

## GUIDELINES FOR WRITING RESEARCH PAPERS

Compiled by Ms Maggie Kreuzberger and The Very Rev. Dr. William L. Stomski

There are several research paper formats, and it is important to know which one is the proper one to use for the discipline you are studying. Fortunately, for our courses at the Diocesan School, only one needs to be used, the Chicago Manual of Style (CMS) format, because it is the one used for scholarly papers in theology, biblical studies, and religious studies. The complete Chicago Manual of Style, daunting in length and breadth, is a necessary purchase only for those doing doctoral dissertations. An abridged, more user-friendly version of the CMS is Kate Turabian's *A Manual for Writers*, which is probably all you would ever need for college-level work, and if you are planning to go to the seminary, it is a must-have. For your papers at the Diocesan School, what is offered here is an even more abridged CMS guide followed by sample pages from a CMS paper written by a former student at the Diocesan School. If your needs require more than is offered here, then head for a bookstore to get Kate L. Turabian: *A Manual for Writers of Research Papers, Theses, and Dissertations*.

**Margins:** 1" all the way around. Exceptions:

- a. Unless the paper is to be bound (in which case the left margin should be 1½")
- b. If the professor requires wider margins for the purposes of notation.
- c. First page of text—set top margin at 2". First page, beginning with title of paper, starts farther down the page, a chapters in books do.

**Page Numbering:** Either bottom center or bottom right and flush with the bottom margin.

**Titles** to be centered.

**Headings:**

- a. TITLE and BIBLIOGRAPHY page headings should be in upper case letters and in the same font and font size as the text of the paper. Do not bold the title.
- b. Segment Headings (if applicable) should be in upper and lower case and underlined.

**Sequence:** Title page (not numbered)

**Text** of paper (numbered continuously) – Title is repeated on page 1.

**Bibliography** page(s) (numbered continuously)

**Font/Pitch**

- a. Use an easy-to read font like Times New Roman, Ariel, Courier, or Garamond.
- b. Use 12-point type throughout, including titles and headings, unless the professor stipulates use of smaller-sized print for indented quotes and footnotes.

**Line spacing:**

Double space throughout except for indented long direct quotations and footnotes requiring two or more lines, which are single-spaced. However, place a double space between footnotes appearing on the same page. In Microsoft Word, this spacing will be taken care of automatically when you direct the program to insert a footnote.

**Quotations:**

If the quotation is fewer than 40 words, run it in with the text; if it is more than 40 words, indent it four spaces in from the left margin, and maintain the indentation throughout the long quote (For this reason long quotes are often referred to as blocked quotes). Short quotes worked into the text are demarcated by quotations marks at beginning and end; long quotes do not need quotation marks because the indentation tells the reader the material is a direct quote.

Important things to remember about quoting from sources:

- a. Direct quotations from your sources should not compose the majority of your paper. They should be used sparingly, ideally not exceeding 10-15% of the total length of the paper. Alternatives to direct quoting are summarizing or paraphrasing your source material. If you summarize or paraphrase you are using your own words, not the source author's, to convey the content in the source, so summaries and paraphrases do not require quotation marks, but like direct quotes, they do require citing of the source(s), e.g.,

God in his fullness of nature the Hindus call Brahman. The Hindus, like the Jews, and like

many Christian mystics and theologians, attest that the only way we can go about thinking about the nature of the transcendent God is through radical negation. 1

b. Quotes must always be incorporated into a larger sentence begun or ended in your own words, e.g.

Example 1.)

The main way in which this dynamism is communicated in the Torah, in the Prophets and in the Writings is in terms of “differentiation, the semi-personalized and semi-hypostasized attributes or powers of God.” 2

Example 2.)

Though various representations of God point to God, Hindus are advised to attach [themselves] on a lifelong basis to some particular aspect or manifestation. Only so can its meaning deepen and its full power become accessible. This manifestation will be one’s chosen ideal. . . . The best ideal for most manifests himself . In human form, for our hearts are already tuned to love people. . . . Whenever the world falls into decay and the ascent of man towards divinity is seriously endangered, God descends to earth to release the jammed wheels of history. 3

c. Quotes must always be attributed to their source. In CMS research format, this is done by placing a superscribed number either

1) after the quote (if it is in the middle of a sentence, it makes a natural break in thought, and your own words that end the sentence represent your idea, not that of the author of the source.)

or

2) after the sentence (if the entirety of the sentence, quote included, conveys the idea of the author of the source.)

**Citations:** Ways of citing (or documenting) your quotation sources:

a. First, within the sentence itself, e.g.

Although the Hindus represent God in innumerable forms going under many names, Huston Smith calls it “clumsy to confuse Hinduism’s images with idolatry and her many images with polytheism.” 4

b. The first time a source is cited in a footnote, complete bibliographical information must be supplied. Subsequent citations of the same source are in short form, e.g.

1. Huston Smith, *The Religions of Man* (New York: Harper & Row, 1986), 95.
2. Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology*, 3rd ed. (Harrisburg, PA: Morehouse, 2002), 60.
3. Smith, *The Religions of Man*, 58-59.
4. Ibid, 55.

c. Footnote format:

1). First line of a footnote is indented a half inch; second and subsequent lines of that same footnote are not.

2) Punctuation in the footnote differs from that used in a Works Cited entry.

1. Author Name, *Title of Book* (City of Publication: Publisher, Year), page number(s).

3) Author's name begins with the first, not the last name.

**Footnotes** are so-called because they are at the foot of the page and correspond in number to the numbered quotes, summaries, paraphrases, or explanatory notes.

**Endnotes** are exactly like footnotes in format, but they appear at the end of the paper instead of at the bottom of each page. They precede the Bibliography page(s).

Normally endnotes are used only in published papers. However, some professors are not picky about this distinction and allow students to use endnotes, which makes the word-processing of the paper easier for the student. However, it is wise to never assume permission to use endnotes; always ask the professor first.

**Bibliography:** The page(s) devoted to the bibliographical listing of all the sources you cited follow the research essay. It includes all the sources you actually quoted, paraphrased, and summarized in the text of your research essay. It also includes all the other sources you found helpful but did not quote, paraphrase, or summarize.

The purpose of a bibliography is to provide your reader with a comprehensive list of the sources you found useful in your researching your subject so that the reader can delve into them as well if desired.

Remember to include all sources, even though they may not be quoted in your work, they influenced your thinking and writing.

Important things to remember about doing a Bibliography page:

- a. List your sources in alphabetical order by author's last name. If you do not have an author's name, then go by the first major word in the title (A, An, and The do not count).
- b. Single space entries of two or more lines, but double space between each entry.
- c. Be sure to observe both the correct order of presentation of information and the correct punctuation for Works Cited entries. These differ depending on the type of source you are documenting. (See the following pages taken from the Chicago Manual of Style website.)

### **Writing Footnotes and Bibliography Entries : Sample Citations**

The following examples illustrate citations using the notes and bibliography system. Examples of first footnotes containing complete information are followed by shortened versions of citations to the same source. Examples of Bibliography entries appear after the examples of the footnotes.

Footnotes are indented a half inch for the first line and are flush with the left margin for second and successive lines. Bibliography entries are flush with the left margin for the first line and indented a half inch for second and successive lines. Bibliography entries are arranged alphabetically by last name of author, or if there is no author, by whichever element of the entry would then come first.

**Book** - One author (First sample are footnotes, the second is the bibliographical reference)

1. Michael Pollan, *The Omnivore's Dilemma: A Natural History of Four Meals* (New York: Penguin, 2006), 99–100.
2. Pollan, 3.

Pollan, Michael. *The Omnivore's Dilemma: A Natural History of Four Meals*. New York: Penguin, 2006.

**Book** - Two or more authors

1. Geoffrey C. Ward and Ken Burns, *The War: An Intimate History, 1941–1945* (New York: Knopf, 2007), 52.
2. Ward and Burns, 59–61.

Ward, Geoffrey C., and Ken Burns. *The War: An Intimate History, 1941–1945*. New York: Knopf, 2007.

**For four or more authors**, list all of the authors in the bibliography; in the note, list only the first author, followed by et al. (“and others”):

1. Dana Barnes et al., *Plastics: Essays on American Corporate Ascendance in the 1960s* . . .
2. Barnes et al., *Plastics* . . .

**Editor, translator, or compiler instead of author**

1. Richmond Lattimore, trans., *The Iliad of Homer* (Chicago: University of Chicago Press, 1951), 91–92.
2. Lattimore, 24.

Lattimore, Richmond, trans. *The Iliad of Homer*. Chicago: University of Chicago Press, 1951.

**Editor, translator, or compiler in addition to author**

1. Gabriel García Márquez, *Love in the Time of Cholera*, trans. Edith Grossman (London: Cape, 1988), 242–55.
2. García Márquez, 33.

García Márquez, Gabriel. *Love in the Time of Cholera*. Translated by Edith Grossman. London: Cape, 1988.

**Chapter or other part of a book**

1. John D. Kelly, “Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War,” *Anthropology and Global Counterinsurgency*, ed. John D. Kelly et al. (Chicago: University of Chicago Press, 2010), 77.
2. Kelly, 81–82.

Kelly, John D. “Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War.” *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, Beatrice Jauregui, Sean T. Mitchell, and Jeremy Walton, 67–83. Chicago: University of Chicago Press, 2010.

**Chapter of an edited volume originally published elsewhere** (as in primary sources)

1. Quintus Tullius Cicero, “Handbook on Canvassing for the Consulship,” in *Rome: Late Republic and Principate*, ed. Walter Emil Kaegi Jr. and Peter White, vol. 2 of *University of Chicago Readings in Western Civilization*, ed. John Boyer and Julius Kirshner (Chicago: University of Chicago Press, 1986), 35.

2. Cicero, "Canvassing for the Consulship," 35.

Cicero, Quintus Tullius. "Handbook on Canvassing for the Consulship." *Rome: Late Republic and Principate*, edited by Walter Emil Kaegi Jr. and Peter White. Vol. 2 of University of Chicago Readings in Western Civilization, edited by John Boyer and Julius Kirshner, 33–46. Chicago: University of Chicago Press, 1986. Originally published in Evelyn S. Shuckburgh, trans., *The Letters of Cicero*, vol. 1 (London: George Bell & Sons, 1908).

### **Preface, foreword, introduction, or similar part of a book**

1. James Rieger, "Introduction to Frankenstein" or, *The Modern Prometheus*, by Mary Wollstonecraft Shelley (Chicago: University of Chicago Press, 1982), xx–xxi.
2. Rieger, "Introduction," xxxiii.

Rieger, James. "Introduction to Frankenstein" or, *The Modern Prometheus*, by Mary Wollstonecraft Shelley, xi– xxxvii. Chicago: University of Chicago Press, 1982.

### **Book published electronically**

If a book is available in more than one format, cite the version you consulted. For books consulted online, list a URL; include an access date only if one is required by your publisher or discipline. If no fixed page numbers are available, you can include a section title or a chapter or other number.

1. Jane Austen, *Pride and Prejudice* (New York: Penguin Classics, 2007), Kindle edition.
2. Philip B. Kurland and Ralph Lerner, eds., *The Founders' Constitution* (Chicago: University of Chicago Press, 1987), accessed February 28, 2010, <http://press-pubs.uchicago.edu/founders/>.
3. Austen, *Pride and Prejudice*.
4. Kurland and Lerner, *Founder's Constitution*, chap. 10, doc. 19.

Austen, Jane. *Pride and Prejudice*. New York: Penguin Classics, 2007. Kindle edition.

Kurland, Philip B., and Ralph Lerner, eds. *The Founders' Constitution*. Chicago: University of Chicago Press, 1987. Accessed February 28, 2010. <http://press-pubs.uchicago.edu/founders/>.

### **Journal Article - Article in a print journal**

In a note, list the specific page numbers consulted, if any. In the bibliography, list the page range for the whole article.

1. Joshua I. Weinstein, "The Market in Plato's Republic," *Classical Philology* 104 (2009): 440.
2. Weinstein, "Plato's Republic," 452–53.

Weinstein, Joshua I. "The Market in Plato's Republic." *Classical Philology* 104 (2009): 439–58.

### **Article in an online journal**

Include a DOI (Digital Object Identifier) if the journal lists one. A DOI is a permanent ID that, when appended to <http://dx.doi.org/> in the address bar of an Internet browser, will lead to the source. If no DOI is available, list a URL. Include an access date only if one is required by your publisher or discipline.

1. Gueorgi Kossinets and Duncan J. Watts, "Origins of Homophily in an Evolving Social Network," *American Journal of Sociology* 115 (2009): 411, accessed February 28, 2010, doi:10.1086/599247.

2. Kossinets and Watts, 439.

Kossinets, Gueorgi, and Duncan J. Watts. "Origins of Homophily in an Evolving Social Network." *American Journal of Sociology* 115 (2009): 405–50. Accessed February 28, 2010. doi:10.1086/599247.

### **Article in a newspaper or popular magazine**

Newspaper and magazine articles may be cited in running text ("As Sheryl Stolberg and Robert Pear noted in a *New York Times* article on February 27, 2010, . . .") instead of in a note, and they are commonly omitted from a bibliography. The following examples show the more formal versions of the citations. If you consulted the article online, include a URL; include an access date only if your publisher or discipline requires one. If no author is identified, begin the citation with the article title.

1. Daniel Mendelsohn, "But Enough about Me," *New Yorker*, January 25, 2010, 68.

2. Sheryl Gay Stolberg and Robert Pear, "Wary Centrists Posing Challenge in Health Care Vote," *New York Times*, February 27, 2010, accessed February 28, 2010, <http://www.nytimes.com/2010/02/28/us/politics/28health.html>.

3. Mendelsohn, 69.

4. Stolberg and Pear.

Mendelsohn, Daniel. "But Enough about Me." *New Yorker*, January 25, 2010.

Stolberg, Sheryl Gay, and Robert Pear. "Wary Centrists Posing Challenge in Health Care Vote." *New York Times*, February 27, 2010. Accessed February 28, 2010. <http://www.nytimes.com/2010/02/28/us/politics/28health.html>.

### **Book Review**

1. David Kamp, "Deconstructing Dinner," review of *The Omnivore's Dilemma: A Natural History of Four Meals*, by Michael Pollan, *New York Times*, April 23, 2006, Sunday Book Review, <http://www.nytimes.com/2006/04/23/books/review/23kamp.html>.



2. Kamp.

Kamp, David. "Deconstructing Dinner." Review of *The Omnivore's Dilemma: A Natural History of Four Meals*, by Michael Pollan. *New York Times*, April 23, 2006, Sunday Book Review. <http://www.nytimes.com/2006/04/23/books/review/23kamp.html>.

**Paper presented at a meeting or conference**

1. Rachel Adelman, "'Such Stuff as Dreams Are Made On': God's Footstool in the Aramaic Targumim and Midrashic Tradition" (paper presented at the annual meeting for the Society of Biblical Literature, New Orleans, Louisiana, November 21–24, 2009).
2. Adelman, "Such Stuff as Dreams."

Adelman, Rachel. "'Such Stuff as Dreams Are Made On': God's Footstool in the Aramaic Targumim and Midrashic Tradition." Paper presented at the annual meeting for the Society of Biblical Literature, New Orleans, Louisiana, November 21–24, 2009.

**Website**

A citation to website content can often be limited to a mention in the text or in a note ("As of July 19, 2008, the McDonald's Corporation listed on its website . . ."). If a more formal citation is desired, it may be styled as in the examples below. Because such content is subject to change, include an access date or, if available, a date that the site was last modified.

1. "Google Privacy Policy," last modified March 11, 2009, <http://www.google.com/intl/en/privacypolicy.html>.
2. "McDonald's Happy Meal Toy Safety Facts," McDonald's Corporation, accessed July 19, 2008, <http://www.mcdonalds.com/corp/about/factsheets.html>.
3. "Google Privacy Policy."
4. "Toy Safety Facts."

Google. "Google Privacy Policy." Last modified March 11, 2009. <http://www.google.com/intl/en/privacypolicy.html>.

McDonald's Corporation. "McDonald's Happy Meal Toy Safety Facts." Accessed July 19, 2008. <http://www.mcdonalds.com/corp/about/factsheets.html>.

**Blog entry or comment**

Blog entries or comments may be cited in running text ("In a comment posted to The Becker-Posner Blog on February 23, 2010, . . .") instead of in a note, and they are commonly omitted from a bibliography. The following examples show the more formal versions of the citations. There is no need to add pseud. after an apparently fictitious or informal name. (If an access date is required, add it before

the URL; see examples elsewhere in this guide.)

1. Jack, February 25, 2010 (7:03 p.m.), comment on Richard Posner, “Double Exports in Five Years?,” The Becker-Posner Blog, February 21, 2010, <http://uchicagolaw.typepad.com/beckerposner/2010/02/double-exports-in-five-years-posner.html>.
2. Jack, comment on Posner.

Becker-Posner Blog, The. <http://uchicagolaw.typepad.com/beckerposner/>.

### **E-mail or text message**

E-mail and text messages may be cited in running text (“In a text message to the author on March 1, 2010, John Doe revealed . . .”) instead of in a note, and they are rarely listed in a bibliography. The following example shows the more formal version of a note.

1. John Doe, e-mail message to author, February 28, 2010.

### **Item in a commercial database**

For items retrieved from a commercial database, add the name of the database and an accession number following the facts of publication. In this example, the dissertation cited above is shown as it would be cited if it were retrieved from ProQuest’s database for dissertations and theses.

1. Choi, Mihwa. “Contesting Imaginaires in Death Rituals during the Northern Song Dynasty.” PhD diss., University of Chicago, 2008. ProQuest (AAT 3300426).

---

All of this section except the introductory paragraph on p.4 came directly from the Chicago Manual of Style online, [http://www.chicagomanualofstyle.org/tools\\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html).

*(Sample Title Page)*

ECCLESIASTES: THE LOOSE CANON AT JAMNIA

SUSIE Q. STUDENT

OLD TESTAMENT 203

REV. JUDAS PRIESTMAN

DECEMBER 1, 2003

(Example of a Research Paper)

## ECCLESIASTES: THE LOOSE CANON AT JAMNIA

The word canon comes from the Greek *kanon*, which comes from the Hebrew *qaneh* meaning the reed used as a measuring stick. When we apply the word to a body of religious literature, it means the official writings “measured” by a church or religious group and recognized to contain divine revelation.<sup>1</sup>

The very idea of a canon depends upon belief in revelation and inspiration: God reveals his will to and through inspired persons. The etymology of the word inspired tells us something about the nature of inspiration. The English word is a cognate of the Latin preposition *in* meaning “in” or “into” and the Latin verb *spiro*, “to breathe.” To inspire is to breathe into another and to breathe in (as part of) the source of breath. The word thus involves not only an agent but a receiver, who, as a consequence of the act received, himself becomes an agent. It is something that must be done to a receiver before that receiver can participate in it. God breathes life into all of us, and therefore we breathe. This is true of all of us, but when this phenomenon occurs on a deeper, mystical level to and in certain human beings God has chosen to exhale Himself through, we call this inspiration. Since these human beings and what they utter (exhale) is so important in the scheme of salvation, it is critical that they be identified correctly. It is important to back the right horse.

Although “the doctrine of biblical inspiration is fully developed only in the pages of the New Testament, far back in Israel’s history we already find certain writings being recognized as having divine authority and serving as a written rule of faith and practice for God’s people.”<sup>2</sup> The Hebrews also

---

<sup>1</sup> Lawrence Boadt. *Reading the Old Testament: An Introduction* (New York: Paulist Press, 1984), 16.

<sup>2</sup>“Canon of the Old Testament,” in *The New Bible Dictionary* (Wheaton, Ill.: Tyndale House Publishers, Inc., 1962). 8 pp. e-mail attachment from M. James Sawyer <mjsawyer@aol.com> 22 Nov. 2001.

recognized three valid channels of revelation: “the law shall not perish from the priest, nor the counsel from the wise, nor the word from the prophet” (Jer. 18:8). The priest divined the will of God through the Urim and Thummim, objects worn or carried by him to use in asking God for an answer to problems.<sup>3</sup> The will of Yahweh was made known to the priests through them. On Mount Sinai, the means of sanctification and atonement, particular concerns of the priesthood, had been revealed to Moses, the first and greatest of the prophets. Moses, given the Law, then “exhaled” it into every activity of daily life, breathing out the Law to others as a spokesman for Yahweh and speaking the words of Yahweh. The later prophets did effectively the same thing by pointing out that the air they were breathing through and in God was the only kind that could ensure not only salvation, but also survival. They interpreted the Law within their own historical contexts, and at the same time proclaimed the bonds of a covenant not bound by time. The writings of the prophets were considered the primary guide to the interpretation of the Torah. Because the wisdom of the sages came from God, the wise “were in harmony with the very principles that brought the cosmos into being.”<sup>4</sup> Since ethical and moral conduct in the created world are required in living according to the Law, they too are considered as part of Torah--secondary Torah--and thus the sages, who focused on the created world and man’s orderly conduct in it, were considered secondary guides.<sup>5</sup>

The criteria—the pulmonary function tests, as it were—for authentically revealed wisdom were that it issued from a divinely authorized source and that it was consistent with the covenant and the Law. In such a scheme of things, what happens then, when a divinely approved sage produces a work whose vision is so different from the orthodox one that it appears to negate and debunk it? This was the

---

<sup>3</sup>Exactly what they were is uncertain, but they were believed to have an oracular function.

<sup>4</sup>Gerald A. Larue. “Development of the Canon,” Ch. 31 in *Old Testament Life and Literature*, 1968. 12  
Pub. online, 1997 <[http://www.infidels.org/library/modern/gerald\\_larue/otll/chap31.html](http://www.infidels.org/library/modern/gerald_larue/otll/chap31.html)> (18 Nov. 2001): 1.

<sup>5</sup>The idea of the lived Torah as secondary Torah was developed by Rabbi Mendel Lifschitz, The Shul of Bal Harbour, during his course on Jewish Mysticism, Spring 2001.

problem the Book of Ecclesiastes posed to the academy of rabbis gathered at Jamnia to discuss the Hebrew canon.

Hebrew canon had been forming over a long period of time, and much of it was already agreed upon, but the tenor of the times created a sense of urgency to standardize scripture for all Jews. The Torah had gradually taken form and reached completion in the late Persian period. Gerald Larue notes that

The first clear move toward canonization can be seen in Deuteronomy. The Deuteronomists stated that their law was complete, with nothing to be added or removed (Deut 4:2; 12:32), that the laws were revealed by Yahweh and were binding on all generations (Deut 29:29); that they were designed for public proclamation (Deut. 27:4-8) but as holy writings were to be given special treatment (Deut. 31:24-26). The curses and blessings, the covenant setting, the attribution of the laws to Moses and Yahweh, make Deuteronomy the equivalent of a divinely revealed national constitution, completely removed from the sphere of ordinary literature.<sup>6</sup>

During the time of Ezra (late fifth and early fourth centuries B.C.E.), the Persians had allowed the Torah to become the official Jewish law under Persian law. Its endorsement as the legal canon reinforced the perception of its canonicity. The prophetic canon formed between the fourth and second centuries B.C.E. Lee McDonald opines that by ca. 200 they wrote of “the laws and the sacred oracles of God enunciated by the holy prophets, and hymns, and psalms, and all kinds of other things,” but how many other things is left a mystery.<sup>7</sup>

Other sources, however, do mention numbers. The Book of Jubilees (second century B.C.E) and the historian Josephus (first century C.E.) both state that there are 22 accepted books. Josephus writes, “From the death of Moses until Artaxerxes . . . the prophets who followed after Moses recorded their deeds in thirteen books. The remaining four comprise hymns to God and rules of ethical conduct for men.”<sup>8</sup> The Bryennis List and the canon of Epiphanius, both dated to near the time of Josephus, also

---

<sup>6</sup> Larue, 2.

<sup>7</sup> J. P. Holding, “Canon Fire II: The Formation of the OT Canon,” 2.

<sup>8</sup> Ibid.

mention 22 books. Josephus writes, “[A]lthough such long ages have now passes, no one has ventured either to add, or to remove, or to alter a syllable.”<sup>9</sup> Sid Z. Leiman points out that Josephus had to be referring to a canon that has been decided upon and closed for quite some time. 13 However, according to 4 Ezra, dated to about 100 C.E., there are 24 accepted books. What happened in less than a century to account for this addition to the canon? Most probably it was the gathering of rabbis at Jamnia in 90 C.E.

What happened at that gathering of rabbis had everything to do with the Hebrew canon and what should and should not be included in it. And the rabbis at Jamnia felt a pressing need to come to decision on the matter because the future of their religion; hence, their culture was at stake. There were effectively three canons, the one from Jerusalem, the one from Samaria, and the one from Alexandria, and there were some similarities between the Samaritan canon and the Septuagint that bothered those wedded to the Jewish canon. The differences existing between the Jewish and the Samaritan canons were now more important, since the forces marshaled against them were now threatening the faith of both Jews and Samaritans alike. The temple in Jerusalem had been destroyed, and the Romans were still pressing them hard; some Jews had soured on the idea of a Messiah, but others were at the opposite extreme; Roman and Greek culture and paganism were diluting the people’s Jewishness, and the Jews coming into the synagogues and proclaiming that Jesus was the promised Messiah were polluting and undermining the faith. Not only that. Those deluded by Jesus— Most of them in the diaspora—were using Scripture, particularly the Alexandrine one, to demonstrate that Jesus was the Messiah.

---

<sup>9</sup> Ibid.

## BIBLIOGRAPHY

- Anderson, Bernhard W. *Understanding the Old Testament*, abr. 4th ed. Upper Saddle River, NJ: Prentice-Hall, 1997.
- Boadt, Lawrence. *Reading the Old Testament: An Introduction*. New York: Paulist Press, 1984.
- Brown, Raymond E., and Raymond F. Collins. "Canonicity." *The New Jerome Biblical Commentary*, edited by Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy, 1034-1054. Englewood Cliffs, NJ: Prentice-Hall, 1990.
- "Canon of the Old Testament." *The New Bible Dictionary*. Wheaton, IL: Tyndale House Publishers, Inc., 1962.
- Crenshaw, James L. "Ecclesiastes." *Harper's Bible Commentary*, edited by James L. Mays, 518-524. San Francisco: Harper, 1988.
- Davis, Charles T. "The Development of the Jewish Canon." *The Jewish Canon* on-line course. Accessed November 21, 2001. Arizona State University Philosophy and Religion Department website. <http://www.acs.appstate.edu/davisct/canon/canon03.html>.
- Derickson, Rev. Stanley L. Notes on canonicity, 1992. The Dericksons.com website. Accessed November 18, 2001. <http://www.open.org/~mrdnts/d00350.htm>.
- Fontaine, Carol. "Ecclesiastes." *Women's Bible Commentary*. expanded edition, edited by Carol A. Newsom and Sharon H. Ringe, 161-163. Louisville: Westminster John Knox Press, 1998.
- Holding, J. P. "Canon Fire II: The Formation of the OT Canon." *Tektonitron Encyclopedia Apologetica* website. Accessed November 24, 2012. [http://www.tektonics.org/tekton\\_05\\_01\\_01.html](http://www.tektonics.org/tekton_05_01_01.html)> 24 Nov. 2001.
- "Introduction to Ecclesiastes." *The Jerusalem Bible*, ed. Alexander Jones, 978-979. Garden City, NY: Doubleday & Co., Inc., 1966.
- Kreeft, Peter. "Ecclesiastes: Life as Vanity," *Three Philosophies of Life*. San Francisco: Ignatius Press, 1989.
- Larue, Gerald. *Old Testament Life and Literature*. Boston: Allyn and Bacon, 1968.



Lewis, Jack P. "What Do We Mean By Jabneh?" *Journal of Bible and Religion*, 32 (1964): 125-132.

Lifschitz, Mendel. Jewish Mysticism course, The Shul of Bal Harbour, Spring 2001.

M. James Sawyer, e-mail attachment <mjsawyer@aol.com> 22 Nov. 2001.

\_\_\_\_\_ mendel@theshul.org "Re: Question about Ecclesiastes." Personal e-mail to author. November. 2001.

*The New Oxford Annotated Bible with Apocrypha*. Revised Standard Version. New York: Oxford University Press, 1977.

Sanders, James A. *Torah and Canon*. Philadelphia: Fortress Press, 1978.

Sawyer, M. James <mjsawyer@aol.com>, Prof. of Theology, Western Seminary, Los Gatos, CA. "Re: Question about Ecclesiastes." Personal e-mail, to author. November 21, 2001.

\_\_\_\_\_. "The Theology of Ecclesiastes." Biblical Studies on the Web website. Accessed November 20, 2001. <http://www.bsw.org/?l=42>