

A Student's Guide to the *MLA Handbook* **Prepared by Dr. Clay Ham and Dr. Cara Snyder (rev. 2009)**

The faculty at Dallas Christian College requires students to use the current edition of Joseph Gibaldi's *MLA Handbook for Writers of Research Papers* as the manual of style for written projects and research papers. The guide which follows is presented to help you, the student, apply MLA style to your papers and to give you specific examples of MLA style used with theological sources. This guide will probably be more important to you than the MLA manual itself (so save a copy in a safe place; use it throughout your DCC career). If this guide overlooks some detail or is unclear at any point, refer to the *MLA Handbook* or <http://www.mlahandbook.org> (using your activation code from your print copy).

Various style guides are used in the scholarly world, the MLA manual being only one of them. Do not be surprised if, when you enroll in graduate school, you find yourself having to use a different style. You'll adjust. But in the meantime, familiarize yourself with MLA style. It aims at clarity and simplicity. It is widely used in this country in the humanities.

The goal in all style manuals is the same: to make the reading of scholarly writing as easy as possible. Certain conventions are agreed upon to achieve this end, and violation of those conventions confuses the reader. Life is confusing enough. Help eliminate some of the confusion by following this guide to the letter, every jot and tittle.

The guide includes the following:

- **Quick reference for MLA style** (seven ways to look like you know MLA)
- **MLA parenthetical documentation** (how to cite where you got that quotation or idea)
- **Sample bibliographic entries** (how to list books, articles, and electronic sources)
- **A bibliography of biblical reference works** (a four-page list of works in MLA style)
- **Some details about MLA** (*check out number six—oops, I guess I should not do that.*)
- **Two pages that illustrate a title page** (if your professor requires one)
- **A sample paper in MLA style** (what your paper should look like)

Quick Reference for MLA Style

Double-space everything (even each long quotation and entry in the bibliography).

Use one-inch margins all around (except for the page numbering; see below).

In the upper right corner of each page, half an inch from the top, put your last name followed by a space and then the page number.

Use left justification only.

Use italics, not underlining.

Use parenthetical documentation, not footnotes, to cite your sources.

Spell out Bible books in your sentences; abbreviate Bible books in notes only.

Indent long quotations (four lines or more) one inch (two tabs) from left margin.

Bibliography entries must include the medium of the source, that is, whether it is Print, Web, or something else (film, e.g.).

Basics of MLA Parenthetical Documentation

The aim is for you to tell your reader who says what and where they say it. This information—your “documentation”—needs to be so precise and clear that the reader can also find the passage in that source.

To credit or “document” your source, you must cite—that is, tell—the author’s last name and the page number, if there is one.

If you use the author’s name in your sentence, then only the page number is given in the parenthetical citation, like this:

Norris has noted that among the most important ... (149).

If you do not use the author’s name in your sentence, the parenthetical citation contains both, like this:

Among the most important...(Norris 149).

If the author has more than one work in the bibliography, use the first important word of the title to refer to one of these works in the paper:

(Guthrie, *Introduction* 21).

or

Guthrie says ... (*Introduction* 21).

If the source for your material is “indirect” (taken from another person’s work), your citation must refer to both sources. In the following example, Maston is the source where you found Barclay’s words; Maston is also the source that the reader will be able to find in your bibliography. When the words you have used in the paper are Barclay’s, but you found them in Maston, cite it one of these ways:

(Barclay qtd. in Maston 151).

or

Barclay says ... (qtd. in Maston 151).

Sample MLA Bibliographic Entries for Biblical Research

Based on the seventh edition of the *MLA Handbook for Writers of Research Papers*, this supplement provides sample bibliographic entries from frequently used DCC sources according to Chapter 5, "Documentation: Preparing the List of Works Cited." Numbers in parentheses refer to sections in the MLA handbook.

Books ("Nonperiodical Print Publications" 5.5.1)

In citing a book, arrange the appropriate information in the following order: Author, title, translator, editor, edition, volume, series, place, publisher, date, medium. Use the samples below to determine how much of this information is needed.

1.1 Bible

No author's name or editor is given. Give the title of the version and the publication information.

The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books: New Revised Standard Version. New York: Oxford UP, 1991. Print.

The NIV Study Bible: New International Version. Grand Rapids: Zondervan, 1995. Print.

1.1.1 Introduction or Note in a Bible

Provide the name of the person who wrote the introduction and notes by using the list of contributors in the front matter of the version.

Anderson, Bernhard W. Note to Genesis 30:32-36. *The New Oxford Annotated Bible with the Apocryphal/Deuterocanonical Books.* New York: Oxford UP, 1991. Print.

Archer, Gleason L., Jr., and Ronald Youngblood. Introduction and Notes to Daniel. *The NIV Study Bible.* Grand Rapids: Zondervan, 1985. Print.

1.2 Book with One Author (5.5.2)

The author's name is given first, last name first.

Bauer, Walter. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature.* Rev. and ed. Frederick William Danker. 3rd ed. U of Chicago, 2000. Print.

Wallace, Daniel B. *The Basics of New Testament Syntax: An Intermediate Greek Grammar.* Grand Rapids: Zondervan, 2000. Print.

1.3 Two Books by Same Author (5.3.4)

Replace the author's name with three hyphens and a period on all entries after the first. Repeat the name, however, if there is a second author in the entry.

Metzger, Bruce M. *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. New York: Oxford UP, 1968. Print.

---. *A Textual Commentary on the Greek New Testament*. 2nd ed. New York: UBS, 1994. Print.

Metzger, Bruce M., and Michael D. Coogan, eds. *The Oxford Companion to the Bible*. New York: Oxford UP, 1993. Print.

1.4 Two Authors (5.5.4)

Reverse only the first author's name. See the third example in 1.3.

1.5 Three Authors (5.5.4)

All three names must be given. Only the first one is reversed. ("Rev." in the second entry means "revised by," not "reverend.")

Use the second entry below when citing the second edition of Bauer's *Greek-English Lexicon*; for the third edition of Bauer, see the first example in 1.2.

Abegg, Martin G., Peter W. Flint, and Eugene C. Ulrich, eds. *The Dead Sea Scrolls Bible: The Oldest Known Bible*. San Francisco: Harper, 1999. Print.

Bauer, Walter, William F. Arndt, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Rev. F. Wilbur Gingrich and Frederick W. Danker. 2nd ed. Chicago: U of Chicago P, 1979. Print.

1.6 Four or More Authors (and Editor as Author) (5.5.4)

Include only the first author's name and add *et al.*, which means "and others." Or you may list all the names, as in 1.4. (The abbreviation "ed." may mean "editor," "edited by," or "edition," depending on the context. "Eds." means "editors.")

Aland, Barbara, et al., eds. *The Greek New Testament*. 4th rev. ed. New York: UBS, 1994. Print.

1.7 Author plus Translator or Editor (5.5.11)

Stuhlmacher, Peter. *Jesus of Nazareth—Christ of Faith*. Trans. Siegfried S. Schatzmann. Peabody: Hendrickson, 1993. Print.

1.8 Article in a Book or Anthology (5.5.6)

The author of the article is listed first. Include the editor of the book after the book title. (A separate editor or translator for the article would go after the article title.) Include pages of the article at the end.

France, R. T. "Exegesis in Practice: Two Examples." *New Testament Interpretation: Essays on Principles and Methods*. Ed. I. H. Marshall. Grand Rapids: Eerdmans, 1977. 252-81.
Print.

1.9 Book in an Unnumbered Series (commentaries, etc.) (5.5.15)

An "unnumbered series" means that the separate books in the series are not numbered. Underline the title of the book but not the title of the series. The title of the series is given at the end, after the medium.

Bruce, F. F. *1 and 2 Corinthians*. Grand Rapids: Eerdmans, 1971. Print. New Century Bible
Commentary.

If one book of the Bible has several volumes on it, those volumes will be numbered, as in the following example. The entire series is still "unnumbered."

Young, Edward J. *The Book of Isaiah*. Vol. 3. Grand Rapids: Eerdmans, 1972. Print. New
International Commentary on the Old Testament.

The following commentary series are unnumbered and correctly listed according to 1.9. Standard abbreviations are listed as given in *The SBL Handbook of Style*. (This is not a complete list.)

Berit Olam
Bible Study Textbook
Biblical Commentary on the Old Testament (K&D)
Biblical Illustrator
Black's New Testament Commentaries (BNTC)
College Press NIV Commentary
Harper's New Testament Commentaries
Hermeneia
International Critical Commentary (ICC)
International Theological Commentary (ITC)
Interpretation: A Bible Commentary for Teaching and Preaching (IBC)
IVP New Testament Commentary Series
New Century Bible (NCB)
New International Commentary on the New Testament (NICNT)
New International Commentary on the Old Testament (NICOT)
New International Greek Testament Commentary (NIGTC)
New Testament Commentary

NIV Application Commentary
Old Testament Library (OTL)
Preacher's Homiletic Commentary
Soncino Books of the Bible
Wycliffe Exegetical Commentary

1.10 Book in a Numbered Series (commentaries, etc.) (5.5.15)

A “numbered series” has a volume number for each book in the series. Include the volume number at the end of the series title. The first example shows a volume number (“Vol. 2”) for the two volumes of Luke in the series, but the volume number for Luke in the series is 3. No period comes between the series title and the number.

Bock, Darrell L. *Luke*. Vol. 2. Grand Rapids: Baker, 1996. Print. Baker Exegetical Commentary on the New Testament 3.

France, R. T. *The Gospel According to Matthew*. Grand Rapids: Eerdmans, 1985. Print. Tyndale New Testament Commentaries 1.

The following commentary series are numbered and correctly listed according to 1.10. Standard abbreviations are listed as given in *The SBL Handbook of Style*. (This is not a complete list.)

Anchor Bible (AB)
Ancient Christian Commentary on Scripture (ACCS)
Baker Exegetical Commentary on the New Testament
Living Word Commentary
New American Commentary (NAC)
New International Biblical Commentary on the New Testament (NIBCNT)
New International Biblical Commentary on the Old Testament (NIBCOT)
Sacra pagina (SP)
Tyndale New Testament Commentaries (TNTC)
Tyndale Old Testament Commentaries (TOTC)
Word Biblical Commentary (WBC)

1.11 Multivolume Work—Individual Titles, One or Several Authors (5.5.14)

The examples below could stop after “Print.” If you wish to, give the rest of the information, including the inclusive dates of publication of all the volumes at the end of the citation. (This example is not a commentary series because one author wrote all the volumes.)

Calvin, John. *A Harmony of the Gospels Matthew Mark and Luke*. Trans. A. W. Morrison. Ed. David W. Torrance and Thomas F. Torrance. Grand Rapids: Eerdmans, 1972. Print. Vol. 1 of *Calvin's Commentaries*. 12 vols. 1959-72.

Turner, Nigel. *Syntax*. Edinburgh: T & T Clark, 1963. Print. Vol. 3 of *A Grammar of New Testament Greek*. 4 vols. 1908-76.

Winter, Bruce W., and Andrew D. Clarke, eds. *The Book of Acts in Its Ancient Literary Setting*. Grand Rapids: Eerdmans, 1993. Print. Vol. 1 of *The Book of Acts in Its First Century Setting*. 6 vols. 1993-95.

1.12 Article or Work within a Multivolume Collection or Series (5.5.6, 5.5.14)

These sets are not encyclopedias but collections of works by many authors, many of whom have unusual (ancient) names. Key series here are the *Ante-Nicene Fathers*, the *Nicene and Post-Nicene Fathers* (which comes in two series), and the *Library of Christian Classics*. Several commentaries fall into this category, too: *The Expositor's Bible Commentary*, *The Minor Prophets*, *The New Interpreter's Bible (NIB)*, and *The Pulpit Commentary*.

Basil. *The Treatise De Spiritu Sancto*. Trans. Blomfield Jackson. Grand Rapids: Eerdmans, 1955. Print. Vol. 8 of *Nicene and Post-Nicene Fathers*. 2nd Ser. 13 vols. 1952-55. 1-50.

Carson, D. A. *Matthew*. *The Expositor's Bible Commentary*. Ed. Frank Gabelein. Vol. 8. Grand Rapids: Zondervan, 1981. 1-599. Print. 12 vols.

Ignatius. *To the Ephesians*. *Early Christian Fathers*. Ed. Cyril C. Richardson. Philadelphia: Westminster, 1953. 87-93. Print. Vol. 1 of *Library of Christian Classics*. 26 vols.

Johnson, Luke Timothy. *The Letters of James*. *The New Interpreter's Bible*. Vol. 12. Nashville: Abingdon, 1998. 175-225. Print. 12 vols.

Stuart, Douglas. *Malachi*. *The Minor Prophets: An Exegetical and Expository Commentary*. Ed. Thomas Edward McComiskey. Vol. 3. Grand Rapids: Baker, 1998. 1245-396. Print. 3 vols. 1992-98.

1.13 Article or Work in a Single-Volume Dictionary or Commentary (5.5.7)

When citing a well-known general reference work, such as *Webster's New World Dictionary*, do not give publication information. Give the pagination only if the volume is not arranged alphabetically. The second example is for an unsigned article.

Farkasfalvy, Denis. "2 Peter." *The International Bible Commentary*. Ed. William R. Farmer. Collegeville: Liturgical, 1998. 1814-22. Print.

“Parable.” *NIV Compact Dictionary of the Bible*. Ed. J. D. Douglas and Merrill C. Tenney.

Grand Rapids: Zondervan, 1989. Print.

“Redemption.” *Webster’s New World Dictionary*. 2nd college ed. Print.

Snodgrass, Kline R. “Parable.” *Dictionary of Jesus and the Gospels*. Ed. Joel B. Green and Scot

McKnight. Downers Grove: IVP, 1992. Print.

1.14 Article in a Multivolume Specialized Encyclopedia or Dictionary (5.5.7, 5.5.14)

Use this format for Colin Brown’s *New International Dictionary of New Testament Theology*, Willem VanGemeren’s *New International Dictionary of Old Testament Theology and Exegesis*, and most multivolume Bible encyclopedias/dictionaries, including *The Anchor Bible Dictionary* and *The International Standard Bible Encyclopedia*. Sometimes volume number and page numbers are given because the title of the subsection is not the word alphabetized by. Articles cited by Greek or Hebrew word are best done in the Greek or Hebrew font in the software but may be handwritten in black ink or transliterated.

Bietenhard, Hans. “ἄγγελος.” *The New International Dictionary of New Testament Theology*. Ed.

Colin Brown. Vol. 1. Grand Rapids: Zondervan, 1975. 101-103. Print.

Hall, Gary H. “kbh.” *The New International Dictionary of Old Testament Theology and*

Exegesis. Ed. Willem A. VanGemeren. Vol. 2. Grand Rapids: Zondervan, 1997. 588.

Print.

Smith, Wilbur M. “Heaven.” *The Zondervan Pictorial Encyclopedia of the Bible*. Grand Rapids:

Zondervan, 1975. Print.

1.15 Entry in a General Multivolume Encyclopedia or Multivolume Dictionary (5.5.7)

A general encyclopedia or multivolume dictionary, such as *Encyclopedia Britannica* and *The Oxford English Dictionary*, does not require publication information except edition or year of publication. If the encyclopedia article is “signed” (has an author’s name or initials), the author’s name must be given first. Volume numbers and pages are not needed because listings are alphabetical.

“Church.” *The Oxford English Dictionary*. 1933 ed. Print.

Periodical Articles (5.4)

In citing a periodical article, arrange the appropriate information in the following order: Author, title, periodical name, volume, issue number, date, inclusive pages, and medium. Punctuate as shown in samples. (For serialized articles, see 5.4.12 in the MLA handbook.)

2.1 Article in a Magazine (weekly or bi-weekly) (5.4.6)

In citing the date, begin with the day and abbreviate the month; do not include the volume number.

Clapp, Rodney. "Why the Devil Takes Visa." *Christianity Today* 7 Oct. 1996: 18-33. Print.

2.2 Article in a Scholarly Journal (5.4.2)

Volume number and issue number are given after the journal name.

Ham, Clay. "The Title 'Son of Man' in the Gospel of John." *Stone-Campbell Journal* 1.1 (1998): 67-85. Print.

If the journal uses only issue numbers without volume numbers, give the issue number.

2.4 A Review in a Periodical (5.4.7)

The author of the review is listed first. (If the review has its own title, that title goes in quotation marks after the author of the review, followed by "Rev. of")

Springer, Anthony Joseph. Rev. of *Siblings: Rabbinic Judaism and Early Christianity at Their Beginnings*, by Hayim Goren Perelmuter. *Church History* 60.4 (1991): 527. Print.

Vineberg, Steve. Rev. of *The Visitor*, dir. Tom McCarthy. *Christian Century* 3 June 2008: 42. Print.

2.5 An Abstract in a Journal (5.4.8)

Publication information is given for the original source, followed by the abstract source information. Cite the abstract by the item number or the page number.

Harrington, Daniel J. Abstract of "The Plot of John's Story of Jesus," by R. A. Culpepper. *Interpretation* 49.4 (1995): 347-58. *New Testament Abstracts* 40 (1996): item 1511. Print.

2.6 Article in a Magazine Reprinted as Multivolume Set (e.g., *Millennial Harbinger*)

Notice that the page numbers in the original issue are given after the year of first publication; these numbers are found in parentheses within the reprinted text. The page numbers at the end of the entry are the page numbers at the bottom of the reprinted pages.

Campbell, Alexander. "Slavery and the Fugitive Slave Law, No. 3." *Millennial Harbinger* June 1851:26-27. Joplin: College, 1950. 309-18. Print.

Electronic Sources

3.1 covers the basic format. If the electronic source you are using is not specifically exemplified in these examples, use 3.1 as your guide.

3.1 A Work Online in a Scholarly Project Site or Online Collection (5.6.2.c)

Include the title of the project or database (italicized), the name of the project's editor (if given), other available electronic publication information, including version number, name of site sponsor, date of posting or latest update, medium (Web), and date of access. If there are no page numbers, use "N. Pag." for "no pagination."

Augustin, Saint. "Psalm 1." *Exposition on the Book of Psalms*. Trans. A. Cleveland Coxe. Vol. 8 of *Nicene and Post-Nicene Fathers*, 1st Ser. Philip Schaff, ed. New York: Christian Literature, 1886. *Christian Classics Ethereal Library*. Calvin College. Web. 24 June 2008.

Gleghorn, Michael. "Why We Shouldn't Hate Philosophy." *Bible.org*. Biblical Studies Foundation, 6 Sept. 2009. Web. 9 Sept. 2009.

The NET Bible. Ed. W. Hall Harris III, et al. *Bible.org*. Biblical Studies Foundation, 2005-09. Web. 9 Sept. 2009.

Stacy, Rick. "One Crumpled Leader." Sermon. Meridian Christian Church, Okemos, MI. 5 Mar. 2006. *SermonCentral.com*. *iChurchPhoto.com*, *iChurchDesign.com*, *PastorFinder.com*, and *Zondervan.com/Ministry*. 2003-09. Web. 18 Sept. 2009.

Vergil. *Aeneid*. Trans. Theodore C. Williams. Boston: Houghton, 1920. *Perseus Project*. Vers. 4. Ed. Gregory R. Crane. Tufts U. Web. 9 Sept. 2009.

3.2 A Professional or Personal Site (5.6.2b)

Include the author's name, title of the material (in quotation marks), title of the site (italicized), name of site sponsor, medium, and date of access. If the site does not have a title, use an appropriate description such as Home Page (neither underlined nor in quotation marks).

Copeland, Mark A. "The Sermon on the Mount: The Golden Rule (Mt 7:12)." *Executable Outlines*. Mark A. Copeland. 2009. Web. 9 Sept. 2009.

3.3 An Encyclopedia Article or Dictionary Entry Found Online (5.6)

The third example below is from the *Credo Reference* library, found through the Crawford Library home page. If the source is originally print, follow the recommendation in 5.5.7 for citing reference books, adding database name (italicized), medium, and date viewed. (5.6.c)

Brewer, E. Cobham. "humble pie." *Dictionary of Phrase and Fable*. Boston: Altemus, 1898.

Bartleby.com. Web. 11 Sept. 2009. [More recent editions than 1898 exist in print.]

"cicada." *The Columbia Encyclopedia*. 6th ed. 2008. *Encyclopedia.com*. Web. 7 Oct. 2009.

"Freemasonry." *Science in the Enlightenment: An Encyclopedia*. Santa Barbara: ABC-CLIO, 2003. *Credo Reference*. Web. 6 Oct. 2009.

"hermeneutics." *The American Heritage Dictionary of the English Language*. 4th ed. 2004.

Dictionary.com. Web. 11 Sept. 2009.

If the encyclopedia or dictionary exists only online, give a publisher or sponsor, if available, before the publication date. If not available, put "N.p." Access date is at end. (5.6.b)

"Dog." *Wikipedia, The Free Encyclopedia*. Wikimedia Foundation. 9 Sept. 2009. Web. 11 Sept. 2009. (Check with professor about using *Wikipedia*.)

3.4 Material from Electronic Databases (5.6.2c)

Samples below include databases found in First Search and EBSCOhost, as well as sources in *Ebrary* and *NetLibrary*, all of which are found through the Crawford Library home page.

Appler, Deborah A. "From Queen to Cuisine: Food Imagery in the Jezebel Narrative." *Semeia*.

86 (1999): 55-71. *ATLA Religion Database*. EBSCOhost. 7 Oct. 2009.

Capaldi, Nicholas, ed. *Business and Religion: A Clash of Civilizations?* Salem, MA: Scrivener,

2005. *Ebrary*. Web. 7 October 2009.

- Fitzgerald, Michael. *Autism and Creativity: Is There a Link between Autism in Men and Exceptional Ability?* East Sussex, NY: Taylor, 2004. *NetLibrary*. Web. 14 July 2008.
- Jones, Laurie Beth. "Jesus,CEO." Interview by Tom Brown. *Industry Week* 6 Mar.1995: 14-16. *Business Source Premier*. EBSCOhost. Web. 22 Sept. 2009.
- Miles, Margaret R. *Seeing and Believing: Religion and Values in the Movies*. Boston: Beacon, 1996. *WorldCat*. First Search. Web. 7 Oct. 2009.
- Moore-Keish, Martha L. "Luke 2:1-4." *Interpretation* 60.4 (2006): 442-44. *ATLA Religion Database*. EBSCOhost. Web. 7 Oct. 2009.
- Ramey, Margaret. Rev. of *Jesus in Twentieth-Century Literature, Art, and Movies*, ed. Paul C. Burns. *Biblical Theology Bulletin* 39.4 (2009): 223. *Article First*. First Search. Web. 7 Oct. 2009.
- Robinson, Thomas O., and James Upchurch. "Exploring the Relation between Personality and the Appreciation of Rock Music." *Psychological Reports* 78.1 (1996): 259-70. *Academic Search Elite*. EBSCOhost. Web. 7 Oct. 2009.

3.5 A Book on CD-ROM (5.5.6. plus 5.7.17)

Notice that this is the form for sources from *Logos Bible Software*. Search in *Logos* for the title page of the source being used and obtain the publication data about that source first. Follow with the *Logos* data. Several *Logos* examples are given below, including one for a signed dictionary article (author's name, J. B. Taylor, found from the initials at end of article).

- "Amen." *Tyndale Bible Dictionary*. Ed. Walter. A. Elwell and Phillip W. Comfort. Wheaton: Tyndale, 2001. CD-ROM. *Logos Bible Software*. Bellingham, WA: Logos. 2002-09.
- Holy Bible. English Standard Version. Wheaton: Crossway-Good News, 2001. CD-ROM. *Logos Bible Software*. Bellingham, WA: Logos. 2002-09.

Taylor, J. B. "Amen." *New Bible Dictionary*. 3rd ed. Eds. D. R. W. Wood and I.H. Marshall.

Downers Grove: Intervarsity, 1996. CD-ROM. *Logos Bible Software*. Bellingham, WA:

Logos. 2001-09.

If *Logos* searching links you to another website, such as *SermonCentral.com* or *NetBible*, cite those sites themselves rather than citing them through *Logos*; it is simpler (see 3.1 above).

3.6 An Online Posting

Include the author's name, title of the posting (in quotation marks), posting description, date of posting, name of the forum (if known), medium, and date of access.

Ham, Clay. "John's Portrait of Jesus." Online posting. 22 Sept. 1999. Life of Christ Forum. Web. 6 Oct. 1999.

3.7 An E-Mail or Text Communication (5.7.13)

Include the name of the writer, title of the message (in quotation marks) if given in subject line, the message description including the recipient, date of the message, and medium of delivery.

Snyder, Cara. "Re: MLA 5th ed." Message to the author. 6 Oct. 1999. E-mail.

3.8 A Speech Online or in a Database

Use the format in 4.2 for a speech, followed by the appropriate format for the electronic medium. This sample uses 4.2 plus 3.2.

Kennedy, John Fitzgerald. "Greater Houston Ministerial Association Address." Rice Hotel, Houston. 12 Sept. 1960. Address. *American Rhetoric: Top 100 Speeches*. Michael E. Eidenmuller. UT Tyler. 2001-09. Web. 17 Sept. 2009.

Other Sources

4.1 Cassette Tape (5.7.2)

Garrett, Leroy. "Live from Golgotha." Chapel sermon. Rec. 27 Apr. 1993. Audiocassette.

Dallas Christian College Library, Dallas. [Add library ID number if there is one.]

4.2 A Lecture, Speech, Sermon, or Accompanying PowerPoint (5.7.11)

Berrier, Mark D. Romans lecture. Dallas Christian College, Dallas. 17 Sept. 2009. Lecture.

Smith, Ted. "The Great Commission." New Testament Survey lecture. Dallas Christian College.

3 Sept. 2009. PowerPoint.

4.3 A Personal Interview (5.7.7)

The person who was interviewed is listed first. "Personal interview" means the interview was conducted by the person writing the paper.

Rubeck, Dustin. Personal interview. 15 July 2008.

Some Details to Take Note Of (*MLA Handbook*, Ch. 4, unless noted)

1. Lines are double-spaced throughout the paper: double-space the text; double-space between title and text; double-space bibliography entries; double-space block quotations. Indent paragraphs one-half inch (one tab). Indent block quotations one inch.
2. MLA does not require a title page. The student's name, professor's name, course number and name, and the date are listed, double-spaced, in the upper left corner, beginning one inch from the top of the page. If the DCC professor requires a title page, follow the form enclosed with this supplement. The first page of the paper then begins with the title two inches from the top of the page, double-spaced from the text below it.
3. MLA requires the student's last name and the page number to be at the top right of every page of text, including titled pages, one half-inch from the top of the page. Single space between the name and page number.
4. Do not justify the right margin. Use one-inch margins at left, right, and bottom. On untitled pages begin the text one-inch from the top of the page.
5. Use standard typefaces (Times New Roman, Times Roman, Courier, New Courier, Arial, or Bookman Old Style). Use 12 point only (this refers to height, not to characters per inch). Do not use any decorative fonts. Do not use boldface. Use quotation marks and italics according to standard usage.
6. Follow the standard rule for capitalizing titles: capitalize the first word, the last word, and everything between except prepositions, articles, coordinating conjunctions, and the "to" in infinitives (3.6.1).
7. Place content notes at the bottom of the page (as footnotes) or at the end of the text (as endnotes). Number notes consecutively throughout the paper; in general place the note number at the end of the sentence or phrase referred to (6.5.1).
8. Shorten publishers' names by omitting articles (A, An, The) and descriptive words (Book, House, Press, Publishers). If the publisher's name is familiar within the discipline and is generally abbreviated in all caps, use that abbreviation for the publisher's name. The following publishers may be abbreviated as follows: Baker, Eerdmans, Fortress, IVP, UBS, Word, Zondervan (7.5). States should be spelled out in the text of the paper but abbreviated in documentation according to the two-letter abbreviations (e.g., TX for Texas, not Tex.) (7.3).
9. Books of the Bible are spelled out if they are part of the sentence; they are abbreviated when they occur in parenthetical citations or footnotes. Scripture references use a period between the chapter and verse: Matthew 7.12 (7.7.1; 6.4.8).

A Bibliography of Biblical Reference Works

(Compiled by Dr. Mark Hahlen, the list of sources which follows is a useful tool for any Bible student to consider consulting when researching a biblical topic or passage.)

Abegg, Martin G., Peter W. Flint, and Eugene C. Ulrich, eds. *The Dead Sea Scrolls Bible: The Oldest Known Bible*. San Francisco: Harper, 1999. Print.

Aland, Barbara, et al., eds. *The Greek New Testament*. 4th rev. ed. Stuttgart: Deutsche Bibelgesellschaft, 1994. Print.

Aland, Kurt, and Barbara Aland. *The Text of the New Testament*. Trans. Erroll F. Rhodes. 2nd ed. Grand Rapids: Eerdmans, 1989. Print.

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AN EXEGESIS OF MATTHEW 7.12: WHAT MAKES THE RULE GOLDEN?

by

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BIBL 4319 Biblical Research Seminar II
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Dallas, Texas
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Dr. Mark Hahlen

BIBL 4319 Biblical Research Seminar II

December 11, 2004

What Makes the Rule Golden? An Exegesis of Matthew 7.12

In the *Peanuts* comic strip Lucy declares, “There’s only one way to survive these days. You have to walk all over others before they walk all over you” (qtd. in Phipps 195). Others express similar philosophies of life with such adages as “Treat others as they treat you” and “Do unto others before they do unto you.” One must agree with Lucy that relating to other people is sometimes difficult, and often the other person does not help.

Yet Christ calls his followers to a higher conduct: “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets” (Matt. 7.12).¹ Barclay has hailed this statement of Jesus as the “Everest of all ethical teaching” (qtd. in Maston 151). This verse has been known as the Golden Rule since at least as early as 1750 when John Wesley so referred to it (qtd. in Guy 185).² The rule portrays a standard of ethical excellence; moreover, “its simplicity pierces the dark complexities of human relationships with a clear guiding light” (Beck 438). Jesus’ rule in Matthew 7.12, commonly called the Golden Rule, provides a summary of his teaching on righteousness and focuses on the treatment of others.³

¹The New International Version is used throughout as the English text; Aland’s *The Greek New Testament* (4th rev. ed.) is the Greek text that is used throughout the paper.

²Beck records an earlier reference to Matthew 7.12 as the “Golden Law” in 1674 (438).

³For more information on background issues pertaining to Matthew’s gospel, the reader is referred to Guthrie (*Introduction* 21-52) and Carson, Moo, and Morris (61-88).

As this thesis indicates, the Golden Rule in Matthew 7.12 summarizes Jesus' teaching on righteousness, the theme of the entire Sermon on the Mount (see Matt. 5.20), and provides a focus for the treatment of others. Contrary to popular opinion, the Golden Rule is not simply a universal principle of "how to get along," but is a distinctly Christian ethic tied directly to Jesus' teaching in the Sermon on the Mount, a sermon intended for his disciples (Matt. 5.1-2). To establish this thesis, the paper will look first at the rule's relationship to its immediate context in chapter 7 and then at its relationship to the entire Sermon.

The Golden Rule is found in Matthew 7.12, after the sections on judging and asking and before the passage on the two gates. Neither the surface structure nor the content of the verses reveals any obvious connections with what follows. Rather, 7.12 acts as a transition from the body of the Sermon to the conclusion. Throughout the Sermon, the listener—the one whose righteousness must exceed that of the Pharisees and teachers of the law—is faced with a dilemma: the Jewish oral tradition or Jesus' fulfilled law, the old hypocrisy or the new-kingdom righteousness. Now, near the end of Jesus' address, decision time has come. The would-be disciple must pick one of two ways, one of two fruits, one of two foundations. Like Joshua of old (Josh. 24.15), Jesus demands a decision. Thus, the verses following 7.12 present the final charge or epilogue (Hunter 86).

The Golden Rule relates to what precedes in a much more direct manner (not especially the *own* connective). The passage that begins this chapter, Matthew 7.1-6, dealing with judging, illustrates one application of the Golden Rule. Jesus commands us, "Do not judge, or you too will be judged" (Matt. 7.1). He cautions his disciples to examine themselves before criticizing

others. Or, put another way, using the measure of the Golden Rule, one must not be judgmental toward others if one does not want to be judged critically.

The passage immediately preceding, Matthew 7.7-11, lays the foundation for the treatment others, just as the Golden Rule provides a focus for that treatment. Such treatment rests in the “good gifts” which the Father gives (Matt. 7.11). Disciples should give good gifts to those who ask and should love others because of how the Father treats them (Gundry 125).⁴ In short, the condemning attitude of Matthew 7.1-6 presents one example of an appropriate time to use the Golden Rule; the “good gifts” of Matthew 7.7-11 provides a basis for the treatment of others.

The Sermon on the Mount comprises chapters 5-7 of Matthew’s gospel. Because of the rule’s location in chapter 7, it forms a final summary or conclusion to the sermon, immediately preceding Jesus’ call to decision.⁵ The phrase, “the Law and the Prophets,” in this text makes this quite clear, since the only other time it occurs in the sermon is near the beginning, in Matthew 5.17. These two verses, 5.17 and 7.12, form an inclusion, and everything in between serves to develop the sermon’s theme, righteousness.

Jesus’ teaching on murder, adultery, divorce, oaths, revenge, and love—the six antitheses of Matthew 5—are summarized in Matthew 7.12. The “acts of righteousness” discussed in Matthew 6 demonstrate the character of one who lives by our text. Jesus’ warnings against hypocrisy and judging in Matthew 7 can be avoided by following the Golden Rule. In summary,

⁴Hendricksen also supports this view by Gundry (366). More importantly, Jesus’ use of the rule in Luke 6:31 demonstrates the disciple’s responsibility to love all people, to do good to all, and to lend to all who ask.

⁵A. H. McNeile points to the conjunction οὐν as the key signal of the summation of the Sermon on the Mount (93). This seems to overstate the connective’s importance here, since it occurs thirteen other times in the Sermon.

while Matthew 5.20 sets the theme for the sermon, the righteousness which characterizes the kingdom person, Matthew 7.12 draws it to a climactic close.⁶

Jesus was not the only one to propose a principle of reciprocity to focus on how one should treat others. From the Far East to the Mideast, religious leaders through the centuries have given their varied versions of the Master's measure. Jesus' rule, however, does differ from the others in one significant and truly "golden" feature: theirs are always negative, while his is positive.⁷

Perhaps the first to lay down the negative form of the rule was the Chinese philosopher Confucius (551-479 B.C.): "What you would not wish done to yourself, do not to others" (qtd. in Noble 21). Isocrates, an Athenian orator (436-338 B.C.), narrowed his rule to read: "Do not do to others that which angers you when they do it to you" (111).⁸

More important to this study are the parallels found in the Jewish literature of the period. The earliest such rule is given in the Apocrypha in Tobit 4.15: "And what you hate, do not do to anyone."⁹ According to Eusebius, Philo of Alexandria, who lived just before Christ, stated yet another negative version: "Whatever he hates to suffer, do not do to him" (qtd. in Michaelis 5.509). Rabbi Hillel, whose greatest impact was from 30 B.C. to A.D. 9, gives the most famous and humorous of the Jewish renditions of the rule. After his rival, Rabbi Shammai, refused a heathen's request to teach him the whole Law while standing on one foot, Rabbi Hillel gladly

⁶The following authors support the view that Matthew 7:12 summarizes the Sermon on the Mount: Beare (193), Bruce (131), Carson (111), Guelich (360), Gundry (125), Hendricksen (365), and Hill (149).

⁷For a similar treatment of the rule's positive form, see Copeland.

⁸McArthur lists Herodotus (5th century B.C.), Aristotle (384-322 B.C.), and several others as having given a similar rule (136).

⁹The Revised Standard Version of *The Apocrypha*, edited by Metzger, is used throughout.

obliged by declaring: “What is hateful to you, do not do to your neighbor: that is the whole Torah, while the rest is commentary” (*Shabbath* 31a).¹⁰

Even the early church was not exempt from using negative versions of Jesus’ positive percept. For example, the author of the *Didache*, an anonymous tract written around A.D. 100, alludes to this form of the Master’s maxim: “Whatever you do not wish to happen to you, do not do to another” (1.2). The church father Irenaeus in the second century cited the same negative version (436), and Tertullian, in the third century, recorded both a positive and a negative form of the rule in his discourse, *Against Marcion* (372). According to Hatch, a Syriac document entitled *The Book of the Laws of Countries*, also of the third century, lists both a positive and a negative form (194).

Why did these members of the early church prefer a negative version to Jesus’ positive statement in Matthew 7.12? One speculation is that the positive form used by Jesus is more difficult to implement, as will be shown, and was therefore altered by some to be more palatable.

The Jewish writer Friedlander correctly identifies Leviticus 19.18, “Love your neighbor as yourself,” as the origin for both the negative form by Hillel and the positive form of Jesus (232). He concludes from this, however, that there is no difference between what Hillel says and what Jesus says. Friedlander’s bias aside, one must still ask whether there is any significant difference between the two versions. Some commentators would say no, maintaining that the negative implies the positive.¹¹ Others disagree.¹² The positive form, they argue, demands much more from the follower of Jesus than does the negative.

¹⁰Epstein’s *The Babylonian Talmud* is the edition cited here; see 4:410 for the specific reference. Beck lists four more possible sources for other Jewish parallels (2:438).

¹¹See Beare 193; Hendricksen 364; Strecker 44.

The negative does not initiate action but only prevents action (Guthrie, *Theology* 905). It is much harder to pick up an enemy who has been knocked down than it is merely not to knock the enemy down. It is one thing not to cheat another but much more difficult to be benevolent. The negative confines itself to justice; the positive leads to generosity and grace (Bruce 132). Pentecost aptly observes: “Righteousness is not only to refrain from what is forbidden, but also to do what is righteous” (181).

Underscoring the weighty responsibility of the positive form of Jesus’ rule is the presence of the imperative, ποιειτε, in the text. The use of this word in such passages as Matthew 6.2-3 (giving to the needy), Matthew 25.40 (being kind), and Mark 3.4 (doing good) provides examples of what “doing to others” entails. The present tense in which this command is couched reflects a durative, continuing duty on the believer’s part (Blass and Debrunner 172). The obligation to do good and to treat others with love must never end.

Finally, it must be stated that although Jesus’ followers are expected to treat others as they wish to be treated, it should not be assumed that others will always reciprocate with kindness. Jesus makes it clear that his measuring rod is not the same stick that the world uses. He focuses not on how others should or will respond but on how others must be treated, regardless of how they respond. The Golden Rule is not intended to be interpreted selfishly; that is, it is not to be applied because it will eventually pay off. On the contrary, Jesus teaches to lend and to love without expecting a return (Luke 6.35). “The primary focus of this saying is on doing for others rather than on what one will have done in return” (Guelich 380). What would the believer wish if in the other’s place? The believer’s duty is to do just that.

¹²Guelich 361; Gundry 125; Marshall 262; Stott 919.

McGilvrey writes: “To the extent that we live the Golden Rule, to that extent we exemplify Christianity in the world” (347). Why is this? Because in one short sentence, Jesus encapsulates the requirements of his kingdom. The Golden Rule sums up the Law’s requirement to be righteous and focuses responsibility on how the believer treats others as essential to righteousness. Lloyd-Jones has pinpointed the problem with respect to the Golden Rule and why it may sometimes not glitter:

People hear this golden rule and they praise it as marvelous and wonderful, and as a perfect summary of a great and involved subject. But the tragedy is that having praised it, they do not implement it. And, after all, the law was not meant to be praised, it was meant to be practiced.

The wise person, says the Giver of the Gold, is the one who “hears these words” and “puts them into practice” (Matt. 7.24).

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