (Grand Rapids: William B. Eerdmans Publishing Company, 1993) 35.

³ Steve Moyise, *The Old Testament in the New. An Introduction*, The Continuum Biblical Studies Series, ed. Steve Moyise (New York: Continuum, 2001) 22.

familiar from post-biblical Judaism and is especially common in the Dead Sea Scrolls, and that it has precedent in Jewish tradition.⁴ Longenecker also thinks that Mark 1:2-3 “reflects a traditional conflation of messianic testimonia.”⁵ He argues, “The ascription of both passages⁶ to Isaiah alone probably stems from a testimonia collection, existing either within Judaism generally or in the early Church in particular, wherein composite citations or multiple passages were credited to the more prominent prophet in the listing.”⁷ Grassmick agrees with Longenecker in saying, “This illustrates a common practice by New Testament authors in quoting several passages with a unifying theme.”⁸ However, it is not clear what the phrase, “a common practice by New Testament authors,” means.

Fourth, the majority of Manuscripts, versions and church fathers follow the rendering, “in the prophets,” instead of the phrase, “in Isaiah the prophet.” This view argues that there is no quotation problem because Mark employs the phrase “in the prophets.” The problem is that the witnesses for the rendering “in Isaiah the prophet” are early and have been welcomed.

⁴ Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Louisville: John Knox Press, 1992) 12-13.

⁵ Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: William B. Eerdmans Publishing Company, 1975) 62, 71, 150.

⁶ As previously mentioned, he thinks that the quotation is a blend of two Old Testament passages, instead of three different passages.

⁷ Longenecker, *Biblical Exegesis in the Apostolic Period*, 138.

⁸ John D Grassmick, “Mark,” in *The Bible Knowledge Commentary. New Testament*, ed. John F. Walvoord and Roy B. Zuck, vol. 2 (Wheaton: Victor Books, 1985) 103.

Fifth, some say the rendering is Mark's fault. Liberal scholars argue that Mark, quoting Malachi's prophecy, mistakenly attributes it to Isaiah.⁹ Sixth, others have seen the uniqueness of the citation as evidence of redaction.¹⁰

Among the suggested approaches, the writer prefers the first, third, or fourth views. As already discussed in Mal. 3:1, the theme of "the preparation mission of the Lord's messenger" with the motif of "the Way of the Lord" in Mal. 3:1 is also found in Isa. 40:3. Unlike the other Synoptic Gospels only Mark, by quoting the two different biblical passages side by side in the same context, reveals that Mal. 3:1 has the same theme as Isa. 40:3 does. Thus Mark could say that his combined citation has been written in Isaiah the prophet. In short, whereas Mark 1:2 is a reformulation of Mal.3:1, Mark 1:3 is a reworking of Isa. 40:3. Mark 1:2-3 contains two reformulated quotations. The two verses deal with the same theme and that theme has been fulfilled in the New Testament. The quotation in Mark 1:3 is very close to Isa. 40:5 in a generic sense, but Mark 1:2 is a clear reformulation of Mal. 3:1 because there is a significant change--that is, a shift of a pronoun--that needs a convincing explanation. This might be an important reason why Mark attributes the quotations to Isaiah.

⁹ Bascom Wallis, *Mark's Memory of the Future. A Study in the Art of Theology* (N. Richland Hills, TX: BIBAL Press, 1995) 23.

¹⁰ Robert A. Bascom, "Preparing the Way—Midrash in the Bible," in *Issues in Bible Translation*, ed. Philip C. Stine, United Bible Societies Monograph Series, vol. 3 (New York: United Bible Societies, 1988) 231.

5.1.1.2. *The Fulfillment of the Old Testament*

Although Mark does not explicitly say that the prophecy was fulfilled but, rather, “As it is written in Isaiah the prophet,” it is nonetheless a kind of prophecy-fulfillment formula. Regarding the fulfillment of the prophecy, some questions may be raised. What was the prophecy in the Old Testament? How was it fulfilled? It is not necessary to detail Mal. 3:1 and Isa. 40:3 in this chapter because that has already been discussed. Nevertheless, a brief explanation may be helpful. The original audience of Isa. 40:3 are the discouraged people of the nation of Israel, who are going into captivity. The one of the crying voice is neither YHWH Himself, nor the prophet himself. The voice is thus probably a human voice, that of a third party. The prophet hears the voice calling from a position within the wilderness. A couple of questions arise. First, was there any one in the Old Testament who fulfilled the activity of the voice in Isa. 40:3 literally or figuratively in the wilderness? How can Isa. 40:3 be understood? The preparation of the Lord’s Way in Isa.40:3 does not take a form of prophecy but of a kind of command. The following verses, however, contain God’s promise. The promise will be fulfilled if the Way of the Lord is fully prepared before Him (Isa. 40:3-4). In the context of the text, Isa. 40:5 predicts that after the Way of the Lord is prepared, the glory of the Lord will be revealed and all flesh will see it together. The prophecy is fulfilled in Israel’s restoration from the Babylonian captivity, but it was not fully fulfilled in the Old Testament.

All of the writers of the Synoptic Gospels quote Isa. 40:3 and link the passage to the ministry of John the Baptist. Mark also emphasizes the word “way”¹¹ which is used

¹¹ Grassmick, “Mark,” 103.

along with the term “prepare.” Mark’s primary concern in verses 2-3 is the preparation of the Lord’s messenger for the Way of the Lord. Unlike Luke, Mark does not record Jesus’ birth or an infancy narrative. Instead of the infancy narrative, Mark immediately deals with the relationship between John’s and Jesus’ ministries by immediately quoting Malachi’s prophecy (Mal. 3:1). Though Mark 1:1-2 is the introduction of the Gospel of Mark, it is a conclusive summary of the book. The fact that Mark uses Malachi’s prophecy in the important and significant part of the book signifies that the Old Testament prophecy might have made a huge impact on Mark’s composition of the Gospel. It is remarkable that among the Synoptic Gospels, only Mark explicitly shows that Mal. 3:1 is thematically related to Isa. 40:3.

Mark 1:3-4 constitutes a conspicuous parallel which reveals why Mark ascribes the quotations to Isaiah. The reader can realize what the preparation made by the messenger means in the days of John the Baptist. The parallel in Mark 1:3-4 may be vividly seen as follows:

Mark 1:3 φωνὴ βοῶντος
 ἐν τῇ ἐρήμῳ,
 Ἐτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

Mark 1:4 ἐγένετο
Ἰωάννης ὁ βαπτίζων
 ἐν τῇ ἐρήμῳ,
 κηρῦσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

Mark seems to consciously make a parallel between the activity made by the crying voice in Isa. 40:3 and the ministry of John the Baptist. The literary structural parallel shows that the preparation of the Way of the Lord is preaching a baptism of repentance for the forgiveness of sins. According to Joel Marcus, Mark remarks that “the

beginning of the good news” has been written in Isaiah the prophet and that it is being fulfilled in the ministries of John and Jesus.¹² It can be argued that Isaiah 40:3 is initially fulfilled in the ministry of John the Baptist, because through Christ, “the glory of God,” (cf. John 1:14) is revealed, the final restoration/the ultimate Exodus of the nation of Israel will be accomplished in the future. Unlike Luke, in a compact form Mark presents John as Jesus’ forerunner.

5.1.2. Mark’s Elijah-John Identification

In Mal. 3:23 the MT uses the definite article before the noun “prophet” (הַנְּבִיאִים הַלְלוּ) (the prophet Elijah) which may suggest that the MT refers to the ascended Elijah. However, the Septuagint replaces MT’s “the prophet” (הַנְּבִיאִים) with “the Tishbite” (τὸν Θεσβίτην). The Septuagint’s rendering reflects that the translators had in mind the concept of the return of Elijah. Under the influence of the biblical expressions, the ancient Jews might have expected the return of the ascended Elijah. The Jewish expectation regarding the return of the ascended Elijah as forerunner of the Messiah is found in ancient Judaism¹³ such as *Ben Sirach* 48:10, *4Q558* at Qumran, Pseudo-Philo’s *Biblical Antiquities* 48, and *Sibylline Oracles* 2:187-9.¹⁴ Though *Mal. 3* in *4Q521* never

¹² Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark*, 18-22.

¹³ David M. Miller, “The Messenger, the Lord, and the Coming Judgment in the Reception History of Malachi 3,” *New Testament Studies* 53, no. 1 (2007) 1. John C. Poirier, “The Endtime Return of Elijah and Moses at Qumran,” *Dead Sea Discoveries* 10, no. 2 (2003) 221-42.

¹⁴ Christine E. Joynes, “The Returned Elijah? John the Baptist’s Angelic Identity in the Gospel of Mark,” *Scottish Journal of Theology* 58, no. 4 (2005) 456.

mentions Elijah by name, the text makes several allusions to Mal. 3.¹⁵ In the previous chapter the writer showed that though the people of Jesus' day had the expectation of Elijah's return, in the Book of Luke Malachi's Elijah does not refer to the past Elijah. Luke understands Malachi's eschatological Elijah in a typological perspective. The two motifs--that is, the return of Elijah and Elijah typology--are not mutually alternatives in the New Testament.¹⁶ Mark's view of the eschatological Elijah may be seen with regard to the identity of John the Baptist.

5.1.2.1. The Role of "My Messenger" in Mark (1:4-8)

Mark introduces John the Baptist as Jesus' herald. The messenger's task which is to prepare the Way of the Lord is a metaphor. John preaches a baptism of repentance for the forgiveness of sins. The word "preaching" can be understood as "proclaiming as a herald," reflecting the prediction of Isaiah 40:3 in Mark in 1:3.¹⁷ Mark emphasizes the great influence of John's ministry by using *all* (πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες) in Mark 1:5. The remark that *all* the people are baptized by John in the Jordan seems to refer to the fact that the role of Malachi's eschatological messenger--that is, of restorer of *all* things in Mark 9:13--has been fulfilled in the ministry of John the Baptist.¹⁸ It is obvious that Mark identifies Jesus as the Lord and John as Malachi's eschatological Elijah. Mark 1:4-8, in its literary structure, plays a

¹⁵ Miller, "The Messenger, the Lord, and the Coming Judgment in the Reception History of Malachi 3," 8-10.

¹⁶ Joynes, "The Returned Elijah? John the Baptist's Angelic Identity in the Gospel of Mark," 460.

¹⁷ Grassmick, "Mark," 103.

¹⁸ Kent Brower, "Elijah in the Markan Passion Narrative," *Journal for the Study of the New Testament* 18 (1983) 87-88.

preparatory role in relation to the next pericopae that are dealing with Jesus' ministry. Mark also presents John's ministry (1:4-8) as a role of preparing the way for Jesus' ministry in the following sections. In a broad sense, John' preaching, his ministry and his martyrdom pave the way for Jesus' preaching, ministry, and death. Mark's description concerning John's clothing and food (Mark 1:6) seems to show that Mark intends to identify John as Elijah.

5.1.2.2. The "Coming One" in Mark (1:7-8)

The "Coming One" in Mark 1:7 reflects Mal. 3:1. John the Baptist considers himself as the messenger of the "Coming One" and recognizes that his role is to prepare the Way for the "Coming One." He declares that the "Coming One" after him is much greater than himself. Unlike the other Synoptic Gospels, Mark introduces Jesus' baptism as a baptism with the Holy Spirit only by eliminating "with fire." Not a few solutions have been proposed to explain the problem, but there is no ultimately satisfying answer. Since "fire" is a symbol of divine judgment in the Old Testament, Mark may suggest that the primary ministry of the "Coming One" is to offer salvation to those whose sins are forgiven by their repentance. Mark identifies John as Malachi's eschatological Elijah, because like Elijah's role in Mal. 4:5-6, John's task is also to lead people to spiritual restoration. It is obvious that Mark employs Elijah-John typology. Mark identifies Jesus with *Ha Adon*/the messenger of the covenant, because he describes Jesus as the "Coming One" who provides salvation.

5.1.2.3. *Elijah and the Transfiguration (Mark 9:1-13)*

It is not necessary to detail the Transfiguration incident because the same episode in Luke has been already investigated. With regard to Malachi's eschatological figures' arrival motif, a couple of things are noteworthy. First, Matthew and Luke put first Moses, and then Elijah, in a natural order, but Mark's record is the reverse. He seems to emphasize Elijah more than Moses in order that he may link the Transfiguration to the conversation between Jesus and his disciples in Mark 9:9-13 concerning the coming of the eschatological Elijah. Second, unlike in Matthew and Luke, in Mark God calls Jesus only "my Son whom I love" (Mark 9:7). Mark seems to be emphasizing that Jesus is the Son of God (cf. 1:1; 15:39). Mark 1:1-8 announces that Jesus Christ, the Son of God who is the Lord, has come to fulfill His mission and that His forerunner who prepares His way also has come in the person of John the Baptist, just as had been written in Malachi. Here in the Transfiguration episode, Mark again presents Jesus as Malachi's *Ha Adon*, and John the Baptist as Malachi's Elijah. The appearance of Malachi's two figures (Mal. 4:4-5) "imply that the glorified Jesus is the coming Lord whose way they must prepare (Mal. 3:1; cf. Mark 1:1-3)."¹⁹

When Jesus and His disciples come down from the mountain, He orders them not to tell anyone about the Transfiguration incident until after the resurrection of the Son of Man. The time limit for their silence regarding His glory indicates that the Transfiguration has a close connection with Jesus' resurrection. The glory of the

¹⁹ Rikki E. Watts, "The Lord's House and David's Lord: The Psalms and Mark's Perspective on Jesus and the Temple," *Biblical Interpretation* 15 (2007) 312.

Transfiguration foreshadows that of Jesus' resurrection. In short, the Transfiguration confirms Jesus' identity and His mission. Elijah's appearance reveals that Jesus is Malachi's *Ha Adon*/the messenger of the covenant. Jesus' disciples then ask Jesus about Elijah's coming, probably because they saw Elijah on the mountain of the Transfiguration. Their question is, "Why do the scribes say that Elijah must come first?" Jesus' response consists of an answer and a counter-question, and may be understood in several ways. First, He admits the scribes' expectation and assertion of Elijah's coming (Mark 9:12a). In other words, Elijah must come before the one who is greater than Elijah comes. Jesus obviously means that Messiah comes after Elijah's coming, though the text does not explicitly mention it. Second, He tells His disciples why Elijah must come first (Mark 9:12b). Elijah's role, predicted in Mal. 4:6, is to restore all things. Third, Elijah has already come (Mark 9:13a). Fourth, because people did not recognize him, they treated him improperly (Mark 9:13b). Fifth, not only the rejection and suffering of the Son of Man, but also the coming of Elijah, are already written somewhere (perhaps in the Old Testament) (Mark 9:12c, 13b). It is obvious that the prediction of Elijah's coming in Mal. 4:5-6 is understood to be present already.

Though Jesus does not explain the meaning of "restoring everything" (*ἀποκαθιστάνει πάντα*), He implies that Elijah's role is closely related to the suffering and rejection of the Son of Man (Mark 9:12). In the context He means that if the Son of Man has to suffer, then so must Elijah. In Mark 9:9 Jesus identifies Himself to His disciples as the Son of Man and foretells His death and resurrection. Therefore, in light of the whole conversation of Mark 9:9-13, the readers of Mark may recognize that Malachi's

eschatological Elijah is John the Baptist.²⁰ Mark employs the same Greek word ἀποκαθιστάνω that is used in the LXX Mal. 3:23, which describes Elijah's role. According to Mal. 4:5-6, Malachi's eschatological Elijah's mission is spiritual restoration based on the renewal of the covenant between God and His people. Mark in 6:14-29 implies that Elijah has already come in the person of John the Baptist, and has suffered from his enemies and is dead.²¹ In other words, Malachi's Elijah has already fulfilled his mission. "Restoring all things" principally denotes leading the people of Israel to repentance.²² As previously mentioned, by emphasizing the word "all" (πάντα and πάντες), Mark 1:4-5 already revealed that John as Malachi's Elijah was restoring all things. In this pericope Jesus implies that Malachi's Elijah fulfilled his mission (cf. Mark 9:13). John's death signifies that he accomplished his role as the forerunner of Messiah. In the context of Mark 9:11-13, Jesus seems to focus more on Elijah's suffering than on his role for full and ultimate restoration, because in fact the complete restoration will be made not at Jesus' first coming but at His second coming. That may perhaps be why now Jesus mainly emphasizes His redemptive work which is accomplished by His suffering, death and resurrection.

In conclusion, in Mark 9:11-13 Mark identifies John the Baptist as Malachi's eschatological Elijah who prepares the Way of the Lord. In this pericope Mark employs

²⁰ Morris M. Faierstein, "Why Do the Scribes Say That Elijah Must Come First?" *Journal of Biblical Literature* 100, no. 1 (1981) 75.

²¹ Markus Öhler, "The Expectation of Elijah and the Presence of the Kingdom of God," *Journal of Biblical Literature* 118, no. 3 (1999) 465.

²² Walter W. Wessel, "Mark," in *Expositor's Bible Commentary*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids: Zondervan Publishing House, 1984) 701.

Malachi's eschatological figures' arrival motif. He does not seem to have in his mind another eschatological Elijah at Jesus' second coming.

5.1.3. The Way²³ of the Lord in Mark

In two significant works by Joel Marcus²⁴ and Rikki E. Watts,²⁵ it is argued that Mark remarkably uses Isaiah, especially Isaiah's New Exodus theme and the Way of the Lord motif. Marcus concludes that Mark composes the story of Jesus in light of the Book of Isaiah. He believes that, just as the prophet Isaiah proclaimed the triumphant march of YHWH as the divine warrior, through the desert to Zion, so Mark announces the Way of the Lord. Jesus as the Son of God leads His people by His saving work accomplished through His death and resurrection. Jesus won His holy war against His enemies, paradoxically triumphing over them by the cross. It does not seem that Marcus gives sufficient space to the treatment of Mark 1:1-3, even though the Way of the Lord is the main theme of his book. However, it can be said that the Way of the Lord prophesied in the Old Testament foreshadows the Way of Jesus.

Watts, in turn, argues that Mark uses the New Exodus theme (deliverance, journey and arrival) in Isaiah as the foundation of his Gospel. In other words, Mark composes his Gospel within the framework of Isaianic New Exodus theme.

²³ The writer has used the capital letter W for the word "way" (ὁδός) to give it prominence.

²⁴ Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark*. (Louisville, KY: John Knox Press, 1992).

²⁵ Rikki E. Watts, *Isaiah's New Exodus in Mark* (Grand Rapids: Baker Academic, 1997, 2000; reprint).

5.1.3.1. *The Way of Jesus as the Way of the Lord*

Mark 1:1 needs careful study (Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ]). This short verse raises several questions, but two things most need examination. First, the genitive of Ἰησοῦ Χριστοῦ offers two options; it may be a subjective genitive or it may be an objective genitive. If it is taken as a subjective genitive, τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ may mean “the gospel that Jesus Christ proclaims.” If it is understood as an objective genitive, τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ may denote “the gospel about Jesus Christ.” Either choice is possible, but the latter meaning seems better in light of the entire Book of Mark. It is also possible that the phrase may mean “the gospel that Jesus Christ accomplishes or fulfills.” υἱοῦ θεοῦ is missing in some MSS (κ* Θ 28 *et pauci*), but the reading is favored in terms of the internal argument of the book.²⁶ By placing the titles side by side in a line, Mark intends that Jesus is the Christ, the Son of God, or that Jesus Christ is the Son of God. In the prologue (cf. 1:11) Mark certainly emphasizes that Jesus is the Son of God. Second, to what does Ἀρχὴ τοῦ εὐαγγελίου refer? It is a question in connection with this investigator’s present study. In other words, does Mark perceive Jesus’ earthly ministry as the beginning of the gospel? Does Mark, rather, regard John’s ministry as the beginning of the gospel? Does he perhaps consider that the gospel begins from way back--that is, from the time of the prophet Isaiah? The reader may wonder when the gospel about Jesus Christ *begins*. The reader may want to know whether the gospel begins from Isaiah or the ministry of John the Baptist. If one insists that the gospel

²⁶ Robert A. Guelich, *Mark 1-8:26*, Word Biblical Commentary, ed. David A. Hubbard and Glenn W. Barker, vol. 34a (Dallas, TX: Word Books, 1989) 6.

begins from the Old Testament, he gives emphasis to the prophetic side of the gospel, but if one argues that the gospel actually begins from the beginning of John's ministry, he places its significance on the fulfillment of the prophecy (or the gospel). Whatever the answer, Mark definitely associates the coming and ministry of Jesus with Mal. 3:1. Mark links the Way of the Lord to the gospel about Jesus Christ, the Son of God. Mark links the preparation of the Way of the Lord with John's proclamation about a baptism of repentance for the forgiveness of sins. To remove spiritual hindrances from people is related to preparing the Way of the Lord. Mark 1:14 equates the "gospel about Jesus Christ, the Son of God" in 1:1 with the "gospel of God" (τὸ εὐαγγέλιον τοῦ θεοῦ). In Mark, the Way of the Lord is linked with to "repent and to believe the gospel" (Mark 1:15).

*5.1.3.2. Mark's "Way" Section (Jesus' Journey to Jerusalem as the Way of the Lord)
(Mark 8:27-10:52)*

Watts contends that Mark employs the three stages of Isaiah's New Exodus as the thematic framework of his Gospel: (1) YHWH's deliverance of Israel from "the power of the nations and their idols"; (2) YHWH's guidance of His people along the "Way of the Lord"; (3) the triumphant arrival of YHWH and His people in Jerusalem.²⁷ The New Exodus theme is found in Mark, but Watt's approach of the three stages seems a little strained based on his preconception. Mark seems to have the motif of Jesus' journey to Jerusalem as the Way of the Lord in Luke, as Watts argues for the existence and significance of the "Way" section (Mark 8:22/27-10:45/11:1). In Luke, Jesus' firm decision of the Jerusalem journey is a turning point, but in Mark, the episode of Peter's

²⁷ Watts, *Isaiah's New Exodus in Mark*, 135 (cf. Chapter 5, 371).

confession in regard to Jesus' identity seems to be a decisive point (Mark 8:27-30). After Jesus' identity is recognized only among His disciples, one of His redemptive work predictions is presented (Mark 8:31, cf. 9:31; 10:32-34). Jesus' identity naturally requires revealing His mission that consists of His suffering, death and resurrection. As Watts maintains, in the section of Mark 8:27-10:52 Mark depicts Jesus as a figure who moves from the cities of Caesarea Philippi (8:27), through Galilee (9:30) to the region of Judea, across the Jordan (10:1), and finally to Jerusalem, by using the phrases ἐν τῇ ὁδῷ (8:27; 9:33-34; 10:32, 52), εἰς ὁδόν (10:17), or παρὰ τὴν ὁδόν (10:46). In 10:32 Mark informs the reader of Jesus' actual departure for Jerusalem (Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα). Like Luke, Mark is not interested in the journey's geographical progress but in its theological significance or literary purpose.²⁸ Luke must have developed Mark's journey motif (Jesus' travel to Jerusalem) for a theological goal or a literary purpose of his Gospel. In the "Way" section of Mark, except for one instance (10:17), the Jerusalem journey motif is closely related to His predictions about his redemptive work as follows:

The Jerusalem Journey Motif	Jesus' Predictions of His Redemptive Work
8:27-30	8:31
9:33	9:31
10:32	10:33-34
10:46	10:45

The Way of Jesus as the Way of the Lord is seen as Jesus' redemptive work through His suffering, death and resurrection. Even if there are not the exact three stages in Mark, the "Way" motif is clearly evident. Thus Watt's argument that " 'Way' terminology has both

²⁸ Donald J. Versepunt, "Jesus' Pilgrimage to Jerusalem and Encounter in the Temple: A Geographical Motif in Matthew's Gospel," *Novum Testamentum* 36, no. 2 (1994) 106.

spatial and sapiential connotations”²⁹ seems proper. Jesus’ Jerusalem journey is regarded as the way to fulfill the Way of the Lord. When Jesus enters Jerusalem, many people shout in loud voices, “Hosanna! Blessed is He who comes in the name of the Lord! Blessed is the coming of our father David!” The crowd views Jesus as the “Coming One” in the name of the Lord, and also seems to regard Him as the Davidic king, even though they do not proclaim the Davidic king but the kingdom. Since the concepts of the “Coming One” and the Davidic king are found in Mal. 3:1, the pericope may be directly or indirectly related to the motif of *Ha Adon*’s coming in Mal. 3:1.

In summary, the preparation of the Way of the Lord in Mark is to help people remove their spiritual obstacles in coming to the Savior to receive salvation--that is, to preach a baptism of repentance for the forgiveness of sins. The prologue of Mark certainly presents that the Way of the Lord is the Way of Jesus Christ in Mark’s mind. In the opening section of his Gospel, Mark declares that the prophecy of Malachi’s eschatological figures’ arrival is fulfilled in John the Baptist and Jesus. Mark seems to borrow the Way of the Lord motif from Malachi in writing his “Way” section in his Gospel. The “Way” section in Mark reveals the nature of Jesus’ travel to Jerusalem. The Way of the Lord in Malachi is viewed as the way of Jesus who fulfills His redemptive work in Mark.

²⁹ Watts, *Isaiah's New Exodus in Mark*, 242.

5.1.4. Jesus' Visit to the Temple

As does Luke, Mark in 11:11 shows that the final destination of the Jerusalem journey is the temple (cf. Mark 11:15): “Jesus entered Jerusalem and went to the temple.” The fact that all four Gospels record Jesus’ act in the temple demonstrates that both the temple and Jesus’ act in the temple play very significant roles in the Gospels. Mark emphasizes Jesus’ temple activities in the closing scenes of his book.³⁰ Among the four Gospels, the longest and most detailed version of Jesus’ temple action is in the Gospel of Mark. The temple action may be understood in light of the fulfillment of Mal. 3:1-3.³¹ Unlike in Matthew and Luke, Jesus’ temple action in Mark does not take place immediately after Jesus enters the temple. Jesus initially observes everything in the temple and leaves it without taking any action. The spiritual status of the temple (in actuality, not the temple itself but the people) that Jesus observes is similar to that of the fruitless fig tree. Matthew and Luke place Jesus’ temple protest right after Jesus’ triumphant entry into Jerusalem. Matthew records Jesus’ denunciation of the fig tree after Jesus’ temple act, but Luke omits the incident of the fig tree. There are several opinions regarding the nature and relationship between the cursing of the fig tree and Jesus’ temple act.³² Some scholars argue that the cursing of the fig tree points to the temple’s future; in other words, the cursing of the fig tree foreshadows or symbolizes divine judgment on

³⁰ Clinton Wahlen, “The Temple in Mark and Contested Authority,” *Biblical Interpretation* 15 (2007) 248.

³¹ Wessel, “Mark,” 727.

³² Mark Moulton, “Jesus’ Goal for Temple and Tree: A Thematic Revisit of Matt 21:12-22,” *Journal of the Evangelical Theological Society* 41, no. 4 (1998) 561.

Jerusalem and the temple.³³ Others think that the cursing of the fig-tree does not correspond to Jesus' temple activity.³⁴ Some contend that Jesus' temple activity does not symbolize divine judgment on the temple,³⁵ because they think that the fig tree does not represent the temple, but Israel. Others consider Jesus' temple act as "a cleansing *and* (italics his) as a symbol of the end of the temple service."³⁶ In fact, Jesus does not abrogate the Jewish sacrificial system in the temple, but seeks to restore true worship in the temple and to enable people to become true worshippers. In that sense, Jesus' temple act can be called "a temple purification act" or "a temple cleansing action." However, it cannot be ignored that Mark relates Jesus' temple action to the cursing of the fig tree. Jesus' cursing of the fig tree may symbolize His judgment on the temple.³⁷ As compared with Matthew, Mark more obviously distinguishes between the subjects that Jesus taught in the temple, and those He dealt with outside the temple, by the mention of Jesus' going in the temple and of His going out of it. Unlike Luke, Mark excludes one theme from Jesus' temple instructions. In Mark, Jesus gives His instruction concerning eschatology, including the destruction of the temple, after He leaves the temple (Mark 13:1), but in

³³ Wessel, "Mark," 727. Ira Brent Driggers, "The Politics of Divine Presence: Temple as Locus of Conflict in the Gospel of Mark," *Biblical Interpretation* 15 (2007) 238.

³⁴ Wahlen, "The Temple in Mark and Contested Authority," 248-267.

³⁵ R. H. Gundry, *Mark. A Commentary on His Apology for the Cross* (Grand Rapids: William B. Eerdmans Publishing Company, 1993) 671-682.

³⁶ David Seeley, "Jesus' Temple Act," *The Catholic Biblical Quarterly* 55 (1993) 279.

³⁷ Emilio G. Chavez, *The Theological Significance of Jesus' Temple Action in Mark's Gospel*, vol. 87, Toronto Studies in Theology (Lewiston, NY: The Edwin Mellen Press, 2002) 161. John Paul Heil, "The Narrative Strategy and Pragmatics of the Temple Theme in Mark," *The Catholic Biblical Quarterly* 159 (1997) 78-79. J. Bradley Chance, "The Cursing of the Temple and the Tearing of the Veil in the Gospel of Mark," *Biblical Interpretation* 15 (2007) 268-291.

Luke, Jesus teaches it while He is still in the temple. Among the Synoptic Gospels, only Luke draws a clear boundary between Jesus' temple instructions and His other lessons. The fact that Mark highlights Jesus' lordship in Jesus' temple lessons shows that Luke was influenced by Mark; it is "an essential element of the Marcan temple theme."³⁸ Mark's emphasis on Jesus' lordship over the temple is reminiscent of *Ha Adon's* coming to His temple in Mal. 3:1, although it is not certain whether or not Mark alludes to it. Watts maintains that Jesus' visit to the temple can be understood in light of *Ha Adon's* coming to His temple in Mal. 3:1.³⁹ However, Watty refutes the idea that Jesus' visit to the temple is identified as *Ha Adon's* coming to His temple for several reasons: (1) Mal. 3:1 says that *Ha Adon's* coming to His temple will be sudden, but Jesus' visit to the temple is public; (2) the people who Jesus drives out are not the priests but the traders and the money changers; and (3) there is no reference to Malachi.⁴⁰ First, however, it was argued in the previous chapter of this study that the "suddenness" implies "unexpectedness." Jesus arrives at *His* temple. Most of the people do not recognize Jesus' real identity and they do not understand that the temple belongs to Him. Therefore, His arrival at His temple, is in a sense sudden and unexpected if, like the centurion at Jesus' cross, they later realize that Jesus is the Messiah, the Lord, and that the temple is His. Second, though He drives out the vendors, Jesus' act mainly aims at the denunciation of the wicked religious leaders, including the priests. Watty's second reason is also rebutted

³⁸ Heil, "The Narrative Strategy and Pragmatics of the Temple Theme in Mark," 86.

³⁹ Watts, *Isaiah's New Exodus in Mark*, 315-18.

⁴⁰ William W. Watty, "Jesus and the Temple--Cleansing or Cursing?" *Expository Times* 93 (May 1982) 236.

because Jesus' action is symbolic of purification and judgment. Though the consequences of *Ha Adon*/the covenant messenger's arrival in Mal. 3:2-4 seem fearful, Malachi presents two different distinct roles of the covenant messenger and YHWH. The messenger of the covenant is described as a purifier of the sons of Levi, but YHWH is seen as the Judge who punishes the wicked; as argued in the previous chapter, it is true that the purging mission of *Ha Adon* involves an element of judgment. Third, since a prophecy is fulfilled in various ways so that a biblical text is not always referred to, Watty's third reason is also not persuasive.

Mark seems to employ Malachi's eschatological figures' arrival motif in describing Jesus' visit to His temple, but unlike Luke, he seems to emphasize the element of judgment in regard to Jesus' temple act.

5.1.5. Public Misunderstandings about John, Jesus and Elijah

All four Gospels sometimes present the public misidentifications of John the Baptist, Jesus, and Elijah, and of the figures' roles and their relationship (Matt. 16:14; 27:47-49; Mark 6:15; 8:28; 15:35-36; John 1:19-28). It is especially noteworthy that in all the Synoptic Gospels, Jesus is popularly misidentified as John the Baptist or as Elijah. Mark seems to more vividly expose people's misunderstanding of Jesus' identity and the eschatological Elijah's identity than do the other Synoptic Gospels. In Matthew, Jesus' misidentification is presented in the narrative of Peter's confession (16: 14). People's misunderstanding of the relationship between Elijah and Jesus is shown in the narrative of Jesus' passion (27:47-49). In Mark, after Jesus' powerful ministry becomes famous

and is broadly known, some people misidentify Him as Elijah (6:15). Luke records only one instance; people's misidentification of Jesus as Elijah is found only in the narrative of Peter's confession in regard to Jesus' identity (Luke 9:19).

5.1.5.1. Public Misunderstanding of Jesus-Elijah Identification in the Narrative of John's Death (6:15)

By recording the death of John the Baptist Mark seems to inform the reader that John has fulfilled his mission as a forerunner of Jesus. This is supported by Mark's contrast of Jesus' fame with John's death and the popular misidentification of Jesus-Elijah. In this narrative, Herod misidentifies Jesus as the resurrected John the Baptist because he is afraid of divine judgment. Mark well discloses Herod's fear by recording Herod's misidentification of Jesus-John the Baptist twice (6:14, 16). The public opinion that identifies Jesus with Elijah represents their popular expectation of the coming of Elijah based on Mal. 3:1 and 4:5-6.⁴¹ They might have thought that Jesus as Elijah would announce the great and fearful Day of the Lord,⁴² and that soon God would punish Herod on the judgment Day of the Lord. Through the report of the public misidentifications of Jesus-Elijah, Mark emphasizes that Jesus should not be identified with Elijah.

5.1.5.2. Public Misunderstanding of Jesus-Elijah Identification in the Narrative of Peter's Confession (9:28)

According to the public opinions about Jesus' identity reported by His disciples, some people think that Jesus is John the Baptist. This does not mean that they simply mistake Jesus as John the Baptist; they might have thought that the beheaded John would

⁴¹ Guelich, *Mark 1-8:26*, 330.

⁴² *Ibid.*, 330.

be resurrected, as Herod did.⁴³ Their misidentification of Jesus as John demonstrates that John's ministry was very powerful and that he played the preparatory role of Jesus' forerunner very well. In other words, it shows that John's preaching and activity completely pointed to Jesus. Ironically, throughout the whole book--even through the public misunderstandings of Jesus--Mark consistently presents a close association between John and Jesus.

Another group of people misidentifies Jesus as Elijah. This shows that, as in Mark 6:15, there are still many people who expect the coming of Elijah according to the prophecy of Malachi. After Jesus listens to His disciples' report of the public view regarding His identity, He asks the same question of His disciples. He uses the emphatic pronoun, Ὑμεῖς ("you"), with the adversative particle δέ to contrast the public opinions about His identity with the disciples' view. Jesus now intends to clear the misunderstandings and to make sure that they have proper understanding regarding His identity and mission. The reason this episode is regarded as a major turning point in Mark is because the pericope is immediately followed by Jesus' prediction of His passion and resurrection. To understand His main mission is to know His true identity. By contrasting the popular misidentification of Jesus with Peter's proper confession, and by immediately connecting it with Jesus' announcement of His ultimate earthly mission, Mark obviously emphasizes that Jesus is definitely not the eschatological Elijah, but that He is the Messiah.

⁴³ Leon Morris, *The Gospel According to Matthew* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1992) 420.

5.1.5.3. *Public Misunderstanding of Elijah in Jesus' Passion Narrative (15:35-36)*

Mark includes the reference to Elijah made by bystanders who were standing near Jesus' cross, who misheard Jesus' cry. Like in other instances of public misidentifications of Jesus, some people were expecting Elijah's coming in accordance with Malachi's prophecy. Mark places the pericope of some people's misunderstanding of Elijah's coming and role in the midst of Jesus' death scene. This may invite the curiosity of the reader as to the reason Mark arranges the episode of the reference to Elijah at the heart of Jesus' redemptive death scene. A question may arise in regard to the function or nature of the Elijah reference--that is, concerning why Mark records the misunderstanding of the bystanders. From the opening of his Gospel, Mark identified John the Baptist as the forerunner of the Lord foretold in the Book of Malachi. Mark showed that John suffered and died as a righteous person to prepare the Way for Jesus' suffering and death.⁴⁴ Therefore, the reader of Mark knows that the role of Malachi's Elijah has already been fulfilled in the life and death of the John the Baptist.⁴⁵ Through the reference to Elijah in Jesus' passion narrative, Mark reassures his reader that although the crowd and Jesus' enemies consistently fail to grasp the identity of Jesus from start to finish, Jesus as Lord is accomplishing His mission. Just as Jesus' opponents fail to see John the Baptist as Malachi's Elijah who must come before the Day of the Lord to prepare the Way of the Lord, they also fail to see Jesus as the Lord who fulfills His salvific mission. Therefore,

⁴⁴ Brower, "Elijah in the Markan Passion Narrative," 88.

⁴⁵ Mark F. Whitters, "Why Did the Bystanders Think Jesus Called Upon Elijah before He Died (Mark 15:34-36)? The Markan Position," *Harvard Theological Review* 95, no. 1 (2002) 122.

Mark underlines that the reference to Elijah is a total misunderstanding and thus that the bystanders who stood near the cross completely misunderstood the meaning and significance of Jesus' death. In other words, Mark reminds the reader that John the Baptist has already accomplished Elijah's role as a forerunner of a messianic event and that the people do not know yet that John the Baptist is Elijah and a forerunner of Jesus. In Mark 6:15 Mark informed the reader that the crowd misidentified Jesus with Elijah. In Mark 8:27-30 Mark records the same misunderstanding of people who identify Jesus as Elijah. Here again, Mark rejects the idea that Jesus is identified as Elijah.⁴⁶ He also highlights that Jesus is also not calling Elijah, because Elijah already carried out his role and now Jesus is accomplishing His mission. In its immediate context before the Elijah misunderstanding incident occurs, Jesus quotes Psa. 22. Right after the Elijah mishearing happens, with a loud cry Jesus dies and the divine action, such as the covering of the supernatural darkness over the whole land and the rending of the temple veil from top to bottom, takes place. Mark contrasts divine identification of Jesus with the crowd's ignorance and unbelief. Although all of these divine miracles reveal Jesus' identity and His mission, the ignorant people do not know it. There is one exception; the centurion who is standing at the cross identifies Jesus as the Son of God. Jesus is presented as the Son of God especially in the opening verse of the Book of Mark, at the scene of Jesus' baptism, in the Transfiguration periscope, and in the passion narrative. Jesus is the Son of God, the Messiah, and *Ha Adon* who is promised to come.

⁴⁶ Ibid., 119.

Jesus' temple act and the rending of the temple's curtain are theologically interrelated. Jesus' temple act (and His cursing of the fig tree), and the rending of the curtain, can be understood in terms of "the Lord's sudden coming to His temple (Mal. 3:1).⁴⁷ In the opening of his Gospel, just as he presents Jesus as the Son of God who is the Lord, and identifies John as Malachi's Elijah in accordance with the prophecy of Malachi, Mark here identifies Jesus as the Son of God through the centurion's confession ("Surely this man was the Son of God!"). As the Son of God Jesus is *Ha Adon* (the Lord) in Mal. 3:1. According to Mark, as Malachi's *Ha Adon* Jesus fulfills His mission by His redemptive death, so does Malachi's Elijah John prepare the Lord's Way by his suffering and death. Kent Brower argues that "In Mark's view, the Day of the Lord has arrived in the cross of Jesus."⁴⁸ He is correct if he admits that the Day of the Lord, as the divine judgment Day against the wicked, will come in the future.

5.1.6. Conclusion

Although Mark does not make any explicit reference to Malachi, his first quotation from the Old Testament is Mal. 3:1. The citation obviously shows that Mark identifies Jesus as the Lord, and John as Elijah, in accordance with Malachi's prophecy. The literary structure followed by Mark's opening quotation implicitly shows the idea of John-Elijah identification and of Jesus-Lord identification. The Transfiguration pericope

⁴⁷ Steve Moyise, "Is Mark's Opening Quotation the Key to His Use of Scripture?" *Irish Biblical Studies* 20 (1998) 155.

⁴⁸ Brower, "Elijah in the Markan Passion Narrative," 94-95.

and the conversation about the coming of Elijah between Jesus and His disciples also present John-Elijah identification and the nature of John's mission. John's role evokes opposition and suffering. In Mark, John's life and ministry for preparing the Way of the Lord makes a parallel with Jesus' suffering and death, whereas in Luke the narrative of John's birth and his infancy parallels with that of Jesus. By the parallel Mark probably wants to depict John as a forerunner of Jesus. People's misunderstandings of Jesus-Elijah identification (Mark 6:15; 8:28; 15:35-36) reveal Mark's intention to show that Jesus is the Lord and that John is Elijah according to the prophecy of Malachi. Jesus' temple action and His instructions in the temple are reminiscent of the prophecy of *Ha Adon's* sudden coming to His temple and its result in Mal. 3:1-4. From the opening verses to the passion narrative of Jesus in his Gospel, Mark presents the Way of Jesus as the Way of the Lord. These things prove that Mark was considerably influenced by Malachi in writing his Gospel. The Book of Mark may be understood in light of his use of Malachi's eschatological figures' arrival motif as follows:

- 1:1-15 The preparation of the Way of the Lord by the Lord's forerunner motif
 - 1:1-3 The Way of the Lord motif
 - 1:4-8 John-Elijah's identification and His mission
- 1:9-6:13; 6:30-8:26 Jesus-the Lord's identification and his mission
 - 6:15 People's misunderstanding of Elijah's identity
- 6:14-6:29 John as the Lord's forerunner and the completion of his mission
- 8:27-10:52 The Jerusalem Journey as the Way of the Lord motif
 - 8:27-31 The "Way" motif and Jesus' prediction about His redemptive work
 - 8:28 People's misunderstanding of Elijah's identity
 - 9:1-13 Jesus' announcement about Elijah's identity and His prediction about His redemptive work
 - 9:30-33 The "Way" motif and Jesus' prediction about His redemptive work
 - 10:17 The "Way" motif
 - 10:45-46 The "Way" motif and Jesus' prediction about His redemptive work
- 11:1-12:44 *Ha Adon's* sudden visit to His temple motif- Jesus' visit to His temple and His teachings in the temple

13:1-16 Jesus' teachings, the passion narrative, and the closing scenes
15:34-39 People's misunderstanding of Elijah's identity

It is obvious that Mark also deals with John the Baptist and Jesus according to the prophecy of Mal. 3:1 and 4:5-6.

5.2. MATTHEW

5.2.1. The Identity and Mission of Jesus and of John the Baptist in Matt. 3:1-17

5.2.1.1. Matthew's Quotation of Isa. 40:3 and His View of John the Baptist (3:1-6)

At a glance Matt. 3:1 and the next verses have nothing to do with this study of Malachi's eschatological figures' arrival motif, though Luke's version of John the Baptist's ministry and his quotation of Isa. 40:3 has been investigated. It is not certain whether Matthew employs Malachi's motif in Matt. 3, but since the main theme in Isa. 40:3 was clearly merged in the prophecy of Malachi, this episode, the coming of the Lord's messenger and his preparation of the Lord's Way are at least thematically interrelated. Matthew identifies John the Baptist as the one who is involved in preparing the Way of the Lord according to the prophecy of Isa. 40:3. In other words, Matthew views Isa. 40 as being fulfilled in John the Baptist. His use of the prophecy-fulfillment formula (οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος) supports this idea. John's clothing, food and harsh denunciation remind the reader of the historical prophet Elijah. Like Mark, Matthew also emphasizes the great impact of John's ministry by twice using the Greek adjective πᾶσα ("all") in a short sentence: "They went out to him from Jerusalem and all Judea and all the region round about the Jordan" (ἐξεπορεύετο

πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου). This reminds the reader of Malachi's ideal messenger of the Lord who turned many people from their sins in the past history of Israel (Mal. 2:6), and of Malachi's eschatological Elijah who must come in the future to bring about spiritual restoration (Mal. 4:6). John's ministry that calls people to repentance represents a spiritual restoration task that is imposed on Malachi's eschatological Elijah (Mal. 4:5-6). His sermon points out that the Abrahamic Covenant is valid only to those who participate in the spiritual restoration. John's preaching may remind the reader of Malachi's (or God's) denunciation that requests repentance of sins and covenant renewal (Mal. 3:5, 7).

5.2.1.2. John's View of Himself and Jesus (3:7-17)

John regards himself as a Jesus' forerunner and publicly announces it (Matt. 3:11). He knows that Jesus is vastly superior to him (Matt. 3:11, 14), and is aware that the nature of Jesus' ministry is different from that of his. He acknowledges that his baptism, in essence, assumes a preparatory role for Jesus' baptism.⁴⁹ Jesus' baptism is with the Holy Spirit and fire. The Holy Spirit and fire purify the repentant and destroy the unrepentant. Jesus' ministry (Matt. 3:11-12) is reminiscent of the task of the covenant messenger in Mal. 3:2-4, who will purify the sons of Levi. The "unquenchable fire" (Matt. 3:12) denotes eschatological divine judgment⁵⁰ on the Day of the Lord (cf. Mal. 4:5). John believes that Jesus is the refiner of His people (cf. Mal. 3:2-3) and the judge against

⁴⁹ Donald A. Carson, "Matthew," in *Matthew through Luke*, vol. 8, Expositor's Bible Commentary, ed. Frank E. Gaebelein (Grand Rapids: Zondervan Publishing House, 1984) 104.

⁵⁰ *Ibid.*, 105.

the wicked (cf. Matt. 3:12). He views Jesus as the “Coming One.” The Coming One’s baptism with fire may reflect the concept of fire as the purifying or refining task of *Ha Adon*/the messenger of the covenant in Mal. 3:2.⁵¹ Matthew might or might not have employed or reflected Malachi’s eschatological figures’ arrival motif, but the theme or the motif is found in this narrative.

5.2.2. Matthew’s Quotation from Mal. 3:1 in 11:10

The narrative that includes Matt. 11:10 is the most important section in determining how Matthew employs Malachi’s eschatological figures’ arrival motif because it is the only place that contains Matthew’s quotation from Mal. 3:1. Matthew uses the prophetic fulfillment formula (οὗτός ἐστιν περὶ οὗ γέγραπται) in quoting the Old Testament, which indicates that the quoted Scripture is personally fulfilled in John the Baptist. The same quotation is also found in Mark 1:2 and Luke 7:27. Matthew adds the pronoun ἐγώ before the verb ἀποστέλλω. The LXX has the emphatic pronoun. Matthew seems to emphasize the speaker of the sentence (YHWH). Except for ἐγώ, Matthew’s citation is exactly identical with that of Luke. It is not necessary to detail the textual differences and to examine the text because it has already been investigated. As with the other Gospels, Matthew also views John the Baptist as a significant figure. He makes an explicit equation of John the Baptist=Elijah (Matt. 11:14). Like in Luke, John’s inquiry about Jesus’ identity and Jesus’ response in Matthew (11:2-5) present that Jesus is the “Coming One” who is promised to come in Mal. 3:1. John and his disciples are

⁵¹ John H. Hughes, “John the Baptist: The Forerunner of God Himself,” *Novum Testamentum* 14 (1972) 199.

anticipating the coming of the promised One who is to come, the Messiah. The “Coming One” is a messianic title.

5.2.3. Elijah in the Transfiguration (17:1-8)

The appearance of Moses and Elijah reminds the reader of Malachi’s reference to Moses and the eschatological Elijah in the closing scene of the last prophetic book of the Old Testament canon. The Transfiguration episode is closely related to the previous narratives consisting of Peter’s confession of Jesus and Jesus’ disclosure of his redemptive death and resurrection. In other words, the pericope makes clear Jesus’ true identity. God’s voice obviously confirms that Jesus is the Son of God, the promised Messiah (17:5).⁵² In Malachi, the reader is encouraged to adhere to the covenant (4:4) that Moses introduced. Though the people of Malachi’s day violate the covenant, they are exhorted to renew the covenant relationship between YHWH and them. The reader of Malachi must return to YHWH before the great and dreadful Day of the Lord comes by remembering the Law of Moses. The Law of Moses is deeply associated with the ministry of the coming eschatological Elijah (Mal. 4:4-5). The coming Elijah prepares the way for Messiah’s coming (Mal. 3:1). Therefore, it cannot be coincidental that Moses and Elijah appear together at the major turning point of Jesus’ earthly public ministry which reveals Jesus’ identity and mission. The Transfiguration episode seems to identify Jesus with *Ha Adon*/the messenger of the covenant, for whose way Malachi’s eschatological

⁵² Morris, *The Gospel According to Matthew*, 440. Carson, “Matthew,” 386.

Elijah prepares. The following conversation between Jesus and His disciples may support the idea.

5.2.4. Elijah-John Identification and Another Future Elijah (17:9-13)

When Jesus and His disciples come down from the mountain, He gives stern instructions to them to remain silent about what they have seen on the mountain until the Son of Man has been raised from the dead. Jesus' remark implies that the Transfiguration is connected with Jesus' passion and resurrection. They then ask a question of Jesus: "Why *then* (οὖν) do the scribes say that Elijah must come first?" They might have asked, "What does 'the Son of Man's rising from the dead' mean (cf. Mark 9:10)?" In addition, "What is the relation between the Transfiguration incident and the Son of Man's rising from the dead?" Instead of those questions, they have a question about the scribes' opinion concerning Elijah's coming. Why do they ask that question? Their question seems to have nothing to do with Jesus' prediction of His passion and resurrection, but it reflects their view about Jesus and Elijah. First, they certainly know that Jesus is the Messiah whom the Old Testament has foretold. Carson rejects this opinion, because according to Mark's account in 9:10 they do not understand what Jesus is saying.⁵³ However, Carson seems to misunderstand the meaning of the text. According to him, the disciples' ignorance of Jesus' resurrection indicates that they do not yet know who Jesus is. It can be said, however, that although they acknowledge that Jesus is the Messiah, they may not understand His statement about His resurrection. Certainly their view concerning

⁵³ Carson, "Matthew," 388.

Messiah lacks full understanding of the Messiah's suffering, death and resurrection. They hear God's voice on the mountain that Jesus is the Son of God. The episode in which Peter confesses Jesus proves that they know that Jesus is the Christ, the Son of the living God. Second, the phrase, "Elijah must come first" denotes that "Elijah must come first before the Messiah comes." Their question implies that they do not fully understand Mal. 3:1 and 4:5-6, even though in Matt. 11:14 Jesus had already identified John the Baptist with Elijah who was to come. Also, they may not be aware of Malachi's prophecy regarding Elijah's coming. The Greek conjunction particle οὖν in their question, which means "consequently, accordingly, then or therefore," may help the reader understand their question. Their question may be paraphrased in this way: "Lord, though you say that you will be raised from the dead we are not sure what that means--but whatever it means, one thing is certain: that you are the Messiah, the Son of God, because of what we have seen and what we have heard from heaven on the mountain. *Then* (οὖν) why do the scribes say that Elijah must come first (to fulfill his mission) before you come (to accomplish your mission)? Because though we saw Elijah on the mountain, it does not seem that he actually came (to fulfill his mission). Has Elijah already come? If he has already come, where is he?" Matt. 17:13 suggests that the disciples did not identify John as Elijah until Jesus mentioned people's ill-treatment of Elijah. After Jesus said that Elijah had come and suffered to play the preparatory role for the way of Jesus' suffering and death, they realized that who He was talking about was John. In fact, John's suffering and death is not the ultimate goal of his mission; his task is to "restore all things" (Matt. 17:11). Did Jesus' disciples forget His remark about John-Elijah identification (Matt.

11:14)? Jesus' reply to his disciples' question may be analyzed in several ways and needs to be explained. First, He confirms the scribes' idea that Elijah must come first before Messiah comes. Second, Elijah's mission is to "restore all things." Third, in Matt. 17:11 in regard to Elijah's coming and his mission, Jesus uses not only a present tense but also a future tense: "Elijah is coming (ἔρχεται) or comes and he will restore (ἀποκαταστήσει) all things." A present tense may sometimes be used to describe a future incident, i.e. a so-called "futuristic present." Since the present tense in Jesus' remark is combined with the future tense, the present tense must be understood as futuristic present--"Elijah will come" or "Elijah is coming."⁵⁴ It shows that Jesus has two different Elijahs in His mind. In response to His disciples' question He seems to be talking about the future eschatological Elijah. Kaiser associates the restoration done by Elijah in its immediate context with the final restoration of all things made at Jesus' return promised in Acts 3:21.⁵⁵ One Elijah is the future eschatological Elijah whom the scribes are talking about, because they think that neither Elijah nor Messiah has come. The other Elijah is John the Baptist. Therefore, verses 10-12 may be interpreted as follows: Jesus' disciples asked, "Why do the scribes say that Elijah must come first before Messiah comes?" Jesus said, "The future eschatological Elijah who the scribes are talking about *will* indeed come first (before Messiah's return) and *will* restore all things, but (the first) Elijah has already come in the person of John the Baptist. Just as he as my forerunner received sufferings, I will also receive sufferings." Therefore, it is clear that Matthew presents two stages of

⁵⁴ Walter C. Kaiser Jr., "The Promise of the Arrival of Elijah in Malachi and the Gospels," *Grace Theological Journal* 3, no. 2 (1982) 231. Cf. KJV-Elijah shall come; NASB-Elijah is coming.

⁵⁵ *Ibid.*, 231.

Malachi's eschatological figures' arrival. Two different Elijahs' comings are followed by the Messiah's two comings. This argument is possible because Matthew (and Jesus) do not mean Elijah to be the Elijah who lived in Israel's history and ascended alive into heaven. As mentioned in the previous chapter, Walter Kaiser regards even Augustine, Luther, and Calvin as Elijahs! Thus, according to him, there have been many forerunners of the Lord and there will also be many Elijahs before the final day. His argument is a much strained interpretation. He thinks that one of the two witnesses mentioned in Rev. 11:3-12 may be Malachi's future eschatological Elijah.⁵⁶ This is because Rev. 11:6 that tells about the power of the witnesses, alludes to the ministry of the historical Elijah who had power to shut up the heavens so that it did not rain, until through prayer he proved that he was a true prophet of God and that YHWH was the true God of Israel (1 Kings 17:1; 18:1, 41-46; James 5:17-18).

5.2.5. Jesus' Visit to the Temple (21:12-17; 21:23-23:39)

Matthew's version of Jesus' temple episode is briefer than that of Mark's Gospel. Matthew describes Jesus' temple action as "the wonderful things" (τὰ θαυμάσια), showing that he wants to present Jesus' temple protest as a messianic activity.⁵⁷ Only Matthew records Jesus' healing ministry and children's praise of Him (21:14-15). Jesus' acceptance of the children's praise of Him shouting, "Hosanna to the Son of David," reveals that He is the Davidic messianic Son. After this incident Jesus goes out of the city,

⁵⁶ Walter Kaiser, Jr. *Micah-Malachi*, Communicator's Commentary, ed. Lloyd J. Ogilvie, vol. 21 (Dallas: Word Books, 1992) 487.

⁵⁷ Carson, "Matthew," 441.

and the next morning He again enters the temple. Matthew places the episode of Jesus' cursing of a fruitless fig tree (21:18-22) between Jesus' temple action and His teaching in the temple. Matthew views Jesus' cursing of the fig tree "as a coherent unit relating back to 21:12-17."⁵⁸ In other words, Matthew 21:12-22 has a thematic unity. The tree's fruitlessness pictures people's spiritual status. Jesus' temple action can be regarded as a symbolic activity of judgment. In the temple pericope Matthew depicts Jesus as not only a divine judge, but also the Messiah. It reminds the reader of *Ha Adon*/the messenger of the covenant in Mal. 3:1.

In 21:23 Matthew emphasizes the teaching of Jesus in the temple. Unlike Luke, however, Matthew does not draw a clear line regarding what Jesus' temple instructions are. When His authority is challenged by the religious authorities, Jesus silences them by giving them a counter-question concerning the authority of John's baptism. Here again, Matthew shows that John fulfills the role of Jesus' forerunner. In this episode, Jesus presents Himself as the Son of the Father (21:33-41), as the Cornerstone (21:42-46), and as *Ha Adon* (22:41-46). These are also found in Mark and Luke.

Jesus' temple action and His teaching can be understood in light of Malachi's prophecy in regard to *Ha Adon*'s sudden arrival at *His* temple and His purging ministry in Mal. 3:1-4. Matthew also views Jesus as the owner of the temple, the one who has control over it. The temple belongs to Jesus so that He arrives at *His* temple and rules over it by cleansing it.

⁵⁸ Moulton, "Jesus' Goal for Temple and Tree: A Thematic Revisit of Matt. 21:12-22," 562-572.

5.2.6. Misunderstandings about Jesus and Elijah (16:14; 27:46-47)

5.2.6.1. *In the Narrative of Peter's Confession (16:14)*

As in Mark, the incident of Peter's confession of Jesus is a crucial turning point in the Book of Matthew.⁵⁹ Matthew also introduces people's misunderstandings about Jesus. In Matthew's version of Peter's confession narrative, some people's misidentification of Jesus-Jeremiah is added. Matthew largely contrasts the public misunderstandings with Peter's correct confession of Jesus. Jesus is the Messiah, the Son of the living God. In confirming Peter's answer (16:17) Jesus Himself presents God as His Father ("my Father in heaven"). From that time on Jesus begins to explain to His disciples that He must travel to Jerusalem. He predicts to them His suffering, death and resurrection--a crucial point of Jesus' ministry in the Book of Matthew. Matthew clearly rejects the public misidentification of Jesus' identity. Jesus should not be identified with Elijah because He is the Messiah, the Son of the living God, and because He is the Lord who builds His church and has the authority of the kingdom of heaven. In addition, Jesus is the Redeemer.

5.2.6.2. *The Elijah Pericope, or Motif, in Jesus' Passion Narrative (27:47-49)*

Matthew's version of the Elijah pericope in Jesus' passion narrative is almost identical with that of Mark. In Mark, one of the bystanders near the cross who say that Jesus is calling for Elijah offers the sponge filled with wine vinegar. In Matthew, however, while one person seems to try to help Jesus by offering the vinegar sponge to Jesus, others tell him to leave Jesus alone in order to see if Elijah, whom Jesus is calling

⁵⁹ Morris, *The Gospel According to Matthew*, 427.

for, comes to save Him. They do not know that He is the Savior of the world, suffering on the cross. They only seem to think that Elijah is superior to Jesus. However, by contrasting the bystanders' misunderstanding of Jesus' identity with divine miraculous activities (27:51-53), and by spelling out the confession of the centurion standing with some bystanders, Matthew overtly proclaims that Jesus is truly the Son of God. The misunderstanding of the bystanders near the cross reflects their expectation of Elijah's coming and alludes to Malachi's eschatological Elijah's coming motif.

5.2.7. Conclusion

As in the other Synoptic Gospels, Malachi's eschatological figures' arrival motif is found in Matthew. John the Baptist sees himself as a forerunner of Jesus, and views Jesus as the purifier of sinners and judge of the wicked. The appearance of Elijah on the Transfiguration Mountain seems to echo the eschatological Elijah's coming motif. The conversation between Jesus and his disciples about eschatological Elijah's coming, followed by the Transfiguration incident, supports this idea. In the discussion, Jesus talks about two Elijahs' comings. One Elijah, who is identified as John the Baptist, has already come. The other Elijah will come right before Jesus' second coming and will restore all things in the future. Jesus' visit to the temple and His activity in it including His teaching, remind the reader of Malachi's prophecy concerning *Ha Adon's* sudden visit to His temple and the consequences of that visit in Mal. 3:2-4. By mentioning people's misunderstandings of Jesus' identity, Matthew paradoxically announces that Jesus is not

Elijah, but the Son of God. Among all other things, Matt. 11:10 proves without doubt that Matthew employs Malachi's eschatological figures' arrival motif.

5.3. JOHN

According to the view that the Book of John reflects that John uses Elijah and Elisha typology of Jesus, Jesus' changing of water into wine at Cana, His healing of the official's son, and His feeding of the five thousand may be compared to the miracles of Elijah and Elisha.⁶⁰ The view assumes that John might have used Elijah's ceaseless supplying of flour and oil (1 Kgs. 17:1-16), and Elisha's multiplying of oil (2 Kgs. 4:1-7), his miraculous feeding of a hundred men (2 Kgs. 4:42-44), and the restoration of two little boys' lives made by the two prophets (1 Kgs. 17:17-24; 2 Kgs. 4:32-37) as types of Jesus' miraculous signs in the Book of John. Some of them attempt to show Jesus to be the new Elijah.⁶¹ However, it is not clear that John intends to presents Jesus as the new Elijah. Since this study does not focus on the issue, it will not be dealt with in detail.

As do the Synoptic Gospels, the Book of John also presents John the Baptist as a forerunner of Jesus, and shows the close relationship between the role of John the Baptist and the mission of Jesus. The presentation of the fourth Gospel regarding the identity of Jesus, however, is unique.

⁶⁰Allan Mayer, "Elijah and Elisha in John's Signs Source". *Expository Times* 99, no. 6 (1988): 171-73.

⁶¹ Ibid.

5.3.1. The Identity of John the Baptist with Respect to Jesus (1:6-8, 19-23; 3:26-30)

5.3.1.1. John's Identification of John the Baptist in the Prologue of the Fourth Gospel (1:6-8)

John, the author of the fourth Gospel, presents Jesus' identity in a different way from the writers of the Synoptic Gospels. Whereas Luke proves Jesus' divine origin by the fact that Jesus was born through the supernatural intervention of the Holy Spirit, John in 1:1-5 sets forth Jesus as the Creator of the universe. Since this study focuses mainly on the relationship between Jesus as the Lord and John as a forerunner of the Lord in light of Malachi's eschatological figures' coming arrival motif, it does not detail the verses dealing with Jesus' deity. However, Jesus' deity rather reminds the reader of the deity of *Ha Adon* in Mal. 3:1-4. John 1:6-8 describes the identity of John the Baptist and explains the relationship between him and Jesus. John 1:6 presents John the Baptist as "a man who was sent from God." It is noteworthy that the writer of the fourth Gospel, John, uses the phrase "sent from God" (ἀπεσταλμένος παρὰ θεοῦ) to describe John the Baptist. The Greek word ἀποστέλλω is "used in classical Greek of an authorized emissary."⁶² In the Septuagint it is used as "a technical term for the sending of a messenger with a special task."⁶³ In his Gospel, John uses the Greek term ἀποστέλλω to mean sending authorized divine messengers with a divine commission and task (1:6; 5:36-37).⁶⁴ The concept of "the sent messenger from God," supported by the technical Greek term, is reminiscent of

⁶² David J. MacLeod, "The Witness of John the Baptist to the Word: John 1:6-9," *Bibliotheca Sacra* 160 (2003) 309.

⁶³ *Ibid.*, 309-310.

⁶⁴ *Ibid.*, 310.

“God’s sending his messenger” motif in Mal. 3:1, though the LXX’s rendering of Mal. 3:1 uses the emphatic Greek word ἐξαποστέλλω instead of ἀποστέλλω. In the Book of John, a messenger of the Lord who is sent from God--that is, John the Baptist--is depicted as a witness to Jesus (1:6-8, 15, 32, cf. 10:41-42). His preparatory role for the Way of the Lord is to testify concerning Jesus.

5.3.1.2. *John the Baptist’s Identification of Himself*

In 1:15 John the Baptist acknowledges that he is a witness concerning Jesus. In 1:20-21 John the Baptist publicly declares that he is neither the Christ nor Elijah. Even though John performs an Elijah-type ministry,⁶⁵ he denies being Elijah. The religious leaders’ question to John, “Are you Elijah?,” certainly reflects their awareness of Malachi’s prophecy with regard to the sending of Elijah before the Day of the Lord comes (Mal. 4:5). In their minds, Elijah may not refer to an eschatological figure as an Elijah-type, but to Elijah *redivivus*. In other words, they may not have the concept of Elijah-typology. John the Baptist’s denial that he is Elijah is perhaps because he is not actually the Elijah in the history of Israel. He insists that he is not Elijah *redivivus*; it seems that he wants to refute “the expectation (current in his days) that the same Elijah who escaped death in a fiery chariot would return in like spectacular manner.”⁶⁶ Otherwise, John the Baptist’s denial means that he is not the future ultimate Elijah.⁶⁷ In

⁶⁵ Edwin Blum, “John,” in *Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1983) 274.

⁶⁶ Andreas J. Köstenberger, “John,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007) 425.

⁶⁷ Darrell L. Bock, *Luke 1:1–9:50*, Baker Exegetical Commentary on the New Testament, ed. Moisés Silva (Grand Rapids: Baker Book House, 1996) 902.

the Synoptic Gospels John the Baptist does not identify himself as the voice of one calling in the desert in accordance with Isa. 40:3, but the writers of the Synoptic Gospels present his mission as the fulfillment of Isa. 40:3. The fourth Gospel takes a different style. John the Baptist introduces himself as the voice of one calling in the desert, “Make straight the Way for the Lord.” He introduces himself as the one who makes people prepare the Way for the Lord. He knows, according to the author, that his testimony for Jesus and his baptism pave the Way for Jesus, the Lord. He declares that his baptism with water is to reveal Jesus to Israel (1:31). In 3:28 John emphatically identifies himself as the one sent (ἀπεσταλμένος) from God before Christ. He acknowledges that he himself is a messenger of God with a divine commission.

5.3.2. The Identity of Jesus with respect to John the Baptist

Jesus is the light of life and John is a witness for the light. How John the Baptist introduces Jesus is found in his direct descriptions of Jesus. John 1:15 is John the Baptist’s testimony regarding Jesus: “This was he of whom I said, ‘He who comes after me has surpassed me because He was before me.’” This implies that the role of John the Baptist as the forerunner of Jesus is a continuing task. He continuously gives the testimony of Jesus. The phrase, “He who comes after me,” suggests not only John’s role for Jesus’ mission but also Jesus’ identity (the “Coming One”). He testifies that Jesus is the “Coming One” and that He is superior to John because of His preexistence. By quoting from Isa. 40:3, he implicitly reveals in 1:23 that Jesus is the Lord to whom Isa. 40:3 makes reference. He identifies the Way of the Lord with the Way of Jesus. In 1:30

the writer of the fourth Gospel repeats John's testimony concerning Jesus. John again presents Jesus as the "Coming One" and emphasizes His superiority. Jesus' superiority to John is repeatedly announced in John's presentation of Jesus (1:26-27; 3:30). He confirms that Jesus is the Lamb of God who takes away the sin of the world (1:29, 36), the one who baptizes with the Holy Spirit, and the Son of God (1:34). John, the writer of the fourth Gospel, does not present Jesus as the judge of the world.

The Book of John does not quote from Mal. 3:1. In this Gospel Jesus does not identify John the Baptist as Elijah. In 5:35 Jesus views John as a temporary witness for Him.

5.3.3. Jesus' Visit to the Temple (2:13-22)

John records Jesus' temple action at the beginning of His ministry, whereas the Synoptic Gospels place the pericope toward the end of Jesus' ministry. As in the Synoptic Gospels, Jesus' visit to the temple is reminiscent of the prophecy concerning *Ha Adon's* sudden visit to His temple in Mal. 3:1. John seems to describe Jesus' visit to the temple as a sudden and unexpected appearance. In this episode Jesus calls the temple "the house of my Father" (John 2:16). John might have been aware of Luke's record regarding Jesus' second visit to the temple, in which the boy Jesus presents the temple as the temple of His Father and in which He regards God as His Father (Luke 2:49). Since the temple belongs to God, who is the Father of Jesus, it also belongs to Jesus--that is, Jesus comes to *His* temple predicted in Mal. 3:1: "*Ha Adon* will suddenly come to *His* temple." John relates Jesus' visit of Jerusalem and the temple with the Passover (John 2:13), which

foreshadows the ultimate goal of Jesus' journey toward Jerusalem. In other words, it suggests that Jesus will finally go to Jerusalem as the Passover Lamb of God, foretold by John the Baptist in John 1:29, 36. Jesus' temple action is symbolic, prefiguring that the temple will be purified and also judged. John links Jesus' temple action with his redemptive death by comparing the death of Jesus with the destruction of the Jerusalem temple. John contrasts the demolished Jerusalem temple building with the crucified and risen Jesus as the new temple.

5.3.4. The Way of the Lord

In Malachi, the Way indicates the Law leading people to "life and peace" provided by the Lord. Thus the "Way of the Lord" in Malachi refers to the way of peace, salvation, life and blessing given by the Lord. John does not make any reference to "the Way of the Lord" mentioned in the Book of Malachi. He presents Jesus as "the Way" of salvation (John 14:6). In the Book of John, Jesus is the Way of life. The "way" in the Book of John may be a thematic parallel of the "Way" in the Book of Malachi, but John does not seem to borrow Malachi's "Way."

5.3.5. Conclusion

Unlike the Synoptic Gospels, John does not seem to employ Malachi's eschatological figures' arrival motif. He merely presents John the Baptist as a forerunner of Jesus according to Isa. 40:3. Though his emphasis on the fact that John the Baptist is *sent* from God strongly reminds the reader of Malachi's prophecy that the Lord's

messenger/Elijah is *sent* by the Lord (YHWH), it does not appear that he was influenced by Malachi. In John's Gospel, unlike the Synoptic Gospels, John the Baptist clearly denies the idea of being identified as Elijah. John the Baptist's denial suggests that the writer of the fourth Gospel does not reflect Malachi's eschatological Elijah's arrival motif. Although there may be a few motifs in the Book of John that resemble Malachi's themes or motifs in regard to Malachi's eschatological figures' arrival, it does not seem that John was interested in Malachi in writing his Gospel.

*5.4. CONCLUSION: THE APPEARANCE OF MALACHI'S ELIJAH AND HA ADON (MAL. 3:1-4; 4:4-5) AND THE THREE GOSPELS (MARK, MATTHEW, AND JOHN)*⁶⁸

Like Luke, Mark and Matthew also view John the Baptist as Malachi's eschatological Elijah. Elijah's mission is to prepare for the Way of the Lord and for the Day of the Lord by making the remnant of Israel return to the Lord. The prophet Elijah attempted to let Israel renew their covenant with God. Roberts regards Elijah as a mediator of a covenant.⁶⁹ Israel's allegiance to the Mosaic Covenant culminates in the covenant renewal on Mount Carmel. The future Elijah will also spiritually restore the people of God. Thus the mission of "my messenger" in Mal. 3:1a is the same as that of Elijah. Jesus implies that John the Baptist refers to "my messenger" in Mal. 3:1a and to the Elijah in Mal. 4:5-6. The disciples also know that the Elijah whom Jesus is talking

⁶⁸ See David M. Hoffeditz, "A Prophet, a Kingdom, and a Messiah: The Portrayal of Elijah in the Gospels in the Light of First-Century Judaism" (Ph.D. diss., The University of Aberdeen, 2000) 21.

⁶⁹ Kathryn L. Roberts, "God, Prophet, and King: Eating and Drinking on the Mountain in First Kings 18:41," *Catholic Biblical Quarterly* 4, no. 62 (2000) 634-38.

about, first of all designates John the Baptist (Matt. 17:10-13; Mark 9:11-13). However, John the Baptist denies that he is Elijah. In other words, John the Baptist is not the Elijah whom the Jews are expecting.⁷⁰ Thus “my messenger” does not indicate the past Elijah. Matt. 17:11 declares, “Elijah is coming and he will restore all things.” From Matthew’s perspective, Malachi’s Elijah has come in the person of John the Baptist, but a future Elijah is still to come (cf. Rev. 11).⁷¹ Matthew has dual use of Malachi’s eschatological Elijah motif that which fits the “already/not yet” eschatology.⁷² It is obvious that Mark and Matthew employ Malachi’s eschatological figures’ arrival motif, but it is not certain whether they view Jesus’ visit to the temple episode as the fulfillment of the prophecy concerning *Ha Adon*’s coming to His temple. It is not even clear whether they associate Jesus’ visit to the temple with *Ha Adon*’s coming to his temple. In employing Malachi’s eschatological figures’ arrival motif, Mark is much closer to Luke than Matthew is. The fourth Gospel does not seem to borrow Malachi’s motifs, though it uses a few motifs or themes with respect to the preparation of the Lord’s forerunner for the Way of the Lord in Isa. 40:3.

⁷⁰ Craig L. Blomberg, “Elijah, Election, and the Use of Malachi in the New Testament,” *Criswell Theological Review*, no. 2 (1987) 105-06.

⁷¹ Kaiser, “The Promise of the Arrival of Elijah in Malachi and the Gospels,” 232.

⁷² Darrell L. Bock, *Luke 1:1–9:50*, 902.