

An Exegesis of Ephesians 2:11-22
Hermeneutics
Dr. Paul Overland

11/30/03

By:
Christopher J. Kinner

An Exegesis of Ephesians 2:11-22

11 Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)-- 12 remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. 13 But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. 14 For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, 15 by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, 16 and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. 17 He came and preached peace to you who were far away and peace to those who were near. 18 For through him we both have access to the Father by one Spirit. 19 Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, 20 built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. 21 In him the whole building is joined together and rises to become a holy temple in the Lord. 22 And in him you too are being built together to become a dwelling in which God lives by his Spirit.

Introduction

Welcome! "You are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household" (Eph. 2:19) all of this to contrast what we once were (Eph. 2:11-13), distant separate, not a part of God's holy temple. In God's family we are all now "one" in Christ! Paul's message to the church in Ephesians contains a compelling exposition in chapter 2 verses 11-22. This exposition, rich in content, will be explored exegetically through the body of this paper. The culmination of which will result in the examination of common themes discovered throughout this process.

I. Historical Discovery

A. Introduction to Historical Discovery

The theme of the passage which this writer has chosen is "The unity in Christ" (Barclay 1976, 114). This passage makes reference to a superficial physical barrier called circumcision, a structural barrier in the Jewish Temple and cultural barriers such as

being members of differing families and countries. One thing that this passage makes very clear is that the writer sees “Christ Jesus himself as the key cornerstone”(Eph 2:20)

B. Book-Wide Insights

The book of Ephesians was most likely written by Paul the Apostle. Several passages within the book itself refer to it’s author by name (Eph 3:1;4:1;6:20). This book was most likely written while Paul was imprisoned in Rome between. 61-63 A.D. This is known as Paul’s first imprisonment in Rome’s capital city.

During this time in history the *Pax Romana*, or Roman Peace, was in place because of the strength, power and size of the Roman Empire. There were few threats of war or disagreements with neighboring countries and this could have impacted Paul as he wrote from a prison that was located in the center-city of the Roman Empire (Barclay 1976,67).

The intended readers of Ephesians could have been only the Church at Ephesus. Although this writer agrees with several sources which conclude this text while originally directed to the church at Ephesus was also meant to be circulated among the Asian churches of which Ephesus was a central church (Harrison and Pfeiffer 1962, 722). The city of Ephesus was the capital city of the Roman province of Asia. Paul visited this city twice on his missionary journeys and stayed in Ephesus for more than two years (Pfeiffer, 158). The church which started in Ephesus eventually helped to spread the gospel into all of Asia (Acts 19:10). Since this letter does not target a specific problem noted in a particular church it could suggest the audience of this letter was intended to be the church at Ephesus initially, followed by routing it to several regional sister churches.

The writing of this letter could have been prompted by a need to encourage love and unity in the early church. The word love appears more in Ephesians than any of Paul’s

other letters (Walvoord and Zuck 1983, 614). The needs of the early church would have included an explanation of what “gathering together of all things in Christ” (Barclay 1976, 66) means and also showing early believers how “well-rounded life issues out of salvation by grace through faith”(Fallwell and others, 183, 2404) interact in the way that you live your faith and build the church.

C. Passage Specific Insights

This passage is filled with historical and cultural relevance to the original readers who could fully understand the relevance of many of the illustrations and examples contained in the text.

The first reference used is that of circumcision (Eph 2:11). This was a very strong example of being either connected to or separated from the “covenant and promises of God” (Harrison and Pfeiffer 1962, 733). To the Jewish people of the Old Testament being circumcised was an outward sign of the Jewish nations covenant with God. To be apart from the Jewish nation or “uncircumcised” meant that you had no ability to connect to the God of Israel or to his gifts, provisions, blessings, forgiveness or leadership.

A second historical reference in this text is to a wall that separated an outer area of the temple where the Gentiles worshipped as opposed to an inner area where Jewish worshippers could congregate (Eph 2:14). There was an inscription on this wall that warned the Gentile of death if he/she tried to cross it (Harrison and Pfeiffer 1962, 733).

Finally this passage refers to “strangers and foreigners” being welcomed as fellow citizens and family members (Eph 2:19). To the people of this time these words were of very significant relevance. Families were very dependant on one another and citizens of differing countries had very different beliefs, languages and customs. To welcome one

another in as fellow family members and countrymen was a very different perspective. To be sure, “The removal of religious differences demanded a great deal of both Jew and Gentile in the Ephesian community. Old habits die hard” (Ryan, 23).

D. Summary of Historical Discovery

Upon review of the historical background of this letter and the selected passage there are two observations that this writer takes notice of; Paul’s imprisonment to the writing of this letter and the role of the Roman Empire in influencing Paul’s encouragement to the church. The separation from others that prison causes, the walls that keep you separate, and the customs that are restricted, all could have influenced Paul’s encouragement to the early church not to allow a misunderstanding of what Jesus truly wanted for God’s people under the new covenant. Likewise the *Pax Romana* or Roman peace, could certainly have influenced Paul’s writing especially in this passage. One of the trademarks of the Roman Empire was to welcome other peoples and cultures into their Empire and allow them to become citizens. Being imprisoned in the Roman capitol city during this time had to have some impact on Paul as a writer.

As an individual living in a country which is known as both a “free country” and a “melting pot” of cultures. I wonder how well I truly understand the concepts of being imprisoned and wishing for barriers that hinder me to be crumbled. One could note the removal of the Berlin wall during the *annus mirabilis* of 1989 (Ryan, 23). Although very meaningful to those living in Germany this event did not impact me deeply. It is my sincere hope that I am not limited from a full understanding of this passage by my perceived freedoms.

II. Literary Discovery

A. Genre

The genre of this book is that of a letter or Epistle. Paul is seeking to instruct the Ephesian church in matters which concern unity in Christ. In this specific text he utilizes an expository style; the passages reinforce the wisdom that he is striving to convey. Paul supports his arguments using several literary devices. The arguments within this text become almost poetic in style, although this text is clearly not meant to be received as poetry, but as instruction.

B. Boundaries

This text is bounded appropriately as the text on either side contains differing themes. The text prior to this section discusses the topic of “works”; the preceding text refers to Paul directly as a man who is called to minister to the “Gentile”. The specific arguments which declare unity appear singularly in this passage. The audience of this passage may have been slightly different as well, perhaps not all of those in the church at Ephesus needed to be encouraged to all three of these points. Some may have needed to be encouraged solely in Christian unity and not in relying on a “works” or a genealogical mentality or needing to hear that Paul was called to minister to the Gentiles. In the closing two verses, of this passage (Eph. 21-22). Paul makes a recapitulation and an appeal (*Peroratio*) of his preceding expository remarks (Gorman, 185); providing both a summary and a charge to the reader, thus highlighting a lower boundary for this passage. This combination of factors clearly demonstrate the boundaries of this text to be accurate.

C. Catalog of Literary Devices

<i>Verse Location</i>	<i>Biblical Words Comprising Device</i>	<i>Device Name</i>	<i>Significance of Device</i>
Eph. 12& 14-16	remember that at that time you were (a)separate from Christ, (b)excluded from citizenship in Israel and (b)foreigners to the covenants of the promise, without hope and (a)without God in the world. For (a)he himself is our peace, who has made the two one and has (b)destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create (b)in himself one new man out of the two, thus (a) making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.	Extended Chiasm	Highlights verse 13 This sets verse 13 apart as “ <i>highly significant</i> ” in the context of this exposition. It becomes the ‘ <i>central theme</i> ’ the reader is to take note of.
Eph. 12	remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world.	Dynamic Progression	Create heightened tension by building items on one another.
Eph. 13	But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.	Antithetical Parallelism	Strong contrast built (distance used) Represents drastic changes in “ <i>place</i> ”.
Eph. 19	Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household,	Reversal	A turn of events makes clear the drastic change.
Eph. 20	built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.	Anthropomorphism	Jesus compared to a building cornerstone.
Eph. 21	In him the whole building is joined together and rises to become a holy temple in the Lord.	Anthropomorphism	Jesus being compared to a building.
Eph 22.	And in him you too are being built together to become a dwelling in which God lives by his Spirit.	Anthropomorphism	People compared to building materials.
Eph. 17	He came and preached peace to you who were far away and peace to those who were	Merisma	Means “all people” by far

	near.		and near.
Eph. 18	For through him we both have access to the Father by one Spirit.	Merisma	Both refers to far and near
Eph. 12	remember that at that time you were (a)separate from Christ, (b)excluded from citizenship in Israel and (b)foreigners to the covenants of the promise, without hope and (a)without God in the world.	Antithetical Parallelism	Contrast being built between concepts; Separate/Together and Far/Near
Eph. 14-16	For (a)he himself is our peace, who has made the two one and has (b)destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create (b)in himself one new man out of the two, thus (a) making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.	Antithetical Parallelism	Contrast being built using terms. Peace/Destruction and Peace/2men Both reconciled In Jesus.

III. Logical Outline

A. Introduction to the Outline

This exercise displays the use of a summary outline and a logical outline in the literary discovery of Ephesians 2:11-22. A Biblical passages major points can often be highlighted throughout this type of outline.

B. Outlines

Summary Outline	Logical Outline	Explanatory Comments
God's Family Eph 2:11-22		
I. Origins of God's Family (v11-14a)	I. There are those far from God's family and those nearby. Those nearby were part of first blood letting ceremony.(v11-14a)	Paul utilizes contrast of Jews to Gentiles. Far to near... Aliens to Countrymen...
A. Gentiles in the flesh Uncircumcised (v11-12)	Those removed represent... (v11-12)	Gentiles are...
1. Sep. From Christ (v11)	1. ...being cut off from Christ.(v11)	...a totally lost people.
2. Sep. from Israel	2. Being	Not in God's Country.

(v11)	Far away from your home country. (v11)	
3. Strangers from Covenants (v12)	3. You have no access to the promises of God. (v12)	There is no peace with God.
4. No Hope (v12)	4. You are now totally without all hope. (v12)	There is no hope of <i>salvation</i> .
5. Without God (v12)	5. Worst of all you are totally without God. (v12)	You have no strength behind you at all!
B. Circumcised (v13-14a)	A. Second blood letting ceremony provides a way “home” to those far “away”. (v13-14a)	Now with Christ as Savior things change!
1. Brought Close to Christ(v13)	1. Now the “Gentile” can come close to Jesus. (v13)	The distance home is eliminated!
2. Peace with Christ (v14a)	2. We can all now be at peace with Christ. (v14a)	Peace!! In part due to the “power” now behind you!
II. Customs of God’s Family (v14b-16)	II. What does being close to Christ really mean? (v14b-16)	Our new position brings many new things.
A. Made one (by Jesus) (14b-15)	A. It means We are made one through the removal of barriers. (14b-15)	We now have unity, nothing separates us.
1. Broke wall of Partition(v14b)	1. Walls that separate people from each other are removed.(v14b)	Separating walls removed.
2. Abolished Hostility(v15)	2. Hostility between people is taken away,(v15)	There is no anger as we mingle together.
3. Reconciled the law (v15)	3. People no longer struggle against God’s laws in a no win situation.(v15)	The law doesn’t <i>exclude</i> us anymore!
4. Oversee peace Personally(v15)	4. True peace falls over the new kingdom of	Jesus oversees this peace personally!

	God's people. (v15)	
B. Reconciliation Through the cross (v16)	B. Hostility is ended at the cross! (v16)	The price of peace is truly what he is.
1. Now one body (v16)	1. All of God's people are now a part of one body. (v16)	Unity in Christ!!
2. Hostility Killed (v16b)	2. There is no longer any hostility to be found. (v16b)	Ugliness of sin removed.
III. Spirit of God's Family (Peace) (v17-19)	III. God reached out to us and we were brought into fellowship with him and each other. (v17-19)	Christ reaching out to <i>his</i> people.
A. Not as (v19a)	A. We are very different now. (v19a)	We are changed from...
1. Strangers (v19a)	1. We are no longer strangers to God or each other. (v19a)	...strangers...
2. Foreigners (v19a)	2. We are no longer far from our home.(v19a)	..in a strange land.
B. Are as (v19b)	B. We become very different than before.(v19b)	We become...
1. Fellow Citizens (v19b)	1. We are now friends and fellow countrymen,(v19b)	Welcomed in accepted...
2. Saints (v10b)	2. We are now brothers and sisters in God's family. (v19b)	Promoted to new heights.
3. In the Household (v19b)	3. We are now a part of the family in the household of God.(v19b)	Not just servants, but family members.
IV. Final Design of God's Family (summary)(v20- 22)	IV. There is a structure and design to the new family of God. (v20-22)	The strength of peace
A. "Built on Foundation" (v20)	A. The new design begins with a strong "foundation" (v20)	Jesus is the foundation.
1. Apostles (v20)	1. The Apostles are our examples. (v20)	Pillars of the faith
2. Prophets (v20)	2. The prophets lead us forward and help to guide us. (v20)	Protectors of the faith.
3. Jesus (v20)	3. Jesus is the main	Jesus as the central

	component of our new home. (v20)	strength.
a) Holds Structure Together (v20)	a) Jesus keeps everything together in God's kingdom. (v20)	The body of Christ holds it all together.
b) Grows Holy Temple (v20)	b) Jesus oversees the growth of the home we now reside in. (v20)	An ongoing work. Not just a one time act.
B. "Secured by" (v21-22)	B. God's holy temple is fully secure. (v21-22)	God establishes an unbreakable work!
1. Built Together (v21)	1. It is built together through the body of Christ. (v21)	Through Jesus the temple is built. The "body" of Christ comes together.
2. Inhabited by God (v22)	2. It is inhabited by God Himself! (v22)	The "indwelling" of God, shows his constant presence with his people.
3. In the Spirit (v22)	3. The spirit of God is here, the Trinity is at work in his holy Temple! (v22)	God is not just around his people, but resides "in them" as well!

C. Summary of Logical Outline

Through this exercise major points of this passage were strongly communicated to this writer. Most significantly the personal nature of Christ's work to reconcile those who were "uncircumcised" and not God's people. The closing verses of this passage speak of the strength of the foundation and continuing personal work of Jesus in bringing the family of God together and securing it on a continuing foundation. It is of great comfort to me that our God continues the work of bringing his children together and watches over his Church in such a personal way and in an ongoing fashion.

IV. Word Study

A. Introduction to Word study

The purpose of this exercise is to conduct a word study concerning the Biblical term “peace” as found in Ephesians 2:14; “For he is our peace who made both one, and broke down the middle wall of partition.” As a noun the term peace appears four times in three verses (vv. 14-17) of this passage. Since the central theme of this section revolves around the word peace and Jesus himself is noted as our “peace” it seems important that this term be fully understood in order to gain a full understanding of the author’s intent in using this specific word.

B. Original Language Term and Etymology

The term peace in Ephesians 2:14 is derived from the Greek word *eirene*. Examining the etymology for *eirene* reveals the original root for this word was probably from the primary verb *eiro* which means “to join”. This word also generally follows the meanings and usage of the Hebrew word *shalom*.

C. Range of Meanings

To better understand the word peace found in Ephesians 2:14, it is helpful to see that the Greek word *eirene* refers to peace, harmony, tranquility; safety, welfare, and health. It is often used with an emphasis on lack of strife or reconciliation in a relationship, as when one has “peace with God”. This word generally followed the usage of the well known Hebrew word Shalom, which is often used as a verbal or written greeting.

It is also important to take notice of the root word *eiro* (verb) which means to join. This aspect of the Hebrew word *Salom* also points to peace that has a focus on security

and wholeness. Paul links the term peace to other important keywords such as grace (Rom. 1:7), life (Rom. 8:6) and righteousness (Rom. 14:17) in one of his other letters.

D. Best Meaning and Enriched Paraphrase

The context of Ephesians 2:14 clearly displays the “joining together” aspect of the word peace. Peace between man and man, intactness and the wholeness of completion appear to be the focus of the term peace as used in this verse.

Drawing these insights into the target verse, this verse could be paraphrased “For he joins us together inseparably in perfect harmony and makes us whole, he who made both one and broke down the middle wall of partition,” (Eph. 2:14).

E. Synthesis

Ephesians 2:11-22 explains how people from differing nationalities, backgrounds and belief systems can now come together to be God’s people. We are shown how the Body of Christ is kept together in peace and unity. The foundation of this work is highlighted and the continuing preservation of unity is displayed. It is highlighted in many ways that Jesus “is our peace.”

F. Central Idea of the text

Jesus is the bringer and securer of peace; through him God’s people, his holy temple, are joined together in perfect unity for the pleasure and indwelling presence of the Father.

V. Theological Component

A. Ancient Application / Limitations

As Paul wrote this passage his original intent was for Christians of both Jewish and Gentile backgrounds at the church in Ephesus to see that they were all on equal footing in

God's sight. Regardless of human lineage they were all now a part of the body of Christ and were to live in peace together as God's unified people and church.

To current believers, the discussion of cultural separation between the Jewish nation and the Law of Moses to the Gentiles who did not have the law can be lost. These old covenant stipulations were replaced long ago by a new covenant that resulted from the fulfillment of the Law by the death and resurrection of the Messiah.

B. Broad Principle / Biblical Confirmation

The broad principle in this passage comes across the ages with a freshness that begs to be used today. In many of our world's current cultures it is advantageous to be born into a family of political power or wealth. Ephesians 2:11-22 states plainly that this will not benefit you in the least in your standing with God. Even being the child of Christian parents or growing up as a regular church attendee one might think would put you in better stead with God than the newly converted drug dealer or rapist. This however is not the case! Everyone who trusts in Jesus as Lord and Savior is equally saved, brought close and an equal part of God's family.

Paul discusses this principle in other Biblical letters. In Romans 3:28-30, Paul states that men are justified from faith apart from observing the law, that God is not the God of the Jews only and that both the circumcised and un-circumcised are both justified by the same faith (in Christ). Romans 15:7-8 also encourage Jews and Gentiles to accept one another (as Christ accepts). Paul's letter to the Colossians also contains a passage that echoes his sentiments in Ephesians. In Colossians 1:20-22, Paul encourages those who were alienated from God to realize that they have been reconciled by the sacrifice of Christ and are now free of all accusation.

C. Validation

The New Interpreter's Bible Commentary states that the writer of Ephesians is saying that "through the cross the death of Christ is understood as the sacrifice that brings reconciliation" (Perkins,399). The Anchor Bible Commentary states that "the work of God is summed up in one brief formula: It consists of the creation of one new man out of the formerly divided two enemies" (Barth, 44) The Anchor Bible commentary also makes the point that Ephesians 2:11-22 is not about individual personal salvation but "the building of the church and the mission to the world are unified by Jesus Christ" (Barth, 44).

D. Incisive Life-Change

Ephesians 2:11-22 should be a guide to the modern believer that understanding and feeling comfortable inside the modern Christian sub-culture does not promote you in the eyes of God. Nor does contributing significantly to the general budget of the local church, or being friends with or related to a well known clergy man or woman. The only metric that our God utilizes is the true heart of the believer and no external sign should be as important to those who truly love God's Son. Peace with Christ should be the single most important binding element in the Christian Church. Accepting each other and working together as the unified body of Christ begins not with impressing each other with money, fame, family history or knowledge, NO! It begins simply with a common love for our Lord and Savior, Jesus.

Conclusion

Through the exegetical methods observed in this paper the passage Ephesians 2:11-22 was viewed from several distinct vantage points. First, a historical study highlighted to this writer the many differences in culture between the Jews and Gentiles of that time. Divisions ran so deeply between people that they were represented socially, physically and legally. Next came a literary observation. This device brought to the forefront verse 13 “But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.” As the focal point of an extended chiasm; the writer evidently was tailoring his argument to highlight this section of the text. The logical outline followed and most notably from this exegetical method was the view of the ongoing work of Christ in providing and presiding over peace between Christians. A brief word study on the word peace was done next. This study proved to support the use of peace as a term for “joining” that which was separate. The central idea of the text thus was established to this writer as... “Jesus is the bringer and securer of peace, through him God’s people, his holy temple, are joined together in perfect unity for the pleasure and indwelling presence of the Father.” The final exegetical piece was to view this passage from a theological perspective. This writer’s view was to look to divisions that exist in our modern church and seek to put them aside and strive to achieve true Christian unity.

Upon the completion of this project this writer feels it is important to note that while surveying the exegetical process as a whole on Ephesians 2:11-22 a process can be established for the Christian unity we are challenged to achieve.

Step one realizes separation from other Christians was a part of life prior to accepting Jesus as your savior. Step two sees the shedding of blood was **also** (not just peace with

God) to provide a “spiritual circumcision” for those separated from God’s people. Step three recognize the ongoing work of Christ is also meant to secure peace (creation of God’s temple) between you and other Christian brothers and sisters. Step four is when God dwells with his people as they live in peace together.

Do you experience closeness with God and the joy of residing in his holy temple? Perhaps seeking peace with God’s people would be a step in the right direction! Ask Jesus today for his help, his continuing work is to bring peace, and as a part of the body of Christ we are compelled to follow the leadership of our Lord and Savior.

Bibliography

- Barclay, William. The Letters to the Galatians and Ephesians. Philadelphia, PA: The Westminster Press, 1976.
- Barth, Markus. The Anchor Bible Commentary. Garden City, NY: Doubleday and Company, Inc., 1974.
- Berkhoff, Louis. Principles of Biblical Interpretation. Grand Rapids, MI: Baker Book House, 1990.
- Brown, Colin, ed. The New International Dictionary of New Testament Theology, 4 vols. Grand Rapids, MI: Zondervan, 1975-1986.
- Corley, Bruce, Steve W. Lemke and Grant I. Lovejoy, eds. Biblical Hermeneutics. Nashville, TN: Broadman and Holdman, 2002.
- Fallwell, Jerry, Edward E. Hindson, and Woodrow Michael Kroll, eds. Liberty Bible Commentary. Lynchburg, VA: The Old-Time Gospel Hour, 1983.
- Falconer, Alan D. "God's Gift to the world – on the nature and purpose of the church" International Review of Mission 90, 359 (Oct. 2001): pg. 389
- Goetz, Ronald "Miracles of Inclusion" The Christian Century 114, 20 (July 2-July 9, 1997): pg. 625
- Goodrick, Edward and John R. Kohlenberger III. Zondervan NIV Exhaustive Concordance. Grand Rapids, MI: Zondervan, 1999.
- Gorman, Michael J. Elements of Biblical Exegesis. Peabody, MA: Hendrickson Publishers, inc., 2002.
- Harrison, Everett F., and Charles F. Pfeiffer, eds. The Wycliffe Bible Commentary. Chicago, IL: Moody Press, 1962.
- Hodge, Charles. The Crossway Classic Commentaries (Ephesians). Wheaton, IL: Crossway Books, 1994
- Holy Bible: New International Version. Grand Rapids, MI: Zondervan, 1987.
- Kittel, Gerhard and Gerhard Friedrich, eds. Tran. Geoffrey Bromiley, abridged in one volume, Theological Dictionary of the New Testament. Grand Rapids, MI: Eerdmans, 1985.
- Mears, Henrietta C. What The Bible Is All About. Ventura, CA: Regal, 1998.
- Pfeiffer, Charles F. The New Combined Bible Dictionary and Concordance. Grand Rapids, MI: Baker Book House, 1991.
- Perkins, PHEME. The New Interpreters Bible. Nashville, TN: Abingdon Press, 2000.
- Ryan, Patrick J. "Broken Wall" America: The National Catholic Weekly 165, 1 (July 6, 1991): pg. 23
- Walvoord, John F., and Roy B. Zuck, eds. The Bible Knowledge Commentary. Wheaton, IL: Victor Books, 1983.