

# HERITAGE MANUAL OF STYLE

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# HERITAGE MANUAL OF STYLE

## YOUR GUIDEBOOK TO THE STYLE OF HERITAGE COLLEGE & SEMINARY

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## PREFACE | WHY DO YOU NEED THIS GUIDE?

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If you are reading this guide, then it is likely that you are a student here at Heritage College and Seminary. We are very grateful to have you here, and we hope that your experience will be enjoyable and that you will grow in your knowledge and love for the Lord as you pursue your studies.

In an effort to improve your experience, we have compiled this guide in order to help you with the nitty gritty work of paper writing. Given that Heritage is an institution of higher education, and that you are pursuing university-level studies, it is vital that part of the learning process involves learning how to format your papers and cite sources properly. As faculty here at Heritage, we expect that all papers will be submitted using the guidelines listed below, and that you will make every effort to submit work in conformity with our standards.

As a result, we have provided detailed instructions on how to format your papers so that they conform to the Heritage Style. In addition to this, we have also included a detailed section demonstrating how to cite a variety of sources. At Heritage, our primary citation guide is based on *[A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers](#)* (9th ed.) by Kate L. Turabian (hereafter referred to as “Turabian”). As a result, we strongly encourage every student to obtain a personal copy of Turabian, as it will prove to be an invaluable resource. The other two sources we encourage the use of, in addition to Turabian, include *[The SBL Handbook of Style](#)* (hereafter referred to as “SBL”) and *The Chicago Manual of Style* (hereafter referred to as “CMOS”). All three of these resources are kept on hold for in-person use in the Heritage Library. For Seminary students these three resources may be accessed electronically via the *[Digital Theological Library](#)* (“DTL”) database. SBL has also prepared a *[Student Supplement for The SBL Handbook of Style](#)*, which may prove to be valuable. However, it would be good to keep in mind that not all the information in there is pertinent, and where there is disagreement between it and this guide (the *Heritage Manual of Style*), this guide takes precedence.

So, with all of these resources available, why the need for this guide? There are a few reasons. First, while Turabian provides much help when it comes to general principles or citing some specific sources, it doesn’t cover everything. This goes for both citations of very specific sources, as well as stylistic preferences that must be set by each institution. Also, for many students, getting started in the world of higher education can be stressful enough as it is, so this guide will help you to quickly navigate the essentials and ensure that you are producing assignments and papers that not only conform to our specific requirements, but also reflect the standard that is placed on academic work at the university level.

To help with navigating this document, we have included references to the relevant sections (§) in either this document (you will just see the § symbol following by the reference—these are linked, so simply clicking on them will bring you to the relevant section), in *Turabian*, *CMOS*, or *SBL*. These references will quickly point you to the relevant sections in each resource to do some further reading or receive clarification on certain elements.

<b>Resource Being Referred To</b>	<b>Reference Loc.</b>	<b>How it will appear</b>
<i>Heritage Manual of Style</i>	Section 2.4	§2.4
<i>Turabian</i> (9th ed.)	Section 2.4	<i>Turabian</i> §2.4
<i>Chicago Manual of Style</i> (17th ed.)	Section 2.4	<i>CMOS</i> §2.4
<i>SBL Handbook of Style</i> (2nd ed.)	Section 2.4	<i>SBL</i> §2.4

It is our hope that this guide will become a helpful companion on your journey at Heritage, and we trust that this will be one piece in making your experience here both enjoyable and growing.

**JORDAN A. SENÉCAL**

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Heritage College & Seminary (Cambridge, ON)  
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# 1 | GENERAL STYLE GUIDELINES

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**Note:** If your professor or course syllabus lists a requirement that differs from what is specified in this manual (e.g., spacing, margins, font, etc.), then follow the professor/syllabus.

## 1.1 | FORMATTING YOUR DOCUMENT

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### 1.1.1 | PAPER, MARGINS, & ALIGNMENT

**Paper size:** Assignments must be formatted using a standard letter-sized paper layout (i.e., 8½ × 11 inches).

**Margins:** All margins must be 1 inch.

**Alignment:** All text must be aligned to the left margin (also known as “aligned left” or “flush left”). Do not use justified alignment (i.e., straight edge on both left and right sides of your paragraph). The left margin should be straight, and the right margin should be “rough” or “jagged.”

### 1.1.2 | FONT

All assignments must be written using Times New Roman.

**All (except footnotes):** The font size used throughout the entire paper (i.e., cover page, headings, subheadings, main body, block quotations, bibliography, etc.) must be 12 point.

**Footnotes:** Footnotes must be 10 point.

### 1.1.3 | PARAGRAPHS & SPACING

**Main Body:** Main body text must be double-spaced (except block quotes; see [§2.2.2](#)), with no extra spaces between paragraphs.

**Block quotations:** Block quotations must be single-spaced with a blank line before and after.

**Footnotes:** All footnotes must be single-spaced, with no blank lines between notes.

**Bibliography:** Bibliographic entries are to be single-spaced, with a blank line between each entry.

*\*Be sure not to add any additional spaces or blank lines in your document than what is required.*

### 1.1.4 | INDENTATION

**Main Body:** The first line of all paragraphs must be indented by ½ inch.

**Footnotes:** The first line of all footnotes must be indented by ½ inch.

**Block Quotations:** The entire block quotation must be indented by ½ inch.

**Bibliography:** All bibliography entries must have a hanging indent of ½ inch. A hanging indent is where the first line is flush left, and the remaining lines (in the entry) are indented.

*Note: All indentation measurements are in reference to the left margin.*

### 1.1.5 | PAGE NUMBERING

Page numbers must be placed on every page in your assignment except for the cover page. Use Arabic numerals (i.e., 1, 2, 3, etc.) and ensure that you begin with 1 on the first page following the cover page. Page numbers must be located in the footer (bottom) of the page and must be centred. Page numbers must be either 10- or 12-point Times New Roman font. Make sure the page numbers continue past the main text of your paper and finish on the last page of your document (i.e., including any appendixes and your bibliography).

## 1.2 | TITLE PAGE

- Full Title of Paper (⅓ down page; centred)
  - Main title on a single line. If there is a subtitle, add a colon to the end of the main title and begin the subtitle on a new line with a blank line between them.
- Student and Course Information (near bottom of page)
  - Just as with the title and subtitle, make sure each element is centred and separated
  - Professor's Name

For an example of a title page, see the [Example Paper in the Appendix](#).

*Note for MDiv-Research Students: For Thesis title pages see Turabian §A.2.1.2 and Figure A.2 (on p. 392).*

## 1.3 | BIBLIOGRAPHY

*Turabian §16.2 | CMOS §14.61-14.71*

Your bibliography must begin on a new page in your document. Place a heading at the top of the first page of your bibliography, using the first-level heading style. Use “Bibliography” as the heading instead of “Works Cited.”

For entries which begin with the name(s) of author(s) or editor(s), the name of the first person listed must be inverted (last name first, first name and other initials last). Each entry must be sorted alphabetically. If your entry begins with a corporate name (i.e., Google)

or the title of the work, then do not rearrange the word order, and place it in the bibliography alphabetically using the first word, ignoring any articles (the, a, an).

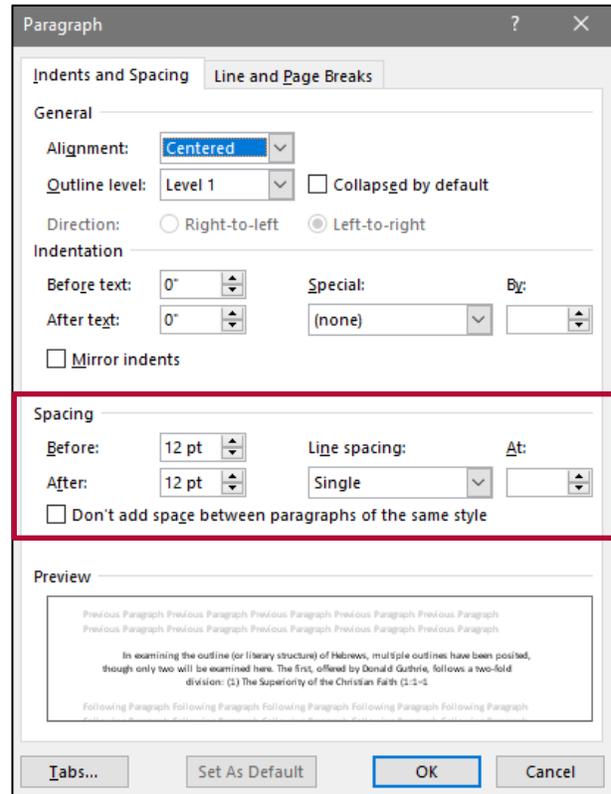
If you have multiple works cited by the same author, then arrange the entries in alphabetical order by the title of the work. Include the full name of the author for the first entry and replace the name in the other entries by using a 3-em-dash (———).

In the event that you have two different authors with the same last name. Arrange the entries in alphabetical order by first name (e.g., Donald Guthrie would come before George Guthrie).

## 2 | SPECIFIC FORMATTING REQUIREMENTS

### 2.1 | HEADINGS & SUBHEADINGS

Separate the main sections of your papers by using headings, and further separate your main sections using subheadings, if needed. There are three levels of headings defined here, though in rare cases a fourth or fifth may be needed (however, this should typically be avoided). Headings are to be 12 point, Times New Roman, single-spaced with a 12-point space before and after. Also be sure to follow heading capitalization (also known as “title capitalization,” or more simply as “title case”). Additional details for the style for each level heading is as follows (description, followed by example):



The screenshot shows the Microsoft Word Paragraph dialog box with the 'Line and Page Breaks' tab selected. The 'Spacing' section is highlighted with a red box. It contains the following settings:

- Before:** 12 pt
- After:** 12 pt
- Line spacing:** Single
- Don't add space between paragraphs of the same style:**

The Preview section shows a sample of text with a heading:

Previous Paragraph Previous Paragraph Previous Paragraph Previous Paragraph Previous Paragraph  
 Previous Paragraph Previous Paragraph Previous Paragraph Previous Paragraph Previous Paragraph  
 In examining the outline (or literary structure) of Hebrews, multiple outlines have been posted,  
 though only two will be examined here. The first, offered by Donald Guthrie, follows a two-fold  
 division: (1) The Superiority of the Christian Faith (1:1-5)  
 Following Paragraph Following Paragraph Following Paragraph Following Paragraph Following Paragraph

1. *Level 1:* Centred and bold

#### Example of First Level Heading

2. *Level 2:* Left-aligned, bold, and italicized

#### *Example of a Second Level Heading*

3. *Level 3:* Left-aligned and italicized

#### *Example of Third Level Heading*

## 2.2 | QUOTING FROM ANOTHER SOURCE

*Turabian* §7.5; 15; 21.12.2; 25 | *CMOS* §13

There are two primary ways of quoting material. The first is **run-in quotations**, which are used for quotations that cover four or fewer lines in your document (not in the source material). The second is **block quotations**, which are used for quotations that cover five or more lines in your document (not in the source material).

Quotations must be preceded or followed by your own words, either introducing, commenting on, or concluding the quote.

In terms of the punctuation that precedes a quotation, there are three main options: **no punctuation**, a **comma**, and a **colon**. They would be used in the following circumstances:

Punctuation mark	When it is used
<b>No punctuation</b>	If the quotation is integrated into the phrase, then no punctuation is necessary
<b>Comma (,)</b>	If the phrase preceding the quotations is not one that can stand alone (i.e., be a complete sentence on its own), then it will end with a comma before the quote is introduced.
<b>Colon (:)</b>	If the phrase preceding is one that can stand alone (i.e., be a complete sentence on its own), then it will end with a colon (replacing the period) before the quote is introduced

### 2.2.1 | RUN-IN (IN-TEXT) QUOTATIONS

Run-in quotations can be used in a variety of ways. The quoted material must be enclosed in smart quotes (“ ”) rather than straight quotes (" ").<sup>1</sup> If the quoted material contains quotation marks, be sure to distinguish them from your own quotation marks by making them into single quotation marks (see examples below). For more examples of how run-in quotations should be formatted, see the [Example Paper in the Appendix](#).

**Original:** Jesus said to them, “If God were your Father, you would love me.”

**Example:** John recorded, “Jesus said to them, ‘If God were your Father, you would love me.’”

<sup>1</sup> The same applies for the use of apostrophes. Make sure they are “smart” (’) rather than straight ('). Most word processors do this automatically for you.

### 2.2.2 | BLOCK QUOTATIONS

Block quotations are to be single-spaced, with a blank line between them and the main body text (both before and after the quotation). Block quotations should not be enclosed by quotation marks. For examples of how a block quotation should be formatted, see the [Example Paper in the Appendix](#).

## 2.3 | USE OF IBID. & SHORTENED CITATIONS

*Turabian § 16.4 | CMOS § 14.29-14.36*

While the use of “ibid.” was encouraged or allowed in the past when citing the same source multiple times, its use is now discouraged and has been replaced with the consistent use of shortened citations.

When it comes to shortening the title, try to use no more than 4 words. Only use more than 4 words if it is necessary to distinguish the work from another that you are using. Remove any unnecessary articles in the front of titles such as: The, A, An.

For shortened citations, if a work contains more than three authors, write the last name of the first author followed by “et al.”

**Shortened citation:** Author(s) last name(s), Shortened title of work, page #.

**Example, one author:** Vaillancourt, *Multifaceted Saviour*, 119.

**Example, two authors:** Gentry and Wellum, *Kingdom through Covenant*, 451–462.

**Example, four+ authors:** Risto Uro, et. al, eds., *Handbook of Early Christian Ritual*, 79.

## 2.4 | INSERTING & OMITTING MATERIAL IN QUOTATIONS

*Turabian §25.3.1–25.3.2*

In your writing, you will encounter various instances where you must make slight modifications to your quotations. This can be done either by adding or changing material in the quote, or by removing material, each containing their own proper way of indicating the change has been made. It is very important that by modifying the quotation in any way, you do not alter the meaning or intention of the original author you are quoting.

### 2.4.1 | ADDING / CHANGING MATERIAL: SQUARE BRACKETS

If you decide to add material to a quote, or change a word, you must indicate that you have done so by placing the change in square brackets (i.e., [ ]). This signals to the reader that you have inserted or modified the material.

#### Examples of the use of square brackets:

**Original:** “Ryan went to the mall to buy a hockey stick, a pair of gloves, and running shoes.”

---

**Example 1:** “Ryan went to the mall to buy a hockey stick, a pair of [hockey] gloves, and running shoes.”

---

**Example 2:** “Ryan ... [bought] a hockey stick, a pair of gloves, and running shoes.”

---

**Example 3:** “Ryan went to the mall to buy a hockey stick [and] a pair of gloves.”

### 2.4.2 | REMOVING MATERIAL: ELLIPSES

An ellipsis is most often used to demonstrate that quoted material has been removed. It consists of three periods, evenly spaced out (e.g., “...”). While *Turabian* §25.3.2 and *CMOS* §13.50ff both recommend using periods with spaces in between them (i.e., “. . .”), Heritage has decided to follow the guidelines of *SBL* §4.1.3. As a result, it is best to use your word-processor’s preprogrammed ellipsis (usually achieved simply by typing in 3 periods consecutively).

Ellipses should contain spaces before and after, unless they are immediately following punctuation that ends a sentence (period, question mark, or exclamation point). Do not begin or end your quotations with an ellipsis, even if you begin or end your quotation mid-sentence (see *SBL* §4.1.3 for more specifics).

#### Examples of the use of ellipses:

**Original:** “Ryan went to the mall to buy a hockey stick, a pair of gloves, and running shoes. He paid \$24 in total.”

---

**Example 1:** “Ryan went to the mall to buy ... running shoes.”

---

**Example 2:** “Ryan went to the mall... He paid \$24 in total.”

---

**Example 3:** “Ryan went to the mall to buy a hockey stick, ... and running shoes.”

## 2.5 | PARENTHETICAL (IN-TEXT) CITATIONS

*Turabian §16.4.3*

### 2.5.1 | PARENTHETICAL (IN-TEXT) CITATIONS FOR BOOK REVIEWS

If you are writing a book review/report, the main interaction you will be having is going to be with one source (the book you are reviewing). Given this, it is preferable to use parenthetical (in-text) citations rather than footnotes, since this will not only save space but will also provide your document with a much cleaner layout. Parenthetical citations are simply the page numbers you are referring to given in between parentheses/brackets, preceded by “p.” (for one page) or “pp.” (for multiple pages). For example: Bob noted that we should “use parentheses” (p. 86). Note how the punctuation is slightly different than how it would be when using footnotes—it goes after the citation, rather than inside the quotation/before the citation.

If your book review begins with the book’s information, then use parenthetical citations throughout. If you do not provide the information for the book at the beginning, place a footnote after your first reference to the book (with the proper citation information), and include the following note after your citation: “In order to save space in this review, all references to this resource will be given as parenthetical citations in the text.” Following this footnoted citation, use parenthetical citations throughout the rest of your document.

### 2.5.2 | PARENTHETICAL (IN-TEXT) CITATIONS FOR BIBLICAL REFERENCES

When citing the Bible, prefer the use of parenthetical (in-text) citations. When you quote from a biblical text for the first time, use a footnote to provide the full bibliographical information of the specific text or translation. You may include the following remark: “Unless otherwise stated, all biblical quotations are taken from” followed by the full citation. Any following quotations from the Bible, provided it is from that same translation, can simply be cited parenthetically making reference to the passage. If you are using multiple translations, tailor the note above to reflect that (i.e., “all biblical quotations from the ESV are taken from...”) and include “ESV” in your parenthetical citations.

**Examples:**

	John writes, “Jesus wept” (John 11:35). <sup>1</sup>
<b>First citation, given in a footnote:</b>	<sup>1</sup> Unless otherwise stated, all biblical quotations are taken from <i>The Holy Bible, English Standard Version</i> , (Wheaton, IL: Crossway, 2001).
<b>Paraphetical citation, example main translation:</b>	John writes, “Jesus wept” (John 11:35).
<b>Paraphetical citation, example using other translations:</b>	John writes, “Jesus wept” (John 11:35, ESV).

## 2.6 | OTHER TYPES OF LOCATORS: FOOTNOTES / ENDNOTES

### *Turabian §17.1.7.2*

In the material you are citing, you may come across different types of locators. The most common will be footnotes and endnotes. For illustrations, tables, and numbered lines (i.e., in poetry), see *Turabian §17.1.7.2*.

If you are quoting / citing from a footnote or endnote, you must not only indicate the page number, but also the note number. Use “n” to designate one note, and “nn” to designate 2 or more notes. If there is only one note on the page, or the note is unnumbered, simply write “n” after the page number. If the page contains multiple notes, or the notes are numbered, include the note number following the “n”.

- n:** <sup>1</sup> Michael A. G. Haykin, *Kiffen, Knollys, and Keach: Rediscovering our English Calvinistic Baptist Heritage of the Seventeenth Century*, 2nd ed. (Peterborough, ON: H&E Publishing, 2019), 44n.
- n#:** <sup>2</sup> Michael A. G. Haykin, *Kiffen, Knollys, and Keach: Rediscovering our English Calvinistic Baptist Heritage of the Seventeenth Century*, 2nd ed. (Peterborough, ON: H&E Publishing, 2019), 22n7.
- nn:** <sup>3</sup> Michael A. G. Haykin, *Kiffen, Knollys, and Keach: Rediscovering our English Calvinistic Baptist Heritage of the Seventeenth Century*, 2nd ed. (Peterborough, ON: H&E Publishing, 2019), 123nn11–13.

## 2.7 | NUMBERS & NUMERALS

*Turabian* §23.1 | *CMOS* §9

In terms of writing numbers in their spelled-out form (e.g., nine) or numeral form (e.g., 9), the general rule is that one should always spell out numbers from zero through nine. If a number includes more than one word, be sure to hyphenate (e.g., 22 would be “twenty-two”, not “twenty two”). If a number begins a sentence, always spell it out. In most cases, the sentence can be rewritten to avoid having a number at the beginning, so strive to do this as much as possible. For more detailed information, or for allowable exceptions to this general rule, see *Turabian* §23.1 and *CMOS* §9.

## 3 | CITING SOURCES IN TURABIAN

*Turabian* §15–17 (Part II) | *CMOS* §14 (Part III)

Be sure to follow the Notes-Bibliography style in *Turabian/CMOS* (**Not** the Date-Author style). These examples are in no way exhaustive. Every student is strongly encouraged to obtain a copy of Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 9th ed. (University of Chicago Press, 2018).

### 3.1 | PRELIMINARY REMARKS

#### 3.1.1 | BASIC FORMATTING

Key	Formatting
N = Footnote Citation	The first line of each entry is indented by ½ inch, and any runover lines are flush left. Note examples below.
B = Bibliography Entry	The first line of each entry is flush left and any runover lines are indented half an inch (0.5"; five spaces). Note examples below.

#### 3.1.2 | FOOTNOTES & BIBLIOGRAPHY ENTRIES: DIFFERENCES

As you will see in the following examples, there are some key differences between the formatting of footnotes and bibliography entries. Generally, the elements in your footnotes will be separated by commas, whereas the commas will be replaced by periods in the bibliography entries.

Footnotes must be indented on the first line by ½ inch, with the remainder of the note aligned left. Bibliography entries are aligned left on the first line, with a hanging indent of ½ inch for the remainder of the entry.

Footnotes use abbreviations for various words (e.g., “ed.” for “editor” or “edited by”; “trans.” for “translator” or “translated by.”) whereas they are typically written out in full in the bibliography entry. (See examples below for more information.)

Both footnotes and bibliographical entries must be single-spaced, however bibliography entries must have a blank line inserted in between them.

For an example of how these appear in a paper, see the [Example Paper in the Appendix](#).

### 3.1.3 | FACTS OF PUBLICATION

*Turabian* §19.1.7 | *CMOS* §14.127–14.146

The facts of publication for printed works are typically as follows: (Place of publication: Publisher, Date).

#### 3.1.3.1 | PLACE OF PUBLICATION

The place of publication is the first of typically three elements required in the publication information of printed works. The format is as follows: City, State/Province or Country. If the city is relatively well-known and will not be readily confused with another by the reader, you may omit the state/province (e.g., New York, Los Angeles, Toronto, etc.). However, if you are unsure, it is best to include the state/province/country. As often as possible, use a two-letter abbreviation for the state/province/country (e.g., California = CA, New York = NY, Ontario = ON, United Kingdom = UK, etc.), but if this is not possible, especially when dealing with country names, use acceptable abbreviations or write it out in full (e.g., Madrid, Sp. or Madrid, Spain). For a list of acceptable state, province, and country abbreviations, see [§4.1](#), *SBL* §8.1.1, and *CMOS* §10.27–10.31.

If two or more places are listed, use only the first, or the main one (found on the copyright page). If no place of publication is given, write “n.p.” (“N.p.” in bibliography) in its place.

#### 3.1.3.2 | PUBLISHER

When writing out the publisher’s name, there are some items that can be omitted, such as an initial *The*, as well as abbreviations such as: *Inc.*, *Ltd.*, *S.A.*, *Co.*, & *Co.*, *Publishing Co.*, *Company*. Publisher names may be further abbreviated to remove other redundant information (e.g., “Crossway Books” may simply be cited as “Crossway”), though if a name change has occurred, use the name as it is written on the work being cited.

#### 3.1.3.3 | MULTIPLE PUBLISHERS

If a book lists multiple publishers, select the one that is most relevant to your context (e.g., if a book is copublished by a British and an American publisher, the American publisher is likely more relevant and accessible to a Canadian audience, so use that one). If you desire to cite both publishers (though it is often unnecessary), then place a semicolon between them (e.g., Daniel C. Timmer, *A Gracious and Compassionate God: Mission, Salvation and Spirituality in the Book of Jonah*, *New Studies in Biblical Theology* 26 (Nottingham, UK: Apollos; Downers Grove, IL: InterVarsity Press, 2011), 52.)

### 3.1.3.4 | DATE OF PUBLICATION

This will always be given as the year. It is usually found with the copyright information. If no date is given, then write “n.d.” in its place.

## 3.2 | PRINT MEDIA

### ***Standard facts of publication:***

Name of author(s)/editor(s), *Title: Subtitle* (Place of Publication: Publisher, Date of Publication), XX.

### ***Each element explained:***

<b>Name of author(s)/editor(s)</b>	The first and last names of the main authors (or editors). Typically listed on the cover page.
<b><i>Title: Subtitle</i></b>	The title (and subtitle, if there is one) of the book, separated by a colon.
<b>Place of Publication</b>	Where the book was published. Include both city name and state/province (using a 2-letter abbreviation) separated by a colon (e.g., Cambridge, ON).
<b>Publisher</b>	The name of the publisher. Typically leave out words such as
<b>Date of Publication</b>	The year the book was published. Typically found next to the Copyright ©.
<b>XX</b>	Page number(s) you are referencing.

### 3.2.1 | SINGLE AUTHOR / EDITOR

**N:** <sup>1</sup> Darrell L. Bock, *Jesus according to Scripture: Restoring the Portrait from the Gospels* (Grand Rapids, MI: Baker Academic, 2002), 69.

**B:** Bock, Darrell L. *Jesus according to Scripture: Restoring the Portrait from the Gospels*. Grand Rapids, MI: Baker Academic, 2002.

### 3.2.1.1 | IF EDITOR(S) INSTEAD OF AUTHOR(S)

If you are citing an entire edited work, the names will be followed by “ed.” for one editor, and “eds.” for two or more editors.

One Editor	Multiple Editors
<b>N:</b> Michael Haykin, ed.	<b>N:</b> Michael Haykin and Barry Howson, eds.
<b>B:</b> Haykin, Michael, ed.	<b>B:</b> Haykin, Michael, and Barry Howson, eds.

### 3.2.2 | MULTIPLE AUTHORS / EDITORS

#### 3.2.2.1 | TWO AUTHORS / EDITORS

- N:** <sup>1</sup> Michael A. G. Haykin and Barry H. Howson, eds., *Reading Scripture, Learning Wisdom: Essays in Honour of David G. Barker* (Peterborough, ON: Joshua Press, 2021), 45.
- B:** Haykin, Michael A. G., and Barry H. Howson, eds. *Reading Scripture, Learning Wisdom: Essays in Honour of David G. Barker*. Peterborough, ON: Joshua Press, 2021.

#### 3.2.2.2 | THREE AUTHORS / EDITORS

- N:** <sup>1</sup> Ralph H. Wood, Jr., Peter C. Hill, and W. Paul Williamson, *The Psychology of Religious Fundamentalism* (New York, NY: Guilford Press, 2005), 151.
- B:** Wood, Ralph H., Jr., Peter C. Hill, and W. Paul Williamson. *The Psychology of Religious Fundamentalism*. New York, NY: Guilford Press, 2005.

#### 3.2.2.3 | FOUR (OR MORE) AUTHORS / EDITORS

For a work with four or more authors/editors, the bibliographic entry will contain the names of all the authors/editors, but for the footnote, only include the first and last name of the first listed (or main) author/editor, followed by “et al.”

- N:** <sup>1</sup> Risto Uro, et. al, eds., *The Oxford Handbook of Early Christian Ritual* (Oxford, UK: Oxford University Press, 2019), 79.
- B:** Risto Uro, Juliette J. Day, Richard E. DeMaris, and Rickard Roitto, eds. *The Oxford Handbook of Early Christian Ritual*. Oxford, UK: Oxford University Press, 2019.

### 3.2.2.4 | EDITOR(S) IN ADDITION TO AUTHOR(S)

If a work lists both an author(s) and an editor(s), then place the author(s) at the front of the citation, and place the editor(s) after the title.

**N:** <sup>1</sup> Harold W. Attridge, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*, ed. Helmut Koester (Hermeneia. Philadelphia: Fortress Press, 1989), 151.

**B:** Attridge, Harold W. *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*. Edited by Helmut Koester. Hermeneia. Philadelphia: Fortress Press, 1989.

### 3.2.3 | ARTICLE / SINGLE CHAPTER IN AN EDITED BOOK

Standard facts of publication include name of author(s)/editor(s), title and subtitle of article, title of book, editor of book, place of publication, publisher, date of publication, and location.

**N:** <sup>1</sup> Everett Ferguson, “The Herodian Dynasty” in *The World of the New Testament: Cultural, Social, and Historical Contexts*, ed. Joel B. Green and Lee Martin McDonald (Grand Rapids, MI: Baker Academic, 2013), 69.

**B:** Ferguson, Everett. “The Herodian Dynasty.” In *The World of the New Testament: Cultural, Social, and Historical Contexts*, edited by Joel B. Green and Lee Martin McDonald, 54–76. Grand Rapids, MI: Baker Academic, 2013.

**Note:** In the bibliography entry you must include the range of pages which the chapter you are referencing covers and place it before the publication information. In the footnote, you do not include this page range and simply refer to the specific page(s) you are citing.

### 3.2.4 | TRANSLATED WORK

A translated work has some similarities with an [Article/Single Chapter in an Edited Book \(§3.2.3\)](#), except that you will often be citing the book as a whole.

**N:** <sup>1</sup> Jacques A. Blocher and Jacques Blandenier, *The Evangelization of the World: A History of Christian Mission*, trans. Michael Parker (Pasadena, CA: William Carey Library, 2013), 32.

**B:** Blocher, Jacques A., and Jacques Blandenier. *The Evangelization of the World: A History of Christian Mission*. Translated by Michael Parker. Pasadena, CA: William Carey Library, 2013.

### 3.2.5 | EDITION

If the book specifies the edition then you must include it in your citation. For numbered editions, always right it out as an ordinal number (e.g., “2nd”) even if it is written as a word (i.e., “Second Edition” would be “2nd ed.”). Make sure the suffix is not superscripted (i.e., “2nd” and not “2<sup>nd</sup>”). If it is a “Revised Edition,” abbreviate it to “rev. ed.” If you have a complicated description of the edition, such as “Second Edition, Revised and Enlarged,” write it simply as “2nd ed.”

**N:** <sup>1</sup> K. M. Moran and Eric Henderson, *The Empowered Writer*, 2nd ed. (Don Mills, ON: 2014), 154.

**B:** Moran K. M., and Eric Henderson. *The Empowered Writer*. 2nd ed. Don Mills, ON: 2014.

### 3.2.6 | SERIES

Books published as part of a series are cited the same as other books, except the **series name** and **series number** are added following the book title. Typically, a series will have one or multiple editors, however, it is not necessary to include them in your citation.

**N:** <sup>1</sup> Ian J. Vaillancourt, *The Multifaceted Saviour of Psalms 110 and 118: A Canonical Exegesis*, Hebrew Bible Monographs 86 (Sheffield, UK: Sheffield Phoenix Press, 2019), 69.

**B:** Vaillancourt, Ian J. *The Multifaceted Saviour of Psalms 110 and 118: A Canonical Exegesis*. Hebrew Bible Monographs 86. Sheffield, UK: Sheffield Phoenix Press, 2019.

#### 3.2.6.1 | COMMENTARY IN A SET

A commentary that is part of a set is cited in the same way as a book published in a series. It is important to remember that the commentary series is taken as the series name, and the volume will often serve as the series number. Even if commentaries use the word “volume” to describe a number in the commentary set, it will still be treated as a series number and not as a typical volume.

For example, the commentary on Joel in the Zondervan Exegetical Commentary on the Old Testament is volume (or number) 25 in the series. So, it will be cited as follows:

- N:** <sup>1</sup> Joel Barker, *Joel: Despair and Deliverance in the Day of the Lord*, Zondervan Exegetical Commentary on the Old Testament 25 (Grand Rapids, MI: Zondervan, 2020), 84.
- B:** Barker, Joel. *Joel: Despair and Deliverance in the Day of the Lord*. Zondervan Exegetical Commentary on the Old Testament 25. Grand Rapids, MI: Zondervan, 2020.

### 3.2.7 | E-BOOKS & BIBLE SOFTWARE

#### *Turabian §17.1.10*

Electronic books, also known as e-books, can often be cited identically to print books, however, some peculiarities with e-books will require some additional information. Due to the non-standardized world of e-books, there are a few options available, depending on what information you have.

If the e-book is either a scanned PDF (with page numbers) or reproduces the pagination of the print edition, then simply cite the work as you would if you had the print copy, using the page numbers with no further information (i.e., the file type or device you consulted it on).

If you are reading the e-book on a device that provides location numbers, use those (cite as: “loc. ##” in the place of page numbers). If you have neither of these options, cite the chapter number (and if possible, section number), or write out the name of the chapter/section. If you downloaded the book or read it on an app-specific device (e.g., Kindle, Kobo, etc.), then provide that information following the location number. If you consulted the book online, provide a URL. If a DOI number/link is provided, use that instead of the standard URL. If there is missing publication information, such as not providing the *city* and *state*, then simply cite the publisher and date.

#### 3.2.7.1 | APP-SPECIFIC E-BOOK (KINDLE, ETC.) WITH LOCATIONS

- N:** <sup>1</sup> Wayne Baxter, *Growing Up to Get Along: Conflict and Unity in Philippians* (Crosslink, 2016), loc. 1385, Kindle.
- B:** Baxter, Wayne. *Growing Up to Get Along: Conflict and Unity in Philippians*. Crosslink, 2016. Kindle.

### 3.2.7.3 | E-BOOK: ONLINE WITH NO PAGE NUMBERS

- N:** <sup>1</sup> Fyodor Dostoevsky, *Crime and Punishment*, trans. Constance Garnett (Project Gutenberg, last updated November 5, 2012), pt. 6, chap. 1, <http://gutenberg.org/files/2554/2554-h/2554-h.htm>.
- B:** Dostoevsky, Fyodor. *Crime and Punishment*. Translated by Constance Garnett. Project Gutenberg, last updated November 5, 2012. <http://gutenberg.org/files/2554/2554-h/2554-h.htm>.

### 3.2.7.4 | BIBLE SOFTWARE

Sources consulted in bible software programs (i.e., Logos, Accordance, BibleWorks, etc.) are cited in one of two manners. If the page numbers of the printed work are provided, then cite simply as you would a print copy of the work. If no page numbers are provided, then follow the instruction for e-books on an app-specific device, however, be sure that in the place of the device you cite the Bible software used.

- N:** <sup>1</sup> Philo of Alexandria, *The Works of Philo: Greek Text with Morphology*, ed. Peder Borgen, Kåre Fuglseth, and Roald Skarsten (Bellingham, WA: Logos Bible Software, 2005), Logos Bible Software.
- B:** Philo of Alexandria. *The Works of Philo: Greek Text with Morphology*. Edited by Peder Borgen, Kåre Fuglseth, and Roald Skarsten. Bellingham, WA: Logos Bible Software, 2005. Logos Bible Software.

### 3.2.8 | JOURNAL ARTICLES

*Turabian §17.2*

#### **Standard facts of publication:**

Name of author(s), “Title: Subtitle,” *Journal Name* V, no. # (Date of Publication): XX.

#### **Each element explained:**

<b>Name of author(s)</b>	The first and last names of the article author(s).
<b>“Title: Subtitle”</b>	The title (and subtitle, if there is one) of the article, separated by a colon.
<b><i>Journal Name</i></b>	The name of the journal the article is published in
<b>V</b>	The volume number, immediately following the journal name (typically represented as “vol. #”)
<b>no. #</b>	The issue (no.). This usually follows the volume number and must be written as “no.” with the number following it.
<b>(Date of Publication)</b>	This will often be represented in one of three ways: 1) Just a year (2016) 2) A month and year (Nov 2021) or (November 2021) 3) A season and a year (Spring 2021) * If a range is provided (e.g., “Nov–Dec”) then include that in your citation
<b>XX</b>	Page number(s) you are referencing. Note that in your bibliography entry, you must list the entire page range of the article.

#### 3.2.8.1 | JOURNAL ARTICLES IN PRINT

For journal articles in print, be sure to include all of the elements listed above. A few elements are worth pointing out. The journal’s volume number follows immediately after the journal name. Instead of a comma, page numbers are preceded by a colon. In a footnote, simply cite the page(s) you are referring to. In a bibliography entry, cite the full range of pages the article covers in the journal.

**N:** <sup>1</sup> Wayne Baxter, “Missing Matthew’s Political Messiah: A Closer Look at His Birth and Infancy Narratives,” *Bulletin for Biblical Research* 27, no. 3 (2017): 345.

**B:** Baxter, Wayne. “Missing Matthew’s Political Messiah: A Closer Look at His Birth and Infancy Narratives.” *Bulletin for Biblical Research* 27, no. 3 (2017): 333–350.

### 3.2.8.2 | JOURNAL ARTICLES FROM THE WEB

In most cases, journal articles taken from the web (especially from databases such as EBSCO, ATLA, DTL, etc.) are simply scanned PDFs of the printed versions. In these cases, they can simply be cited as print journals. However, if the article is not a representation of its printed version, cite it as a journal with the added specification of the database or website (URL or DOI) that you retrieved the article from.

### 3.2.8.3 | REVIEWS IN JOURNALS

*Turabian §17.9.2*

Reviews are usually cited only in a note and not generally included in a bibliography; however, they may be if the review is critical to your research or argument. Include the name of the reviewer; the words “review of” followed by the name of the work reviewed, the work’s author; and the periodical information in which the review was published.

- N:** <sup>1</sup> Scott E. Bryant, review of *More than a Symbol: The British Baptist Recovery of Baptismal Sacramentalism*, by Stanley K. Fowler, *Baptist History and Heritage* 39, no. 1 (Winter 2004): 120.
- B:** Bryant, Scott E. Review of *More than a Symbol: The British Baptist Recovery of Baptismal Sacramentalism*, by Stanley K. Fowler. *Baptist History and Heritage* 39, no. 1 (Winter 2004): 120.

### 3.2.9 | DICTIONARIES & ENCYCLOPEDIAS

*Turabian §17.9.1*

When citing dictionaries or encyclopedias, it is important to note whether articles/entries provide author names or not. If there is no author given, then provide the editor of the dictionary/encyclopedia. If the dictionary/encyclopedia is one that is fairly common or well-known, you may omit editor and simply cite the dictionary/encyclopedia itself. For unauthored entries, use “s.v.” (or “s.vv.” for multiple entries) before the entry (see example given below). More often than not, dictionaries and encyclopedias will only be cited in your footnotes, not in your bibliography, especially if they are unauthored or popular works.

### 3.2.9.1 | AUTHORED ENTRY / ARTICLE

If the individual entries in an encyclopedia or dictionary provide the name of the author, then cite them as an Article/Single Chapter in an Edited Book (§3.2.3). If only initials are used at the end of articles, see if there is a “contributors” section near the front of the book. This section will often contain the full name of the author/contributor.

- N:** <sup>1</sup> Norman L. Geisler, “Roman Catholicism,” in *The Evangelical Dictionary of World Religions*, ed. H. Wayne House (Grand Rapids, MI: Baker Books, 2018), 429.
- B:** Geisler, Norman L. “Roman Catholicism.” In *The Evangelical Dictionary of World Religions*, edited by H. Wayne House, 428–435. Grand Rapids, MI: Baker Books, 2018.

### 3.2.9.2 | UNAUTHORED ARTICLE / ENTRY

- N:** <sup>1</sup> *Canadian Oxford Dictionary*, 2nd ed., s.v. “Christianity.”
- B:** *Canadian Oxford Dictionary*, 2nd ed. (Don Mills, ON: Oxford University Press, 2004).

### 3.2.9.3 | ARTICLE / ENTRY FROM THE WEB

- N:** <sup>1</sup> E. P. Sanders, “St. Paul the Apostle,” *Encyclopedia Britannica*, last modified April 30, 2020, <https://www.britannica.com/biography/Saint-Paul-the-Apostle>.
- B:** Sanders, E. P. “St. Paul the Apostle.” *Encyclopedia Britannica*. Last modified April 30, 2020. <https://www.britannica.com/biography/Saint-Paul-the-Apostle>.

### 3.2.9.4 | WELL-KNOWN REFERENCE WORKS

Well-known reference works, such as dictionaries and encyclopedias, often do not need to be cited in bibliographies, only in notes. Omit facts of publication but specify the edition (if not the first).

- N:** <sup>1</sup> *Encyclopaedia Britannica*, 15th ed., s.v. “Salvation.”
- <sup>2</sup> *World Book Encyclopedia*, 3rd ed., s.v. “Christianity.”

## 3.3 | ELECTRONIC RESOURCES

### 3.3.1 | WEB SITES

When citing a website, it is important to locate as many of the following elements as possible: author, title of the page, title (or description) of the site, the owner or sponsor of the site (if not the same as the title), and a publication or revision date. Finally, include the URL at the end. Some websites contain publication or modified/revised dates, however, some contain no dates at all. In this case, cite an accessed date, which would be the date you accessed the website. If the website is a news website, then italicize the website name (since it is often, or would be, a printed publication if it were not being read on the web; see *Turabian* §17.4 for more on citing news articles). If it is not a news article, then leave the website information in regular roman font (not italicized).

- N:** <sup>1</sup> Greg Mercer, “The church left us’: Renegade parishioners keep the faith on Cape Breton’s Christmas Island,” *Globe and Mail*, December 24, 2020, <https://www.theglobeandmail.com/canada/article-the-church-left-us-renegade-parishioners-keep-the-faith-on-cape/>.
- B:** Mercer, Greg. “The church left us’: Renegade parishioners keep the faith on Cape Breton’s Christmas Island.” *Globe and Mail*. December 24, 2020. <https://www.theglobeandmail.com/canada/article-the-church-left-us-renegade-parishioners-keep-the-faith-on-cape/>.

If there is no named author, give the name of the owner of the site. If that information is not found, simply begin your citation with the title of the article.

- N:** <sup>1</sup> The Bahá’ís of the United States, “The Bahá’í House of Worship for North America,” National Spiritual Assembly of the Bahá’ís of the United States, accessed August 4, 2021, <http://www.bahai.us/content/section/7/36/>.
- B:** The Bahá’ís of the United States. “The Bahá’í House of Worship for North America.” National Spiritual Assembly of the Bahá’ís of the United States. Accessed August 4, 2021. <http://www.bahai.us/content/section/7/36/>.

### 3.3.2 | BLOGS

A blog is cited in much the same way as newspaper or magazine articles and websites. If it is not apparent that the source is a blog, include it in parentheses following the blog name.

- N:** <sup>1</sup> Michael A. G. Haykin, “The Chief of Sinners Making a Moral Judgment in the Reading of Church History,” *Bede’s Wall* (blog), *The Gospel Coalition: Canadian Edition*, June 2, 2019, <https://ca.thegospelcoalition.org/columns/bedes-wall/chief-sinners-making-moral-judgment-reading-church-history/>.
- B:** Haykin, Michael A. G. “The Chief of Sinners Making a Moral Judgment in the Reading of Church History.” *Bede’s Wall* (blog). *The Gospel Coalition: Canadian Edition*, June 2, 2019. <https://ca.thegospelcoalition.org/columns/bedes-wall/chief-sinners-making-moral-judgment-reading-church-history/>.

## 4 | ABBREVIATIONS

*SBL §8 | Turabian §24 | CMOS §10*

Note that abbreviations for the Hebrew Bible/Old Testament, New Testament, Apocrypha, and Septuagint titles *do not* require a period and *are not* italicized. For a full list of acceptable abbreviations, including pseudepigraphical writings, the Dead Sea Scrolls and Qumran, Philo, Josephus, Apostolic Fathers, Nag Hammadi, and other ancient texts, consult *SBL §8*.

Take note that abbreviations should only be used in citations. When referencing the book or work in your main body, write out the name in full. Likewise, if the book of the Bible you are referencing begins with a number, and it is the first word in your sentence, write out the number in full (e.g., “... wrote it. 1 Corinthians 12:9 informs us ...” would be “... wrote it. First Corinthians 12:9 informs us ...”)

### 4.1 | POSTAL ABBREVIATIONS

*SBL §8.1.1 | CMOS §10.27–10.28*

#### 4.1.1 | UNITED STATES OF AMERICA (STATES)

AL	Alabama	KY	Kentucky	ND	North Dakota
AK	Alaska	LA	Louisiana	OH	Ohio
AZ	Arizona	ME	Maine	OK	Oklahoma
AR	Arkansas	MD	Maryland	OR	Oregon
CA	California	MA	Massachusetts	PA	Pennsylvania
CO	Colorado	MI	Michigan	RI	Rhode Island
CT	Connecticut	MN	Minnesota	SC	South Carolina
DE	Delaware	MS	Mississippi	SD	South Dakota
DC	D.C.	MO	Missouri	TN	Tennessee
FL	Florida	MT	Montana	TX	Texas
GA	Georgia	NE	Nebraska	UT	Utah
HI	Hawaii	NV	Nevada	VT	Vermont
ID	Idaho	NH	New Hampshire	VA	Virginia
IL	Illinois	NJ	New Jersey	WA	Washington
IN	Indiana	NM	New Mexico	WV	West Virginia
IA	Iowa	NY	New York	WI	Wisconsin
KS	Kansas	NC	North Carolina	WY	Wyoming

### 4.1.2 | CANADA (PROVINCES & TERRITORIES)

AB	Alberta	NU	Nunavut
BC	British Columbia	ON	Ontario
MB	Manitoba	PE	Prince Edward Island
NB	New Brunswick	QC	Quebec
NL	Newfoundland & Labrador	SK	Saskatchewan
NS	Nova Scotia	YT	Yukon
NT	Northwest Territories		

## 4.2 | ERAS

SBL §8.1.2

Abbrev.	Meaning	Placement	Example
AD	<i>anno Domini</i> (in the year of our Lord)	precedes date	AD 150
BC	before Christ	follows date	70 BC
BCE	before the Common Era	follows date	70 BCE
CE	Common Era	follows date	150 CE

**Note:** Unless you are forced to (e.g., in a direct quotation of another source), Heritage prefers the use of BC and AD over BCE and CE.

## 4.3 | BIBLICAL & DEUTEROCANONICAL TEXTS

### 4.3.1 | APOCRYPHA / DEUTEROCANONICAL BOOKS

SBL §8.3.3

Tob	Tobit	Pr Azar	Prayer of Azariah
Jdt	Judith	Sg Three	Song of the 3 Young Men
Add Esth	Additions to Esther	Sus	Susanna
Wis	Wisdom of Solomon	Bel	Bel and the Dragon
Sir	Sirach / Ecclesiasticus	1-2-3-4 Macc	1-2-3-4 Maccabees
Bar	Baruch	1-2 Esd	1-2 Esdras
Ep Jer	Epistle of Jeremiah	Pr Man	Prayer of Manasseh
Add Dan	Additions to Daniel	Ps 151	Psalm 151

### 4.3.2 | OLD TESTAMENT

#### SBL §8.3.1

Gen	Genesis	Song	Song of Songs / Solomon
Exod	Exodus	Isa	Isaiah
Lev	Leviticus	Jer	Jeremiah
Num	Numbers	Lam	Lamentations
Deut	Deuteronomy	Ezek	Ezekiel
Josh	Joshua	Dan	Daniel
Judg	Judges	Hos	Hosea
Ruth	Ruth	Joel	Joel
1-2 Sam	1-2 Samuel	Amos	Amos
1-2 Kgs	1-2 Kings	Obad	Obadiah
1-2 Chr	1-2 Chronicles	Jonah	Jonah
Ezra	Ezra	Mic	Micah
Neh	Nehemiah	Nah	Nahum
Esth	Esther	Hab	Habakkuk
Job	Job	Zeph	Zephaniah
Ps / Pss	Psalms (Pss for more than 1)	Hag	Haggai
Prov	Proverbs	Zech	Zechariah
Eccl	Ecclesiastes	Mal	Malachi

### 4.3.3 | NEW TESTAMENT

#### SBL §8.3.2

Matt	Matthew	1-2 Thess	1-2 Thessalonians
Mark	Mark	1-2 Tim	1-2 Timothy
Luke	Luke	Titus	Titus
John	John	Phlm	Philemon
Acts	Acts	Heb	Hebrews
Rom	Romans	Jas	James
1-2 Cor	1-2 Corinthians	1-2 Pet	1-2 Peter
Gal	Galatians	1-2-3 John	1-2-3 John
Eph	Ephesians	Jude	Jude
Phil	Philippians	Rev	Revelation
Col	Colossians		

## 4.4 | DIVISIONS, UNITS, TEXTS, & VERSIONS

### SBL §8.2.1

#### 4.4.1 | CANON DIVISIONS

HB	Hebrew Bible
OT	Old Testament
NT	New Testament

#### 4.4.2 | UNITS OF TEXT

ch. / chs.	chapter / chapters
v. / vv.	verse / verses
p. / pp.	page / pages
loc.	location

#### 4.4.3 | ANCIENT TEXTS, TEXT TYPES, & VERSIONS

Byz.	Byzantine	SP	Samaritan Pentateuch
Copt.	Coptic	Syr.	Syriac
LXX	Septuagint	TR	Textus Receptus
MT	Masoretic Text	Vulg.	Vulgate

#### 4.4.4 | MODERN ORIGINAL TEXTS

BF <sup>2</sup>	British and Foreign Bible Societies, 2nd ed.
<i>BHK</i>	Biblia Hebraica, ed. R. Kittel
<i>BHL</i>	Biblia Hebraica Leningradensia, ed. A. Dotan
<i>BHQ</i>	Biblia Hebraica Quinta
<i>BHS</i>	Biblia Hebraica Stuttgartensia
HBCE	The Hebrew Bible: A Critical Edition
ECM	Novum Testamentum Graecum Editio Critica Maior
NA <sup>28</sup>	Novum Testamentum Graece, Nestle-Aland, 28th ed.
SBLGNT	The Greek New Testament: SBL Edition
THGNT	The Tyndale House Greek New Testament
UBS <sup>5</sup>	The Greek New Testament, United Bible Societies, 5th ed.
WH	Westcott-Hort

#### 4.4.5 | MODERN BIBLE TRANSLATIONS / VERSIONS

ASV	American Standard Version
CEB	Common English Bible
CEV	Contemporary English Version
CSB	Christian Standard Bible
ESV	English Standard Version
GNB	Good News Bible
HCSB	Holman Christian Standard Bible
KJV	King James Version
LB	Living Bible
NASB	New American Standard Bible
NEB	New English Bible
NET	New English Translation
NIV	New International Version
NLT	New Living Translation
NRSV	New Revised Standard Version
RSV	Revised Standard Version
TNIV	Today's New International Version

#### 4.5 | TEXT CRITICAL SYMBOLS

**Note:** To input Unicode text critical symbols, write out the “code,” then hit Alt+X.

Symbol	Meaning	Code
Ⲑ	Papyrus / papyri	1D513
ⲛ	Majority Text	1D510
Ⲓ	Septuagint (LXX)	1D516
l	Lectionary	1D459

## 4.6 | COMMENTARIES, REFERENCE WORKS, & JOURNALS

### SBL §8.4

At the discretion of the professor, students may be allowed to use accepted abbreviations for **commentary series**, **reference works**, and **journals** according to what is found in *SBL* §8.4 and other commonly accepted abbreviations that may not be listed there. Abbreviations may only be used in footnotes. In other words, if you decide to use abbreviations in your footnotes, be sure to write out the name in full in your bibliography entry. If the syllabus does not specifically state that you may use the abbreviations provided here, then check with your professor first.

### 4.6.1 | COMMENTARY SERIES

AYBC	Anchor Yale Bible Commentary
BCBC	Believers Church Bible Commentary
BCOTWP	Baker Commentary on the Old Testament Wisdom and Psalms
BECNT	Baker Exegetical Commentary on the New Testament
BKC	The Bible Knowledge Commentary
EBC	Expositor's Bible Commentary
FOTL	Forms of Old Testament Literature
ICC	International Critical Commentary
ITC	International Theological Commentary
K&D	Keil & Delitzsch
NAC	New American Commentary
NIBC	New International Biblical Commentary
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIGTC	New International Greek Testament Commentary
NIVAC	NIV Application Commentary
PNTC	Pillar New Testament Commentary
TNTC	Tyndale New Testament Commentaries
TOTC	Tyndale Old Testament Commentaries
WBC	Word Biblical Commentary
ZECNT	Zondervan Exegetical Commentary on the New Testament
ZECOT	Zondervan Exegetical Commentary on the Old Testament
ZIBBC	Zondervan Illustrated Bible Backgrounds Commentary

### 4.6.2 | REFERENCE RESOURCES

ABD / AYBD	Anchor Bible Dictionary / Anchor Yale Bible Dictionary
AFAT	Andersen-Forbes Analyzed Text
ANET	Ancient Near Eastern Texts
ANLEX	Analytical Lexicon of the Greek New Testament
BDAG	<i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (3rd ed.) by Bauer, Danker, Arndt & Gingrich (newer)
BAGD	<i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> by Bauer, Arndt, Gingrich & Danker (older)
BDB	Brown-Driver-Briggs (Hebrew-English Lexicon)
CHALOT	Concise Hebrew & Aramaic Lexicon of the Old Testament
DBL	Dictionary of Biblical Languages with Semantic Domains
EDNT	Exegetical Dictionary of the New Testament
ESL	Enhanced Strong's Lexicon
HALOT	Hebrew & Aramaic Lexicon of the Old Testament (unabridged)
ISBE	International Standard Bible Encyclopedia
NIDNTT	New International Dictionary of New Testament Theology
NIDNTTE	New International Dictionary of New Testament Theology & Exegesis
NIDOTTE	New International Dictionary of Old Testament Theology & Exegesis
TDNT	Theological Dictionary of the New Testament
TLNT	Theological Lexicon of the New Testament
TLOT	Theological Lexicon of the Old Testament
TWOT	Theological Wordbook of the Old Testament
VONT	Vine's Complete Expository Dictionary of Old and New Testament Words
ZEB	Zondervan Encyclopedia of the Bible

## APPENDIX | EXAMPLE PAPER: TURABIAN

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Hebrews 7:1–28:

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A New Covenant Priest after the Order of Melchizedek

**Student and Course Information:**  
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lines, separated by a blank line, 12 pt

- Include:**
1. Student name
  2. Course Code: Course Name
  3. Professor Name
  4. Due Date

Stu Pendous

BOT500: Introduction to the Old Testament

Dr. Ian J. Vaillancourt

December 1, 2021

**Paragraph:**  
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## Introduction

David Peterson, in introducing his work on the Book of Hebrews (hereafter Hebrews), describes the Christian's often awkward relationship with the book:

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At first glance, Hebrews appears to be one of the most difficult NT books to understand and relate to our modern world. Numerous OT quotations and allusions fill its pages and much detail about Israel's priesthood and sacrificial system dominates the argument. By the time some readers get to the comparison between Christ and Melchizedek in Heb. 7, they feel totally lost and wonder about the relevance of it all! ... but Hebrews is a gold mine for those who want to dig deeply. There is much treasure here to enrich our understanding of God and his purposes. Every carefully structured section contributes to the development of a central theme, providing distinctive insights into the person and work of the Lord Jesus Christ and the nature of our salvation. Although many OT texts are employed, some sections of Hebrews are based on the exposition of a single text, with others being used in a supportive role. In this way we are shown how to interpret the OT in the light of its fulfilment and can understand how the two divisions of the Christian Bible link together.<sup>1</sup>

**Footnote reference:** superscript, after punctuation

There is no doubt that what Peterson has said rings true in the minds of many Christians. Perhaps they are still stuck wondering about the relevance of the book, or perhaps they understand, in some way, the presence of its riches without truly understanding the substance of them.

Regardless of the situation one finds themselves in, this paper will hopefully serve as contributing one piece to the puzzle that forms the beautiful mosaic that is Hebrews. While much could be said (and has been said) on the very important topic of Melchizedek, and especially his place in Hebrews for defending the supremacy of Christ's priesthood, this paper will merely provide a snapshot of this deep gold mine. Consider this to be an introduction to the subject, as well as a guide for possible routes to be taken in linking the author's usage of the Old Testament texts in his argumentation in Hebrews 7.

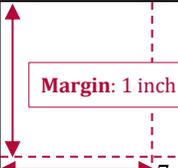
In order to accomplish this task, this paper will begin by briefly examining the overall context of Hebrews, laying a foundation as well as setting the stage for what is found in chapter

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<sup>1</sup> David Peterson, "Hebrews," in *New Bible Commentary: 21st Century Edition*, ed. G. J. Wenham et al., 4th ed. (Downers Grove, IL: InterVarsity Press, 1994), 1320.

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7. Next, the two Old Testament texts that are utilized in chapter 7 will be examined: Genesis 14:18–20 and Psalm 110:4. Following this examination, a brief presentation of extrabiblical material will be provided to demonstrate possible links or common ideas contemporaneous with the author of Hebrews. Finally, all of this information will be utilized in examining chapter 7, with an emphasis on presenting the author’s arguments and drawing on possible connections between his words and the sources that have been previously considered. As a result, this paper will seek to clarify the arguments, as well as deepen the knowledge of the reader, in order to better understand this chapter and the obscure, but highly relevant, character of Melchizedek.

#### **Setting the Stage: Placing Chapter 7 Within the Wider Context of Hebrews**

Given the purpose of this paper, only a brief overview of Hebrews will be given. First, the authorship of the book remains unknown, though many suggestions have been offered.<sup>2</sup> With regards to its form, James W. Thompson states,

Although Hebrews contains an epistolary conclusion (13:18–25), the remainder of the book has a totally different character from the Christian epistolary tradition that began with Paul. It lacks the epistolary opening, the common epistolary topics, and the argumentative structure of the Pauline Epistles. Indeed, the author refers to his message as a “word of exhortation” (13:22), a term which is used elsewhere (Acts 13:15) for a synagogue sermon.<sup>3</sup>

<sup>2</sup> Thomas D. Lea writes, “The book is anonymous. We find no name for a stated author. ... Eastern Christianity viewed Paul as the author,” and others have suggested “Luke, Apollos (see Acts 18:24), Barnabas, Priscilla, and Aquila.” Thomas D. Lea, *Hebrews & James*, Holman New Testament Commentary (Nashville, TN: Holman Reference, 1999), 1. Likewise, Girdwood and Verkruijse suggest that “arguments have been made for Peter, Jude, Stephen, Aristion, Priscilla, Silas, Timothy, Epaphras, Philip and Mary the mother of Jesus as possible authors of Hebrews,” as well as “two other possibilities, ... An associate of Paul [and] some other anonymous Christian unknown to us.” James Girdwood and Peter Verkruijse, *Hebrews*, College Press NIV Commentary (Joplin, MO: College Press, 1997), Introduction, Authorship. It is worth noting that “In its earliest attested form, the third-century Chester Beatty papyrus (P46), [Hebrews] is included, after Romans, among the Pauline epistles.” Harold W. Attridge, *The Epistle to the Hebrews: A Commentary on the Epistle to the Hebrews*, ed. Helmut Koester, Hermeneia (Philadelphia: Fortress Press, 1989), 1.

<sup>3</sup> James W. Thompson, “Hebrews, Epistle to The,” in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: William B. Eerdmans, 2000), 568.

A. T. Robertson remarks that “it begins like a treatise, proceeds like a sermon, and concludes like a letter.”<sup>4</sup> Suffice it to say, the style is rather unique among the writings in the New Testament. While much more could be said on the origin, audience, nature, and form of Hebrews, for the purposes of this paper it will have to remain with these brief remarks.

In examining the outline (or literary structure) of Hebrews, multiple outlines have been posited, though only two will be examined here. The first, offered by Donald Guthrie, follows a two-fold division: (1) The Superiority of the Christian Faith (1:1–10:18); and (2) Exhortations (10:19–13:25).<sup>5</sup> Paul Ellingworth, reflecting on Guthrie’s outline, states that it “returns to an older tradition in dividing Hebrews into two main parts, doctrinal and practical.”<sup>6</sup> The second, put forward by F. F. Bruce, provides a more detailed analysis: (1) The Finality of Christianity (1:1–2:18); (2) The True Home of the People of God (3:1–4:13); (3) The High Priesthood of Christ (4:14–6:20); (4) The Order of Melchizedek (7:1–28); (5) Covenant, Sanctuary and Sacrifice (8:1–10:28); (6) Call to Worship, Faith and Perseverance (10:19–12:29); (7) Concluding Exhortation and Prayer (13:1–21); and (8) Postscript (13:22–25).<sup>7</sup> While both outlines contain subdivisions (which have not been mentioned here), Bruce’s outline provides, in the opinion of this writer, a clearer division of the arguments found Hebrews.

With this outline in mind, one can see how the pericope at hand, Hebrews 7:1–28, is sandwiched between the author’s description of “the high priesthood of Christ” and the discussion surrounding the “covenant, sanctuary and sacrifice.” The author of Hebrews is

<sup>4</sup> A. T. Robertson, *Word Pictures in the New Testament*, vol. 5 (Nashville, TN: Broadman Press, 1932), 328.

<sup>5</sup> Donald Guthrie, *The Letter to the Hebrews: An Introduction and Commentary*, TNTC 15 (Downers Grove, IL: IVP Academic, 1983), 63–64.

<sup>6</sup> Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, NIGTC (Grand Rapids, MI: Wm. B. Eerdmans, 1993), 50.

<sup>7</sup> F. F. Bruce, *The Epistle to the Hebrews*, rev. ed., NICNT (Grand Rapids, MI: Wm. B. Eerdmans, 1990), vii–x. See also Ellingworth, *Hebrews*, 50–52.

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diligently trying to argue for the superiority of the priesthood of Christ in contradistinction to that of the Levites (or Aaron), resulting in the superiority of the New Covenant over the Old. Central to the author’s argument is that the priesthood of Christ is not after the order of the Levites, but rather after the order of Melchizedek.<sup>8</sup> This new priesthood is the basis for establishing a new covenant and a new law. As Wyatt Graham writes, “In the argument of Hebrews, a new priestly office necessitates a new law and new covenant because all are tightly connected.”<sup>9</sup> In order to make his point that Christ’s priesthood is superior, the author of Hebrews employs two main texts, which are the only texts available, from the Old Testament: Genesis 14:18–20 and Psalm 110:4.<sup>10</sup> Though the references to Melchizedek are few, he is essential to understanding how Christ fulfills his offices of priest and king.<sup>11</sup> In order to better understand this, each of these Old Testament texts will be examined in turn.

### Retracing the Old Testament References

#### ***Genesis 14:18–20: Abraham and Melchizedek*** ←

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Genesis 14:18–20 reads, “And Melchizedek king of Salem brought out bread and wine. (He was a priest of God Most High.) And he blessed him and said, ‘Blessed be Abram by God

<sup>8</sup> Donald Guthrie writes, “although the method of argument in 7:1ff. borders on the allegorical, the author is clear on the fundamental Christian position that Christ must belong to a higher order than that of Aaron, and in introducing the Melchizedek motive he justifies his contention that, although Christ is not a Priest according to the Aaronic order, he still is a Priest, and not only a Priest but a King.” Donald Guthrie, “Hebrews, Epistle to The,” in *New Bible Dictionary*, ed. D. R. W. Wood et al., 3rd ed. (Downers Grove, IL: InterVarsity Press, 1996), 461.

<sup>9</sup> Wyatt Graham, “Jesus Introduces a New Priesthood, New Law, and New Covenant,” blog, *Wyatt Graham* (blog), February 21, 2021, <https://wyattgraham.com/jesus-introduces-a-new-priesthood-new-law-and-new-covenant/>.

<sup>10</sup> In the *Septuagint* (LXX) it is Psalm 109:4. See Steeve Bélanger, “L’Épître aux Hébreux dans le contexte spéculatif sur la figure de Melchisédech durant la période du Second Temple de Jérusalem (IIe siècle avant notre ère–Ier siècle de notre ère),” *Annali di Storia dell’Esegesi* 33, no. 1 (January 2016): 38.

<sup>11</sup> As Moses Y. Lee put it, “Despite being one of the least mentioned and most obscure figures in the Old Testament, Melchizedek, the king-priest of Salem, is foundational for understanding how Jesus occupies the offices of king and priest—a dual honor that finds little to no precedent among Israelite kings.” Moses Y. Lee, “Who Is Melchizedek?,” *The Gospel Coalition: U.S. Edition*, June 17, 2020, <https://www.thegospelcoalition.org/article/jesus-melchizedek/>.

Most High, Possessor of heaven and earth; and blessed be God Most High, who has delivered your enemies into your hand!’ And Abram gave him a tenth of everything.”<sup>12</sup>

In this chapter, there is a battle that takes place between five kings and four kings. As a result, Lot, who was “the son of Abram’s brother,” is taken captive, for he had been living in Sodom (14:11–12). When Abram is alerted to this, he summons “his trained men” and sets out to rescue Lot (14:13–14). They succeed and recover all that was taken, including Lot (14:15–16). It is in this context that Abram encounters the king of Sodom, but more importantly, the king of Salem, Melchizedek. Before examining the elements of the encounter, it is important to note that in the following chapter, “the LORD made a covenant with Abram” (15:18). Sailhamer remarks that “The purpose of Abraham’s covenant is that all the nations be blessed in his ‘seed.’ This is the Abrahamic covenant, and it is the central covenant of the Pentateuch.”<sup>13</sup>

While it may seem that not much is said about Melchizedek, there is much to be said about what is packed into these three verses. First, “His name, *Malkî-šedek*, means ‘king of righteousness’ (Hb. 7:2); the language ‘king of Salem,’ *melek šālēm*, means literally ‘king of peace.’”<sup>14</sup> Second, he is described as being both a king and a priest—a priest-king (14:18). It is significant that he is the king of Salem since Salem “is widely recognized as an ancient name for Jerusalem (*yērûšālayim*) in Jewish tradition.”<sup>15</sup> Victor P. Hamilton adds, “Ps. 76:3 (Eng. 2) explicitly connects Salem with Jerusalem (Zion).”<sup>16</sup> Third, he is specifically mentioned as being

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<sup>12</sup> Unless otherwise stated, all English Scripture quotations are taken from *The Holy Bible: English Standard Version* (Wheaton, IL: Crossway Bibles, 2016), Logos Bible Software.

<sup>13</sup> John Sailhamer, *The Meaning of the Pentateuch: Revelation, Composition, and Interpretation* (Downers Grove, IL: IVP Academic, 2009), 369.

<sup>14</sup> Kenneth A. Mathews, *Genesis 11:27–50:26*, NAC 1B (Nashville, TN: Broadman & Holman, 2005), 148. In reflecting on the author of Hebrews’ making this connection, Attridge suggests that “As the attestation of the etymologies in Philo and Josephus indicate, we are dealing at this point with standard Jewish interpretations of the name.” Attridge, *Hebrews*, 189.

<sup>15</sup> Mathews, *Genesis 11:27–50:26*, 148.

<sup>16</sup> Victor P. Hamilton, *The Book of Genesis: Chapters 1–17*, NICOT (Grand Rapids, MI: Wm. B. Eerdmans, 1990), 409.

the “priest of God Most High” (14:18; Hebrew: כֹּהֵן לְאֵל עֶלְיוֹן; Greek: ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου),<sup>17</sup> who is also mentioned as being the “Maker of heaven and earth” (14:19). Mathews remarks that “‘Priest’ (*kōhēn*) in v. 18 is its first occurrence in the Bible.”<sup>18</sup> Sailhamer, in reflecting on the usage of creation terminology states,

Melchizedek’s reference to “the Most High God” of creation shows that the author of the Pentateuch wants to trace God’s plan for the nations back to God’s plan for creation. This is the first real link between creation and covenant, or creation and redemption, in the Pentateuch. ... Melchizedek’s words to Abraham reveal his understanding of the creation blessing that Abraham is about to inherit. ... By means of the Melchizedek narrative, the author links the blessings of the Abrahamic covenant to the biblical creation account.<sup>19</sup>

Fourth, Melchizedek blesses Abram (14:19–20a). Mathews writes that “This incident ... is the only priestly blessing in Genesis.”<sup>20</sup> He not only blesses Abram, but he also blesses “God Most High” and recognizes that Abram’s victory was the result of his intervention (14:20a). Fifth, Abram gives Melchizedek a tenth of everything, or a tithe (14:20).

#### ***Psalm 110:4: A Priest Forever, After the Order of Melchizedek***

Psalm 110:1 and 4 read as follows: “A Psalm of David. The LORD says to my Lord: ‘Sit at my right hand, until I make your enemies your footstool.’ ... The LORD has sworn and will not change his mind, ‘You are a priest forever after the order of Melchizedek.’”<sup>21</sup>

It could be argued that without this Psalm, and specifically this verse in the Psalm, the argument of Hebrews would not carry as much force. While only verse 4 is quoted, it will be important to examine the Psalm as a whole. Before digging into Psalm 110, a brief overview of

<sup>17</sup> Unless otherwise stated, all Hebrew Old Testament text is taken from *Biblia Hebraica Stuttgartensia: With Werkgroep Informatica, Vrije Universiteit Morphology; Bible. O.T. Hebrew. Werkgroep Informatica, Vrije Universiteit*. (Logos Bible Software, 2006), Logos Bible Software. Unless otherwise stated, all Greek Old Testament text is taken from Alfred Rahlfs, ed., *Septuaginta: With Morphology* (Stuttgart: Deutsche Bibelgesellschaft, 1979), Logos Bible Software.

<sup>18</sup> Mathews, *Genesis 11:27–50:26*, 149.

<sup>19</sup> Sailhamer, *Meaning of the Pentateuch*, 372–73.

<sup>20</sup> Mathews, *Genesis 11:27–50:26*, 149.

<sup>21</sup> I have included verse 1 because it plays an integral part in the book of Hebrews as well.

the nature of the book of Psalms is in order. It has been suggested that one should employ “the canonical method of studying ... the shape of the Psalter and ask questions about the possibility of a deliberate, rather than random, ordering of the psalms within the book.”<sup>22</sup> William P. Brown suggests that “The Psalter, moreover, divides itself five major sections or books”: Book I: Psalms 1–41; Book II: Psalms 42–72; Book III: Psalms 73–89; Book IV: 90–106; and Book V: Psalms 107–150.<sup>23</sup> “This outline,” according to deClaissé-Walford, Jacobson, and Tanner, “follows the ‘five books’ of the Psalter as they are presented and preserved in the Masoretic tradition.”<sup>24</sup> The separation of these books is marked off by a doxology.<sup>25</sup> Brown suggests that “Psalms 2-89 seem to form a corpus that presents an earthly (i.e., Davidic) view of kingship (i.e., Books I–III), in contrast to Books IV–V (Psalms 90–150), which develop the theme of divine kingship.”<sup>26</sup>

More specifically, Psalm 110 is “a royal psalm ... probably used originally at the coronation of Judean kings,” though others date the psalm to be post-exilic.<sup>27</sup> Regardless, J. Clinton McCann, Jr. suggests that “It is likely that Psalm 110 existed before the exile, but it is clear that the disappearance of the monarchy in 587 BCE would have necessitated a reinterpretation of the psalm.”<sup>28</sup> It is important to note this, for Brevard Childs writes,

Because David’s rule had become a type of God’s reign, an adumbration of the eschatological rule of God, mythopoetic language could be applied to the reigning monarch as the emissary of God’s righteous rule. When the Hebrew psalmist spoke in such an ideal fashion, he was confessing his hope in God’s rule which would be ushered

<sup>22</sup> Nancy L. deClaissé-Walford, Rolf A. Jacobson, and Beth LaNeel Tanner, eds., *The Book of Psalms*, NICOT (Grand Rapids, MI: Wm. B. Eerdmans, 2014), 21.

<sup>23</sup> William P. Brown, “The Psalms: An Overview,” in *The Oxford Handbook of the Psalms*, ed. William P. Brown (New York: Oxford University Press, 2014), 3. For a similar list, see deClaissé-Walford, Jacobson, and Tanner, *Psalms*, 46–47.

<sup>24</sup> deClaissé-Walford, Jacobson, and Tanner, *Psalms*, 46.

<sup>25</sup> Peter C. Craigie and Marvin E. Tate, *Psalms 1–50*, 2nd ed., WBC 19 (Grand Rapids, MI: Zondervan, 2004), 30.

<sup>26</sup> Brown, “Psalms: An Overview,” 47.

<sup>27</sup> J. Clinton McCann Jr., *Psalms*, ed. Leander E. Keck, New Interpreter’s Bible 4 (Nashville, TN: Abingdon Press, 1996), 1129. “Other royal psalms in the Hebrew Psalter are Pss. 2, 18, 20, 21, 45, 72, 89, 101, 132, and 144.” deClaissé-Walford, Jacobson, and Tanner, *Psalms*, 834n1. See also Leslie C. Allen, *Psalms 101–150*, rev. ed., WBC 21 (Nashville, TN: Thomas Nelson, 2002), 113.

<sup>28</sup> McCann, *Psalms*, 1129.

in one day by God's anointed. Moreover, there are several clear indices in the present editorial positioning of these royal psalms that they were heard in the post-exilic period as eschatological, indeed as messianic hymns. Although the psalms actualize the reign of God liturgically in a different way from the prophets, both testimonies pointed beyond the historical institution of kingship to an eschatological reality.<sup>29</sup>

If Childs is correct, then there is no question as to the usage of this psalm by the author of Hebrews. In terms of the structure, Allen remarks that "the structure is determined by the oracular introductions of vv 1 and 4, which are both followed by amplifications."<sup>30</sup> John Goldingay remarks that "vv. 1 and 4 might be taken as referring to different people, but Yhwh's oath to the priest is similar to Yhwh's promise to the king, so more likely both designations apply to the same person."<sup>31</sup> He likewise points out that "the psalm is the twin of Ps. 2, which speaks similarly of what Yhwh will do for and through the king."<sup>32</sup> It is worth noting that in Psalm 2:2 one of the subjects is the LORD's "Anointed" and in 2:7 it says, "The LORD said to me, 'You are my Son; today I have begotten you,'" and likewise in 2:12 it states, "Kiss the Son." These parallels cannot be overlooked. Though, moving away from generalities, a proper examination of the language of Psalm 110, specifically verse 4, is in order.

Leslie Allen notes that "The second oracle is a solemn pledge to the king's sacred role in Yahweh's purposes. A divine oath is especially associated with the Davidic covenant. ... There was now a divinely appointed successor to the dynastic line of Jebusite priest-kings, but his rule was destined not to be superseded as theirs had been."<sup>33</sup> Tucker and Grant suggest that "the Lord swore to David that he will establish a kingdom for David, and, despite circumstances that may

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<sup>29</sup> Brevard S. Childs, *Old Testament Theology in a Canonical Context* (Philadelphia: Fortress Press, 1985), 120.

<sup>30</sup> Allen, *Psalms 101–150*, 113.

<sup>31</sup> John Goldingay, *Psalms*, vol. 3, BCOTWP (Grand Rapids, MI: Baker Academic, 2008), 291.

<sup>32</sup> Goldingay, *Psalms*, 3:291.

<sup>33</sup> Allen, *Psalms 101–150*, 116. VanGemeren echoes this: "The irrevocable oath is none other than what the Lord has promised to David pertaining to his dynasty." Willem A. VanGemeren, *Psalms*, ed. Tremper Longman III and David E. Garland, *Expositor's Bible Commentary: Revised Edition 5* (Grand Rapids, MI: Zondervan, 2008), 816.

challenge that promise, Yahweh affirms that he will not change his mind.”<sup>34</sup> Likewise, Hossfeld and Zenger agree by stating, “Psalm 110 seems to respond to this lament when it so powerfully emphasizes that YHWH has not retracted his oath to ‘David’ and does not regret it, but on the contrary will affirm and fulfill it through the election of a ‘new’ David.”<sup>35</sup> It should be noted that, in Israel, “the realms of monarchy and priesthood remained relatively separate. But similar to Melchizedek, the king in Psalm 110 will serve as mediator between Yahweh and his people even as he fends off the military aggression of the nations.”<sup>36</sup> Regardless of when one dates the psalm, there is clearly a link between the king and the priest, and the fact that the order is after that of Melchizedek.

### **An Examination of Pertinent Extrabiblical Literature**

#### ***Dead Sea Scrolls***

With regards to the Dead Sea Scrolls, there are two references found among the Qumran fragments. The first is IQGen.Apoc. (specifically 22.14–17), which, according to Nahum M. Sarna, “does not differ from the Pentateuch in its presentation of the king.”<sup>37</sup> The second is 11Q13 (11QMelch), which has been dated to be “between the second half of the second century BC to the first half of the first century AD.”<sup>38</sup> Donald W. Burdick describes the text as being, “an

<sup>34</sup> W. Dennis Tucker Jr. and Jamie A. Grant, *Psalms, Volume 2*, NIVAC (Grand Rapids, MI: Zondervan, 2018), 593.

<sup>35</sup> Frank-Lothar Hossfeld and Erich Zenger, *Psalms 3: A Commentary on Psalms 101–150*, ed. Klaus Baltzer, trans. Linda M. Maloney, Hermeneia (Minneapolis, MN: Fortress Press, 2011), 146.

<sup>36</sup> Tucker and Grant, *Psalms*, 593.

<sup>37</sup> Nahum M. Sarna, *Genesis*, JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), 380, Logos Bible Software. To the best of my abilities, I examined the text in Martínez and Tigchelaar and it was nearly identical to the biblical text. Florentino García Martínez and Eibert J. C. Tigchelaar, *The Dead Sea Scrolls: Study Edition*, vol. 2 (New York: Brill, 1998), 1206–9.

<sup>38</sup> Chris McKnight, “Melchizedek Scroll,” in *Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016), Logos Bible Software. George Guthrie remarks that this text “dates from around the time of Christ’s birth.” George H. Guthrie, “Hebrews,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids, MI: Baker Academic, 2007), 967.

eschatological midrash built on the concept of the Jubilee Year (Lev. 25) and weaving in a number of eschatological passages.” He continues,

A. S. van der Woude, the original publisher of 11QMelch, saw Melchizedek as playing a significant role, standing in the assembly of God among the angelic beings. There he is depicted as executing divine judgment, which is somehow related to the Jubilee Year. He also seems to be involved either as the one who atones for the sins of the people or as the priest who mediates atonement to them.<sup>39</sup>

George Guthrie remarks that, in this text, “the last ‘Jubilee’ [is] called the ‘Year of Melchizedek,’ in which Melchizedek is said to bring deliverance and salvation to the people of God by defeating Belial and his evil spirits. ... Melchizedek seems to be some type of heavenly figure, perhaps an exalted angel”<sup>40</sup> He likewise remarks that “the Qumran literature uses Melchizedek quite differently than does Hebrews.”<sup>41</sup> Therefore, even though one could argue for some parallels, upon further examination it is highly unlikely that they are true parallels, or that the author of Hebrews was utilizing these sources as a basis of understanding and interpretation.

## 2 Enoch

There is also a section on Melchizedek found in 2 Enoch, which, while having been dated to “the latter half of the first century A.D., ... was preserved only in Slavonic,”<sup>42</sup> though a Greek and a Hebrew or Aramaic origin is likely.<sup>43</sup> Lumpkin notes that “of the twenty or more manuscripts dating from the 13<sup>th</sup> century A.D. no single one contains the complete text of 2 Enoch. When pieced together there appears to be two versions, ... the long and short version.”<sup>44</sup>

<sup>39</sup> Donald W. Burdick, “Melchizedek,” in *The International Standard Bible Encyclopedia*, ed. Geoffrey W. Bromiley, rev. ed., vol. 3 (Grand Rapids, MI: Wm. B. Eerdmans, 1986), 313.

<sup>40</sup> George Guthrie, “Hebrews,” 967.

<sup>41</sup> George Guthrie, “Hebrews,” 961.

<sup>42</sup> Joseph B. Lumpkin, *The Books of Enoch* (Blountsville, AL: Fifth Estate, 2010), 219. Nickelsburg agrees, remarking that “the book’s concern about animal sacrifice appears to presume the existence of the Second Temple.” George W. E. Nickelsburg, *Jewish Literature Between the Bible and the Mishnah: A Literary and Historical Introduction*, 2nd ed. (Minneapolis, MN: Fortress Press, 2005), 225.

<sup>43</sup> Nickelsburg, *Jewish Literature*, 225, and Lumpkin, *Books of Enoch*, 222–23.

<sup>44</sup> Lumpkin, *Books of Enoch*, 221. See also Nickelsburg, *Jewish Literature*, 221.

Orlov disagrees, believing that there is “no evidence that the second part ever existed separately.”<sup>45</sup>

George Guthrie sums up this text by stating, “In the first-century book of *2 Enoch* (71–72) Melchizedek also is a heavenly figure. In this work Melchizedek is saved from the flood so he can continue a line of priests started with Seth. Michael takes the child Melchizedek to paradise, where he is to be a priest forever.”<sup>46</sup> Given the debate over date and origin, the material is so far removed from what Hebrews states, that dependency or influence is not likely.

### *Second Temple Jewish Literature*

*Philo*

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Philo does reference Melchizedek in his writings. It should be noted that while Philo tends to allegorize heavily, a few interesting remarks could be made. First, in *On Abraham* 235, he refers to Melchizedek as “the great high priest of the most high God” (Greek: ὁ μέγας ἱερεὺς τοῦ μεγίστου Θεοῦ).<sup>47</sup> Second, in *Allegorical Interpretation* 3.79 he writes, “God made Melchizedek, the king of peace, that is of Salem, for that is the interpretation of this name.”<sup>48</sup> Third, in *Allegorical Interpretation* 3.82, he views Melchizedek as being “a symbol for the Logos.”<sup>49</sup>

<sup>45</sup> Andrei A Orlov, “Melchizedek Legend of 2 (Slavonic) Enoch,” *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period* 31, no. 1 (2000): 25.

<sup>46</sup> George Guthrie, “Hebrews,” 961.

<sup>47</sup> Philo of Alexandria, *The Works of Philo: Complete and Unabridged*, trans. C. D. Yonge (Peabody, MA: Hendrickson, 1995), 431. Unless otherwise stated, all Greek text for Philo of Alexandria is taken from Philo of Alexandria, *The Works of Philo: Greek Text with Morphology*, ed. Peder Borgen, Kåre Fuglseth, and Roald Skarsten (Bellingham, WA: Logos Bible Software, 2005), Logos Bible Software.

<sup>48</sup> Philo of Alexandria, *Works of Philo: Complete*, 59.

<sup>49</sup> George Guthrie, “Hebrews,” 961.

### *Josephus*

Josephus does mention Melchizedek as well. First, in *Antiquities* 1.179–181, where he merely recounts the Genesis account, and second, in *The Wars of the Jews* 6.438, where he interprets Melchizedek’s name as “the Righteous King” and describes him as the one who “was [there] the first priest of God, and first built a temple [there], and called the city Jerusalem, which was formerly called Salem.”<sup>50</sup>

### *Targums and Rabbinic Literature*

Martin McNamara has noted that in many of the Targums, Melchizedek is identified with Shem (the Great).<sup>51</sup> Given that the author of Hebrews does not make this connection, this section will not be expanded upon.

## **The Author of Hebrews’ Use of These Old Testament Texts**

### ***Hebrews 7:1–10 and Genesis 14:18–20***

The author of Hebrews seems to devote most of his attention to Psalm 110:4, though it can be argued that he does so in a way in which the thrust of his usage of Psalm 110:4 relies upon the historical account found in Genesis 14:18–20. The author of Hebrews, then, in desiring to make a strong argument for the priesthood of Christ as being superior to that of the Levites, opens up chapter 7 with a recounting of the events found in Genesis 14:18–20 (cf. Heb. 7:1–2, 4, 6, 9–10).<sup>52</sup>

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<sup>50</sup> Flavius Josephus, *The Works of Josephus: Completed and Unabridged*, trans. William Whiston (Peabody, MA: Hendrickson, 1987), 750. See also Guthrie, “Hebrews,” 2007, 961.

<sup>51</sup> Martin McNamara, “Melchizedek: Gen 14,17-20 in the Targums, in Rabbinic and Early Christian Literature,” *Biblica* 81, no. 1 (2000): 10–17.

<sup>52</sup> While the entirety of Hebrews 7:1–10 could be seen as a recounting of Genesis 14:18–20, an attempt was made to include only those verses which specifically refer to the account, avoiding the verses which were solely commentary or expansion upon the historical encounter.

Verse 1 is a simple recounting of what is recorded in Genesis. Verse 2 provides a discussion on the significance of the name of Melchizedek (“king of righteousness”) and that he was the king of Salem (“king of peace”). This would seem to be in line with some of the Jewish sources discussed earlier, namely Philo and Josephus.

It has been suggested that verse 3 be taken as a “hymn to Melchizedek,” however, Cockerill argues that there is no need to assume this.<sup>53</sup> This verse, seemingly drawing on Psalm 110:4, is meant to conclude this presentation of Melchizedek as being a rather impressive figure: “The torrent of description in vv. 1–3 has left an overwhelming impression of Melchizedek’s greatness.”<sup>54</sup> This is evident in verse 4, where the author of Hebrews ensures that his readers do not miss this point!

Verses 5–10 is where the author begins to develop the true point of this chapter: The supremacy of Christ’s priesthood over that of the Levites. The author provides three main arguments: (1) The Levites received tithes from their brothers because of the law, while Abraham freely gave a tithe to Melchizedek; (2) The one who blesses is superior to the one blessed, in other words, Abraham was inferior to Melchizedek by virtue of being blessed by him; and (3) Levi (and, more importantly, the descendants of Levi) paid tithes to Melchizedek since “he was in his loins,” that is, Abraham, as their representative (or ‘federal head’), represented them in his actions.<sup>55</sup> Having made this point, the author then shifts towards developing the argument on the basis of Psalm 110:4.

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<sup>53</sup> Gareth Lee Cockerill, *The Epistle to the Hebrews*, NICNT (Grand Rapids, MI: Wm. B. Eerdmans, 2012), 298.

<sup>54</sup> Cockerill, *Hebrews*, 306.

<sup>55</sup> Simon J. Kistemaker, *Exposition of the Epistle to the Hebrews*, New Testament Commentary (Grand Rapids, MI: Baker Book House, 1984), 190.

### ***Hebrews 7:11–28 and Psalm 110:4***

By the time chapter 7 is reached, the author of Hebrews has already cited or alluded to Psalm 110:1 in his opening remarks in Hebrews 1:3 as well as 1:13.<sup>56</sup> It should be noted as well that he cites or alludes to it again in 8:1 and 10:12. According to Allen, “Psalm 110:1 holds the record for being the OT texts most often cited or alluded to in the NT.”<sup>57</sup> It is not surprising, then, that the author of Hebrews makes much use of it.

Preceding chapter 7, in specifically dealing with the theme of Melchizedek, the author introduces Psalm 110:4 in Hebrews 5:6, then again in 6:20 (the verse right before 7:1). While these are hints at the importance of Melchizedek, it is not until chapter 7 that this verse is expounded upon and utilized in detail.<sup>58</sup> Specifically, the verse is quoted or alluded to in 7:3, 11, 17, and 21. After the author of Hebrews has revisited the historical account found in Genesis 14:18–20 in 7:1–10, he now embarks on an expanded argument which builds specifically on the language found in Psalm 110:4.

Beginning in verse 11, the author returns once again to a common theme in this book: the contrast of the perfection (τελείωσις, and its variants) in the New Covenant over and against the lack thereof found in the Old (cf. Heb. 2:10; 5:9; 9:9, 11; 10:1, 14; 11:40; 12:2, 23). Verses 11–13 are provided to prove the necessity of another priesthood which is not after the order of

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<sup>56</sup> We can see from the interaction between Jesus and the Pharisees in Matthew 22:41–45 that there is an assumption—and understanding—that Psalm 110 is messianic. Not only does Jesus understand this, but it is clear from the interaction with the Pharisees that they understood this as well. D. A. Carson writes, “Many but not all Jews in Jesus’ day regarded Psalm 110 as messianic. . . . The widely held, if not dominant, view was that the coming Messiah would be the son of David (cf. *Pss. Sol.* 17).” As a result, “the entrance of Psalm 110 into Christian theology is traceable to Jesus himself. Moreover, it can be credibly argued that *his* approach to the OT is adopted by the NT writers.” D. A. Carson, *Matthew*, Expositor’s Bible Commentary: Revised Edition 9 (Grand Rapids, MI: Zondervan, 2006), 526–27.

<sup>57</sup> Allen, *Psalms 101–150*, 118. deClaissé-Walford concurs: “The writers of the New Testament quote Psalm 110 some fourteen times, more than any other psalm in the Psalter.” Nancy L. deClaissé-Walford, “Psalm 110: Sit at My Right Hand,” in *The Book of Psalms*, ed. Nancy L. deClaissé-Walford, Rolf A. Jacobson, and Beth LaNeel Tanner, NICOT (Grand Rapids, MI: Wm. B. Eerdmans, 2014), 838.

<sup>58</sup> Cockerill refers to this chapter as “the long-anticipated exposition of Ps 110:4.” Cockerill, *Hebrews*, 293.

Aaron. Since both the priesthood and the law given in accordance with the priesthood were imperfect (or left those under its care imperfect; cf. v. 18b–19a), a new priesthood of a different order was needed. Verse 14 provides the “nail in the coffin” of this argument: Christ was of the tribe of Judah, and under the Mosaic law, the tribe of Judah had no formal connection to the priesthood.

Verses 15–19 demonstrate that, since Christ has arisen as a priest after the order of Melchizedek, he has done so not on the basis of “a legal requirement concerning bodily descent, but by the power of an indestructible life” (v. 16). The author of Hebrews then quotes Psalm 110:4b to prove his point. As a result, verses 18–19 provide the clarification that Christ could not have arisen as a result of the legal order of the Levites for it was imperfect. Therefore, this ‘new’ order, which Christ possesses, is “a better hope . . . through which we draw near to God” (v. 19).

Verses 20–21 add to the argument that not only is Christ’s priesthood greater in duration, but also by virtue of “an oath” (v. 20). In order to prove this point, the author quotes Psalm 110:4a. He has now laid the foundation for his *tour de force*, which culminates in his great crescendo in verses 22–28.

Verse 22 puts the matter plainly: “This makes Jesus the guarantor of a better covenant.” Though, the author does not end there. He continues in verses 23–25 to make clear the contrast between the two. The former priests were many for they all faced death, and as a result, they were prevented from “continuing in office” (v. 23). Jesus, on the other hand, possesses “priesthood permanently, because he continues forever” (v. 24). As a result, his intercessory work is perfect and all-encompassing, “since he always lives to make intercession for them” (v. 25).

Verses 26–28 continue the contrast, though now on the basis of the sinlessness of Christ. Jesus is described as being “holy, innocent, unstained, separated from sinners, and exalted above the heavens” (v. 26). As a result, he does not need “to offer sacrifices daily, first for his own sins and then for those of the people” (v. 27a). This is because, as a result of his sinlessness, “he did this once for all when he offered up himself” (v.27b). Returning once again to the contrast between the law and the oath, the author remarks that “the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever” (v. 28).<sup>59</sup>

While possible parallels may exist between the wording or ideas used by the author of Hebrews and other contemporary Jewish sources, it is quite amazing how restrained the author of Hebrews is. Unlike many of the other Jewish sources, the author of Hebrews stays, quite remarkably, close to the biblical data and even in his expansions, does not deviate outside the bounds of what the biblical data provides or implies.<sup>60</sup>

### Conclusion

In conclusion, while Melchizedek may seem to be an obscure figure to many readers, an examination of his two mentions in Scripture, namely Genesis 14:18–20 and Psalm 110:4, provide a brief, but a deep source of clues which point to the perfect and perpetual priesthood of Christ. When Christ’s priesthood is seen in light of Melchizedek’s, it is evident that the implications are that his priesthood exists apart from—and is superior to—that of the Levites. While there are certainly parallels between the ideas or understanding of the author of Hebrews

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<sup>59</sup> While an examination into whether Melchizedek was a Christophany, or whether he was a man who merely provided a pattern after which Christ’s priesthood was taken, though in greater form (perhaps in a type/antitype fashion), would be beneficial, due to space limitations this area will not be examined.

<sup>60</sup> David M. Hay, *Glory at the Right Hand: Psalm 110 in Early Christianity*, Society of Biblical Literature Monograph Series 18 (Nashville, TN: Abingdon Press, 1973), 152–53.

and various contemporary Jewish sources, it is quite clear that the author of Hebrews only agreed with these sources insofar as they remained in line with the biblical data. In other words, the evidence would show that the author was more concerned with what the Bible had to say, as opposed to the contemporary stories, myths, legends, and allegories. Jason Byassee, in reflecting on this subject, issues a pertinent warning,

If there is one lesson we could learn from all of this, it is that though “Melchizedek is minor in Genesis” and “minor in Israel’s scripture, . . . he is major in the book of Hebrews. The author of Hebrews uses Melchizedek to build an entire Christology of Jesus’ eternal priesthood (clearly, we should not judge the importance of biblical motifs by the frequency of their appearance!).<sup>61</sup>

If there is anything which has been made evident—strictly by examining the weight and depth of the author of Hebrews’ argumentation drawn from the very limited Old Testament sources—it is that we should be cautious in our glossing over seemingly unnecessary or “secondary” portions. The author of Hebrews did not find this very limited data to be insignificant, and we would do well to follow his lead. Let us mine the depths of God’s word for the riches to be found therein, especially in light of Christ!

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<sup>61</sup> Jason Byassee, *Psalms 101–150*, Brazos Theological Commentary on the Bible (Grand Rapids, MI: Brazos Press, 2018), 82.

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