Calvary University

The 2019 Turabian Style Guide

Addendum to *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8th edition

Revised: August 2019

Contents

This style guide is for use in classes that specify the use of *Turabian* style for research and non-research papers. The Calvary University standard for the preparation of a research paper in Turabian style is *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8th edition, by Kate Turabian. **This supplement takes precedence over** *A Manual for Writers* **when the two differ.**

TYPES OF PAPERS

Teachers should differentiate between *non-research papers* and *research papers*. A *non-research paper* is required to be in *Non-Research* Turabian format. The standard for this type of paper is specified in the next section. From this point on, the designation of *research paper* and *full Turabian paper* will be synonymous. Any paper designated as a *research paper* must be in *Research* Turabian style.

NON-RESEARCH PAPER

A *non-research paper* is any paper which does not require research (e.g. abstracts, book reports, personal response papers, ALP- Applied Learning Papers, etc.). There will be no title page or bibliography in a non-research paper. The upper left-hand corner of the paper will appear as follows:

Dale Jones	(Name of Student)
HP221 American History I	(Number and Title of Course)
Teddy Bitner	(Instructor of Course - without title)
4/08/19	(Date of Submission of Paper)

Margins are 1". Single-space the assignment information (above). The paper will be double-spaced. Page numbers will be in the right-hand corner of the header, 0.75" from the top edge of the page. Italicized headings **will be used** in non-research papers.

- Non-research papers follow the rules and guidelines stated in the *Important General Writing Information* section of this style guide.
- Sections or entire papers that are opinion or application papers should follow all of the above requirements, with the exception of the use of third person. For whatever portion of the paper that is involved, the variance should be clearly stated by the professor.

Embedded citations may be used when necessary instead of footnotes for these non-research papers *only*.
- Place the following in parentheses at the end of the sentence the first time the source is cited: (Full Name of the Author, *Full Name of the Work Cited*, Page Number or Full Web Page Address if using an internet source. Include **date accessed** when citing a web page). Examples follow: (Marilee Sprenger, *How to Teach So Students Remember*, 48–49) and (John Piper, "God's Covenant with Abraham (Genesis 17:1–8)," www.soundofgrace.com/piper83/120483m.htm September 13, 2010).
- Second and subsequent times the same work is cited: use an abbreviated title of the book and the page number.

- When quoting Scripture in a non-research paper, place the reference and the translation in parenthesis after the quotation [e.g. "…eternal life" (John 3:16 NASB).]. This will indicate the translation that is being used throughout the paper. If a subsequent translation is used, follow the same format inserting the new translation [e.g. "…eternal life" (John 3:16 NIV).].

Refer to Appendix B to see a sample of the *Non-Research* format.

RESEARCH PAPERS

Title Page

A title page should be included for all papers. Note that:
- Only the title of the paper is bolded.
- The student-author's name of the paper is included.
- The course ID and name (from the course syllabus) are used.
- The date should be written as: Month Day, Year (e.g., January 1, 2018).
- The instructor's name is not included.
- Do not include a blank page after the title page.

Spacing and Indentions

- The **title page** is double-spaced.
- The **body** of all papers is double-spaced.
- **Block quotations** are single-spaced.
- **Footnotes** are single spaced with one blank line between footnotes.
- There should be no extra spacing between headings and text (double-space only).
- The **bibliography** is single-spaced with blank lines after the heading and between sources.
- Indent the 1st line of a **paragraph** – ½".
- Indent the 1st line of **footnotes** – ½".
- Indent an entire **block quote** – ½". The paragraph indentation in a block quote, if needed, will be an additional ¼".

Spacing must be **one space**, not two spaces, after all punctuation including periods, question marks, and exclamation points at the end of a sentence.

Margins

The margins are 1" top, bottom, left, and right.

Headings

Sections with headings will be used in a research paper (i.e. introduction, main points of the paper, conclusion). Subsections with subheadings should be used in longer papers. A heading for a section or subsection should never appear alone at the bottom of a page. If it does, move it to

the top of the next page. If a section is subdivided, there must be at least two divisions: for example, if one non-italicized centered section is used, at least one more of the same section heading must be used. The four levels of sections and subsections are as follows:

Italicized Centered Section [first level]

Centered Section (Not Italicized) [second level]

Italicized Subsection [third level]

Subsection (Not Italicized) [fourth level]

- The first letter of all nouns, pronouns, adjectives, adverbs, and verbs are capitalized.
- A heading of more than half a line must be divided into two or more single-spaced lines:

Jesus Repeatedly Teaches His
Disciples the Same Lesson

Quotations

- It is the writer's responsibility to quote material exactly as it occurs in the original work. If the writer needs to change an occasional word for flow or clarity, brackets are used to indicate the change. "We love because [God] first loved us" (1 John 4:19). Avoid plagiarism at all costs. *Plagiarism is defined as copying any part of a book or paper without identifying the author. This also includes taking another person's ideas and presenting them as your own.* (See the next section for more information on citing resources—"How to Avoid Plagiarism")

- **Quoting Scripture:** A notice of the predominate Bible translation used (unless it is the student's own translation) should appear in a footnote of the first scriptural quotation in a research paper. The following notice should be used: Unless otherwise noted, Scripture quotations in this study are taken from the [Translation], copyright (or) © [year, copyright holder]. The brackets [ ] are for emphasis in this section and should not be in the footnote. **Note:** a Bible translation is not included as a source in the bibliography unless something other than Scripture is quoted from it, such as information from a study note. Inform the reader when an alternate translation to this one is used, e.g., (Luke 21:7 NKJV) in the body of the paper, not in an additional footnote. Writers who know the original languages should strive to use their own translation of the Scriptures but notice should be given if one Scripture translation is used predominately.

- Quotes and block quotes should be held to a minimum. It is preferable that students reword and summarize the original author's ideas. Use short, pertinent, direct quotations that accurately reflect the author's opinion when necessary. If significant words are lifted directly from a source, those words must be placed in quotation marks or in a block quote and footnoted. Ideas should also be footnoted if obtained from another source. *A Manual for Writers* has additional information regarding quotations.

- **Block quotes** must be 4 full lines minimum, single-spaced, and should be indented ½". The paragraph indentation in a block quote, if needed, will be an additional ¼". Quotation marks are not used at the beginning and end of block quotes. Quotations *less than* four full lines should not be formatted a s a block quote.

- **Secondary sources** should be avoided (i.e., when writer A cites writer B, the student must obtain a copy of the original source B to quote from it rather than quoting the words of writer B from writer A). Students must cite original sources directly to insure that the quotation is accurate and that it accurately represents the writer's opinion. If the original source of the quote is unavailable in the university library, then it should be obtained through inter-library loan.

How to Avoid Plagiarism

Calvary University is particularly concerned that students understand the problem of plagiarism in academic settings. According to the *Webster's College Dictionary*, plagiarism is **"the unauthorized use of the language and thoughts of another author and the representation of them as one's own."** In other words, when a student *intentionally or accidentally* represents another's words as his or her own words, that student commits plagiarism. On college campuses today, plagiarism is one of the most serious fraudulent actions committed by students. For this reason, students must pay careful attention to what constitutes plagiarism, and they must know how to avoid it.

1. Any unique term or idea used by an author must be placed in quotation marks and footnoted.

E.g., Ben Johnson's "Basic Z"[1] hand motion is an essential part of his speed reading program.
- Use quotation marks around the term; insert a footnote. **The only exception to this guideline is if the information is considered to be common knowledge**, something everyone probably knows. Information that is common knowledge does not need to be footnoted.

E.g., George Bush was Governor of Texas before he became President of the United States.
- No quotation marks or footnote necessary.

2. Any direct copying of an author's words or terms less than four full lines of text must be placed in quotation marks and footnoted. Note: the need to document the source applies if you are using another student's work as well.

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[1] Ben E. Johnson, *Rapid Reading* (Glendale, CA: Regal, 1973), 32.

E.g., Speed reading requires practice in order to perfect the technique. Even so, "different kinds of materials ought to be read at different speeds. For instance, you may read a novel at 250 wpm and a theology book at 125 wpm. But if you double your reading rate in one, you will probably double in the other."[2] Of course, this kind of progress does not happen without effort being exerted.

- Use double spacing, quotation marks, and footnote; finish the original paragraph.

3. Quoting author's words when it is more than four full lines of text:

E.g., O God . . . we humbly beseech Thee . . . Lay not more upon us, O heavenly Father, than Thou wilt enable us to bear; and since the fretfulness of our spirits is more hurtful than the heaviness of our burden, grant us that heavenly calmness which comes of owning Thy hand in all things, and patience in the trust that Thou doest all things well. Amen.[3]

- Indent left margin, single space, no quotation marks, insert footnote.

4. When using but not quoting, an author's words, terms, or ideas, quotation marks are not to be used but footnoting is necessary.

E.g. of paraphrasing the material quoted previously: Christians so often wear themselves out by worrying over life's difficulties, rather than finding the rest for their souls that is available through surrendering themselves to their heavenly Father's care.[4]

- The paraphrase does not use the author's words; rather, it captures the author's meaning, using your own wording. Since the ideas are still original with the author, you must insert a footnote and give them credit for the material.

5. If the author *directly quotes* another author in his work that you want to quote, seek to find the original author's work and base your footnoting/bibliography information from that source (known as the primary source).

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[2] Ibid., 34.

[3] Elisabeth Elliot, *Secure in the Everlasting Arms* (Ann Arbor, MI: Servant Publications, 2002), quoting Rowland Williams (1818–1870), 136.

[4] Ibid.

6. When the primary source is not available, consult the section of this document titled Sample Footnote and Bibliographic Form for information about how to cite a secondary source.

7. Finally, to be informed about all aspects of plagiarism, students should access the website: www.plagiarism.org. An extensive review of definitions, types, and examples of plagiarism are readily available. Students are responsible to be informed about plagiarism; there are simply no excuses for this kind of fraud.

Footnotes

- Footnotes (not endnotes) are required in all research papers.
- Use footnote style Turabian § 16.1.1 with the superscript reference number (e.g., [2] Author, *Book Title* (Place: Publisher, Date), page number.).
- Footnotes will default to Times New Roman, 10 point, which is correct.
- In the body of the paper, the footnote reference number goes **after** the punctuation ending the sentence.
- The full form of footnotes should be used for the first citation of a work in a research paper (Turabian § 16.4).
- Like a paragraph, the first line of *every* footnote is to be indented ½" (Turabian §16.1.7).
- Footnotes should be numbered consecutively, starting with the number [1] at the beginning of a research paper.
- Footnotes are placed, or at least must begin, on the page of text to which they refer.
- It is correct to leave the default space (in Microsoft Word) between the superscripted footnote number and the footnote information.
- Single-space footnotes with one single space blank line between each note (Turabian § 16.3.4).
- The first footnote reference mark on a page should be flush with, or very close to, the separator line.
- The name of each periodical that appears in the abbreviation list (see later section) should be abbreviated from the outset. Be consistent.
- Be consistent when citing the same work in your notes or bibliography.
- A footnote is also an appropriate place to interact with related ideas.

Repeated references: For a repeated reference of a source after the full form has been cited once, cite the last name of the author, a shortened version of the title, and page number. (Ryrie, *Basic Theology,* 135.)

Consecutive references: The use of Ibid. (an abbreviation of ibidem = in the same place) may refer only to the exact same **work** immediately preceding. **Note**: The consecutive reference for which the Ibid. is used may be on a following page. Ibid. is to be followed by a period if it refers to the same page, or Ibid. with a comma, and the page number referenced when the page number is different. Only the first letter of Ibid. is capitalized, and the abbreviation is not to be italicized or underlined. See Turabian § 16.4.2.

Bibliography

Research papers must include a bibliography. It will include all works <u>cited</u> in the paper **plus** all quality works <u>consulted</u> in order to write the paper, in order to benefit the student and reader. The Bible should *not* be listed in the bibliography unless something other than a verse is quoted, such as notes from a study Bible. The bibliography is to be alphabetized by last name: A-Z. Consult this manual and Turabian § 16.1 for examples of bibliographic form.

Pagination

- The **title page** should not have a page number.
- For the **pages of the body of the paper**, type the page number in the upper right-hand corner of the header, 0.75 inches from the top and 1.0 inches from the right edge of the paper.
- All pages in the **bibliography** should continue the numbering from the body of the paper. For all pages, it is in the upper right hand corner of the header, 0.75 inches from the top and 1.0 inches from the right.

Important General Writing Information

1. **Essential:** Protect yourself from losing data by frequently saving your work and keeping copies in <u>more than one</u> location. In addition to saving your work on your computer, you should also save copies to a cloud drive (OneDrive or Google Drive), a flash/jump/thumb drive, or an external hard drive.

   - **Font:** Times New Roman, 12 point, is the **only** accepted font for any paper. Change your default font to Times New Roman, 12 point. By doing this, the footnotes will default to Times New Roman, 10 point, which is correct. If you do not set your default font to Times New Roman, you must change the font manually for the body of the paper, the footnotes section, and page numbers. The student may not modify this font or use any other font. Use italics (not bold face) for *emphasis* infrequently and with discretion.
   - **Foreign languages**: Greek or Hebrew or certain other foreign alphabet fonts may be included in any type of paper when appropriate. Greek and Hebrew words should be typed, not transliterated. All diacritical (breathing marks, accents, etc.) marks should be included when typing Greek words. Only consonants are necessary when typing Hebrew words. If you use foreign language fonts, submit your paper as a PDF. This will embed the font in your paper and your professor will see it as you intended it to be seen.

2. **Biblical Text:**
   - Use Arabic numerals for books of the Bible (e.g., 1 Timothy, not I Timothy).
   - The names of biblical books should be written out in full when referring to *whole books* or to *whole chapters* (e.g., In Genesis 3, several important . . .).
   - If a biblical reference begins a sentence and First or Second or Third appears in the title of a biblical book, it should always be written out in full (e.g., Second Timothy is the book . . . or First John 1:9 gives instruction on . . .).

- When used in notes, parentheses, **or** in the *body of the paper*, abbreviate books of the Bible when referring to both chapter **and** verse according to the guide in this manual. Notice that a period does not follow the abbreviation. (e.g., Observations from Matt 24:36 include . . .)
- The abbreviation for verse is v. and for verses is vv. (vv. 34–36).
- No space follows a colon when it is used in scriptural references (e.g., Matt 24:34).
- See the **Quotations** section for how to cite Scripture.
- Use an en dash between inclusive numbers (e.g., Matt 24:32–35). Press Ctrl plus the minus (-) on the number pad to insert an en dash. On a computer with no number pad, go to the Symbols section in Microsoft Word to insert an en dash.
- Pronouns referring to deity should <u>*not*</u> be capitalized unless they start a sentence (use: he, him, his, himself, etc. not He, Him, His, Himself). This differs from popular piety, but is correct academic usage following the Chicago Manual of Style (the basis of Turabian style). Note that the KJV and NIV follow this rule. See the Capitalization/Lowercasing Glossary for other theologically-related words.

3. **Specific Punctuation Rules:**
   - No space follows a colon when it is used in scriptural references and in separating hours and minutes (e.g., Matt 24:34; 7:45 p.m.).
   - Leave no space before or after hyphens or dashes.
   - Use a hyphen (-) in hyphenated words.
   - Use an en dash between inclusive numbers (e.g., 1,090–99; Matt 24:32–35). Press Ctrl plus the minus (-) on the number pad to insert an en dash. On a computer with no number pad, go to the Symbols section in Microsoft Word to insert an en dash.
   - Use an em dash (—) to indicate a sudden break in the sentence (Turabian § 21.7.2).
   - A person's initials are separated by a space (e.g. W. D. Davies, not W.D. Davies).

4. **Numbers:** All numbers through one hundred and any of the whole numbers followed by *hundred, thousand, hundred thousand, million,* and so on are to be spelled out. Numbers over 100 that are not whole are to be left as ordinals (e.g 1,001; 222; 5,183). Exceptions to this rule include time, years, and scriptural references (e.g. 7:45 a.m., 1975, Matt 7:14). Numbers are to be written out when beginning a sentence (Two years ago . . .).

5. **Percentages:** Percentages that are *under* 100 need to be spelled out as well as the word *percent* (e.g. five percent, fifty-nine percent). Percentages of 100 and *over* should use the ordinal form of the number (e.g. 107 percent). Note: this contradicts the guidelines on "5. Numbers" for whole numbers above 100; however, when writing percentages, follow this format.

6. A state name may be abbreviated when used in the body of a paper. (In Belton, MO . . .)

7. Never divide a word at the end of a page. Avoid one and two-letter word divisions at the end of a line. Never end a page with a heading—move it to the next page. Avoid having a single line of a paragraph (a "widow") on one page. Set the "widow/orphan control" in the paragraph setting to prevent this.

8. A.D. precedes the date and B.C. follows it (e.g., A.D. 70; 536 B.C.).

9. With the exception of *sic* (by which the writer assures the reader that the incorrect spelling, word, or logic is in the original quotation), scholarly Latin abbreviations should be typed in roman (e.g., ibid., et al., i.e.). The brackets around *sic* should not be italicized.

10. **Paragraphs, Sentences, and Type of Language**
    - Paragraphs consist of two or more sentences. Avoid incomplete and run-on sentences.
    - There must be at least two paragraphs on a page.
    - Avoid paragraphs longer than ¾ of a page and long, complicated sentences.
    - Do not use contractions (e.g., don't, isn't, it's, can't, etc.).
    - Research and Non-research papers are to be written in formal, academic style using the third person. Any form of first or second person is never acceptable and must not be used. This includes "I" (first person singular), "we (first person plural)," and "you." Instead, use words or phrases such as: *one, a person, the writer,* etc. For example, if you as the writer of the paper wanted to express an opinion about something, it is incorrect to write "I believe . . ." However, it is acceptable and correct to write "The writer of this paper believes . . ." because this is done in third person. Students should avoid emotional language, contractions, slang, popular clichés, superfluous words and phrases, and exclamations (and exclamation marks) in writing.
    - Clarity is a high priority in a research paper. This requires proper spelling and grammar, outlining, organization, appropriate use of subheadings, and careful thought of how to make sure one's readers comprehend the points being made. Write for the reader. Consistency is key in any research paper or thesis.

ABBREVIATIONS OF BIBLE BOOKS AND THE APOCRYPHA

Calvary University has adopted the abbreviation of Bible books required by the *Journal of Biblical Literature Handbook of Style* (Peabody, MA: Hendrickson, 1999).

A. **OLD TESTAMENT**

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

B. **NEW TESTAMENT**

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

C. **APOCRYPHA**

1 Esdras, 2 Esdras	1 Esd, 2 Esd
4 Ezra	4 Ezra
Tobit	Tob
Judith	Jdt
Additions to Esther	Add Esth
The Wisdom of Solomon	Wis
Sirach/Ecclesiasticus	Sir
Baruch	Bar
Song of the Three Young Men	Sg Three
Susanna	Sus
Bel and the Dragon	Bel
Prayer of Manasseh	Pr Man
1 Maccabees	1 Macc
2 Maccabees	2 Macc

CAPITALIZATION/LOWERCASING GLOSSARY
(If a word is not listed here, consult the Merriam Webster Collegiate Dictionary, 11th ed.)

Aaronic priesthood
Abba
Abrahamic Covenant
the Abyss, (but abyss otherwise)
Adonai
African-American
Age: Nuclear Age, Space Age
        (but church age, age of grace, the age
        to come)
the Almighty
Almighty God
Alpha and Omega
amillennial
Amillennialism (ist) (Amillennarian)
Ancient Near East
the Ancient of Days (God)
the Anointed One (Christ)
ante-Nicene fathers
the Antichrist
antichristian
antichrists (many)
the Apocalypse (Revelation of John)
apocalyptic
the Apocrypha
apostle(s), but the Apostle Paul, the apostles
        the 12 Apostles, the Twelve

apostolic
Apostolic Age
archaeology
ark (referring to it generally)
ark (Noah's)
ark of the covenant
Ascension (specific biblical event)
Atonement (of Christ)

Beatitudes
Bible
biblical
black theology
the Board
Body of Christ
Book of books (Bible)
Book of Job (a book of the Bible)
book of life (mentioned in Rev. 20:15)
bookstore
Bread of Life
Bride of Christ (the church)

Calvary University
Calvinist(ic) (ism)
the Canon
Captivity (the Babylonian; others,

lowercase)
catalog (general term)
Catholics, Catholicism (but catholic,
     meaning universal
chapter (general term)
chapter six (specific chapter)
charismatic
chief priest(s)
children of Israel
chosen people (Jews)
Christ
Christian education (but Department of
     Christian Education)
Christlike
Christological
Christology
Christ's kingdom
the church
church age
church, the early
Church of England
church fathers (but the Fathers)
church (both universal and local)
the Commandments (capitalize only
     when referring to the whole
     Decalogue: Ten Commandments,
     but first commandment)
Commencement
communion (the ordinance)
communists, communism (when referring
     to the political system)
covenant (but Old Covenant and New
     Covenant)
Creation (the original)
the Creator
the Cross (figurative sense of Christ's
     sacrifice and redemption)
cross (the wooden object)
the Crucifixion (when referring to
     Calvary in its total significance)
curriculum, curricula

Daniel's Seventieth Week
Davidic Covenant
Day of Atonement
Day of Pentecost

Day of the Lord
Dead Sea Scrolls
the Decalogue
deity of Christ
the Deluge (the Flood)
demon(ic)
Devil
Diaspora
disciple
divine

early church
Easter Day
ecumenism (ical)
Elohim
e-mail
end time(s)
end-time (adjective)
Epistle (when used in connection with the
     biblical letters, as "the Epistle to the
     Galatians," "the Epistles," "the
     Epistles of Paul," "the Pauline
     Epistles," "the Pastoral Epistles"; but
     Paul's epistles)
eternal God
eternal life
evangelical
Evangelist (Gospel writer)
evangelist (someone who evangelizes)
Exile (biblical event)
Exodus (biblical event)
extrabiblical

Faculty Handbook
Fall (of man, biblical event)
fall season
false christ(s)
false prophet(s)
the Father (God)
the Fathers (meaning the church fathers)
Feast of Tabernacles
First Advent
First Evangelist
Flood (biblical event; but the flood of
     Noah's day)
Fourth Gospel

Fundamentalism, fundamentalist

Garden of Eden
Garden of Gethsemane
gehenna
Gentile
Gnostic(s), Gnosticism
God (Yahweh)
god (pagan)
Godhead
godless
godly
God-breathed
God-Man
God's Word
Golden Rule
the Good Shepherd
gospel (when referring to the evangelical
message)
Gospel, Gospels (one or more of the first
        four New Testament books)
Great Commission
Great Tribulation
great white throne judgment

hades
heaven
heavenly Father
hell
High Priest (for Jesus, otherwise lowercase)
Holy Land
holy of holies, holy place, most holy place
        (in the tabernacle and temple)

the Incarnation
Jacob's Trouble
Jehovah (but Yahweh preferred)
Johannine
Judaizer
Judean
Judgment day
judgment seat of Christ
the Just for the unjust

King of Kings
the kingdom (also His kingdom)

kingdom of God (heaven)
Kinsman-Redeemer

the Lamb
Lamb of God
Lamb's book of life
Last Supper
Law (Pentateuch or the Ten
        Commandments; lowercase for any
        other reason)
Law of Moses
liberation theology
Living Water (Jesus)
"living water" (salvation)
Lord of lords
Lords' Day (Sunday)
lordship
Lord's Prayer (specific prayer taught by
        Jesus)
Lord's Supper
Lords' Table
Lukan

Magi
Majority Text
Markan
marriage supper of the Lamb
the Master (Jesus)
Matthean
mercy seat
Messiah
messiahship
messianic
Midrash, midrashic
midtribulation(al)
millennial
millennium
Mosaic Covenant
Mosaic Law
Most High (name of God)
most holy place

newborn
New Covenant
New Jerusalem
Nicene fathers

Noah's ark
non-Christian
Northern Kingdom (Israel)

Old Covenant

parable of the prodigal son(etc.)
Passover feast (Feast of the Passover)
the Person and work of Christ
Person (one of the Trinity)
postmillennial
Postmillennialism (ist) (Postmillennarian)
posttribulation(al)
premillennial
Premillennialism (ist) (Premillennarian)
pretribulation(al)
Prince of Peace
Promised Land
prophet (but the Prophet Amos)
the Prophets (Hebrew division of the
        Old Testament)
Protestant, Protestantism
Psalm (specific song or chapter in the
        Psalms; but this psalm)
psalmist (but Psalmist David)
the psalms (general reference)
Psalms (the biblical book)

rabbi
rabbinical (but Rabbinical Judaism)
rapture
the Redeemer
the Reformation
registration

the Resurrection (Jesus'; otherwise
        lowercase)
righteous One
River Jordan

Sabbath Day
Sadducees
Sanhedrin
Satan
satanic, satanism
Savior

scribes
scriptural
Scripture, Scriptures
the Second Advent
the Second Coming (biblical event; but
        Christ's second coming)
the Seminary
Sermon on the Mount
Shekinah
Sin-bearer (Christ)
Son of Man
sonship
Southern Kingdom (Judah)
the Spirit of God
the Spirit of Truth
spring season (summer, fall, winter,
        spring)
Stoic(s) (member of the philosophy
        begun by Zeno)
stoic (an attitude)
Stoicism
Student Handbook
suffering Servant (Christ)
Sunday School
Synoptics
Synoptic Gospels
systematic theology (but the Department of
        Systematic Theology)

tabernacle
temple
the Ten Commandments (but the first
third world
throne of grace
Thy holy name
Transfiguration (biblical event)
Tree of the knowledge of good and evil
Tree of life
the Tribulation, the Great Tribulation
Trinity
Trinitarian
Triumphal Entry
triune
TV (not T.V.)

the Twelve (but the 12 Apostles)

wise men (biblical)

unbiblical | Wonderful One (title of God)
unchristian (<u>but</u> un-Christlike) | the Word (Bible or Christ)

white (Caucasian)

ABBREVIATIONS OF PUBLISHERS AND FACTS OF PUBLICATION

Approved Abbreviations in Footnotes and Bibliographies

Abingdon Press	John Knox
Augsburg	JSOT Press
Augsburg Fortress	Kregel
Back to the Bible	KTAV
Baker Book House	Leuven University Press
Banner of Truth	Liturgical Press
Bethany House	Loizeaux Brothers
BIP	Macmillan
E. J. Brill	Michael Glazier
Broadman	Moody Press
Broadman & Holman	Multnomah Press
Cambridge University Press	NavPress
Chicago University Press	Nelson
T. & T. Clark	Neukirchener Verlag
Concordia	Oxford University Press
David C. Cook	Paulist
Crossway	Penguin Book
Doubleday	P & R (Presbyterian & Reformed)
William B. Eerdmans	Regal
Fortress	Revell
Walter de Gruyter	Scholars Press
Harcourt Brace	Scribner
Harper Collins	SPCK
Harper & Row	Tyndale
Harvard University Press	University Press of America
Harvest House	Victor
Hendrickson	Westminster
Herder	Westminster-John Knox
InterVarsity Press	Word
Judson	Zondervan

When listing the place of publication, include the city alone when it is well known (e.g., Chicago, London, New York, Munich). Include the state or foreign country if the place is not so well known (e.g., Downers Grove, IL). Grand Rapids, the home of William B. Eerdmans, Kregel, Zondervan, and Baker Book House, is sufficiently well known in Christian circles that you may omit the state (MI).

ABBREVIATIONS OF INFORMATION SOURCES
These abbreviations may be used in all research papers and theses.

ABD	*Anchor Bible Dictionary*
BDAG	W. Bauer, F. W. Danker, W. F. Arndt, and F. W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3d ed.
BEC	Baker Exegetical Commentary
BSac	*Bibliotheca Sacra*
DBI	*Dictionary of Biblical Imagery*
DJG	*Dictionary of Jesus and the Gospels*
EvQ	*Evangelical Quarterly*
EBC	*Expositor's Bible Commentary*
ESV	English Standard Version
GBS	Guides to Biblical Scholarship
GTJ	*Grace Theological Journal*
HCSB	Holman Christian Standard Bible
ICC	International Critical Commentary
Int	*Interpretation*
ISBE	G. W. Bromiley (ed.), *International Standard Bible Encyclopedia*
ISV	International Standard Version
IVPNTC	InterVarsity Press New Testament Commentary
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament—Supplement Series
JSOT	*Journal for the Study of the Old Testament*
KJV	King James Version
NASB	New American Standard Version
NASB-U	New American Standard Version (1995 Updated Version)
NASB-2002	New American Standard Version (2002 Updated Version)
NET	New English Translation (The Net Bible)
NIB	Leander E. Keck (ed.), *New Interpreter's Bible*
NICNT	New International Commentary on the New Testament
NIDNTT	*New International Dictionary of New Testament Theology*
NIDOTTE	*New International Dictionary of Old Testament Theology and Exegesis*
NIGTC	The New International Greek Testament Commentary
NIV	New International Version
NKJV	New King James Version
NLT	New Living Translation
NRSV	New Revised Standard Version
NovT	*Novum Testamentum*
RSV	Revised Standard Version
SBL	Society of Biblical Literature
SBLDS	SBL Dissertation Series
SBLSP	SBL Seminar Papers

TDNT	*Theological Dictionary of the New Testament*
TDOT	*Theological Dictionary of the Old Testament*
TNTC	Tyndale New Testament Commentary
TWOT	*Theological Wordbook of the Old Testament*
WBC	Word Biblical Commentary

> **SAMPLE FOOTNOTE AND BIBLIOGRAPHIC FORM:**
>
> *Footnote Entry*: [5] Author, *Book Title* (Place: Publisher, Date), page number.
>
> *Bibliography Entry:* Author. *Book Title*. Place: Publisher, Date.

(**N:**) indicates a footnote example
(**B:**) indicates a bibliography example

Books

Book with one author.

N: Robert Alter, *The Art of Biblical Narrative* (New York: Basic Books, 1981), 21.

B: Alter, Robert. *The Art of Biblical Narrative*. New York: Basic Books, 1981.

Book with two authors.

N: Bill T. Arnold and Bryan E. Beyer, *Encountering the Old Testament: A Christian Survey* (Grand Rapids: Baker Book House, 1998), 21.

B: Arnold, Bill T. and Bryan E. Beyer. *Encountering the Old Testament: A Christian Survey*. Grand Rapids: Baker Book House, 1998.

Book with three authors.

N: W. Edgar Moore, Hugh McCann, and Janet McCann, *Creative and Critical Thinking*, 2d ed. (Boston: Houghton Mifflin Company, 1985), 21.

B: Moore, W. Edgar, Hugh McCann, and Janet McCann. *Creative and Critical Thinking*. 2d ed. Boston: Houghton Mifflin Company, 1985.

Book with more than three authors. (Use "et al." only in the footnote; list all authors in Bibliography entry.)

N: First Author et al., *Title* (Place: Publisher, Date), page number.

B: 1st Author (last, first), 2nd Author (first last), 3rd Author, and 4th Author. *Title*. Place: Publisher, Date.

N: Richard R. Reiter et al., *The Rapture Pre,-Mid,- or Post-Tribulational?* (Grand Rapids: Zondervan, 1984), 14.

B: Reiter, Richard R., Paul D. Feinberg, Gleason L. Archer, and Douglas J. Moo. *The Rapture Pre, -Mid, - or Post-Tribulational?* Grand Rapids: Zondervan, 1984.

Book with no authors and multiple editors listed.

N: Janice Capel Anderson and Stephen D. Moore, eds., *Mark and Method: New Approaches in Biblical Studies* (Minneapolis: Fortress, 1992), 93.

B: Anderson, Janice Capel, and Stephen D. Moore, eds. *Mark and Method: New Approaches in Biblical Studies.* Minneapolis: Fortress, 1992.

Book with editors listed, different edition than the first.

N: H. Bachmann and W. A. Slaby, eds., *Concordance to the Novum Testamentum Graece*, 3d ed. (Berlin: Walter de Gruyter, 1987), 657.

B: Bachmann, H., and W. A. Slaby, eds. *Concordance to the Novum Testamentum Graece.* 3d ed. Berlin: Walter de Gruyter, 1987.

Reprinted book, different edition than the first. Original publication date is given.

N: Ernest De Witt Burton, *Syntax of the Moods and Tenses in New Testament Greek*, 3d ed. (Edinburgh: T. & T. Clark, 1898; reprint, Grand Rapids: Kregel, 1976), 143.

B: Burton, Ernest De Witt. *Syntax of the Moods and Tenses in New Testament Greek*. 3d ed. Edinburgh: T. & T. Clark, 1898. Reprint, Grand Rapids: Kregel, 1976.

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N: *The NET Bible: New English Translation* (n.p.: Biblical Studies Press, 1996–2006), 586.

B: *The NET Bible: New English Translation*. N.p.: Biblical Studies Press, 1996–2006.

Book in a commentary series with no volume numbers.

N: Gregory K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, NIGTC (Grand Rapids: William B. Eerdmans, 1998), 876.

B: Beale, Gregory K. *The Book of Revelation: A Commentary on the Greek Text*. NIGTC. Grand Rapids: William B. Eerdmans, 1998.

Book with one author in a series with volume number of the book in the series given.

N: Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: Broadman & Holman, 1992), 308.

B: Blomberg, Craig L. *Matthew*. New American Commentary, vol. 22. Nashville: Broadman & Holman, 1992.

N: Darrell L. Bock, *Luke 1:1–9:50*, BEC, vol. 3A (Grand Rapids: Baker Book House, 1995), 114.

B: Bock, Darrell L. *Luke 1:1–9:50*. BEC, vol. 3A. Grand Rapids: Baker Book House, 1995.

N: Raymond Brown, *The Gospel According to John XIII–XXI*, Anchor Bible, vol. 29A (Garden City, NY: Doubleday, 1970), 257.

B: Brown, Raymond. *The Gospel According to John XIII–XXI*. Anchor Bible, vol. 29A. Garden City, NY: Doubleday, 1970.

N: Janice Capel Anderson, *Matthew's Narrative Web: Over, and Over, and Over Again*, Journal for the Study of the New Testament—Supplement Series , vol. 91 (Sheffield: JSNT, 1994), 94.

B: Anderson, Janice Capel. *Matthew's Narrative Web: Over, and Over, and Over Again.* Journal for the Study of the New Testament—Supplement Series, vol. 91. Sheffield: JSNT, 1994.

N: Joel F. Williams, *Other Followers of Jesus: Minor Characters as Major Figures in Mark's Gospel*, Journal for the Study of the New Testament—Supplements Series, vol. 102 (Sheffield: JSNT, 1994), 15.

B: Williams, Joel F. *Other Followers of Jesus: Minor Characters as Major Figures in Mark's Gospel.* Journal for the Study of the New Testament—Supplement Series, vol. 102. Sheffield: JSNT, 1994.

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N: W. D. Davies and Dale C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, ICC, 3 vols. (Edinburgh: T. & T. Clark, 1988–97), 113.

B: Davies, W. D. and Allison, Dale C. *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*. ICC, 3 vols. Edinburgh: T. & T. Clark, 1988–97.

A volume in a multi-volume work, different edition than the first, with an author, translator, and two editors.

N: Karl Barth, *The Doctrine of the Word of God*, 2d ed., Church Dogmatics, eds. G. W. Bromiley and T. F. Torrance, trans. G. W. Bromiley, vol. 1, part 1 (Edinburgh: T. & T. Clark, 1975), 53.

B: Barth, Karl. *The Doctrine of the Word of God*, 2d ed. Church Dogmatics. Edited by G. W. Bromiley and T. F. Torrance. Translated by G. W. Bromiley, vol. 1, part 1. Edinburgh: T. & T. Clark, 1975.

Book with different edition than the first edition.

N: Meyer Howard Abrams, *A Glossary of Literary Terms*, 6th ed. (Fort Worth, TX: Harcourt Brace, 1993), 97.

B: Abrams, Meyer Howard. *A Glossary of Literary Terms*. 6th ed. Fort Worth, TX: Harcourt Brace, 1993.

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N: William Barclay, *The Gospel of Matthew*, Daily Study Bible, rev. ed., vol. 2 (Philadelphia: Westminster, 1975), 45.

B: Barclay, William. *The Gospel of Matthew*. Daily Study Bible, rev. ed., vol. 2. Philadelphia: Westminster 1975.

Book with author of a chapter/section in the book, includes editor and volume number.

N: D. A. Carson, "Matthew," in *EBC*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids: Zondervan, 1984), 214.

B: Carson, D. A. "Matthew." In *EBC*, ed. Frank E. Gaebelein, vol. 8:1–599. Grand Rapids: Zondervan, 1984.

N: John D. Grassmick, "Mark," in *The Bible Knowledge Commentary: New Testament Edition*, eds. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor, 1983), 112.

B: Grassmick, John D. "Mark." In *The Bible Knowledge Commentary: New Testament Edition*, eds. John F. Walvoord and Roy B. Zuck. Wheaton, IL: Victor, 1983.

A foreword in a book.

N: Norma M. McCaig, foreword to David C. Pollock and Ruth E. VanReken, *Third Culture Kids* (Yarmouth, MA: Intercultural Press, Inc., 2001), xiv.

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N: Charles C. Ryrie, *Ryrie Study Bible* NASB-U (Chicago: Moody Press, 1995), 1063.

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N: Janice Capel Anderson, "Matthew: Sermon and Story" in *SBL 1988 Seminar Papers* (Atlanta: Scholar's Press, 1988), 496–507.

B: Anderson, Janice Capel. "Matthew: Sermon and Story." In *SBL 1988 Seminar Papers*, 496–507. Atlanta: Scholars Press, 1988.

N: Karen A. Barta, "Mission in Matthew: The Second Discourse as Narrative," in *SBL 1988 Seminar Papers* (Atlanta: Scholar's Press, 1988), 527.

B: Barta, Karen A. "Mission in Matthew: The Second Discourse as Narrative." In *SBL 1988 Seminar Papers*, 527–535. Atlanta: Scholars Press, 1988.

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N: F. W. Beare, "The Synoptic Apocalypse: Matthean Version," in *Understanding the Sacred Text: Essays in Honor of Morton S. Enslin*, ed. John Reumann (Valley Forge, PA: Judson, 1972), 115.

B: Beare, F. W. "The Synoptic Apocalypse: Matthean Version." In *Understanding the Sacred Text: Essays in Honor of Morton S. Enslin*, ed. John Reumann, 115–33. Valley Forge, PA: Judson, 1972.

N: C. Clifton Black, "Depth of Characterization and Degree of Faith in Matthew," in *SBL 1989 Seminar Papers*, ed. David J. Lull (Atlanta: Scholars Press, 1989), 603.

B: Black, C. Clifton. "Depth of Characterization and Degree of Faith in Matthew." In *SBL 1989 Seminar Papers*, ed. David J. Lull, 603–23. Atlanta: Scholars Press, 1989.

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N: M. Eugene Boring, "The Gospel of Matthew: Introduction, Commentary, and Reflections," in *NIB*, ed. Leander E. Keck, vol. 8 (Nashville: Abingdon Press, 1995), 89.

B: Boring, M. Eugene. "The Gospel of Matthew: Introduction, Commentary, and Reflections." In *NIB*, ed. Leander E. Keck, vol. 8:89–505. Nashville: Abingdon Press, 1995.

An article or essay or separate commentary in a book with an editor, page numbers given.

N: David K. Lowery, "A Theology of Matthew," in *A Biblical Theology of the New Testament*, ed. Roy B. Zuck (Chicago: Moody Press, 1994), 19.

B: Lowery, David K. "A Theology of Matthew." In *A Biblical Theology of the New Testament*, ed. Roy B. Zuck, 19–63. Chicago: Moody Press, 1994.

N: John McLean, "Chronology and Sequential Structure of John's Revelation," in *When the Trumpet Sounds*, ed. Thomas Ice and Timothy Demy (Eugene, OR: Harvest House, 1995), 313.

B: McLean, John. "Chronology and Sequential Structure of John's Revelation." In *When the Trumpet Sounds*, ed. Thomas Ice and Timothy Demy, 313–51. Eugene, OR: Harvest House, 1995.

An article or essay or separate commentary in a book with an editor in a series, with series editor given, and with the volume and page numbers of the article given.

N: D. A. Carson, "Matthew," in *EBC*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids: Zondervan, 1984), 214.

B: Carson, D. A. "Matthew." In *EBC*, ed. Frank E. Gaebelein, vol. 8:1–599. Grand Rapids: Zondervan, 1984.

An article or essay in a reprinted book (no date given for the reprint) with an editor with volume and page numbers given. Original publication data is given.

N: A. B. Bruce, "The Synoptic Gospels," in *The Expositor's Greek Testament*, ed. W. Robertson Nicoll, vol. 1 (London: Hodder and Stoughton, 1987; reprint, Grand Rapids: William B. Eerdmans, n.d.), 643.

B: Bruce, A. B. "The Synoptic Gospels." In *The Expositor's Greek Testament*, ed. W. Robertson Nicoll, vol. 1:1–651. London: Hodder and Stoughton, 1897. Reprint, Grand Rapids: William B. Eerdmans, n.d.

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A journal article in an annual issue.

N: H. J. B. Combrink, "The Structure of the Gospel of Matthew as Narrative," *Tyndale Bulletin* 34 (1983): 61.

B: Combrink, H. J. B. "The Structure of the Gospel of Matthew as Narrative." *Tyndale Bulletin* 34 (1983): 61–90.

A journal article with numbers of the issue given.

N: Lamar Cope, "Matthew XXV: 31–46 'The Sheep and the Goats' Reinterpreted," *NovT* 11, no. 1–2 (1969): 32–41

B: Cope, Lamar. "Matthew XXV: 31–46 'The Sheep and the Goats' Reinterpreted." *NovT* 11, no. 1–2 (1969): 32–41.

A journal article with season of the article given.

N: Morna D. Hooker, "Trial and Tribulation in Mark 13," *Bulletin of the John Rylands Library* 65 (autumn 1982): 78.

B: Hooker, Morna D. "Trial and Tribulation in Mark 13." *Bulletin of the John Rylands Library* 65 (autumn 1982): 78–99.

N: Elizabeth Struthers Malbon, "The Jewish Leaders in the Gospel of Mark: A Literary Study of Marcan Characterization," *JBL* 108 (summer 1989): 259.

B: Malbon, Elizabeth Struthers. "The Jewish Leaders in the Gospel of Mark: A Literary Study of Marcan Characterization." *JBL* 108 (summer 1989): 259–81.

A journal article with month of the article given.

N: J. Louis M'Clung, "This Generation," *The Bible Student* 5 (January–June 1902): 109.

B: M'Clung, J. Louis. "This Generation." *The Bible Student* 5 (January–June 1902): 109–113.

N: Neil D. Nelson, Jr., "'This Generation' in Matt 24:34: A Literary Critical Perspective," *JETS* 38 (September 1995): 369.

B: Nelson, Jr., Neil D. "'This Generation' in Matt 24:34: A Literary Critical Perspective." *JETS* 38 (September 1995): 369–85.

N: C. Freeman Sleeper, "Christ's Coming and Christian Living," *Int* 53 (April 1999): 131.

B: Sleeper, C. Freeman. "Christ's Coming and Christian Living." *Int* 53 (April 1999): 131–42.

N: Robert C. Tannehill, "The Disciples in Mark: The Function of a Narrative Role," *Journal of Religion* 57 (October 1977): 386.

B: Tannehill, Robert C. "The Disciples in Mark: The Function of a Narrative Role." *Journal of Religion* 57 (October 1977): 386–405.

Citation taken from secondary source, emphasizing the original article.

N: Louis Zukofsky, "Sincerity and Objectification," *Poetry* 37 (February 1931): 269, quoted in Bonnie Costell, *Marianne Moore: Imaginary Possessions* (Cambridge: Harvard University Press, 1981), 78.

B: Zubofsky, Louis. "Sincerity and Objectification." *Poetry* 37 (February 1931): 269. Quoted in Bonnie Costell, *Marianne Moore: Imaginary Possessions*. Cambridge: Harvard University Press, 1981.

Citation taken from secondary source, emphasizing the secondary author's quoting of original work.

N: Bonnie Costello, *Marianne Moore: Imaginary Possessions* (Cambridge: Harvard University Press, 1981), 78, quoting Louis Zukofsky, "Sincerity and Objectification," *Poetry* 37 (February 1931): 269.

B: Costello, Bonnie. *Marianne Moore: Imaginary Possessions*. Cambridge: Harvard University Press, 1981. Quoting Louis Zukofsky. "Sincerity and Objectification." *Poetry* 37 (February 1931): 269.

Only in Bibliography: Two consecutive works by the same author (At the beginning of the second entry, an eight-space line is used in place of the author's name.)

B: Anderson, Janice Capel. *Matthew's Narrative Web: Over, and Over, and Over Again.* Journal for the Study of the New Testament Supplement Series, vol. 91. Sheffield: JSNTSup, 1994.

B: _____. "Matthew: Sermon and Story." In *Society of Biblical Literature 1988 Seminar Papers*, 496–507. Atlanta: Scholars Press, 1988.

Primary Sources
(Ancient sources viewed as authoritative research materials)

Primary source with editor and edition.

N: Rudolph Kittel, ed., *Biblia Hebraica Stuttgatensia,* (1984), 4.

B: *Biblia Hebraica Stuttgatensia*. Edited by Rudolph Kittel. 1984 ed.

Primary source with more than three editors and edition.

N: *Novum Testamentum Graece*, Eberhard Nestle et al., eds., 26th ed. (Stuttgart: Privilegierte Wurttembergische Bibelanstalt, 1979), 54.

B: *Novum Testamentum Graece.* Edited by Eberhard Nestle et al., 26th ed. Stuttgart: Privilegierte Wurttembergische Bibelanstalt, 1979.

Primary source with edition and translator.

N: *The Dead Sea Scrolls in English*, 3d ed., trans. by Geza Vermes (London: Penguin Books, 1987), 35.

B: *The Dead Sea Scrolls in English*. 3d ed. Translated by Geza Vermes. London: Penguin Books, 1987.

Primary source with translator and number of volumes.

N: *Genesis Rabbah*, trans. Jacob Neusner, 3 vols (Atlanta: Scholars Press, 1985), 146.

B: *Genesis Rabbah*. Translated by Jacob Neusner. 3 vols. Atlanta: Scholars Press, 1985.

Dictionaries and Encyclopedias

Signed article in a multi-volume dictionary or encyclopedia. S.v. (sub verbo) means "under the word." In footnotes the "s" is in the lower case after a comma. (In the bibliography, the second signed article in the same multi-volume dictionary or encyclopedia has an eight-space line at the beginning.)

N: *Anchor Bible Dictionary*, 5 vols., 1993 ed., s.v. "Matthew, Gospel of," by John P. Meier.

B: *Anchor Bible Dictionary.* 5 vols. 1993 ed. S.v. "Matthew, Gospel of," by John P. Meier.

B: _____. S.v. "Narrative, Hebrew," by Danna Nolan Fewel and David M. Gunn.

Signed article in a single-volume dictionary or encyclopedia.

N: *Dictionary of Jesus and the Gospels*, 1992 ed., s.v. "Apocalyptic," by D. C. Allison, Jr.

B: *Dictionary of Jesus and the Gospels*. 1992 ed. S.v. "Apocalyptic," by D. C. Allison, Jr.

B: _____. S.v. "Apocalyptic Teaching," by T. J. Geddert.

(Alternate form of signed article in dictionary or encyclopedia.) – *from Dallas Theological Seminary's Turabian Guide.*

N: Author, "Title of Article," in *Name of Dictionary* or *Encyclopedia*, edition, volume: page(s) cited.

B: Author. "Title of Article." In *Name of Dictionary* or *Encyclopedia*, edition, volume.

Unsigned article in a dictionary or encyclopedia.

N: *Dictionary of Biblical Imagery*, 1998 ed., s.v. "Farewell Discourse."

B: *Dictionary of Biblical Imagery.* 1998 ed. S.v. "Farewell Discourse."

Unsigned article in a lexicon (foreign language dictionary).

N: *A Greek-English Lexicon*, compiled by Henry George Liddell and Robert Scott, revised by Henry Stuart Jones and Roderick McKenzie, 9th ed. (Oxford: Clarendon Press, 1940), s.v. "geneav."

B: *A Greek-English Lexicon.* Compiled by Henry George Liddell and Robert Scott. Revised by Henry Stuart Jones and Roderick McKenzie, 9th ed. Oxford: Clarendon Press, 1940. S.v. "geneav."

N: *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, ed. Johannes P. Louw and Eugene A. Nida, 2 vols (New York: United Bible Societies, 1988), 157.

B: *Greek-English Lexicon of the New Testament: Based on Semantic Domains.* Edited by Johannes P. Louw and Eugene A. Nida. 2 vols. New York: United Bible Societies, 1988.

N: Walter Bauer, *BAGD*, trans. by William F. Arndt and F. Wilbur Gingrich, 2d ed. by F. Wilbur Gingrich and Frederick W. Danker (Chicago: University of Chicago Press, 1979), s.v. "blevpw."

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B: _____. S.v. "grhgorevw."

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N: *NIDNTT*, ed. by Colin Brown, 3 vols. (Grand Rapids: Zondervan, 1975–78), s.v. "The Parousia and Eschatology in the NT," by C. Brown.

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B: _____. S.v. "toV Bdevlugma th'" ejrhmwvsew"," by G. R. Beasley-Murray.

N: *TDNT*, ed. by Gerhard Kittel and Gerhard Friedrich, trans. and ed. by Geoffrey W. Bromiley, 10 vols. (Grand Rapids: William B. Eerdmans. 1964–74), s.v. "parousiva," by A. Oepke.

B: *TDNT*. Edited by Gerhard Kittel and Gerhard Friedrich. Translated and edited by Geoffrey W. Bromiley. 10 vols. Grand Rapids: William B. Eerdmans. 1964–74. S.v. "parousiva," by A. Oepke.

B: _____. S.v. "tevlo" . . . suntevleia," by G. Delling.

N: *TWOT*, ed. by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, 2 vols. (Chicago: Moody Press, 1980), s.v. "rwd," by Robert D. Culver.

B: *TWOT*. Edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke, 2 vols. Chicago: Moody Press, 1980. S.v. "rwd," by Robert D. Culver.

B: _____. S.v. "twdlwt," by Paul R. Gilchrist.

N: James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources* (London: Haddon and Stoughton, 1930; reprint, Grand Rapids: William B. Eerdmans, 1961), 63.

B: *The Vocabulary of the Greek Testament Illustrated from the Papyri and Other Non-Literary Sources*. By James Hope Moulton and George Milligan. London: Haddon and Stoughton, 1930. Reprint, Grand Rapids: William B. Eerdmans, 1961.

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N: Mayor Harold Washington of Chicago, interview by author, 23 September 1985, Chicago, tape recording, Chicago Historical Society, Chicago.

B: Washington, Harold, mayor of Chicago. 1985. Interview by author, 23 September, Chicago. Tape recording. Chicago Historical Society, Chicago.

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N: Mark Allan Powell, "The Religious Leaders in Matthew: A Literary-Critical Approach" (Ph.D. diss., Union Theological Seminary in Virginia, 1988), 23.

B: Powell, Mark Allan. "The Religious Leaders in Matthew: A Literary-Critical Approach." Ph.D. diss., Union Theological Seminary in Virginia, 1988.

N: Neil D. Nelson, "Systematic Theology III Course Notes" (unpublished class notes in TH612 Systematic Theology III, Calvary Theological Seminary, fall 2005), 15.

B: Nelson, Neil D. "Systematic Theology III Course Notes." Unpublished class notes in TH612 Systematic Theology III. Calvary Theological Seminary, fall 2005.

N: Neil D. Nelson, Class notes of Erin Carpenter in TH612, Systematic Theology III, Calvary Theological Seminary, fall 2005.

B: Nelson, Neil D. Class notes of Erin Carpenter in TH612, Systematic Theology III. Calvary Theological Seminary, fall 2005.

N: *Policy and Procedure Manual*, rev. ed. (Harrisonville, MO: Life Choice Pregnancy Center, 1996–2000), Sec. 3:5.

B: *Policy and Procedure Manual*. Rev. ed. Harrisonville, MO: Life Choice Pregnancy Center, 1996–2000.

Electronic Sources

Citing Electronic Media

1. Make it easy for the professor or other readers to find exactly what you have found.
2. Refer to electronic sources only when items are not available in published form elsewhere.
3. Make sure the electronic address is accurate even to the spaces and the dots, etc.
4. Hyperlink should be removed and website should be underlined.

- The most important items necessary when citing a website are the accurate web address and the date the information was accessed.
- The author and title of article should be included if available, as well as any other important information that is available. This includes the name and issue date of magazine and newspaper articles.

Citation from Website

N: Andrew Abraham, "The Passion of the Christ—What Will My Muslim Friends Think of It?," accessed August 9, 2014, http://www.christianityexplained.net.tc/.

B: Abraham, Andrew. "The Passion of the Christ—What Will My Muslim Friends Think of It?" Accessed August 9, 2014. http://www.christianityexplained.net.tc/.

N: Reg Grant, "A Few Notes on the Passion of the Christ," accessed August 9, 2014, http://www.bible.org/docs/theology/christ/passioncritique.htm.

B: Grant, Reg. "A Few Notes on the Passion of the Christ." Accessed August 9, 2014. http://www.bible.org/docs/theology/christ/passioncritique.htm.

Citation from an online database

N: Joseph P. Quinlan, *The Last Economic Superpower: The Retreat of Globalization, the End of American Dominance, and What We Can Do about it* (New York: McGraw-Hill, 2010), 211, accessed November 1, 2011, ProQuest Ebrary.

B: Quinlan, Joseph P. *The Last Economic Superpower: The Retreat of Globalization, the End of American Dominance, and What We Can Do about it*. New York: McGraw-Hill, 2010. Accessed November 1, 2011, ProQuest Ebrary.

Citation from an electronic book

N: Malcom Gladwell, *Outliers: The Story of Success* (Boston: Little Brown, 2008), 193, Kindle.

B: Gladwell, Malcom. *Outliers: The Story of Success*. Boston: Little Brown, 2008. Kindle.

Citation from Software

Note: First cite the book/article from the software and then cite the print source from which it came. Citations from sources found in Logos software should follow the guidelines previously given for the type of material that it is, i.e. books, dictionaries, etc. However, at the end of the entry "[Logos]" should appear.

N: [1] John Bunyan, *Pilgrim's Progress* (n.p., 1678); reprint (Grand Rapids: Baker Book House, 1981) [Logos].

B: Bunyan, John. *Pilgrim's Progress*. N.p., 1678. Reprint, Grand Rapids: Baker Book House, 1981 [Logos].

N: [1] *Theological Wordbook of the Old Testament*, s.v. "/wdba, =ăbaddôn" (BibleWorks 5.0., 2002), CD-Rom. [*Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason Archer, Jr., and Bruce K. Waltke, 2 vols (Chicago: Moody Press, 1980), s.v. "/wdba," by R. Laird Harris.]

B: *Theological Wordbook of the Old Testament*. S.v. "/wdba, =ăbaddôn." BibleWorks 5.0., 2002.   CD-Rom. [*Theological Wordbook of the Old Testament*. Edited by R. Laird Harris, Gleason Archer, Jr., and Bruce K. Waltke, 2 vols. Chicago: Moody Press, 1980, S.v. "/wdba," by R. Laird Harris.]

Or since the above work is in our abbreviation list, it should be:

N: [1]*TWOT*, s.v. "/wdba, =ăbaddôn" (BibleWorks 5.0., 2002), CD-Rom [*TWOT*, s.v. "/wdba," by R. Laird Harris.]

B: *TWOT*. S.v. "/wdba, =ăbaddôn." BibleWorks 5.0., 2002. CD-Rom. [*TWOT*, S.v. "/wdba," by R. Laird Harris.]

Appendix A

SAMPLE RESEARCH PAPER

Normative Guidelines for Interpreting Acts

Rod Decker

BI115: Bible Study/Hermeneutics

April 10, 2019

Introduction

There are widely divergent attitudes toward the use of historical pre[cedent in] establishing ecclesiological doctrine. It is very common to assume that the church today is to be as nearly identical to the church as described in the book of Acts as possible. "By and large, most sectors of evangelical Protestantism have a 'restoration movement' mentality. We regularly look back to the church and Christian experience in the first century as the norm to be restored or the ideal to approximated."1

On the other hand, it appears to be more popular in recent years to cavalierly dismiss any possible relevance of Acts from consideration in ecclesiological discussions. A pastor friend of the writer was recently heard to declare, "Well, everybody knows that you can't prove anything about elders from the book of Acts."

Fee has well stated the problem posed in seeking to establish normative polity based on New Testament example.

> The hermeneutical problem of Acts, therefore is a crucial one and touches many parts of Scripture which are basically historical narrative. How is the book of Acts, which *prima facie* narrates a small segment of the early spread of Christianity, to be understood as the Word of God? That is, what is its Word which not merely *describes* the primitive Church but *speaks as a norm* to the Church at all times? Indeed, do such narratives somehow establish normative precedents for succeeding generations? Or are they merely illustrative or informative? If they do have a word for us, and I think they do, how does one discover it, or set up principles in order to hear it?2

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1 Gordon D. Fee and Douglas Stuart, *How to Read the Bible for All Its Worth; A Guide to Understanding the Bible* (Grand Rapids: Zondervan, 1982), 88.

2 Gordon D. Fee, "The Genre of New Testament Literature and Biblical Hermeneutics," in *Interpreting the Word of God: Festschrift in Honor of Steven Barabas*, ed. S. J. Schultz and M. A. Inch (Chicago: Moody Press, 1976), 115.

Annotations:

All margins are 1 inch.

Page numbers are .75 inch from the top and 1 inch from the right. Delete the blank line below the page number in the header.

Indent ½ inch.

All text, including headings, is double-spaced.

Quotes less than 4 **full** lines use quotation marks and are integrated into the paragraph.

Use a block quote for quotes of 4 full lines or more, single spaced and indented ½ inch from the left margin, with no quotation marks.

Footnotes are first line indented, single-spaced, 10 point font. Note use of commas.
Author, *Title* (City, ST: Publisher, Copyright date), Page(s).

Extra space at the bottom of a page above footnotes is necessary at times to keep a paragraph from having a single line at the top or bottom of a page.

1 single spaced blank line between footnotes.

Is there any hope for resolution of such a critical question? Not all aspects of the issue can be included in a brief paper.[3] The following principles are offered as a guide in this difficult area.

Principles of Interpretation

Precedence of Doctrinal Passages

Explicit doctrinal passages and commands have precedence over historical narrative.[4] There are many doctrinal passages in Scripture that are specifically intended to teach particular doctrinal truth or to require specific action of God's people. There are numerous commands addressed specifically to the church. In these instances, there is little dispute regarding the believer's obligation. Such texts must form the primary basis of ecclesiological decisions. For example, the "filling and coming upon" the believer in Acts 2, 10, and 19 with the resultant speaking in tongues does not take precedent over the doctrinal command in Eph 5:18, "be filled with the Spirit."[5]

Historical Precedence Alone

Historical narrative records what did happen in a given situation. It does not prescribe what must happen in every subsequent situation. Historical precedence alone should never form the basis for normativeness. "On the basis of precedence alone it is probably not valid to say,

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[3] Millard Erickson has a helpful discussion for the larger question of identifying "timeless truths" in Scripture: *Christian Theology*, 3 vols. (Grand Rapids: Baker Book House, 1983–85), 1:120–25.

[4] Gordon R. Lewis and Bruce A. Demarest, *Integrative Theology*, vol. 1 (Grand Rapids: Zondervan, 1987), 1–31.

[5] Unless otherwise noted, Scripture quotations in this study are taken from the NASB, copyright 1995, The Lockman Foundation.

'Therefore, one must.'"[6] "Just through being reported as truly happening, no event becomes the revelation of God's universal will."[7]

Scriptural Corroboration

Practices based on historical precedence are most clearly normative if corroborated by principles elsewhere in Scripture. There may not be a specific command addressing the situation, but there will be relevant theological principles that can be established from other prescriptive passages.[8]

Non-Contradictory

> Example of third level heading (3 levels are not recommended in a paper this length).

It should be obvious, but for the sake of clarity, a principle claiming support from historical narrative cannot contradict explicit statements found elsewhere in the epistles. "The meaning and principles derived from a story must be consistent with all other teachings of Scripture. A deductive principle drawn from a narrative which contradicts the teaching of some other scriptural passages is invalid."[9]

It is perhaps valid to defend a given practice on the basis of precedence if there is substantial evidence for its practice and that pattern can be demonstrated to be the only pattern

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[6] Fee, "The Genre of NT Literature," 117.

> Example of a shortened footnote when a source has already been given a full, complete footnote earlier in the paper. Note this example is a section in a book, not the book title.

[7] J. Robertson McQuilkin, "Problems of Normativeness in Scripture: Cultural Versus Permanent," in *Hermeneutics, Inerrancy, and the Bible*, ed. Earl Radmacher and Robert Preus (Grand Rapids: Zondervan, 1984), 234.

[8] "For a biblical precedent to justify present action, the principle of the action must be taught elsewhere, where it is the primary intent so to teach." Fee, "Genre of NT Literature," 118. Although addressing a slightly different issue, the following comment is also relevant. "When these injunctions to a specific individual or group parallel general reaching found elsewhere, they may be viewed as normative, but not on their own strength." McQuilkin, "Normativeness in Scripture," 235.

[9] Henry A. Virkler, *Hermeneutics: Principles and Processes of Biblical Interpretation* (Grand Rapids: Baker Book House, 1981), 220. See also Lewis and Demarest, *Integrative Theology*, 1:30–31.

present. A consistent and clear pattern must be established. Specifically, polity considerations based on Acts may be valid if the matter is both widespread (the actions of many churches reflect such a practice in the narrative) and unique (it is the only way in which the churches did something). "The strongest possible case can be made when only one pattern is found . . . and when that pattern is repeated within the New Testament itself."[10]

Positive Versus Negative

In establishing patterns, it must be recognized that positive patterns are clearer than negative patterns. In other words, the fact that something was done is more significant than something that was not done—unless the text explicitly and emphatically states that a specific action was not involved. Arguments from silence are dubious and inconclusive in most instances.

Intention Versus Incidentals

Exegesis must emphasize the intention of the passage rather than incidental allusions.[11] Historical narrative texts record numerous minor details. Although accurate descriptions of what actually happened, they are not to be elevated to the primary, didactic level unless the writer is clearly representing these details as significant to his primary thesis.[12] For example, an exegete must be careful not to draw too many thematic principles from the death of a proud politician as found in Acts 12. On a related matter, it should be noted that "extensive passages on a subject take priority for theological purposes over brief allusions."[13]

> This is an em dash.

> Use Ibid. for consecutive footnotes from the same source. Include page number if different from the previous footnote.

> Reference to a previously footnoted source only includes the author's last name, abbreviated title and page number.

> A footnote can also contain information that would interrupt the flow of the paper.
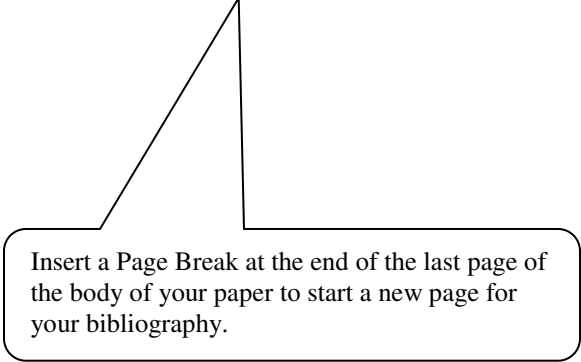
> Electronic sources must include the date you accessed the information and an accurate web address. Author, title of article, and other identifying information should be included if available.

[10] Fee and Stuart, *How to Read the Bible*, 102.

[11] Ibid., 116.

[12] They may, of course, illustrate specific teaching recorded elsewhere.

[13] John Jones, "Missing the Point," accessed December 2, 2002, http://www.bibledoctrine.net.

Conclusion

The book of Acts *can* be legitimately used to establish ecclesiological polity in the
contemporary church. If these principles are followed consistently, the interpreter will not be
guilty of wresting Scripture to teach something that God never intended.

Insert a Page Break at the end of the last page of the body of your paper to start a new page for your bibliography.

A bibliography will include all works cited in the paper plus all quality works consulted in order to write the paper.

1 inch from the top and centered

The bibliography is consecutively numbered with the body of the paper.

6

Bibliography

Erickson, Millard. *Christian Theology.* 3 vols. Grand Rapids: Baker, 1983–85.

Fee, Gordon D. "The Genre of New Testament Literature and Biblical Hermeneutics." In *Interpreting the Word of God: Festschrift in Honor of Steven Barabas*. Edited by S. J. Schultz and M. A. Inch, 105–27. Chicago: Moody Press, 1976.

Fee, Gordon D. and Douglas Stuart. *How to Read the Bible for All Its Worth: A Guide to Understanding the Bible*. Grand Rapids: Zondervan, 1982.

Jones, John. "Missing the Point." Accessed December 2, 2002. http://www.bibledoctrine.net.

Lewis, Gordon R. and Bruce A. Demarest. *Integrative Theology.* 3 vols. Grand Rapids: Zondervan, 1987.

McQuilkin, J. Robertson. "Problems of Normativeness in Scripture: Cultural Versus Permanent." In *Hermeneutics, Inerrancy, and the Bible*. Edited by Earl Radmacher and Robert Preus, 217–53. Grand Rapids: Zondervan, 1984.

Virkler, Henry A. *Hermeneutics: Principles and Processes of Biblical Interpretation*. Grand Rapids: Baker Book House, 1981.

Bibliography entries are alphabetized by author's last name; therefore, the last name is given first.

The normal pattern for an entry in a bibliography is: Author. *Title.* City: Publisher, Copyright date. Note: information categories are separated by periods rather than commas in the bibliography.

Appendix B

SAMPLE NON-RESEARCH PAPER

A. Proficient Student
EN112 College Composition
Cathy Peycke
02/28/05

The student's name, class information, and date are left aligned 1" from the top.

The title is in Caps, centered and bolded. Enter 2 single spaces after the date to get the cursor in this position.

Lives Without Blemish

Non-Research papers use headings.

Introduction

One sunny afternoon on Adam's Street, the sound of a garage door opening interrupts the soft coos of a pair of morning doves. An elderly gentleman who lives in the last remaining Victorian house on the street is beginning his morning. The man's name is Mr. Pinkerton.

Washing and Cleanliness

Mr. Pinkerton climbs into his antique car and presses the starter button. After a few sputters, the gasoline engine comes to life. He presses the clutch, puts the vehicle into gear, and slowly backs it out of the garage. Once in the driveway, the radiant rays of sunshine reflect off the car the way light bounces off of a mirror. Not one spec of dirt can be seen on this beautiful red machine.

Mr. Pinkerton turns off the engine, tosses a tape measure that was in his pocket onto the seat, and climbs out of the driver's seat. He gently glides his hand across the car's side panels. His finger tips touch it gently searching for something. He brings them close to his face. After careful inspection, he heads into his garage.

He comes back out with a pale of water, a bottle, and a sponge. He measures the correct amount of soap, dumps it into the bucket of water, and throws the sponge into the water. Taking the soaked sponge from the pail, he begins to scrub. As the hour passes, he scrubs and scrubs and scrubs. After he has scrubbed the vehicle thoroughly, he heads back into the garage.

Mr. Pinkerton comes out with hose and a towel. He begins to wash the soap suds off of the antique car. As he does, it begins to gleam even more. A new shine seems to have appeared from underneath the paint, a new gleam. Gently he begins to dry the car with the towel. When it is completely dry, he slides the tips of his fingers along the body again, ever so gently. As he inspects his fingers once again, a grin of satisfaction wrinkles his face as a sign of approval that his work is complete.

Application

Man's heart and soul are like Mr. Pinkerton's car. The heart and soul may gleam from a distance. The actions produced from a person's heart seem to reflect a heart and soul that is pure, without sin, unblemished. However, under further scrutiny, small specs of dust, dirt, and sin are revealed in the light of God's righteousness, holiness, and glory.

Christ is like Mr. Pinkerton in a way. Christ brought out the soap, his life-blood, to cleanse and rinse man's life of every spec of sin that dirties his heart and soul. Isaiah 64:6 states: "For we have all become like one who is unclean [ceremonially, like a leper], and all our righteousness (our best deeds of rightness and justice) is like filthy rags or a polluted garment; we all fade like a leaf, and our iniquities, like the wind, take us away [far from God's favor, hurrying us toward destruction]" (Amplified Bible).

With Non-Research format, place the translation of the Bible in ( ) at the end of the sentence the first time it is used. Use abbreviations if provided.

Even with the best acts of righteousness, man is still stained by sin. But the blood of Christ makes him clean. Christ brings a new shine to the heart and soul; new life that is eternal.

Conclusion

Like Mr. Pinkerton's car, a man's life seems clean. Unless Christ has been accepted into the heart and life of a person, it is still dirty, stained, blemished by sin. Soap cleanses the hands, not the heart. The blood of Christ is the only sufficient substance which removes the tarnish of

sin and brings new life. "And there is salvation in and through no one else, for there is no other name under heaven given among men by and in which we must be saved" (Acts 4:12).