Calvary University

The 2019 Turabian Style Guide

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

Revised: August 2019
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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 as 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).

2 Ibid., 34.


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 cited in the paper plus all quality works consulted 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 more than one 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 not 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

<table>
<thead>
<tr>
<th>Old Testament</th>
<th>New Testament</th>
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<tbody>
<tr>
<td>Genesis</td>
<td>Gen</td>
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<tr>
<td>Exodus</td>
<td>Exod</td>
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<tr>
<td>Leviticus</td>
<td>Lev</td>
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<tr>
<td>Numbers</td>
<td>Num</td>
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<tr>
<td>Deuteronomy</td>
<td>Deut</td>
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<tr>
<td>Joshua</td>
<td>Josh</td>
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<td>Judges</td>
<td>Judg</td>
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<tr>
<td>Ruth</td>
<td>Ruth</td>
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<tr>
<td>1 Samuel</td>
<td>1 Sam</td>
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<td>2 Samuel</td>
<td>2 Sam</td>
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<td>1 Kings</td>
<td>1 Kgs</td>
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<td>2 Kings</td>
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<td>1 Chr</td>
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<tr>
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<td>2 Chr</td>
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<tr>
<td>Ezra</td>
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<td>Neh</td>
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<td>Esther</td>
<td>Esth</td>
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<tr>
<td>Job</td>
<td>Job</td>
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<tr>
<td>Psalms</td>
<td>Ps/Pss</td>
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<tr>
<td>Proverbs</td>
<td>Prov</td>
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<tr>
<td>Ecclesiastes</td>
<td>Eccl (or Qoh)</td>
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<tr>
<td>Song of Solomon</td>
<td>Song (or Cant)</td>
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<tr>
<td>Isaiah</td>
<td>Isa</td>
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<td>Jeremiah</td>
<td>Jer</td>
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<td>Lamentations</td>
<td>Lam</td>
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## B. New Testament

<table>
<thead>
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<tbody>
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<td>Jude</td>
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<td>Revelation</td>
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C. **APOCRYPHA**

<table>
<thead>
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<th>1 Esdras, 2 Esdras</th>
<th>1 Esd, 2 Esd</th>
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<td>Tobit</td>
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<td>Jdt</td>
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<td>Additions to Esther</td>
<td>Add Esth</td>
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<tr>
<td>The Wisdom of Solomon</td>
<td>Wis</td>
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<td>Sirach/Ecclesiasticus</td>
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<td>Baruch</td>
<td>Bar</td>
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<td>Song of the Three Young Men</td>
<td>Sg Three</td>
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<td>Susanna</td>
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<td>Bel and the Dragon</td>
<td>Bel</td>
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<td>Prayer of Manasseh</td>
<td>Pr Man</td>
</tr>
<tr>
<td>1 Maccabees</td>
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<tr>
<td>2 Maccabees</td>
<td>2 Macc</td>
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**CAPITALIZATION/LOWERCASING GLOSSARY**
(If a word is not listed here, consult the Merriam Webster Collegiate Dictionary, 11th ed.)

<table>
<thead>
<tr>
<th>Aaronic priesthood</th>
<th>apostolic</th>
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<tr>
<td>Abba</td>
<td>Apostolic Age</td>
</tr>
<tr>
<td>Abrahamic Covenant</td>
<td>archaeology</td>
</tr>
<tr>
<td>the Abyss, (but abyss otherwise)</td>
<td>ark (referring to it generally)</td>
</tr>
<tr>
<td>Adonai</td>
<td>ark (Noah’s)</td>
</tr>
<tr>
<td>African-American</td>
<td>ark of the covenant</td>
</tr>
<tr>
<td>Age: Nuclear Age, Space Age (but church age, age of grace, the age to come)</td>
<td>Ascension (specific biblical event)</td>
</tr>
<tr>
<td>the Almighty</td>
<td>Atonement (of Christ)</td>
</tr>
<tr>
<td>Almighty God</td>
<td>Beatitudes</td>
</tr>
<tr>
<td>Alpha and Omega</td>
<td>Bible</td>
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<td>amillennial</td>
<td>biblical</td>
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<tr>
<td>Amillennialism (ist) (Amillennialian)</td>
<td>black theology</td>
</tr>
<tr>
<td>Ancient Near East</td>
<td>the Board</td>
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<tr>
<td>the Ancient of Days (God)</td>
<td>Body of Christ</td>
</tr>
<tr>
<td>the Anointed One (Christ)</td>
<td>Book of books (Bible)</td>
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<td>ante-Nicene fathers</td>
<td>Book of Job (a book of the Bible)</td>
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<td>the Antichrist</td>
<td>book of life (mentioned in Rev. 20:15)</td>
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<td>bookstore</td>
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<td>antichrists (many)</td>
<td>Bread of Life</td>
</tr>
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<td>the Apocalypse (Revelation of John)</td>
<td>Bride of Christ (the church)</td>
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<td>Calvinist(ic) (ism)</td>
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<td>apostle(s), but the Apostle Paul, the apostles the 12 Apostles, the Twelve</td>
<td>the Canon</td>
</tr>
<tr>
<td></td>
<td>Captivity (the Babylonian; others,</td>
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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)
der-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) (Postmillennialist)
posttribulation (al)
premillennial
Premillennialism (ist) (Premillenarian)
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)

rabbis
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
Triumphant Entry
triune
TV (not T.V.)

the Twelve (but the 12 Apostles)
unbiblical
unchristian (but un-Christlike)
white (Caucasian)

**ABBREVIATIONS OF PUBLISHERS AND FACTS OF PUBLICATION**

*Approved Abbreviations in Footnotes and Bibliographies*

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<th>Abbreviation</th>
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<td>Abingdon Press</td>
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<tr>
<td>Augsburg</td>
<td>JSOT Press</td>
</tr>
<tr>
<td>Augsburg Fortress</td>
<td>Kregel</td>
</tr>
<tr>
<td>Back to the Bible</td>
<td>KTAV</td>
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<tr>
<td>Baker Book House</td>
<td>Leuven University Press</td>
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<tr>
<td>Banner of Truth</td>
<td>Liturgical Press</td>
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<td>Bethany House</td>
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<td>BIP</td>
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<td>E. J. Brill</td>
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<td>Broadman</td>
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<td>Neukirchener Verlag</td>
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<td>Concordia</td>
<td>Oxford University Press</td>
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<tr>
<td>David C. Cook</td>
<td>Paulist</td>
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<tr>
<td>Crossway</td>
<td>Penguin Book</td>
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<tr>
<td>Doubleday</td>
<td>P &amp; R (Presbyterian &amp; Reformed)</td>
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<td>William B. Eerdmans</td>
<td>Regal</td>
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<td>Fortress</td>
<td>Revell</td>
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<td>Walter de Gruyter</td>
<td>Scholars Press</td>
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<td>Harcourt Brace</td>
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<td>Harper Collins</td>
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<td>Harper &amp; Row</td>
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<td>Harvard University Press</td>
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<td>Harvest House</td>
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<td>Hendrickson</td>
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<td>InterVarsity Press</td>
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<td>Judson</td>
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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
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
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
<table>
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<tr>
<td>TDNT</td>
<td><em>Theological Dictionary of the New Testament</em></td>
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<tr>
<td>TDOT</td>
<td><em>Theological Dictionary of the Old Testament</em></td>
</tr>
<tr>
<td>TNTC</td>
<td>Tyndale New Testament Commentary</td>
</tr>
<tr>
<td>TWOT</td>
<td><em>Theological Wordbook of the Old Testament</em></td>
</tr>
<tr>
<td>WBC</td>
<td>Word Biblical Commentary</td>
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</table>
(N:) indicates a footnote example
(B:) indicates a bibliography example

Books

**Book with one author.**


**Book with two authors.**


**Book with three authors.**


**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.


**Book with no authors and multiple editors listed.**


Book with editors listed, different edition than the first.

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

Book with no place of publication given.

Book in a commentary series with no volume numbers.

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


**Book in a series with the number of volumes and the dates when the separate volumes were published.**


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


**Book with different edition than the first edition.**


**Book in a series, revised edition with volume number given.**


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


A foreword in a book.


Study Bible (cited only when study notes are used).


An Article or Essay in a Book

An article or essay in a book with page numbers of the article given.


An article or essay in a book with an editor with page numbers of the article.


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.


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


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.


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.


Journal Articles

A journal article in an annual issue.


A journal article with numbers of the issue given.

A journal article with season of the article given.


A journal article with month of the article given.


Citation taken from secondary source, emphasizing the original article.


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


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.)


**Primary Sources**
(Ancient sources viewed as authoritative research materials)

**Primary source with editor and edition.**


**Primary source with more than three editors and edition.**


**Primary source with edition and translator.**


**Primary source with translator and number of volumes.**


**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.)


Signed article in a single-volume dictionary or encyclopedia.


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


Unsigned article in a dictionary or encyclopedia.


Unsigned article in a lexicon (foreign language dictionary).


Second and subsequent unsigned articles in the same lexicon (foreign language dictionary).

B: ________. S.v. "grhgorevw."

B: ________. S.v. "dei'."


B: _______. S.v. "Jyq."


B: _______. S.v. "τευλο... συντευλεια," by G. Delling.


*Interviews*


*Dissertations, Unpublished Papers, Manuals*


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


Citation from an online database


Citation from an electronic book


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.


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

N: 1 *TWOT*, s.v. “/wdbα, =ābaddôn” (BibleWorks 5.0., 2002), CD-Rom [*TWOT*, s.v. “/wdbα,” by R. Laird Harris.]

Appendix A

SAMPLE RESEARCH PAPER
Normative Guidelines for Interpreting Acts

Rod Decker

BI115: Bible Study/Hermeneutics

April 10, 2019

The content of this paper has been changed for illustrative purposes.

There is NO page number on the title page.

The title of the paper is positioned 3” from the top of the page and it is in bold font.

Your first and last name are positioned 6” from the top edge of this page.

Course ID and course title

The date the paper is due.

Insert a Page Break after the date to create a new page for the first page of your paper.
Introduction

There are widely divergent attitudes toward the use of historical precedence for 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

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.

Is there any hope for resolution of such a critical question? Not all aspects of the issue can be included in a brief paper. 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. 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.”

**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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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

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


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 teaching found elsewhere, they may be viewed as normative, but not on their own strength.” McQuilkin, “Normativeness in Scripture,” 235.

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.”

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. 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. 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.”

10 Fee and Stuart, How to Read the Bible, 102.
11 Ibid., 116.
12 They may, of course, illustrate specific teaching recorded elsewhere.
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.


Appendix B

SAMPLE NON-RESEARCH PAPER
Lives Without Blemish

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).

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).