

PAUL'S CREATIVE AND CONTEXTUAL USE OF ISAIAH IN EPHESIANS 5:14

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The broad and long-standing consensus of scholarship regarding the quotation in Eph 5:14 has been that Paul is utilizing an early Christian hymn, weaving its lyrics into the flow of his argument. The combination of its Christianized wording and telltale marks of pre-existing tradition has led many scholars simply to assume this conclusion. The unfortunate consequence of this assumption has been the diversion of scholarly attention away from the contexts surrounding the likely OT texts behind 5:14, resulting in a diminished appreciation of Paul's contextually-rich typology and theologically-motivated redaction.¹ The present study is an attempt to explore the possibility that Paul himself creatively composed this "hymnic" material. To support this thesis, we will draw special attention to the ways in which the contexts of the Isaianic passages conflated in 5:14 have influenced the broader contours of Ephesians, as well as the ways in which the Ephesians context has contributed to the redaction and application of the OT text. It is our contention that this bi-directional influence presents a challenge to the scholarly consensus regarding the origins of this provocative citation.

I. THE OT TEXTS BEHIND THE CITATION

After discussing the function of the Spirit's ministries by which the body is built up and brought to a mature grasp of the truth about Jesus (4:11–16), Paul moves on to exhort his readers to live out in daily life the ethical dimensions of this knowledge.² To ground this exhortation, he inserts his citation:

Awake, O sleeper,
And arise from the dead,
And Christ will shine on you. (Eph 5:14 ESV)

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¹ The same observation applies to the study of Paul's citation of Ps 68:18 in Eph 4:8. For a treatment of that text through a similar contextual and typological lens, see our companion article, Jonathan M. Lunde and John Anthony Dunne, "Paul's Creative and Contextual Use of Psalm 68:18 in Ephesians 4:8," *WTJ* (forthcoming, 2012).

² The question of the authorship of Ephesians is not within the purview of this article. We will assume Pauline authorship, acknowledging that this does not necessarily represent the views of those cited in this article.

Although this excerpt does include strong allusions to Isa 26:19 and 60:1–2, it does not cohere closely with either text, as the table below illustrates.³

FIGURE 1

MT	LXX	NT
<p>יחיו מתיך נבלתי יקומו הקיצו ורננו שכני עפר כי טל אורת טלך וארץ רפאים תפיל (Isa 26:19)</p>	<p>ἀναστήσονται οἱ νεκροί καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις καὶ εὐφρανθήσονται ... (Isa 26:19a)</p>	<p>διὸ λέγει ἔγειρε, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν,</p>
<p>קומי אורי כי בא אורך וכבוד יהוה עליך זרח כי הנה החשך יכסה ארץ וערפל לאמים ועליך יזרח יהוה וכבודו עליך יראה (Isa 60:1–2)</p>	<p>φωτίζου φωτίζου Ἰερουσαλημ ἦκει γάρ σου τὸ φῶς καὶ ἡ δόξα κυρίου ἐπὶ σέ ἀνατέταλκεν ἰδοὺ σκότος καὶ γνόφος καλύψει γῆν ἐπ' ἔθνη ἐπὶ δὲ σὲ φανήσεται κύριος καὶ ἡ δόξα αὐτοῦ ἐπὶ σέ ὀφθήσεται. (Isa 60:1–2)</p>	<p>καὶ ἐπιφάσει σοι ὁ Χριστός. (Eph 5:14)</p>

Certainly, the first two lines of 5:14 have close linkage with Isa 26:19. Though their forms are different and in reverse order, ἐγείρω and ἀνίστημι appear in both passages, as do substantival forms of νεκροί.⁴ The participle καθεύδων is unparalleled in the Isaiah text, but it should be understood as a euphemism for death, conceptually mirroring ἐν τοῖς μνημείοις.⁵

³ Various texts have been offered as contributing to the wording of the citation, including Isa 9:1; 26:19–21; 51:9–17; 52:1; 60:1; cf. also Prov 6:9; Pss 13:2; 27:1; 41:8; Deut 33:3; Mal 4:2. See Thorsten Moritz, *A Profound Mystery: The Use of the Old Testament in Ephesians* (SNT 85; New York: Brill, 1996) 100. Thielman argues that the verbal parallels are not close enough to clearly identify the OT texts behind the citation (Frank Thielman, *Ephesians* [BECNT; Grand Rapids: Baker, 2010] 347). McNamara contends that both Eph 4:8 and 5:14 come from the same hymn (Martin McNamara, *The New Testament and the Palestinian Targum to the Pentateuch, Second Printing, With Supplement Containing Additions and Corrections* [Rome: Biblical Institute Press, 1978] 81). Eadie, on the other hand, contends that the formula indicates that the quotation is from the OT and that the citation captures the “quintessence of the prophet’s exclamation” (John Eadie, *A Commentary on the Greek Text of the Epistle of Paul to the Ephesians* [1883; repr. Grand Rapids: Baker, 1979] 388–89).

⁴ Isaiah 51:17 LXX also contains significant verbal similarities, utilizing both ἐξεγείρω and ἀνίστημι, as well as the imagery of “sleeping.” The influence of Isa 51:17 would help to explain the order in Eph 5:14 of the imperatives ἐγείρε and ἀνάστα, which is the reverse of Isa 26:19.

⁵ Moritz, *Profound Mystery* 102; Markus Barth, *Ephesians: Introduction, Translation, and Commentary on Chapters 4–6* (AB; Garden City, NY: Doubleday, 1974) 575.

The text in Isa 60:1–2 contributes conceptual parallels to the citation, with the notion of the “light of the Lord” rising and shining (though with φανήσεται) on his people who dwell in darkness. Isaiah 60:1 also begins with second person singular imperatives, including the verb “arise” in the underlying Hebrew (קוּמִי).⁶ It appears, therefore, that Paul’s citation represents an amalgamation of at least these two Isaianic texts.⁷

II. THE EXTRACANONICAL “HYMNIC” THEORY

This Christologically-reformulated amalgamation bears the trademarks of Christian theological interpretation, leading many scholars to assign it to prior Christian tradition.⁸ Moritz lists several form critical reasons for this: (1) the rhythmic beat and the homoioteleuton of the first two lines (καθεύδων and νεκρῶν); (2) the Semitic ordering of the verbs (imperative, imperative, future tense); (3) its suitability for worship contexts; (4) the fact that ἐπιφάσσει is a *hapax*;⁹ (5) the shift from the second person plural verbs in the preceding verses to the singular forms in the citation; and (6) the stylistic introduction (διόλεγει) and conclusion (οὖν).¹⁰ Added to these is the unusual replacement of the “LORD” in the text with “Christ,” implying its genesis within early Christianity.¹¹ The

⁶ Cf. Eadie, *Ephesians* 389.

⁷ Moritz notes that two separate chapters of the OT are also cited in Gal 4:22, introduced by γέγραπται γάρ (*Profound Mystery* 98, n. 6). Other amalgamations of texts in the NT include Eph 6:14; Rom 9:33; 11:8–10; 11:34; 1 Cor 15:54–55; Mark 1:2 (*ibid.* 104). A similar Pauline instance of a significantly reformulated OT text appears in 1 Cor 14:21, where Paul cites Isa 28:11–12. Paul’s version is so distinct from the LXX that it is not clear which text he cites—whether the Greek LXX, the Hebrew MT, or some other text. If he is drawing on the LXX, he changes from the third person to the first person, paraphrases and transposes the order (likely for emphasis) of “strange lips” (φαλισμὸν χειλέων) and “a foreign tongue” (γλώσσης ἑτέρας) to “strange tongues” (ἑτερογλώσσους) and “the lips of foreigners” (χείλεισιν ἑτέρων), and alters the verb from the present infinitive ἀκούειν to the future εἰσακούσονται. In other words, Paul is not averse to significantly paraphrasing the OT text to suit his purpose.

⁸ E.g. Brooke Foss Westcott, *Saint Paul’s Epistle to the Ephesians: The Greek Text with Notes and Addenda* (Grand Rapids: Eerdmans, 1950) 79; T. K. Abbott, *The Epistles to the Ephesians and to the Colossians* (ICC; New York: Charles Scribner’s Sons, 1905) 156–58; Thielman, *Ephesians* 348–49; Thorsten Moritz, “The Psalms in Ephesians and Colossians,” in *The Psalms in the New Testament* (ed. Steve Moyise and Maarten J. J. Menken; New York: T & T Clark, 2004) 192. Bruce suggests that this was part of an early baptismal hymn. See F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians* (NICNT; Grand Rapids: Eerdmans, 1984) 376; cf. Rudolf Schnackenburg, *Ephesians: A Commentary* (trans. Helen Heron; Edinburgh: T & T Clark) 227–29; Peter S. Williamson, *Ephesians* (Catholic Commentaries on Sacred Scripture; Grand Rapids: Baker, 2009) 147.

⁹ The verb only appears elsewhere in the Greek Bible in Job 25:5; 31:26; 41:10.

¹⁰ Moritz, *Profound Mystery* 99–100; cf. R. P. Martin, “Hymns, Hymn Fragments, Songs, Spiritual Songs,” *Dictionary of Paul and His Letters* (ed. Gerald Hawthorne and Ralph P. Martin; Downers Grove: InterVarsity, 1993) 420–21; Barth, *Ephesians* 4–6, 574, n. 83; Schnackenburg, *Ephesians* 177; Heinrich Schlier, *Der Brief an die Epheser: Ein Kommentar* (Düsseldorf: Patmos, 1957) 240.

¹¹ E. Earle Ellis, *Paul’s Use of the Old Testament* (Grand Rapids: Eerdmans, 1957) 36; Abbott, *Ephesians* 156–57; Moritz, *Profound Mystery* 102–3; Thielman, *Ephesians* 348.

cumulative weight of these observations has led most to assume the Christian tradition hypothesis.¹² Arnold's comment is representative of this consensus:

The best interpretation is that Paul is here citing an early Christian hymn, which in turn had been deeply influenced by a Christological interpretation of the two passages from Isaiah. The fact that Paul is citing a hymn from the worship of the early church is the consensus view and has had a long history in the interpretation of this passage.¹³

The plausibility that this consensus is correct must be admitted. The compelling nature of this point of view is evinced by the large number of scholars who hold to it, though undoubtedly several have adopted this consensus without careful, critical assessment. The truth is, until additional evidence surfaces regarding this supposed source, uncertainty will remain.

What is clear is that someone wrote it. And, since it coheres so well with Paul's argument in Ephesians, it certainly could have come from Paul himself.¹⁴ In fact, if the evidence were to be viewed from this perspective, most of the form critical indicators of prior tradition could be understood to signal the inclusion of Isaianic "tradition," now Christologically paraphrased by Paul. Of Moritz's list, numbers (1), (2), and (3) could just as easily be explained as coming from the Apostle as from some anonymous early Christian—unless it be assumed that Paul could not have summarized poetic Scripture in hymnic form. Moreover, a singular *hapax* is certainly not enough to indicate provenance. As for the shift to the second person singular, it is important to note that this matches the singular imperatives in Isa 60:1. This shift may therefore simply indicate the influence of the OT wording on Paul's paraphrasing.¹⁵ And the combination of a formula + citation + οὖν (or its equivalent) is found in several Pauline texts where tradition is not suspected.¹⁶ Moreover, some maintain the likelihood that Paul was responsible for hymn-like

¹² The pervasive nature of this scholarly consensus is implied by the absence of any discussion of Eph 5:14 in the useful *Commentary on the New Testament Use of the Old Testament* (ed. G. K. Beale and D. A. Carson; Grand Rapids: Baker, 2007).

¹³ Clinton Arnold, *Ephesians* (ZECNT; Grand Rapids: Zondervan, 2010) 334. Cf. Williamson, *Ephesians* 147; Andrew T. Lincoln, "The Use of the OT in Ephesians," *JNTS* 14 (1982) 18; Bruce, *Colossians, Philemon, and Ephesians* 376. Prior tradition has also been suspected at 1:20–23 and 2:13–18 in addition to 5:14. Uncertainty regarding the sources of other citations in Pauline literature remains in relation to 1 Cor 1:31; 2:9; 3:19b; 10:10; 15:33; and 2 Cor 4:6 (Moritz, *Profound Mystery* 97).

¹⁴ Though Barth assumes 5:14 derives from a Christian hymn, he does admit the possibility that the author of Ephesians himself composed some of the hymnic remnants preserved in the letter. He concludes that it is simply too difficult to trace their origins and transmissions with any confidence. See Markus Barth, "Traditions in Ephesians," *NTS* 30 (1984) 9, 12.

¹⁵ We will return to this issue when we discuss Paul's redactional work on these verses.

¹⁶ E.g. Rom 9:13–14; 9:15–16; 9:17–18; 14:11–12 (likely with ἄρα); 2 Cor 6:16–17 (with διό); Gal 4:30–31 (with διό).

compositions elsewhere, such as the Christ hymn in Col 1:15–20.¹⁷ Thus, merely the insertion of apparently hymnic material in Paul's letters does not rule out their Pauline origin. Moritz himself admits that the author could be responsible for the citation, though he finally rejects this primarily on the basis of the introductory formula.¹⁸

It is true, of course, that the introductory formula διὸ λέγει occurs in the Pauline corpus only in Eph 4:8 and 5:14. This surely indicates that the two texts ought to be treated similarly, especially since these are the only two quotations in Ephesians that are introduced formally. Given the widespread assumption that 5:14 is a snippet from an early Christian hymn and the frequent belief that Paul is drawing upon a pre-existing tradition in 4:8, it is easy to see why many have understood this formula to serve as the smoking gun, indicating that the author is drawing upon familiar traditional material rather than the OT text itself.¹⁹ But there is an element of question-begging here. Though initially this line of reasoning appears to be unassailable, its strength derives from the reciprocal implications of each text's traditional origin. If, however, either of these two texts can be convincingly explained as coming from the hand of Paul, then the assumption that this formula signals the presence of traditional material is found to be based on nothing other than the unusual nature of its wording.²⁰ Other interpretive options are on offer.

Aside from the unusual combination with διό, it is worthwhile noting that λέγω is commonly used by Paul when quoting the OT, even when this verb appears without a subject.²¹ Moreover, λέγω appears frequently in the Pauline writings with specified subjects to introduce OT texts.²² This persistent association elicits the admission, even among supporters of the traditional theories, that Paul is commending the

¹⁷ See, e.g., Werner Georg Kümmel, *Introduction to the New Testament* (rev. ed.; trans. Howard Clark Kee; Nashville: Abingdon, 1975) 343; G. B. Caird, *Paul's Letters from Prison (Ephesians, Philippians, Colossians, Philemon) in the Revised Standard Version* (The New Clarendon Bible; Oxford: Clarendon, 1976) 174–75; John F. Balchin, "Colossians 1:15–20: An Early Christian Hymn? The Arguments from Style," *Vox Evangelica* 15 (1985) 65–94.

¹⁸ Moritz, *Profound Mystery* 98–99.

¹⁹ *Ibid.* 71, 97–99; Thielman, *Ephesians* 349–50. Thielman suggests that the introductory formula could be connected with a non-canonical source since early Christians were beginning to accord scriptural authority to the words of Jesus and some elements of Christian teaching with no direct connection to the law and the prophets (e.g. Matt 10:10; Luke 10:7; 1 Cor 2:9; 9:14; 1 Tim 5:18).

²⁰ See esp. Lunde and Dunne, "Use of Psalm 68:18."

²¹ Cf. Rom 10:6, 8, 21; 15:10; 2 Cor 6:2; Gal 3:16. Other inflected forms of λέγω without a subject include: (a) τὸ εἰρημένον (Rom 4:18); (b) ἐρρέθη (Rom 9:12); and (c) εἶπη (1 Cor 15:27).

²² E.g. (a) ἡ γραφή (Rom 4:3; 9:17; 10:11; 11:2; Gal 4:30; 1 Tim 5:18); (b) Δαυὶδ (Rom 4:6; 11:9); (c) ὁ νόμος (Rom 7:7); (d) Μωϋσῆς (Rom 9:15; 10:19); (e) Ωσηέ (Rom 9:25); (f) Ἰσραὴλ (Rom 10:16, 20; 15:12); (g) ὁ χρηματισμὸς (Rom 11:4); (h) κύριος (Rom 12:19; 2 Cor 6:17–18); and (i) ὁ θεός (2 Cor 4:6; 6:16).

citation to his readers as bearing scriptural authority.²³ The corollary to this is that Paul never employs an introductory formula of this kind when it is suspected that he is citing traditional material.²⁴ This surely suggests that Paul is attempting to direct his readers' minds to Scripture and not to traditional material,²⁵ providing justification for the assertion that Christ has given the Spirit to the church (4:8) and the means by which godliness might be lived out (5:14).²⁶ In light of this, it is reasonable to pursue plausible explanations for these text forms that are grounded in the scriptural text rather than in hypothetical pre-existing traditions. To this we then turn.

III. PAUL'S CONTEXTUALLY INTERPRETIVE APPROPRIATION OF ISAIAH

As we have indicated, it is our contention that Paul himself is the shaper of the citation as he reflected on Isaiah's prophecy in light of the fulfillment that had come with Jesus. To advocate for this perspective, our procedure will follow in two steps, arguing that the influence of context is bi-directional. First, we will demonstrate the possible influence of the OT context on Paul's presentation of the Christ event. Second, we will show the impact of Christ's fulfillment on Paul's redactional shaping and reassignment of the OT texts. In the end, we contend that the evidence of this bi-directional influence will indicate that it is Paul who is to be credited with this highly interpreted appropriation of the OT text.

²³ E.g. Thielman, *Ephesians* 349; Andrew T. Lincoln, *Ephesians* (WBC; Dallas: Word, 1990) 242. O'Brien deduces from Paul's use of λέγω that "the words quoted are God's and come with his authority." Peter T. O'Brien, *The Letter to the Ephesians* (PNTC; Grand Rapids: Eerdmans, 1999) 288.

²⁴ E.g. Col 1:15–20; Phil 2:6–11; 1 Tim 3:16. The one apparent exception is 2 Tim 2:11–13, where the traditional saying is introduced by the words πιστός ὁ λόγος. But the formal distinctions between this formula and the one introducing Eph 5:14 (διὸ λέγει) are far greater than between διὸ λέγει and those utilized by Paul explicitly to introduce Scripture.

²⁵ In response to Moritz's criticism that the change in wording of the citation is inconsistent with the use of an introductory formula (*Profound Mystery* 70–72, 84), it must be noted that the formal introduction does not dictate the source of the OT citation in the Pauline corpus. There are several examples where a scriptural citation is introduced with an explicit introduction, yet without strict agreement to either the LXX or the MT. These formulas include: (a) καθὼς γέγραπται (Rom 3:10–12); (b) ἐπαγγελίας γὰρ ὁ λόγος οὗτος (Rom 9:9); (c) λέγει γὰρ ἡ γραφή (Rom 9:17); (d) τῷ ᾧση ἐ λέγει (Rom 9:25); (e) τῷ Μωϋσέως νόμῳ γέγραπται (1 Cor 9:9); (f) καθὼς εἶπεν ὁ θεὸς (2 Cor 6:16–18); and (g) γέγραπται (Gal 3:13). See M. Silva, "Old Testament in Paul," *Dictionary of Paul and His Letters* (ed. Gerald F. Hawthorne and Ralph P. Martin; Downers Grove: InterVarsity, 1993) 631. This could very well have implications for the link between a requisite prior knowledge of the source by Paul's audience and the use of the introductory formula in both Eph 4:8 and 5:14.

²⁶ This is consistent with his use elsewhere. For, in almost every instance of διὸ in the Pauline literature, this conjunction is used to summarize the previous argument and to provide a basic conclusion; e.g., Rom 1:24; 4:22; 13:5; 15:7, 22; 1 Cor 14:13; 2 Cor 1:20; 2:8; 4:16; 5:9; 12:10; Gal 4:31; noted also by Moritz, *Profound Mystery* 70.

1. *The importance of the contexts of Isaiah 26:19 and 60:1–2 for Paul's use.*

Isaiah's prophecy predominantly concerns itself with the enactment of the covenantal curse against the nations of Israel and Judah, as well as the promise of God's renewed blessing afterward.²⁷ Accordingly, the prophet details the sins of the people which would result in the exiles.²⁸ He also explains the means by which their purification and atonement would be achieved.²⁹ In addition, Isaiah declares the eventual defeat of the idols worshiped by the nations who had conquered Judah and apparently also her God.³⁰ Although it appeared that Yahweh had been vanquished through the exiles, he would yet be vindicated as the supreme God and Israel's delivering King through the unprecedented return of the Jews to Palestine.³¹ Isaiah also paints in beautiful colors the transformation of his returned-from-exile people, who will finally be faithful to the Lord and through whom God will draw all peoples to himself.³² The texts that contribute to our citation participate in these broad themes.

Since Paul's citation is an amalgamation of OT texts, several passages have been proffered as contributing to the verse. Yet, as we indicated in the table above, the most obvious one behind the first two lines of Eph 5:14 is Isa 26:19:³³

Your dead shall live; their bodies shall rise.

You who dwell in the dust, awake and sing for joy!

For your dew is a dew of light and the earth will give birth to the dead. (ESV)

The context of this verse is the prophet's discussion of the failure of God's people to fulfill their covenantal destiny. In the two verses prior to verse 19, Isaiah utilizes the image of a woman in labor to capture Judah's struggle. Though the exertion was extensive, it turned out to be a labor that birthed nothing but "wind" (v. 18a). He explains this in the next strophe as a failure to bring salvation (*ישועה*) to the earth (v. 18b), evoking

²⁷ As in the case of Ephesians, the authorship of Isaiah is not within the purview of our discussion. Consequently, we will refer to "Isaiah" as the author, whether the eighth-century prophet stands directly behind the entirety of the book or whether its contents include traditions composed by individuals striving to extend Isaiah's ministry to the post-exilic community.

²⁸ E.g. Isa 1:2–31; 2:6–22; 3:1–26; 5:1–30; 6:8–12; 8:5–10; 22:5–25; 28:7–13; 30:1–5, 8–17; 32:9–14; 39:5–7; 42:18–25; 43:22–28; 50:1–2; 56:9–12; 57:1–13; 58:1–6; 59:1–15; 64:5b–7; 65:1–7, 11–15; 66:3–4, 6, 17.

²⁹ E.g. Isa 27:8–9; 52:13–52:12.

³⁰ Note the boast of Assyria in 10:10–11; implied by the blasphemy of the oppressing nations in 52:5. The extensive polemic against idols in Isaiah must be due in part to the supposition that the idols (gods) of the nations around Israel are greater, by virtue of their oppression and conquest of Yahweh's people; cf. Isa 2:20–21; 19:1; 21:9; 37:19; 40:19–20; 41:21–29; 42:8, 17; 43:10; 44:9–20; 45:16, 20–21; 46:1–11; 48:5.

³¹ See esp. Isa 52:1–2, 7–8. Note also the expectation that the nations will worship Yahweh through his defeat of the powerful oppressors; 25:2–3; 59:18–19.

³² E.g. Isa 4:2–6; 17:7–8; 30:19–22; 32:1–8, 15–18; 51:1, 7–8; 59:20b; 61:9–11; 62:1–12.

³³ Moritz, *Profound Mystery* 101–2.

the theme of Israel's mediation of God's blessing to the nations of the world.³⁴

But, because of God's great redeeming love, what appears impossible because of the frailty and fate of his people will eventually be achieved by the Lord himself. To emphasize the miraculous nature of this work, Isaiah switches the imagery to that of the resurrection of "your dead" (Isa 26:19a). This rather obtuse phrase is difficult to interpret. One option is to view it as referring to the dead of the nations who one day will participate in God's blessings (Isa 25:6–9), in spite of Israel's failure (Isa 26:17–19).³⁵ But Isaiah refers in 26:13–14 to "other lords" who have ruled over God's people. Those condemned rulers are "dead" and "will not arise." When the prophet then follows up the despair of verses 17–18 with "your dead will live," he is likely distinguishing between the hopeless

³⁴ Obviously, this connects with the Abrahamic promises that the mediation of a blessing through him and his offspring to all nations of the earth (Gen 12:3; 17:4–6; 22:18). In several places, Isaiah reminds his readers of this great purpose of Israel's election; e.g. Isa 2:2–4; 19:16–25; 25:6–9; 26:19; 42:4, 6b, 10–17; 45:22–23; 49:6–7; 51:4–6; 52:15; 55:5; 56:3, 6–8; 60:3–14; 61:5–6; 62:2, 10b; 66:12–14, 18–21.

The meaning of the last verb in verse 18 (פָּלַל) is uncertain. Watts states that the meaning is "obscure" and appears ambivalent in his position. See John D. W. Watts, *Isaiah 1–33: Revised Edition* (WBC 24; Dallas: Thomas Nelson, 2005) 397–401. The root פָּלַל most often carries the meaning "to fall" (as in the ESV; cf. Lev 26:7–8; 2 Kgs 19:7; Ezek 6:4). If this is the intended sense, the "struggle" implied here is the effort to end the oppression of the earth caused by nations hostile to the LORD. See John N. Oswalt, *The Book of Isaiah: Chapters 1–39* (NICOT; Grand Rapids: Eerdmans, 1986) 485; R. E. Clements, *Isaiah 1–39* (NCB; Grand Rapids: Eerdmans, 1980) 216; apparently also Brevard S. Childs, *Isaiah* (Louisville: Westminster John Knox, 2001) 191. Taken this way, the prophet must be speaking of the defeat of those within the nations who are opposed to the LORD (cf. Isa 26:21; 19:16–17), opening the door for blessing to those who respond to the summons to Zion (Isa 25:6–9). A secondary meaning of the verb, however, is "to be born" or "to come to new life" (understandable in a society where women gave birth while kneeling or squatting; Oswalt, *Isaiah 1–39*, 485, n. 45). Motyer supports this reading, appealing to the cognate noun נָפֵל (Job 3:16; Eccl 6:3), which carries the meaning of "a birth by miscarriage." See J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Summary* (Downers Grove: InterVarsity, 1993) 218, n. 1. Although Gray notes that there is "no direct evidence that NPL in the Kal [= Qal] meant to be born," he favors this interpretation. See George Buchanan Gray, *The Book of Isaiah I–XXVII*, Vol. 1 (ICC; Edinburgh: T & T Clark, 1969) 446; cf. also Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, Vol. 1 (trans. James Martin; Grand Rapids: Eerdmans, 1965) 540; Joseph Blenkinsopp, *Isaiah 1–39: A New Translation with Introduction and Commentary* (AB; New York: Doubleday, 2000) 366–367; Geoffrey W. Grogan, *Isaiah* (rev. ed.; EBC; Grand Rapids: Zondervan, 2005) 635. Interestingly, Wis 7:3 refers to birth as "falling down" (κατεπίπτω). This obviously fits this context better, preparing for verse 19, which contains the same root in the *Hiphil* stem (הִפְלִיל) referring to birth. Taken either way, verse 18 communicates the failure of God's people to bring blessing to the earth.

³⁵ So Motyer, *Isaiah* 218–20. As such, "your dead" would refer to those within the nations who one day will come to Zion and experience the removal of the "veil" of death (25:6–9) and even be numbered within the favored peoples of God (19:19–25). Motyer supports this interpretation by suggesting "your dead" is shorthand for "the dead you are concerned about." Since the previous two verses have centered on the failure of the covenant people to bring about a blessing in the earth, he suggests that this must refer to the Gentiles. Otherwise the dismay of verse 17–18 is not answered. Even if the prophet's words in verse 19a are specifying Israel's resurrection, the nation's rebirth may still be implied by verse 19b with its reference to the earth "giving birth" to its dead.

fate of the ungodly rulers and the expectation of eventual blessing for the Lord's people.³⁶ Notions of literal resurrection cannot be ruled out completely, however, since the prophet anticipates death's ultimate demise in Isa 25:6–10.³⁷ Isaiah therefore looks forward to the resurgence of the nation, through whom Israel's destiny will finally be fulfilled, resulting in renewal for the inhabitants of the world (cf. Ezek 37:1–28). One day, God will let his “dew of light” fall on those who are dead, bringing new life in the morning.³⁸ The prophet exclaims his expectation of this deliverance by means of the imperative, “awake” (הקיצו), capturing the nature of God's sovereign and effective summons. This worldwide hope is therefore intimately tied to the return from exile that awaits Israel. For, in the very next chapter, Isaiah looks forward to the day when the nation, purified through the purging of the exile (27:8–9), will be brought home to Jerusalem (27:12) and become a blossoming plant that “fill(s) the whole world with fruit” (27:6). This effectively prepares for the second passage alluded to in Paul's citation.

The third line of Eph 5:14 most likely draws on Isa 60:1–2:
 Arise, shine, for your light has come,
 and the glory of the LORD has risen upon you.
 For behold, darkness shall cover the earth
 and thick darkness the peoples,
 but the LORD will arise upon you
 and his glory will be seen upon you. (Isa 60:1–2 ESV)

³⁶ See Watts, *Isaiah 1–33*, 401; Gary Smith, *Isaiah 1–39* (NAC; Nashville: B & H, 2007) 454. Some scholars suggest that the referent for “your” is likely Yahweh. Thus, the prophet is still the speaker and declares to God that *his* people will live. See Gray, *Isaiah 446*; Oswalt, *Isaiah 1–39* 486. Oswalt notes further that this makes the most sense out of the phrase “my corpses” in the MT (בבלתה), often emended to “their corpses” (so RSV; NASB; NIV; ESV; HCSB; NLT; contra KJV; ASV). In this way the prophet is speaking representatively about himself and the nation (Oswalt, *Isaiah 1–39* 486). Although it has been suggested that the first person pronoun is a later addition to the text in light of the influence of apocalypticism and a developing doctrine on the resurrection, Motyer notes that victory over death and the notion of life beyond the grave predates Isaiah in both Egyptian mythology and Canaanite religion (*Isaiah* 219; so also Oswalt, *Isaiah 1–39* 485, n. 46). See John F. A. Sawyer, *Isaiah*, Vol. 1 (The Daily Study Bible; Philadelphia: Westminster, 1984) 220; Blenkinsopp, *Isaiah 1–39* 370–71. For these reasons and others, Kaiser identifies the entire passage as an interpolation. See Otto Kaiser, *Isaiah 13–39* (OTL; Philadelphia: Westminster, 1974) 215–20. Some scholars acknowledge the later gloss of the pronoun “my,” but also note the integrity of verse 19 with the preceding verses and deem it to be original. They then view the “resurrection” language as a figurative expression for the reconstitution of the community. See Hans Wildberger, *Isaiah 13–27: A Continental Commentary* (trans. Thomas H. Trapp; Minneapolis: Fortress, 1997) 556; Clements, *Isaiah 1–39* 216–17.

³⁷ Motyer, *Isaiah* 219–20; cf. Childs, *Isaiah* 191–92; Grogan, *Isaiah* 635. On the fluidity between national restoration and individual resurrection in OT prophetic and Second Temple thought, see N. T. Wright, *The Resurrection of the Son of God* (Christian Origins and the Question of God 3; Minneapolis: Fortress, 2003) 115–28, 129–206.

³⁸ It is significant that Isaiah describes the effective means of God's work as a “dew of light.” It is possible that this is a reference to the light before the sun (the “first light”), lending creation notions to this verse (Oswalt, *Isaiah 1–39* 476). Since God will cause this “dew” to bring light to that which is dead, the implication is that those who are dead dwell in darkness—an implication that connects with Paul's imagery in Ephesians 5.

This passage derives from Isaiah's prophetic description of God's redeeming blessing of Israel, but it is important once again to view it with its larger context in mind. When we glance at what precedes this text, we discover the prophet's description of Israel's covenant unfaithfulness that prevailed prior to the exile. At that time, Israel was full of violence, falsehood, and injustice (59:2–8, 12–15), so that the nation experienced the curse of “darkness” promised in the covenant (59:9–10; cf. Deut 28:29).³⁹ When God sees that there is no one to intercede for the nation (59:16a), he himself dons battle raiment and exacts vengeance on his people's enemies (59:16b–18). Thus, the “Redeemer” comes to Zion (59:20) and provides a “covenant” which will have as its central feature the permanent indwelling of his Spirit (59:20–21b).⁴⁰

The coming of God's “light” in Isa 60:1 therefore refers to the salvation that God will provide for his people. But the effect of the illumination described here is not merely that they are bathed in light. Rather, they *emanate* light, betraying an inner transformation that reverses their past unfaithfulness.⁴¹ As Motyer writes, “they are irradiated, inwardly charged with new, outshining life.”⁴² The effect of this is that Israel will serve as a light in the earth which is covered in darkness (60:2a).⁴³ In

³⁹ This depressing description of the people (Isa 59:9) is in explicit contrast to what would be the case if they were to act righteously in relation to the needy among them (58:8). Whereas the latter scenario would result in the display of “light” and “righteousness,” along with God's protection through his “glory,” the former can only hope for “light” as they walk in “darkness.” Similarly, whereas the “light” will “rise” in the darkness of the righteous, such that their gloom will be as the noon (58:10), the unrighteous “stumble at noon as in the twilight” (59:10). See Oswalt, *Isaiah 40–66* 521, 536–37. Note also the pairing in Isaiah of “light” with “arise” in Isa 26:9, 14; 49:6, 7, 8; 51:4, 5, 17 and “light” with “awake” in 10:17, 26; 26:9, 19; 45:7, 13. See Paul Qualls and John D. W. Watts, “Isaiah in Ephesians,” *RevExp* 93 (1996) 254.

⁴⁰ Oswalt notes that 59:21 refers to a covenant of the prophet so that he might declare God's message to the people. Here, the Spirit is given to the people to speak God's truth to the world (*Isaiah 40–66* 531); contra Childs, who points instead to Isa 56:5–6 and the people who join God in covenant (*Isaiah* 490). The effect of the outpouring of God's Spirit on the people is displayed in other Isaianic texts (cf. 32:15–18; 44:3b–5; see also 63:11–14).

⁴¹ This imagery continues in 60:5, where the people are said to be “radiant” (וְנִרְוָה), most likely with great gratitude and joy (Oswalt, *Isaiah 40–66* 540). Cf. Isa 58:6–10; 62:1–2, 12. The notion that Yahweh will replace the sun and moon as sources of light for his people (60:19–21) may contribute to this imagery, for the indwelling of God's Spirit will serve as their light, resulting in their righteous lives.

⁴² Motyer, *Isaiah* 494; cf. Oswalt, *Isaiah 40–66* 536.

⁴³ Oswalt notes the connections of this imagery with that which prevailed at the time of Israel's exodus out of Egypt (Exod 10:23; see Oswalt, *Isaiah 40–66* 538). The imagery of light and darkness is employed throughout Isaiah to distinguish between God's blessing and judgment. For instance, when describing the invasion of the Assyrian army from the north, the prophet describes the land as covered in “darkness and distress,” where “the light is darkened by the clouds” (Isa 5:30b). Indeed, those who have turned from God, “whose deeds are in the dark” (29:15) and who trade “darkness for light” (5:20), will themselves be “thrust into thick darkness” (8:22b; cf. 9:2; 47:5; 59:9–10). However, the deaf and blind will return to the LORD and will both hear and see “out of their gloom and darkness” (29:18)—those who were imprisoned in the “darkness” of a dungeon (42:7; 49:9) will be set free,

response, the nations will be drawn to her radiance (v. 3), submit themselves to Yahweh (vv. 9, 14b) and therefore to Israel (vv. 10–11, 14a), and will bring their wealth to Jerusalem (vv. 5–7, 13, 16–17). All of this will be true because at that time all of God's people will have turned away from transgression (59:20b) and be righteous (60:21), displaying his splendor to those around (60:3–18).⁴⁴ In both Isaianic passages, then, the imagery of ethical “awakening,” darkness-dispelling “light,” and worldwide blessing resounds.⁴⁵ These Isaianic themes permeate Paul's argument in Ephesians, crystallizing in 5:14.

It is well known that Paul's indebtedness in Ephesians to Isaiah is quite extensive.⁴⁶ In 2:17, for example, Paul describes Christ's ministry to both Jews and Gentiles as fulfilling Isaiah's expectation of the worldwide scope of God's healing (Isa 57:19).⁴⁷ In 4:30, Paul repeats Isaiah's warning not to “grieve” the Holy Spirit (Isa 63:10). And in 6:14–17, Paul utilizes three different Isaianic passages to describe the enablement of God's people. In verse 14, Paul instructs his readers to put on the “belt of truth,” echoing what the great heir of Jesse will wear.⁴⁸ In verse 15, he exhorts the Ephesians to have “the readiness given by the gospel of peace” as shoes for their feet. This image is conceptually related to the description of the runners returning to Jerusalem with the good news of

having their “darkness” turned into “light” (42:16b; cf. 61:1) and serve as a “light” to the nations (42:6; 49:6; 51:4; cf. also 2:5; 10:17).

⁴⁴ Cf. Isa 58:6–10; 60:1–3, 5; 60:19–21; cf. also 61:6 and the priestly function of Israel. Oswalt writes: “Israel is called to be God's servant to the world, in order that all the world may be drawn to the mountain of the house of the Lord (2:2–3). In order for that purpose to be realized, Israel's sin must be forgiven, but it must also be defeated. Israel's character must be like God's in order that out of the clean mouth of her life the breath of God may pronounce the Word of God to the waiting world. When this takes place, the glory of the Lord will have risen in Israel and all the nations will come to the brightness of that rising (60:1–3)” (*Isaiah 40–66* 532).

⁴⁵ The imagery of awakening and rising up can also be found in other Isaianic texts (noted also by Moritz, *Profound Mystery* 104). For instance, Isaiah exhorts the nation to “awaken” from the stupor of the exile (51:17) and to don garments of splendor in anticipation of the nation's return (52:1). Effectively prior to the nation's rising, of course, is the “awakening” of Yahweh's strong arm in Judah's defense (Isa 51:9). Closely related to this imagery is that of rising to “listen” to the Lord's instruction (e.g. Isa 28:23; 30:9; 32:3, 9; 34:1; 42:23; 44:1; 46:3; 46:12; 47:8; 48:1, 12, 14, 16; 49:1; 51:1, 4; 52:8; 55:2; 65:12; 66:4; cf. the use of “ear” imagery in Isa 6:10; 31:21; 32:3; 33:15; 42:20; 43:8; 55:3). These themes are joined together in Isaiah 50, as the prophet describes the righteous servant's faithfulness to the LORD in the midst of persecution and opposition. In contrast to the unfaithful servant's deafness and muteness (42:18–20), God wakens his faithful servant in the morning, opening his ears to listen to his instruction (50:4–5).

⁴⁶ Qualls and Watts characterize Isaiah as the “backdrop” for Ephesians (“Isaiah in Ephesians” 249). See also Lincoln, “Use of the OT in Ephesians” 16–57. Significantly, however, Lincoln virtually ignores the Isaianic context behind Eph 5:14 in his commentary because of his assumption that it derives from a hymnic source (*Ephesians* 326–36).

⁴⁷ Motyer, *Isaiah* 477.

⁴⁸ Cf. Isa 11:5, though Paul uses ἀλήθεια in place of δικαιοσύνη/ῥῆς.

the exiles' return from Babylon (cf. Isa 40:9; 52:7).⁴⁹ And in verses 14b and 17a, the apostle calls on them to put on the "breastplate of righteousness" and the "helmet of salvation," directly drawing on the description of Yahweh as he comes to exact vengeance on Israel's enemies (cf. Isa 59:17).⁵⁰ The added significance of this latter reference is that it appears in the text but five verses prior to Isa 60:1.⁵¹ It is apparent, then, that Paul has Isaiah's prophecy in his mind as he writes to the Ephesians. Because of this, it should not surprise us to find evidence of Isaiah's extensive influence on Paul's implicitly typological argumentation.

This influence surely can be discerned in the ethical exhortation that frames Eph 5:14. As we have seen, Isa 60:1–2 summarizes the dramatic effect of God's redemption (59:16–20), transforming Israel from its former darkness-bound character into her future role as the light-bearing witness to the nations. It is quite noteworthy to discover that this same pattern—that of prior sin, leading to divine redemption, resulting in ethical transformation and missional witness—surrounds Eph 5:14 and pervades the letter as a whole. Like the pre-exilic Israelites, Paul's readers' pre-conversion lives were characterized by sin and depravity, as they lived in accordance with the "course of this world" (2:2). Indeed, at that time they followed the "prince of the power of the air" (2:2) and lived "in the passions of [the] flesh" (2:3).⁵² To emphasize their hopeless condition, Paul describes their pre-conversion state with the descriptors "dead" (2:1) and "darkness" (5:8). By means of the adjective, νεκρούς, Paul is metaphorically indicating their "alienation from the one who gives life" (cf. 4:18), resulting in all manner of moral failure.⁵³ As such, they were under

⁴⁹ Paul's appropriation of this motif, however, is more related to defense. See Lincoln, *Ephesians* 449; Thielman, *Ephesians* 426.

⁵⁰ Lincoln, *Ephesians* 448, 450; O'Brien, *Ephesians* 474, 481; Barth, *Ephesians* 4–6 775.

⁵¹ In addition to these more obvious allusions, several other themes in Ephesians find frequent emphasis in Isaiah, including the notion of God's divine purpose and sovereignty, the "heavenly places," and the contrast between the former things and those that are new. See Qualls and Watts, "Isaiah in Ephesians" 250–53.

⁵² Arnold notes the typically ancient understanding of Satan's power being wielded in the "air" (cf. Eph 3:10; 6:12) proximate to humanity—a view embraced both by Jews (e.g. *T. Benj.* 3:4; Philo, *On Giants* 1:6, 8; *1 Enoch* 15:10–11) and non-Jews (e.g. *PGM* IV.2699). See Arnold, *Ephesians* 131–32; O'Brien, *Ephesians* 160. The Jews of Paul's day ascribed to humanity a propensity to evil—a notion that likely contributes to Paul's conception of the "flesh" (σάρξ). Paul however also derives an ethical notion of "flesh" from the OT. See W. D. Davies, *Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology* (4th ed.; Philadelphia: Fortress, 1980) 17–35. Recent study in the DSS has also demonstrated an understanding of "flesh" more as a power that influences the person to sin. This helps to explain more fully Paul's use of the term (Arnold, *Ephesians* 133). The threefold combination of the world (v. 2), Satan (v. 2), and the flesh (v. 3) communicates that there are both internal and external sources of evil (O'Brien, *Ephesians* 163). The use of αἰών here should be understood temporally (= "this age"; cf. 1:21; 2:7; 3:9; so O'Brien, *Ephesians* 158–59; Arnold, *Ephesians* 130–31; Lincoln, *Ephesians* 94–95), rather than personally as a reference to a specific evil power (contra Schnackenburg, *Ephesians* 91).

⁵³ Arnold, *Ephesians* 129; so also O'Brien, *Ephesians* 156–57. Cf. Rom 5:12–21; 6:23; 7:9, 10, 13; 1 Cor 15:56.

the curse of sin (cf. Gen 2:17; Rom 5:17), which would eventually result in their eternal death (cf. Rom 6:23).⁵⁴ Consequently, Best suggests that Paul's intent here is to communicate a "realised eschatological conception of death."⁵⁵ For this reason, Paul describes them not simply as people who have strayed into darkness, but that they themselves *are* darkness (σκότος) and "by nature (φύσει) children of wrath" (2:3; 5:6).⁵⁶

What is most significant about this is that, although the imagery of "deadness" is found in the wording of Eph 5:14, "darkness" is not. The fact that Paul utilizes this theme extensively in the context surrounding 5:14 suggests that Paul has the original context of Isa 60:1–2 in mind as he writes 5:7–14, drawing first of all on Isa 60:2a ("For behold, darkness shall cover the earth, and thick darkness the peoples"; ESV), and possibly also Isa 59:9–10.⁵⁷ For, in 59:9–10, the prophet describes the people as groping around in the darkness and languishing in the state of deadness (ἀποθνήσκοντες/מתים). This conceptual and verbal parallelism with Isaiah can hardly be coincidental, suggesting that Paul is not simply drawing on the wording of a Christian hymn here.⁵⁸ Rather, he is reflecting directly on Isa 60:1–2 and likely also chapter 59 in characterizing the Ephesians' pre-Christian Gentile state as the typological equivalent of that which plagued Isaiah's rebellious audience—people who lived in the gathering gloom of God's approaching wrath.

This implicit typology naturally extends to the paralleling of God's deliverance of his people from the exile with Jesus' more recent

⁵⁴ This is likely assumed as a result of Gen 3:3 ("You shall not eat of the fruit of the tree that is in the midst of the garden ... lest you die") and Ezek 18:20a ("the soul who sins shall die"). Best notes the increasing association between sin and death in the Second Temple literature; e.g. 4 *Ezra* 3:7, 25–27; 8:57–61; 1 *Enoch* 69:11; 2 *Enoch* 30:16; Wis 2:24; Sir 25:24; et al. See Ernest Best, "Dead in Trespasses and Sins (Eph 2:1)," *JNTS* 13 (1981) 15.

⁵⁵ In this, Paul is evincing the notion of a partial present experience of what will finally end in physical death and eschatological judgment by God. See Best, "Dead in Trespasses" 16, 20; followed by Lincoln, *Ephesians* 92.

⁵⁶ The imagery of darkness to characterize evil and those dominated by it appears especially in the DSS; e.g. 1 QM 1:1, 7–16; 3:6, 9; 13:15–17; 14:16–17; 16:11; 1 QS 1:9–11; 3:13, 19–25; cf. *T. Levi* 14:4; 19:1; *T. Gad* 5:7; *T. Benj.* 5:3. In going beyond Isaiah's use of "darkness" to characterize the people *themselves* as such, it is likely that Paul is being influenced by the contemporary use of this imagery. See Schnackenburg, *Ephesians* 223; Moritz, *Profound Mystery* 110. Though this contemporary influence should be admitted, it must also be remembered that the grist for this mill can be found in Isaiah 59 and 60. On the unlikelihood of non-Jewish sources to Paul's imagery here, see Lincoln, *Ephesians* 331–32.

Consistent with this, "children of wrath" (τέκνα φύσει ὀργῆς) must refer to their inherited destiny of coming under the final condemnation of God (cf. 1 Thess 1:10; Rom 1:18–3:20). See O'Brien, *Ephesians* 162; Lincoln, *Ephesians* 98–99; contra Markus Barth, *Ephesians* 231, who denies a connection here to the notion of original sin; cf. Best, "Dead in Trespasses" 19.

⁵⁷ Noted also by Eadie, *Ephesians* 389.

⁵⁸ So also Qualls and Watts, "Isaiah in Ephesians" 254; O'Brien, *Ephesians* 375–76. Moritz admits this contextual coherence, but suggests that Paul incorporated this hymn because it captures the thrust of Isa 26:10 and 59:9–17 (*Profound Mystery* 102, 104). While Moritz's theory is certainly possible, it is no more plausible than that Paul summarized these texts himself as he reflected on Isaiah.

redemptive work. As noted above, just two verses prior to Isa 60:1, the prophet proclaims that the “Redeemer” will come to Zion to effect his people’s liberation (Isa 59:20), prior to the great transformation of God’s people (60:1–2). It is not surprising, then, that Paul uses “redemption” language to describe the effect of Christ’s death (ἀπολύτρωσιν in Eph 1:7), effectively portraying it as the means of atonement that bears the covenantal wrath of God.⁵⁹ The “Redeemer” has once again come to Zion, however this time defeating the enemies of his people through his own death (5:2).⁶⁰ But because God has joined Jew and Gentile into one “new man” in Christ (Eph 2:13–22), Paul is able to include his Ephesian readers in this salvific event. Though they were “dead” (2:1, 5) and “far off” (2:13), they too are included in this redemptive act (cf. Isa 57:19).⁶¹ In the wake of this self-giving grace (5:2), Paul summons them to live out in their context what Isaiah expected from the Israelites delivered from their exilic oppression. An awareness of the context of Isa 60:1–2, therefore, permits us to see the full-orbed force of Paul’s typological argumentation.⁶²

And yet, this typology does not culminate in Jesus’ death. For, from their necrotic dilemma, God made the Ephesians alive by virtue of their union with Christ (2:4). This is where our other Isaianic text comes in. You will recall that Isaiah declares God’s promise in Isa 26:19 that, in spite of Israel’s failure to bring salvation to the earth, God will yet restore his people and through them complete his worldwide purpose. As the one faithful Israelite who brings to culmination Israel’s destiny, Jesus fulfills

⁵⁹ Though Paul does not develop this imagery in Ephesians, his presentation of Jesus as becoming a “curse” for us (Gal 3:13) and a “propitiating sacrifice” (Rom 3:25; cf. 2 Cor 5:21) can legitimately be understood to be informing his portrayal here. Some have noted the overtones pertaining to the exodus as Israel as redeemed from Egypt (e.g. Thielman, *Ephesians* 59). Since Israel’s position in exile was due to the covenantal curses, and the exile was understood to be typologically related to the exodus, the link here could point towards the removal of those covenantal curses through the death of Christ.

⁶⁰ The unexpected nature of the redemption in Christ, however, does find resonance in Isaiah’s own depiction of Yahweh’s mysterious work in the exile and return. For God sovereignly utilizes the surrounding, pagan nations to enact the covenantal curse (e.g. Isa 5:25–30; 7:17–20; 8:6–8), accomplishing the atonement for the nation’s sin (e.g. Isa 27:8–9; 40:2; 52:13–53:12), and then surprisingly bringing the people back (e.g. Isa 35:1–10; 40:1–5; 43:14–25; 44:28–45:7; 49:8–26; 51:3, 11–23; 52:1–12; 54:1–8; 61:1–4; 62:10–12; 65:8–16), triumphing over the idols/gods of those conscripted nations (e.g. Isa 46:1–47:15; cf. 44:6–28). See Jonathan Lunde, *Following Jesus, the Servant King: A Biblical Theology of Covenantal Discipleship* (Grand Rapids: Zondervan, 2010) 223–40.

⁶¹ This association of “death” with unrighteous behavior is a prominent theme in Pauline theology, especially in Romans; Rom 5:12–14, 17a, 21a; 6:2; 7:5; 11–24; 8:6; cf. 1 Cor 15:56. Similarly, those who sin merit death; Rom 1:32; 6:21, 16, 23; 8:13a; 2 Cor 3:7; Col 3:5–6.

⁶² Similarly, O’Brien argues for a contextual appropriation of Isa 63:10 in Eph 4:30, noting that in the context of Isaiah, this “grieving” refers to the disobedience of Israel in the wilderness wanderings after they had been redeemed from Israel. That this typological link is in Paul’s mind is evident from the reference to “redemption” (ἀπολύτρωσις) in 4:30. See O’Brien, *Ephesians* 345–49; cf. Lincoln, *Ephesians* 306–7.

literally in his bodily resurrection what may have been metaphorical in Isa 26:19. But Paul affirms that, because of God's great mercy and love (2:4), believers in Christ are mystically "made alive with" him (συνεζωοποίησεν), having been "raised with" him (συνήγειρεν) and "seated with" him (συνεκάθισεν) in the heavenly places (2:5b–6). Consequently, the natural pre-Christian state of the Ephesians is reversed by virtue of their union with Christ in his resurrection.⁶³ Jesus' own death and resurrection therefore bring together the contexts surrounding our two Isaianic texts. That is, the means by which the nations come to participate in God's resurrection life (Isa 26:19) turns out to be the representative death and resurrection of the Redeemer who comes to Zion (Isa 59:20).⁶⁴ Thus, the Gentiles, who have become beneficiaries of God's grace by virtue of their inclusion in Christ (Eph 2:13–22), are themselves caught up into the purpose of God's redemption of Israel—that they, too, would no longer follow the pattern of sin that had characterized their former lives of deadness (4:22), but would put on the "new self" that is being created in "the likeness of God in true righteousness and holiness" (4:23–24; cf. 2:10).⁶⁵

Paul's ethical summons in Ephesians 5 must therefore be viewed within this Isaianic typology. For, consistent with Isaiah's expectation of a transformed people after their deliverance from the exile (Isa 60:3–22),⁶⁶ Paul exhorts his readers to respond to the grace of God toward them in Christ (5:2) to live as "imitators of God," even as his "beloved children" (5:1). As such, sexual immorality, impurity, covetousness, unseemly speech, or drunkenness (5:3–4, 18) "must not even be named" among his readers (5:3b). Instead, the Ephesian believers are to "walk in love" (5:2), expressing "thanksgiving" (5:4, 20) and worship (5:19), discerning "what is pleasing to the Lord" (5:10) and exposing "the works of darkness"

⁶³ Clearly, this must include the forgiveness of their sins (2:1–2a) and their liberation from the spiritual forces that formerly reigned over them (2:2b). See O'Brien, *Ephesians* 167; Lincoln, *Ephesians* 102. Lincoln explains that the believer participates in the change of power structures accomplished by Christ—including his defeat of sin, death, and the spiritual forces of this age (*Ephesians* 108–9). It would seem natural, then, to understand Paul's thought here to include the vivifying and enabling work of the Spirit in this new age.

⁶⁴ The notion that Israel's return from exile pre-figures the Ephesians' conversion to Christ is consistent with Paul's perspective elsewhere. For instance, see Rom 9:25–26, where Paul applies two return-from-exile passages (Hos 2:23 and 1:10) to the influx of the Gentiles into the church. See also Rom 15:15–21, where he likens his ministry among the nations to the work of Isaiah's servant of the LORD among the nations, so that they too would return from their exile (cf. Acts 13:46–47).

⁶⁵ The association of "resurrection" with righteous living appears consistently in Paul's writings as well; Rom 6:4, 10, 13; Col 3:1–3, 12–17. Several have attempted to find a *Sitz* for this citation in the baptismal liturgy of the early church. The most important weakness of this hypothesis is the absence of baptismal imagery in Ephesians, especially in places where it would have been natural to bring in; e.g. 2:4–6; 5:26. Baptism is mentioned in 4:5, but there is no elaboration. See especially the critique by Moritz, *Profound Mystery* 106–8.

⁶⁶ Cf. Isa 10:20; 35:8–10; 52:1–12; 54:13–14; 61:1–6, 10–11; 62:1–12.

(5:11).⁶⁷ In so doing, they who have become “light” will live as “children of light” (5:8) and make the best use of the time granted them (5:16).⁶⁸

But notice again the consistency between the Isaianic context and Paul’s description of the Ephesians’ experience in Christ. We suggested earlier that Isaiah’s portrayal of the transformed returnees must be understood contextually as resulting from the work of the indwelling Spirit of God, who will remain within “your offspring” and “your children’s offspring, . . . from this time forth and forevermore” (Isa 59:21). Because of this enablement, they themselves would radiate light from within. This resonates well with Paul’s emphasis on the enablement of the Spirit which was granted to them through Christ.⁶⁹ From the very outset of the letter, Paul’s prayer is that God would give to them the “Spirit of wisdom and revelation, so that [they] may know him better” (1:17; NIV). Significantly, the result of this internal work will be that the eyes of their hearts will be “enlightened” (v. 18; *πεφωτισμένους*). This must refer to the work of the indwelling Spirit of God,⁷⁰ bringing about a clear understanding of what they have received in Christ and empowering them to take on the characteristics of God (5:1).⁷¹ This is further implied soon after 5:14 by Paul’s exhortation to “be filled with the Spirit” (5:18) as the means by which to walk carefully (5:15) and understand the will of God (5:16; cf. 5:8b, 10). Christ’s “shining” on his people therefore includes his transformative and enabling gifts which are mediated through the Spirit.⁷²

⁶⁷ Notice how this repeats the pattern of Eph 2:1–10 and 2:11–22; 4:1–3 (understanding chapter 3 as a digression in the flow of Paul’s argument).

⁶⁸ Paul goes on to apply these general exhortations to specific groups of believers (5:22–6:9), before concluding with the general exhortation to avail themselves of the “armor of God,” so as to enter into the struggle against the attacks from the realm of darkness (6:10–19).

⁶⁹ Certainly, it is perilous to make too much of Isaiah’s mention of a “covenant” in relation to the era of the Spirit’s indwelling (59:21), but it does nicely cohere with Paul’s emphasis on the culmination of the law in the death of Christ (2:13–17), opening the door for both the Gentiles and Jews to have access to the Father *ἐν ἑνὶ πνεύματι* (Eph 2:18b).

⁷⁰ Thielman rightly notes that the idea of “revelation” makes a reference to the Holy Spirit most likely. He notes Eph 3:4–5 which refers to the Spirit revealing the mystery of Christ. See Thielman, *Ephesians* 96; cf. Gordon D. Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994) 672–79; Bruce, *Colossians, Philemon, and Ephesians* 269; Lincoln, *Ephesians* 57–58; O’Brien, *Ephesians* 131–33.

⁷¹ Cf. Isaiah’s *πνεῦμα σοφίας καὶ συνέσεως* (Isa 11:2) with Paul’s *πνεῦμα σοφίας καὶ ἀποκαλύψεως*. See William N. Wilder, “The Use (or Abuse) of Power in High Places: Gifts Given and Received in Isaiah, Psalm 68, and Ephesians 4:8,” *BBR* 20 (2010) 189–90. Notice also Isaiah’s stress on the Spirit’s empowerment of the Servant in 42:1–5. To strengthen this, Wilder points out Paul’s dependence on Isaiah’s description of the coming Messianic Branch’s anointing (Isa 11:1–2) as he describes what he prays that the Ephesians would receive. Wilder goes on to point out Paul’s emphasis on the great empowerment that his readers have received that his readers have received. Cf. Eph 1:19–20 (the power of the resurrection) and 6:10–11 (the strength of God’s armor).

⁷² See also Lincoln, *Ephesians* 344–45. Heil argues that Paul’s meaning in the prepositional phrase *ἐν πνεύματι* should be understood not as communicating the content or the means of the filling, but rather the dynamic realm in which Christ’s filling takes place. See John Paul Heil, “Ephesians 5:18b: “But be filled in the Spirit,” *CBQ* 69 (2007) 506–16. Being

This then resolves the puzzling phrase in verse 14a: “anything that becomes visible is light” (πᾶν ... τὸ φανερούμενον φῶς ἐστί). As we noted earlier, Isaiah’s expectation is not only that the returned exiles would be bathed in light, but that they themselves would radiate light from within as a result of the enablement of God’s Spirit.⁷³ In this new era of the Spirit, Paul expects that God’s redemptive work among his people, which was adumbrated in the deliverance from exile, would now be brought to its great culmination through their mediation of the Spirit’s work to the world. For, if they live this way, their lives will not only expose and rebuke the dark deeds of those around them (5:11b, 13a)—they will also serve as mediators of God’s transforming grace, as the Spirit similarly transforms others.⁷⁴ In this way, Paul reveals his perspective that his Ephesian readers are participating in Israel’s story, not only repeating the returned-from-exile pattern, but also sharing in the very fulfillment of Isaiah’s expectations regarding the extension of God’s blessings to the world.⁷⁵

2. *The importance of the context in Ephesians for Paul’s redaction and application of Isaiah 26:19 and 60:1–2.* Having discerned some of the influence exerted by the Isaianic context on the argument and imagery of Ephesians, it is important that we also consider a few of the redactional touches evident in 5:14 to confirm the plausibility that Paul himself is responsible for the citation. Because 5:14 compresses at least Isa 26:19 and 60:1–2 into three brief lines, the author’s redaction is extensive. Consequently, we must consider only those aspects that remain from the

“filled in the Holy Spirit” (πληροῦσθε ἐν πνεύματι) therefore would communicate the notion of being continually filled with Christ’s good gifts in the realm of the Spirit. In light of 1:17 and 4:8–16, however, the Spirit’s enablement surely must also be included in the gifts Christ gives.

⁷³ Although πᾶν is neuter and likely refers to deeds rather than persons, Thielman rightly notes the fluidity between deeds and doers in Eph 5:8–14 (Thielman, *Ephesians* 347–48).

⁷⁴ This reading takes the participle τὸ φανερούμενον as a passive, cohering with the passive φανεροῦται just before it. Though they do not appeal to the work of the Spirit in this text, see the similar interpretation in Westcott, *Ephesians* 79; Lincoln, *Ephesians* 331; O’Brien, *Ephesians* 372–74. This “evangelistic” interpretation coheres best with the Isaianic vision of Isaiah 60, whose eschatological horizon may help to explain the universal nature of the claim in Eph 5:14a. Another option is to interpret the participle as a middle, expressing the action of the light: “light makes everything visible”; so Abbott, *Ephesians* 155–56; Arnold, *Ephesians* 333–34. This interpretation eases the diminishment of the πᾶν caused by people who are rebuked but not converted (Arnold, *Ephesians* 334), though the change of voice in the same verb in such close proximity is quite difficult. Moritz contends that those who are shone upon in verse 14a are Christians, who are revealed as light so long as Christ continues to shine on them (*Profound Mystery* 114). This reading suffers from having to interpret γάρ consecutively rather than causally, so that the logical connection between verses 13 and 14a is broken. It also struggles to cohere with the Isaianic background on which Paul is manifestly drawing.

⁷⁵ In recent years, N. T. Wright has helpfully highlighted the pervasiveness of this biblical theme. See, e.g., *Jesus and the Victory of God* (Christian Origins and the Question of God 2; Minneapolis: Fortress, 1996) 126–31, 202–9, 428–42. Cf. idem, *Justification: God’s Plan & Paul’s Vision* (Downers Grove: InterVarsity, 2009) 55–63; idem, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress, 1991) 140–56.

original verses. These include: (1) the change from the indicative verbs ἐγερθήσονται and ἀναστήσονται in Isa 26:19a to the imperatives ἐγείρε and ἀνάστα; (2) the alteration in the order of the verbs in 5:14 from Isa 26:19a; (3) the substitution of the verb ἐπιφάσει for φανήσεται in Isa 60:2b; and (4) the substitution of ὁ Χριστός for κύριος in Isa 60:2b.⁷⁶ We will address the first two of these together.

We noted above the strong conceptual and verbal parallels that exist between the ethical contexts of Ephesians 5 and Isa 60:1–2. This is because of the nature of Paul’s argument at this point in Ephesians. Having laid out the extensive nature of God’s gracious work in Christ in chapters 1–3, Paul transitions in chapters 4–6 to enjoin his readers to respond to this grace. Paul therefore riddles these verses with imperatival exhortations.⁷⁷ But this change also captures the tension that exists between the OT prophet’s expectations and the nature of the fulfillment that has come in Christ.

Notice the prophet’s anticipation of God’s complete redemption in Isa 59:16–60:22. Indeed, Yahweh’s vengeance on Israel’s enemies (vv. 17–18) is so complete that peoples from the west and east fear the LORD. But not only are the enemies defeated, the nations of the world also witness the radical transformation of the LORD’s people (Isa 60:1–2), which will then be consummated (60:3–22). No longer will God’s people be characterized by the “darkness” of their prior failures (59:2–15), for they will all be “righteous,” such that the threat of the covenantal curse will no longer exist (v. 21).⁷⁸ As a result, they will be “radiant” with gratitude (60:3, 5a; cf. v. 9b), as they see the nations flocking to Zion bearing gifts of all kinds (vv. 5b–11, 13–14, 16–17). All of Israel’s enemies will be vanquished (vv. 12, 14a, 17b–18) and peace will reign over them (v. 18). For, the LORD will be their “everlasting light” (vv. 19–20).

But when we consider Paul’s description of the current state of affairs in Ephesians, a slightly different reality can be perceived. Though the enemies arrayed against them have been subjugated through the resurrection and enthronement of Christ (Eph 1:20–22; 2:2, 6), there is

⁷⁶ The word, “sleeper” (ὄκαθεύδων) has also replaced “in the dust/tombs” (MT: נָפֶטַח/LXX: οἱ ἐν τοῖς μνημείοις) in Isa 26:19. This euphemism for death appears elsewhere in the Pauline literature in 1 Thess 5:10; cf. the use of the conceptually related κοιμάσθαι in 1 Cor 11:30; 15:6, 18, 20, 51; 1 Thess 4:13–15. This symbolism is especially apt in this context, which is making an ethical exhortation by means of a metaphorical use of the death imagery, similar to what Paul does in 1 Thess 5:6–7.

⁷⁷ Paul delivers his exhortations to action through several grammatical forms in these chapters. Imperatives are especially common; e.g. 4:25, 26, 27, 28, 29, 30, 31, 32; 5:1, 2, 3, 6, 7, 8, 11, 15, 17, 18; 5:25, 33; 6:1, 2, 4, 5, 9, 10, 11, 13, 14, 17. But imperatival injunctions are also communicated through infinitives (4:1, 17, 22, 23, 24; 5:28), subjunctives (4:15; 5:33), and participles (5:21–22; 6:14–16, 18).

⁷⁸ Though less developed than in Isaiah 60, the context of 26:19 suggests a similar scenario. The prophet depicts the destruction of his people’s enemies (26:20–27:1), the atonement of their sin (27:8–9), and their climactic blessing (27:2–6).

still a battle raging—a battle in which they themselves are to become engaged (6:1–19).⁷⁹ Indeed, “the days are evil” (5:16b). They have been redeemed, such that they have experienced resurrection through their union with Christ (2:4–7), but their transformation is not yet complete.⁸⁰ For this reason, Paul exhorts his readers that, though they are “light in the Lord” (5:8a), they ought to “walk as children of light” (5:8b).⁸¹ This indicative/imperative argument is surely to be explained by Paul’s understanding of the inaugurated fulfillment of the prophetic expectation.⁸²

This ethical concern suggests to us that for Paul the dominant Isaianic passage behind 5:14 is Isa 60:1–2, to which he conjoined elements of 26:19 because of its similar wording and its resurrection imagery. This then explains why Paul begins his summary of these two passages with the first verb of Isa 60:1: “Arise!” (קוּמִי). This also clarifies why he changes the plural indicative verbs of Isa 26:19 into singular imperatives, matching Isaiah’s exhortation.⁸³ Having led with this ethical summons, he is then free to utilize the resurrection imagery of 26:19 to theologically strengthen his exhortation to righteousness, appealing to the Ephesians’ union with

⁷⁹ This is especially significant since portions of the believer’s armor are drawn from the description of Yahweh’s own battle attire when he defeated the nations pitched against his people (Eph 6:14, 17; cf. Isa 59:17).

⁸⁰ In the wake of their union with Christ in his resurrection, the believers’ upright lives participate in the “realised eschatology” of the consummation of these events; see Best, “Dead in Trespasses” 17–18.

⁸¹ The precise referent of the word, “sleeper,” in the first line of 5:14 is not clear. Some contend that Paul is summoning unbelievers to wake up and turn to God. As such, Paul is referring back to those who produce the “unfruitful works of darkness” (vv. 11–12). The exhortation to “awaken” and “rise from the dead” therefore refers to the conversion of these people to faith in Christ (v. 8)—a transition from “darkness” to “light” (vv. 13–14); e.g. O’Brien, *Ephesians* 372–73; similarly also Thielman, *Ephesians* 347. This interpretation is strengthened by the conceptual similarity of Paul’s description of the conversion event—from death to life (Eph 2:1, 5). Others point to the entire flow of the preceding paragraph, in which Paul exhorts the Ephesian believers to live in consistency with what has already happened to them; e.g. Schnackenburg, *Ephesians* 227; Barth, *Ephesians* 4–6 598; see also 603–6; Lincoln, *Ephesians* 331–32; Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2002) 687–88; Arnold, *Ephesians* 334–35; Qualls and Watts, “Isaiah in Ephesians” 253; apparently also Moritz, *Profound Mystery* 111; though see also 113–14. Paul may not actually have restricted his reference to one or the other, for the same summons to turn from sin applies equally to the believer and unbeliever alike, even within this same context in Ephesians. The partial nature of the believer’s transformation in this present age allows for this.

⁸² Barth notes that the use of the metaphors of “darkness/light” and “death/resurrection” demonstrate the author’s stress on Christ’s power to effect the dramatic and complete transformation of the person, yet the imperatival force of 5:14 demonstrates the need for ongoing obedience: “The men who are already raised must again and again be raised” (*Ephesians* 4–6 598).

⁸³ Paul has already demonstrated freedom in changing the mood of verbs in OT quotations; e.g. 4:8 and 4:30. See O’Brien, *Ephesians* 375, n. 70. Thielman objects to the notion that the author is drawing on these OT texts because the verbal parallels are not close enough and the texts describe corporate transformation, rather than individual (*Ephesians* 347). He does, however, admit that Isa 60:1 LXX uses a second singular verb.

Christ in his death and resurrection.⁸⁴ But since he has already used the imperatival form of ἐγείρω, he follows this with ἀνάστα, thus reversing the order that exists in Isa 26:19.⁸⁵ Each of these redactional moves is quite explicable if Isa 60:1–2 is the more dominant of the two passages represented by the citation.

What therefore may be the reason for Paul's use of ἐπιφάσει in place of φανήσεται? Moritz notes that the difference in the verbs is one of "intensity."⁸⁶ When the entire context of Isaiah 60 is considered, the choice of this word is understandable. For, as we have just seen, before and after Isa 60:1–2 (59:16–20; 60:3–22) the prophet speaks of God's powerful redemption and transformation of the sinful nation, with the result that all nations are drawn to them. This transformation will be so complete that all of God's people will be righteous (60:21). As a result, the sun and moon will no longer be needed, since the LORD himself will be their light forever (60:19–20). Paul's choice of this stronger verb is therefore very appropriate, since he is exhorting his readers to allow to be true in their own lives what the prophet envisioned for the people of God's redemption.

The most remarkable aspect of Paul's redaction, of course, is his striking substitution of "Christ" for "the LORD" in Isa 60:2b. In so doing, Paul repeats what he did in 4:8—namely, inserting Christ into a role played by Yahweh in the OT. As Christ brings to culmination the Lord's (from Ps 68:17) ascent to Zion in 4:8, so also now Christ brings the LORD's shining on his people to its eschatological fullness. But these are not arbitrary reassignments. Rather, they assume a Christological

⁸⁴ Although the LXX renders the first verb of Isa 60:1 by φωτίζου, the underlying Hebrew is קוּמִי (Qal imperative singular), which could be translated, "Get up (in the morning)." This then connects with the *Hiphil* plural imperative וּקְוּמִי, found in 26:19, which similarly carries the notion of "awaking." Noted also by Moritz (*Profound Mystery* 102), who suggests that ἐγείρε may have bridged the gap between the two OT texts.

⁸⁵ Thielman observes that the message here is a bit different than in 1 Thess 5:4–11 and Rom 13:11–14: "Whereas in those texts Paul uses the imagery of sleep and wakefulness, light and darkness, day and night in order to admonish believers to be ready for the day of the Lord ..., here the imagery urges the unbeliever to recognize that the day of the Lord has, in a sense, already come. It is a time for wakefulness, resurrection, and transformation through the blazing light of the Lord's Anointed" (*Ephesians* 351).

⁸⁶ The verb is used in the LXX to refer to the brilliance of the sun and moon (Job 25:5; 31:26), and to Leviathan's exhalations (Job 41:18; 41:10 LXX). Moritz suggests that "the verb denotes the dominating, transforming and sustaining activity of a particular source of light" (*Profound Mystery* 103). For similar imagery, cf. Mal 4:2; *T. Zeb.* 9:8; *T. Levi* 18:3–4. He also notes the parallels in the Qumran literature which uses the equivalent to ἐπιφάσκω, which focus on the rebuke and judgment of the sinners. "Hence there is a strong case for placing the main emphasis on the sons of disobedience and on the present and future struggle against the forces of evil." The difference is that those who are addressed in 5:14 are in the τέκνα ἀγοπητά, not the υἱοί τῆς ἀπεθείας. So they can be admonished to walk worthy of the Lord (4:1; *Profound Mystery* 111).

mediation of Yahweh's actions—a perspective that literally permeates the epistle.⁸⁷

Again and again, Paul presents God's actions as being accomplished "in" (ἐν) Christ⁸⁸ and "through" (διὰ) him.⁸⁹ For, God has blessed the Ephesians with spiritual blessings "in Christ" (1:3), choosing (1:4) and predestining (1:5) them "through Christ," thereby granting them his grace "in the Beloved" (Christ; 1:6b). Having been made alive "with Christ" (2:5; 1:20a), the Ephesians have redemption "in him" and "through his blood" (1:7; cf. 2:13; 4:32), and are seated in the heavenly places "in Christ" (2:6). God has therefore accomplished his mysterious will "in Christ" (1:9–10; cf. 3:1–12), granting both Jews and Gentiles an inheritance (1:11; cf. 2:7) and sealing them with the Holy Spirit (1:13–14; cf. 2:18, 21–22) "in him." For all of these reasons, Christ's headship over the church is God's doing (1:21–22).⁹⁰

Paul's redaction of Isa 60:1–2 is therefore consistent with this pervasive theme of the Christological mediation of God's work. We drew attention earlier to Jesus' fulfillment of the role of the "Redeemer" who comes to Zion in Isa 59:20, just prior to 60:1–2. An added significance of this is that in Isaiah the Redeemer is surely Yahweh (59:16–18), whose deliverance results in worldwide subjugation (59:19; cf. 60:16b).⁹¹ But since the typological fulfillment of this deliverance comes through Jesus in his death and resurrection, Paul changes the wording of Isa 60:2 from the "LORD" to "Christ."⁹² While this may initially appear as an arbitrary Christian alteration, it is clear that Paul is interpreting Isaiah's prophecy through the lens of Christ's fulfillment, as he mediates God's redemptive work.⁹³

⁸⁷ See our discussion of Paul's similar redaction of Ps 68:18 in Eph 4:8 in Lunde and Anthony, "Use of Psalm 68:18."

⁸⁸ Cf. Eph 1:3, 4, 6, 7, 9, 10 [2x], 11, 12, 13 [2x], 19; 2:6, 7, 10, 13; 3:11, 12, 21; 4:32; see also the simple dative in 2:5.

⁸⁹ Cf. Eph 1:5, 7; note also the instrumental dative in 2:13.

⁹⁰ Christ's fulfillment of the Davidic line contributes to this mediation. For when God raised Jesus, he seated him "at his right hand" (Eph 1:20b), a clear allusion to Ps 110:1 stressing the universal nature of Christ's divinely-authorized messianic authority (see Schnackenburg, *Ephesians* 72; Barth, *Ephesians 4–6* 474, 476; Moritz, *Profound Mystery* 9–22; Wilder, "The Use" 188–89; Penner, "Enthronement Motif" 68–74). In this regard, notice that Paul ascribes the "kingdom" to both "Christ and God" (Eph 5:5).

⁹¹ Cf. Childs, *Isaiah* 489–90; Motyer, *Isaiah* 492; Oswalt, *Isaiah 1–39* 530.

⁹² Oswalt suggests also the contextual influence of Isa 61:1–5, which he interprets as a reference to the Servant of the LORD who brings about this restoration (*Isaiah 40–66* 535).

⁹³ Though the referent of Christ in Eph 4:8 is veiled behind a pronoun, this does not mean that Christ is any less present in the quotation of 4:8 as he is in 5:14. There are many examples of this type of use of the OT throughout the Pauline corpus (cf. Rom 10:13; 1 Cor 1:2; 10:26; Phil 1:6; 4:5; 1 Thess 3:13; 4:16; 2 Thess 1:12; 3:5). See Fee, *Pauline Christology* 631–38. If one were to suggest that the addition of the explicit referent Christ in Eph 5:14 demonstrates *ipso facto* that Paul is not quoting the OT, then one must be prepared to affirm this in regards to other texts in the NT where the new referent is clearly Christ. See Lunde and Dunne, "Use of Psalm 68."

But Paul's emphasis on the ministry of the Spirit must be considered here as well. We noted earlier that it is contextually defensible to understand the LORD's transformative "shining" on his people in Isa 60:2b to be directly connected to the provision of the Spirit in Isa 59:21. Now, this ministry is being mediated through Christ.⁹⁴ If this is on target, then we are in the position to discover a surprising connection between Eph 4:8 and 5:14. This is because Christ's provision of the Spirit as a result of his triumphant ascension in 4:8 turns out to be the presupposition of Paul's redaction in 5:14! Thus, Paul's trinitarian theology surfaces even here, as Isaiah's expectation of God's granting of the Spirit to his people is mediated through the Christ.

IV. CONCLUSIONS

(1) First of all, Paul appropriates these two Isaianic passages typologically with their larger contexts in mind. This is not to deny that NT authors occasionally utilize extrabiblical Christian traditions. Nor is it to suggest that they always cite an OT text with its entire context in mind, especially when appropriating the Psalms.⁹⁵ But when correlations in imagery and theme can be discerned between the two contexts, the scriptural *Vorlage* must take precedence over hypothetical, alternative *Vorlagen*, lest we follow a red herring rather than the right trail.⁹⁶ It is obvious that Isaiah's imagery and expectations reverberate beneath the surface of Paul's theology and paraenesis in Ephesians. The pattern of Isaiah's rhetorical argument—that of prior sin, leading to divine redemption, resulting in ethical transformation and missional witness, replete with its "darkness/light" and "death/resurrection" imagery—is so closely paralleled in Paul's letter as to remove any doubt of borrowing.

⁹⁴ Thus, Paul's theological presuppositions informing his use of Isa 60:1–2 are thoroughly trinitarian, reflecting again his perspective throughout the letter. For, even as Christ poured out the Spirit's enabling presence on the church (4:11–12), God sealed the Ephesians by the Spirit when they first believed (1:13; cf. 4:30). God also continues to empower them in this way, leading to their comprehension of the love of Christ (3:16) and the defeat of the spiritual powers arrayed against them (6:11, 17–18). Therefore, Paul depicts God's work throughout Ephesians as being mediated both through Christ and the Spirit. This emerges even in the flow of Paul's argument. Beginning in chapter 2, Paul moves from talking about what God has done in Christ (2:4–10, 13), to what Christ himself has accomplished (2:14–17). But then he also inserts the Spirit into this discussion at two places (2:18, 22), succinctly capturing his trinitarian description of the Ephesians' salvation and sanctification. Paul does the same thing again in 4:1–7, in which he moves from the Spirit (vv. 3–4), to Christ (implied by *κύριος* in v. 5), and then to the Father (v. 6).

⁹⁵ See Martin Pickup, "New Testament Interpretation of the Old Testament: The Theological Rationale of Midrashic Exegesis," *JETS* 51/2 (2008) 362; cf. Peter Enns, *Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* (Grand Rapids: Baker, 2005) 115.

⁹⁶ Moritz's comment attests to this possibility: "If a quotation has its proper reference not in the ultimate *Vorlage*, but in the mediating tradition that intervenes between the original text and the quotation, the object behind the quotation (by which I mean the author's illocutionary intent) has to do with the mediating tradition, not the Old Testament text" ("Psalms" 182).

(2) But it is also striking that Paul's redactional adjustments closely cohere with his reflection on the nature of Christ's fulfillments of those texts. Whether it is his Christological and implicit trinitarian reformulations, or his adjustment of Isaiah's words in light of the inaugurated nature of the present fulfillment in Christ, the very elements of 5:14 that convince scholars of its traditional origin turn out to serve as strong confirmation of Paul's own theological redaction.⁹⁷ As we noted at the outset, the assumption that Paul draws upon pre-existing traditions in Eph 5:14 has muted the appreciation of Paul's contextually-rich typology and theologically-motivated redaction.⁹⁸ However, the bi-directional influence of context that we have demonstrated in this study suggests that it is eminently probable that Paul himself is responsible for the form of this citation, as he typologically appropriates texts from their original contexts and redacts them to fit with the fulfillments that have come through Christ.⁹⁹ Essentially, Paul is utilizing the common Jewish exegetical method known as *midrash pesher*, including his interpretation of the text within his citation of it.

(3) All of this suggests that Paul's unusual introductory formula (διὸ λέγει) should be viewed, not as indicating the presence of extra-scriptural tradition, but rather as Paul's signal to his informed readers to take special notice of how he is interpreting the OT text. If his readers have perceived the theological contours of his argument throughout his letter, Paul's interpretive appropriation of these Isaianic texts would appear both natural and theologically potent at the same time. Indeed, 5:14 literally summarizes much of his argument, even as it provides scriptural

⁹⁷ Qualls and Watts agree: "Isaiah in Ephesians is more than just the typology of prophecy/fulfillment; it is a restatement of the prophetic message in light of new revelation. Thus, when the prophetic message of the Old Testament is incorporated into the realities of the New Testament, it undergoes a metamorphosis" ("Isaiah in Ephesians" 256).

⁹⁸ Obviously, this assumption of salvation-historical continuity literally permeates the NT documents, as their authors consistently view their own moment of fulfillment as the consummation of everything God has been doing for generations and generations. In addition to the numerous arguments implicit in the claims regarding prophetic fulfillments in Christ and the NT era, cf. Rom 3:21; 1 Cor 10:11; 2 Cor 1:20; Gal 3:3–29; Heb 1:1–2; 9:26; 1 Pet 1:10; 2 Pet 1:19; Rev 10:7; *et passim*.

⁹⁹ As Pickup rightly notes, "a primary characteristic of midrashic exegesis was the 're-contextualization' of statements found in one portion of Scripture so that parallels with other divine contexts that might be highlighted and the fullness of God's eternal plan be made clear" ("New Testament Interpretation" 357). However, Pickup goes too far by asserting that only the selected portion within the citation would take on the midrashic meaning, suggesting that the OT is being used atomistically (p. 362). Further, although Pickup argues for a use of prior tradition in Eph 4:8 (pp. 368–70), we suggest that a contextual reading of Psalm 68 can be seen through the contours of the broader epistle to Ephesians, which should allow for some flexibility in asserting categorically that midrashic interpretation is 'atomistic.' This line of reasoning is similar to G. K. Beale's assessment of Peter Enns, who assumes that Jews uniformly did not regard the original context of the OT. See G. K. Beale, *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority* (Wheaton: Crossway, 2008) 92–96.

grounding for it.¹⁰⁰ Thus, the apostle demonstrates his desire that his readers read the authoritative OT text through the lens of its fulfillment in Christ and the Spirit.

¹⁰⁰ Indeed, the same theological themes reverberate in Paul's appropriation of Ps 68:18 in Eph 4:8, including the divine defeat of the enemies of God's people through the work of Christ and his subsequent provision of the enabling and transforming Spirit. The citations in 4:8 and 5:14 are therefore linked theologically, and not merely by means of their common introductory formula.