

# Citation & Formatting Guide

Fourth Edition

Added entries for  
electronic sources and  
updates according to  
the new *SBL Handbook*!

Center for Theological Writing  
Westminster Theological Seminary

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# *New to This Edition*

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We have made many changes and added additional examples to this edition of the *Citation and Formatting Guide (CFG)* in hopes of better serving students and researchers. Please note the following modifications and additional resources.

- The ordering of entries has been revised to make it more intuitive for users: primary source examples are listed first (books, parts of a book, journal articles). These are followed by examples of common types of secondary sources (commentaries, lexicons, dictionaries, grammars).
- We have added several examples of sources in electronic format, including e-books and Google Books. Entries illustrating the electronic format are marked with the laptop symbol below.



- Based on student requests, we have added several new entries, among them are additional examples of books in a foreign language, as well as Google Books and blog posts.

In addition to these changes, nearly every entry in SBL style (Society of Biblical Literature) has been changed because SBL published a new style manual in 2014. Because the previous style guide was published in 1999, there are significant changes. Here are some of the most prominent.

- SBL no longer requires an access date for sources viewed online.
- SBL now uses the postal state abbreviations (PA, not Pa.; MA, not Mass.).
- Material that used to be placed within parentheses (e.g., the names of editors and translators, abbreviations and volume numbers) is now left outside of the parentheses.
- Abbreviations for series, books, commentaries, and journals can now be used in the bibliography.
- The formerly unique edition abbreviations (e.g., 2d; 3d) are no longer used. The standard abbreviations for editions are now used (e.g., 2<sup>nd</sup>; 3<sup>rd</sup>).

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# *Introduction*

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## **Why Cite Sources?**

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Citation provides your readers with the information they need to **locate your sources**. This allows the reader and writer equal access to the sources, creating in the writer's work a public and open discussion in which the writer's claims, in light of these sources, can be judged by readers.

- Good citation **demonstrates accuracy**. Supporting the claims you make in your writing with citations is a way of demonstrating accountability and ensuring accuracy.
- Citation points the reader to a **research tradition**. Citing sources helps to place your writing within relevant historical and contemporary discussions.
- Thorough and accurate citation leaves a trail that **establishes the credibility of your writing**. Citing an appropriate number of relevant sources shows that you are aware of other work on your topic and that you have taken other contributions into account when formulating your own thoughts.
- Failure to give proper credit for the ideas or words of others amounts to claiming those ideas or words as your own. This academic dishonesty is both illegal and immoral. Please see page 9–15 of this guide for more information on what plagiarism is and how to avoid it. Additional resources include the seminary's **honor system** and **policy on plagiarism**; in addition, you may refer to pages 78–82 in Turabian's *A Manual for Writers* (8<sup>th</sup> edition).

Citation allows you to give proper credit to other writers for their ideas. Whether you paraphrase an author's ideas or directly quote an author's exact words, you must always indicate your dependence on an outside source by using proper citation.

## The Aim of This Guide

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This guide outlines how to use citation systems in Westminster courses. Most courses require the **Turabian notes-bibliography style**, but the **SBL notes-bibliography style** is preferred in biblical studies courses. There is also a style of citation called “Author-Date,” which is sometimes preferred for certain courses, usually biblical studies. Check with your professor to see which style he or she prefers for course assignments.

The *Citation and Formatting Guide (CFG)* demonstrates how Turabian and SBL styles are applied to cite the types of sources Westminster students commonly use. Note that it focuses on citation only. For more detailed information about formatting for ThM, PhD, and DMin theses, see the **Format Guidelines for WTS Theses, Dissertations, and Projects**.

If the reference you are looking for is not modeled in this guide, please refer to the following:

- *The Chicago Manual of Style*. 16<sup>th</sup> ed. Chicago: University of Chicago Press, 2010.
- *The SBL Handbook of Style: For Biblical Studies and Related Disciplines*. 2<sup>nd</sup> ed. Atlanta, GA: SBL Press, 2014.
- Turabian, Kate L. *A Manual for Writers of Research Papers, Theses, and Dissertations*. 8<sup>th</sup> ed. Chicago: University of Chicago Press, 2013.

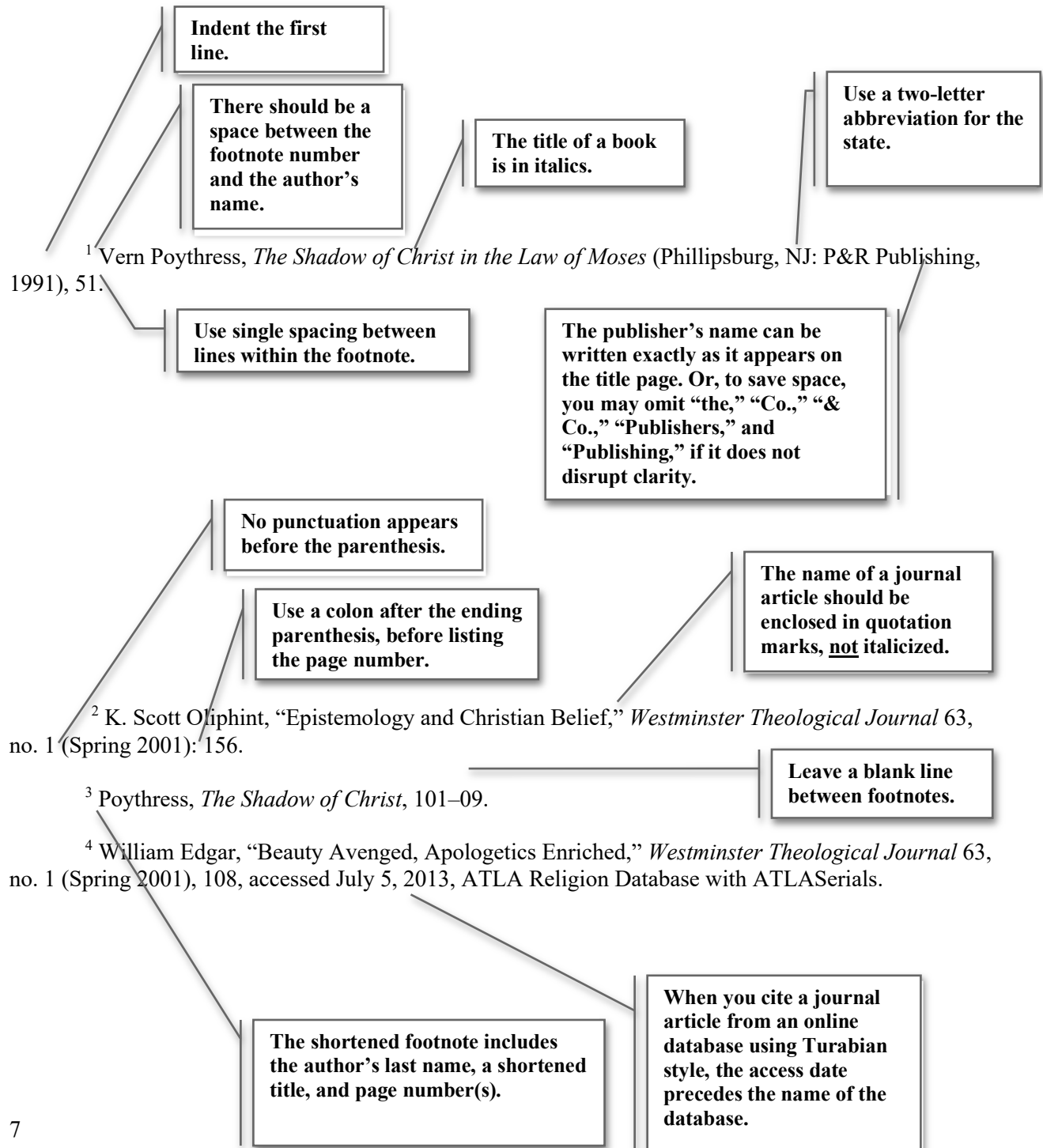


**Rule of Thumb:** Use SBL for biblical studies courses (any course beginning with “NT” or “OT”). Use Turabian for all other courses unless directed otherwise by the professor.

## Footnote Format

A footnote includes information on **who produced the source** (authors, editors, translators), **what it is called** (title of article, book, journal, series title, volume number), and **how to locate it** (city, state, name of publisher, year of publication, and name of the database). One way to think about formatting this information is to **imagine a footnote as a sentence**. Use commas between the major elements, and place a period at the end.

Here are several examples of **standard footnote citation** according to the guidelines found in *A Manual for Writers*.





A **shortened footnote** may be used the second time a work is mentioned. This note includes only the author's last name, a shortened version of the title, and the page number. You must have all three of these elements. Do not shorten notes by using the author-only style. For more information, see *A Manual for Writers*, pages 158–61.

You may choose to use **"Ibid."** instead of a shortened note, but be careful. "Ibid." refers to the bibliographic information mentioned in the immediately preceding note. "Ibid." is not italicized, and it is always followed by a period. For more information, see *A Manual for Writers*, page 161.

<sup>1</sup> Vern Poythress, *The Shadow of Christ in the Law of Moses* (Phillipsburg, NJ: P&R Publishing, 1991), 51.

<sup>2</sup> Ibid., 75.

"Ibid." refers to the work mentioned in the immediately preceding footnote.

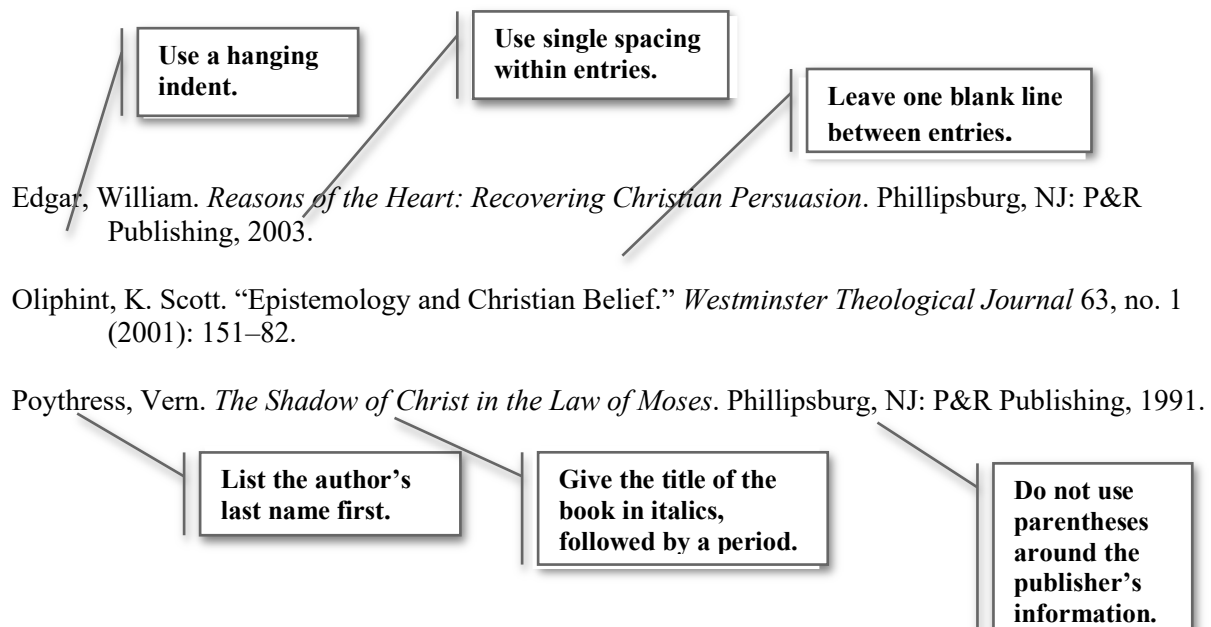
<sup>3</sup> Ibid.

Ibid is always followed by a period and is not italicized.

## Bibliography Format

A bibliographic entry reproduces much of the information found in the footnote but in a slightly different form. Notice the placement of the last name first, which enables you to alphabetize your bibliography. Never use bullet points or numbers before the entries. **Note that your papers will most often have footnotes AND a bibliography.** See page 58 of this guide for a sample bibliography.

Here are several examples of **standard bibliographic entries** in Turabian style.



## Avoiding Plagiarism

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To plagiarize is to represent another person's academic work as your own.<sup>1</sup> Westminster considers it a violation of the eighth and ninth commandments (Exod 20:15–16), which forbid the “taking or withholding from our neighbor what belongs to him” and require the “preserving and promoting of truth between man and man” (WLC Q. 142 and 145). A failure to cite sources means facing the consequences described in Westminster's plagiarism policy:

**Plagiarism is a serious infraction of the law of God and a violation of the Seminary's Honor Code. For procedures dealing with, and consequences of infraction of the Honor Code, please see the Student Directory and Handbook.**

Since notions about exactly what practices constitute plagiarism may vary from one institution to another and from one culture to another, we give examples of what Westminster considers plagiarism and how you can avoid it.

To cite correctly, you may either **quote** or **paraphrase** another author's ideas or words. When you quote phrases or sentences directly from a source, you must copy the author's exact words and use *both* quotation marks and a footnote.<sup>2</sup> Using only a footnote is not acceptable. You may also choose to paraphrase an author's ideas by expressing them in your own words. This also requires a footnote to give credit to the originator of the ideas. The following examples illustrate correct and incorrect citation of a passage from J. Gresham Machen's *Christianity and Liberalism*.

### Original Source



Modern liberalism in the Church, whatever judgment may be passed upon it, is at any rate no longer merely an academic matter. It is no longer a matter merely of theological seminaries or universities. On the contrary its attack upon the fundamentals of the Christian faith is being carried on vigorously by Sunday-School “lesson-helps,” by the pulpit, and by the religious press. If such an attack be unjustified, the remedy is not to be found, as some devout persons have suggested, in the abolition of theological seminaries, or the abandonment of scientific theology, but rather in a more earnest search after truth and a more loyal devotion to it when once it is found.<sup>1</sup>

<sup>1</sup> J. Gresham Machen, *Christianity and Liberalism*, new ed. (Grand Rapids, MI: Eerdmans, 2009), 15.

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<sup>1</sup> H. Ramsey Fowler and Jane E. Aaron, *The Little, Brown Handbook*, 11<sup>th</sup> ed. (New York: Pearson Longman, 2010), 626. For a detailed discussion of plagiarism and how to avoid it, see Kate L. Turabian's *A Manual for Writers of Research Papers, Theses, and Dissertations*, 8<sup>th</sup> ed. (Chicago: University of Chicago Press, 2013), 78–82. For a careful treatment of plagiarism as “sin,” see John M. Frame, “Is Plagiarism a Sin?” in *John Frame's Selected Shorter Writings* (Phillipsburg, NJ: P&R, 2014), 1:243–46.

<sup>2</sup> Parenthetical citation is accepted for some assignments (see pages 52–53). Ask your professor for details.

**PLAGIARISM:  
COPYING THE WORDS OF THE  
AUTHOR**

Liberalism in the Church, whatever judgment we may pass upon it, is no longer merely an academic matter. On the contrary, a vigorous attack by Sunday-School teachers, by pastors, and by the religious media is being made upon the fundamentals of the Christian faith. If such an attack is not justified, the remedy is not to be found in the abolition of theological seminaries, or the abandonment of theology, but rather in a more earnest search after truth and a loyal devotion to it.

**EXPLANATION**

Note the underlined sections that are taken almost word for word from the original. No quotation marks are used to indicate the exact wording of the original author. The author's name is not mentioned, and no footnote is used. This is blatant plagiarism. Also notice that the writer rearranged and left out some of the original author's words. Changing wording slightly or rearranging words is not an option for avoiding plagiarism. Your choices are to quote the author directly or paraphrase the ideas in your own words, using a footnote in either case.

**CORRECT:  
QUOTING AND CITING A SOURCE**

The most appropriate response to modern liberalism is to engage in a passionate "search after truth" and exercise "a more loyal devotion to it when once it is found."<sup>2</sup>

<sup>2</sup> J. Gresham Machen, *Christianity and Liberalism*, new ed. (Grand Rapids, MI: Eerdmans, 2009), 15.

**EXPLANATION**

Note that when the exact words of the author have been used, they are enclosed in quotation marks. A footnote is provided with full citation information. The words within the quotation marks are not altered but reproduced exactly as they appear in the original.

**PLAGIARISM:  
INADEQUATE PARAPHRASE**

Liberalism is no longer merely an academic matter. It unjustifiably attacks the fundamentals of the Christian faith, and in response to it, we need not abolish seminaries. We need only to search earnestly for the truth and devote ourselves to it.

**CORRECT:  
PARAPHRASING AND CITING A  
SOURCE**

According to Machen, modern liberalism in the church should no longer be viewed as just an academic problem. Liberalism is now being spread through church life itself, for example, through sermons and Sunday School lessons. The proper response is not to blame seminaries or theologians but to commit ourselves more completely to pursuing and upholding the truth.<sup>3</sup>

<sup>3</sup> J. Gresham Machen, *Christianity and Liberalism*, new ed. (Grand Rapids, MI: Eerdmans, 2009), 15.

**EXPLANATION**

The student has changed the wording slightly, but the ideas and the order in which they occur come from Machen, and yet the student does not mention his name or provide a footnote. When summarizing information and ideas from sources, it is not enough to change a few words from an original and represent the thoughts as your own. The specific phrases of the author as well as the flow of his thought cannot be used without giving him full credit.

**EXPLANATION**

Note how this paraphrase presents the ideas of the author in the student's own words. Even though there are no direct quotations, a footnote must be used. The author's name is mentioned at the beginning of the paraphrase and a footnote is provided at the end. In this way, all of the ideas that are Machen's are clearly credited to him. Several of Machen's words (*academic, liberalism*) are used without fear of plagiarism, since they express the central content of Machen's position.<sup>3</sup>

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<sup>3</sup> Turabian, *A Manual for Writers*, 42–43, 75.

**PLAGIARISM:  
TAKING THE AUTHOR'S UNIQUE  
EXPRESSIONS**

Liberalism is a serious adversary of the church. Its attacks upon the fundamentals of the Christian faith are being carried on too vigorously to ignore. What can we do to oppose such a movement? The answer isn't, as some allegedly devout persons have implied, that we should get rid of seminaries or abandon structured theology. Instead, we are called to make a more earnest search after truth, never letting go of it once it is in our hands.

**CORRECT:  
MAINTAINING YOUR OWN VOICE**

Today, many orthodox Christians recognize the need to respond to liberal movements within the church. If left unaddressed, these movements undermine the core of Christian belief. As early as 1923, Machen reminded us that liberal seminaries are not the only or even the central means of disseminating liberalism; since liberalism has worked its way into our churches and our publications, he advised us to address it with renewed personal commitment to Christ, by engaging in "a more earnest search after truth and a more loyal devotion to it when once it is found."<sup>4</sup> This paper outlines several practical ways of responding to Machen's exhortation.

<sup>4</sup> J. Gresham Machen, *Christianity and Liberalism*, new ed. (Grand Rapids, MI: Eerdmans, 2009), 15.

**EXPLANATION**

In contrast with the previous examples of plagiarism, the student has made his own claim, and then draws on Machen for support. However, no footnote is provided, nor is Machen's name mentioned in the body of the text, even though Machen's wording is used. The student has adopted Machen's ideas without giving him credit. Notice that we cannot distinguish the student's voice from that of the source. It seems as if they share the same opinion. This is a deceptive use of sources. Instead, when you quote or paraphrase a source, you should signal your own stance with reference to the source: comment on it; agree with it; disagree with it; or critique it.

**EXPLANATION**

The student has tracked with the broad topic that Machen presents, using his ideas as a foundation for his own thinking. When Machen is introduced, quotations are used and the source is footnoted. Throughout the paragraph we can clearly distinguish between the voice of the student and that of Machen.

## **Plagiarism: Frequently Asked Questions**

### **How many consecutive words of the author can I use before I risk plagiarism?**

There is no specific number. Chances are, if you're asking this question, you're relying too heavily on sources and should think more deeply on your own about your topic. Use your sources more selectively: choose key concepts, or quote phrases or sentences from the source in support of your claim when something is well said. You could also quote to represent the opposing view accurately. However, if the source is mostly useful not for its concise wording but for the information it provides, paraphrase the information in your own words, introducing the paraphrase by crediting the author, and ending with a footnote.

### **Can I use the author's sentence structure and just substitute synonyms for the author's words?**

If you're looking to insert synonyms into an author's original sentence structure, you're still relying too heavily on the source. Copying the sentence structure and changing a few words may mean that you have not fully digested the content of what you're reading. Follow the guidelines for quoting and paraphrasing, paying special attention to the example of "maintaining your own voice."

### **When I quote an author, may I make minor changes to or leave words out of the quotation?**

Minor changes may be made to blend the quotation into the grammar of your sentence, help the reader understand pronoun references it contains, or focus the reader on certain important information. These changes must be clearly indicated, and the original meaning must be strictly preserved. Indicate additions by placing them in brackets [ ].<sup>4</sup> If you leave words or phrases out, you must use ellipsis points correctly: use three ellipsis points, each one separated by a space, to show words left out within a sentence. When you leave out full sentences or begin with words in one sentence and finish with words from another, use four ellipsis points.

CORRECT: Machen reminds us that "Modern liberalism . . . is at any rate no longer merely an academic matter."<sup>5</sup>

<sup>5</sup> J. Gresham Machen, *Christianity and Liberalism*, new ed. (Grand Rapids, MI: Eerdmans, 2009), 15.

### **May I add italics to words within a quote?**

You may add italics to emphasize a point, but this must be noted in one of two ways: (1) immediately following the italicized word, insert "emphasis added" in brackets; or (2) in the footnote, following the page number and a semicolon, insert "emphasis added."

CORRECT: The church should fight to defend the truth of Scripture and to dedicate itself to "a more earnest search after truth and *a more loyal devotion to it* [emphasis added] when once it is found."<sup>6</sup>

<sup>6</sup> J. Gresham Machen, *Christianity and Liberalism*, new ed. (Grand Rapids, MI: Eerdmans, 2009), 15.

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<sup>4</sup> Turabian, *A Manual for Writers*, 351–57.

CORRECT: The church should fight to defend the truth of Scripture and to dedicate itself to “a more earnest search after truth and *a more loyal devotion to it* when once it is found.”<sup>7</sup>

<sup>7</sup> J. Gresham Machen, *Christianity and Liberalism*, new ed. (Grand Rapids, MI: Eerdmans, 2009), 15; emphasis added.

### How can I blend quotations into my text?

When using quotes of fewer than five lines, you may introduce them with the name of the author and a verb such as *writes*, *claims*, or *argues*.<sup>5</sup>

Concerning liberalism, Machen claims, “its attack upon the fundamentals of the Christian faith is being carried on vigorously by Sunday-School ‘lesson-helps,’ by the pulpit, and by the religious press.”<sup>8</sup>

<sup>8</sup> J. Gresham Machen, *Christianity and Liberalism*, new ed. (Grand Rapids, MI: Eerdmans, 2009), 15.

You may also integrate the quotation into your sentence, making sure the author’s wording fits your sentence structure grammatically, that it does not interrupt the flow of your thought, and that pronouns have correct and clear antecedents.<sup>6</sup>

CORRECT: We must consider the fact that an “attack upon the fundamentals of the Christian faith is being carried on vigorously by Sunday-School ‘lesson-helps,’ by the pulpit, and by the religious press.”<sup>9</sup>

<sup>9</sup> J. Gresham Machen, *Christianity and Liberalism*, new ed. (Grand Rapids, MI: Eerdmans, 2009), 15.

If the quote is *five lines or longer*, you may use a **block quotation**. Single space and indent the lines you are quoting. You should not use quotation marks at the beginning or end of a block quote because the indentation and single spacing indicate that the words are quoted from another source. You should, however, insert a footnote at the end of the citation.<sup>7</sup> The following excerpt from a student paper illustrates the use of a block quotation:

Many theologians have buckled under the pressure of liberal Christianity, but Machen was not among them. Note his treatment of the topic in the very first chapter of *Christianity and Liberalism*:

Modern liberalism in the Church, whatever judgment may be passed upon it, is at any rate no longer merely an academic matter. . . . On the contrary its attack upon the fundamentals of the Christian faith is being carried on vigorously by Sunday-School “lesson-helps,” by the pulpit, and by the religious press. If such an attack be unjustified, the remedy . . . in a more earnest search after truth and a more loyal devotion to it when once it is found.<sup>10</sup>

<sup>10</sup> J. Gresham Machen, *Christianity and Liberalism*, new ed. (Grand Rapids, MI: Eerdmans, 2009), 15.

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<sup>5</sup> For a list of other verbs that can be used to introduce a quotation, see the CTW handout “Blending Quotations.”

<sup>6</sup> Turabian, *A Manual for Writers*, 75–77 and 347–49.

<sup>7</sup> Turabian, *A Manual for Writers*, 349–50.

**What happens if I find other sources cited by the author to support the view I want to cite? Do I have to cite all of *his* sources?**

If you are paraphrasing information from a source—for example, a commentary—that cites other sources for support, you only have to cite the source you are consulting. If it is necessary to mention “Author B,” with whom “Author A” is interacting, in order to make sure the reader accurately understands the context for your quotation of “Author A,” you may mention “Author B” when you introduce the quote:

Interacting with Jones, Brown asserts, “. . . .”<sup>11</sup>

If you want to use a quotation that is reprinted in a source, look the quote up in the original, so that you can understand and fairly represent the meaning of the quotation in its original context. If the original source is inaccessible, you may use the form for citing “One Source Quoted in Another,” shown on page 26.

**Should I try to cite sources when writing about topics that seem to be common knowledge?**

Common knowledge is defined as information that is well-known and generally assumed to be true by those who read and write on the topic.<sup>8</sup> You would not be expected to cite a specific work when you draw on this common knowledge in your writing, but if you take specific ideas from a source, cite that source.

**What if I can’t remember where I read or heard about a particular idea?**

If you cannot remember where you heard an idea or read a quotation, don’t panic. If you have learned about the idea or quote from an everyday conversation or in email with a friend, pastor, or professor, you may cite that person in a footnote, but it is not necessary to include an entry for it in the bibliography. If you remember a quotation, try to look up the quotation, and omit it if it cannot be verified. If the idea could be considered common knowledge, see our FAQ above on citing common knowledge.

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<sup>8</sup> “Common knowledge” generally refers to dates of events in history, well-known phrases (e.g., “All men are created equal”), geographical information, genealogies, names of people, and information gathered through the senses. David Blakesley and Jeffrey L. Hoogeveen, *The Thomson Handbook* (Boston, MA: Thomson Wadsworth, 2008), 360–61.



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# *What Style of Citation Should I Use?*

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You should use notes-bibliography style unless the professor specifically requires another style of citation. Two forms of the notes-bibliography style are in use at Westminster:

- For **all seminary assignments except biblical studies**, use the examples labeled “Turabian,” based on *A Manual for Writers*, chapters 16–17.
- For **biblical studies assignments**, use the examples marked “SBL,” based on the notes-bibliography style described in *The SBL Handbook of Style*, chapter 6.
- In the following pages, whenever the Turabian form matches that of SBL exactly, we note this and show only one example.
- A third style of citation sometimes preferred in biblical studies courses is the SBL Author-Date style, which is a form of parenthetical citation. See pages 52–53 of this guide for models.
- “N” indicates the style for a footnote, and “B” indicates the style for a bibliographic entry.
- Note that it is acceptable to cite page numbers in parentheses when you are quoting at length from the same work. For example, if you are discussing material at length from Kate Turabian’s *A Manual for Writers* at length, you may place the page number in parentheses following a quotation, “like this” (310). However, you may only do this if you’re quoting from the same work without interruption. Once you begin quoting other sources, you must revert to the standard practice.
- Notes pertaining *only* to Turabian or *only* to SBL are marked as such. All other notes apply to both citation styles.

# BIBLES

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It is appropriate to place biblical citations in the text rather than in footnotes. The following guidelines clarify when to abbreviate a book of the Bible and when to spell it out in the text. SBL abbreviations are used with no period following them (see page 59 for a list of the abbreviations).

- Use abbreviations when you name the book and the chapter, or when you name the book, chapter, and verse:

In Gen 1:1, we learn that God created heaven and earth.

In Gen 1, we learn that God created heaven and earth.

- Spell out the full name when the book is cited without chapter or chapter and verse:

In Matthew, we learn that the peacemakers are blessed.

- Spell out the full name of the biblical book when it begins the sentence:

Matthew 5 teaches that the peacemakers are blessed.

- Use abbreviations when you cite a biblical book in parentheses:

There are many views on how the world came into being, but Christians believe that it was created by God (Gen 1:1). This belief affects both how Christians see the world and how they view their purpose within it.

In the New Testament, we find echoes of Genesis, for example, “In the beginning was the Word” (John 1:1).

- If you mention the name of the biblical book in the sentence itself, then you do not need to repeat the name in parentheses:

Hosea uses marital imagery when he reveals God’s judgment of Israel’s unfaithfulness (2:2–3).

## Notes:

- When listing multiple biblical references, place a semicolon in between entries whenever you name a different chapter or a different book. Use commas if you are referring to different verses within the same chapter (e.g., Ezra 1:1–5, 6, 9; 3:4; 6:8; Zech 3:1, 4, 6; 5:6).
- Do not include versions of the Bible in the bibliography, only in the footnotes, unless you are doing a comparative analysis of translations.
- When citing biblical texts, be sure to use the correct SBL biblical book abbreviations. When discoursing at length upon a particular biblical book and the context clarifies the citation, it is acceptable to avoid repeating the book reference and simply cite the chapter and verse.
- You may choose to use the abbreviation of the version of the Bible you reference in the parentheses (e.g., ESV, NIV, RSV), or you may spell out the name of the version (e.g., English Standard Version, Revised Standard Version). The former is more common.

- Because there are two editions of the NIV, note the year behind “NIV” in the parentheses:

(Gen 3:15 NIV 1984).

(Gen 3:15 NIV 2011).

## **Footnotes**

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Because you will sometimes cite Scripture in footnotes, the format for footnoting Scripture is provided below. This format is the same for Turabian and SBL.

### **Turabian and SBL:**

N:                   <sup>1</sup> Gen 3:15 (ESV). All other Scripture citations will be taken from the ESV unless otherwise noted.

<sup>2</sup> Gen 3:16.

<sup>3</sup> Gen 4:20 (KJV).

### **Notes:**

- Most professors require that you indicate the version of the Bible you are using. In the first footnote that contains a Scripture reference, include the initials (or the full name) of the version followed by a brief sentence explaining what version(s) you chose to cite in the rest of the paper.
- In subsequent notes, simply cite the passage without naming the version.
- If you decide to cite a different version in a later footnote, name the version (see footnote 3 above).

# BOOKS

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## Single Author

### Turabian and SBL

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- N: <sup>1</sup> David Powlison, *Power Encounters: Reclaiming Spiritual Warfare* (Grand Rapids, MI: Hourglass Books, 1995), 50.
- B: Powlison, David. *Power Encounters: Reclaiming Spiritual Warfare*. Grand Rapids, MI: Hourglass Books, 1995.



### Electronic Format

#### Turabian

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- N: <sup>1</sup> James N. Anderson, *What's Your Worldview? An Interactive Approach to Life's Big Questions* (Wheaton, IL: Crossway, 2014), chap. 1, Kindle.
- B: Anderson, James N. *What's Your Worldview? An Interactive Approach to Life's Big Questions*. Wheaton, IL: Crossway, 2014. Kindle.

#### SBL

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- N: <sup>1</sup> James N. Anderson, *What's Your Worldview? An Interactive Approach to Life's Big Questions* (Wheaton, IL: Crossway, 2014), Kindle, chap. 1.
- B: Anderson, James N. *What's Your Worldview? An Interactive Approach to Life's Big Questions*. Wheaton, IL: Crossway, 2014. Kindle edition.

#### Notes:

- See the entries for “E-Books and E-Readers” and “Google Books” for more information on the citation of electronic books.
- Publisher Names: For both Turabian and SBL, the words “Press,” “Publishing Company,” “and Co.” and other terms like these can be omitted unless ambiguity would result. For SBL style, when listing the name of a publisher, see the list provided of preferred bibliographical forms of publisher names (*SBL Handbook*, 77–82). For example, SBL suggests that “Eerdmans” be used instead of “William B. Eerdmans” because the publisher is named after a founding family member. But they recommend that “John Knox” rather than “Knox” be used since that publishing company is named after a historical figure.

## Two or Three Authors

### Turabian and SBL

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- N: <sup>1</sup> Vern S. Poythress and Wayne A. Grudem, *The Gender-Neutral Bible Controversy: Muting the Masculinity of God's Words* (Nashville, TN: Broadman Holman, 2000), 71.
- B: Poythress, Vern S., and Wayne A. Grudem. *The Gender-Neutral Bible Controversy: Muting the Masculinity of God's Words*. Nashville, TN: Broadman Holman, 2000.

## More Than Three Authors

### Turabian and SBL

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- N: <sup>1</sup> Randolph Quirk et al., *A Comprehensive Grammar of the English Language* (New York: Longman, 1985), 657–60.
- B: Quirk, Randolph, Sidney Greenbaum, Geoffrey Leech, and Jan Svartvik. *A Comprehensive Grammar of the English Language*. New York: Longman, 1985.

**Note:** The phrase “et al.” is not in italics, and the period only comes after the “al.” This is then followed by a comma. In the bibliography, you must list *all* of the authors.

## Author and Translator

### Turabian and SBL

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- N: <sup>1</sup> Herman Ridderbos, *Paul: An Outline of His Theology*, trans. John Richard De Witt (Grand Rapids, MI: Eerdmans, 1997), 81.
- B: Ridderbos, Herman. *Paul: An Outline of His Theology*. Translated by John Richard De Witt. Grand Rapids, MI: Eerdmans, 1997.

### ***Multivolume Work (Separately Titled)***

#### **Turabian**

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- N: <sup>1</sup> Herman Bavinck, *Reformed Dogmatics*, vol. 2, *God and Creation*, ed. John Bolt, trans. John Vriend (Grand Rapids, MI: Baker Academic, 2004), 50.
- B: Bavinck, Herman. *Reformed Dogmatics*. Vol. 2, *God and Creation*. Edited by John Bolt. Translated by John Vriend. Grand Rapids, MI: Baker Academic, 2004.

#### **SBL**

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- N: <sup>1</sup> Herman Bavinck, *God and Creation*, vol. 2 of *Reformed Dogmatics*, ed. John Bolt, trans. John Vriend (Grand Rapids, MI: Baker Academic, 2004), 50.
- B: Bavinck, Herman. *God and Creation*. Vol. 2 of *Reformed Dogmatics*. Edited by John Bolt. Translated by John Vriend. Grand Rapids, MI: Baker Academic, 2004.

### ***Multivolume Work (Single Title)***

#### **Turabian and SBL**

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- N: <sup>1</sup> Benjamin B. Warfield, *Selected Shorter Writings*, ed. John E. Meeter (Phillipsburg, NJ: P&R, 1973), 2:67.
- B: Warfield, Benjamin B. *Selected Shorter Writings*. Vol. 2. Edited by John E. Meeter. Phillipsburg, NJ: P&R, 1973.
- B: Warfield, Benjamin B. *Selected Shorter Writings*. 2 vols. Edited by John E. Meeter. Phillipsburg, NJ: P&R, 1970–73.

#### **Notes:**

- In the footnote, provide the publication date for the particular volume you are citing.
- To cite a multivolume work as a whole, use the format of the second bibliographic example provided above.

## Editor and Edition

### Turabian and SBL

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- N: <sup>1</sup> Cornelius Van Til, *Christian Apologetics*, ed. William Edgar, 2<sup>nd</sup> ed. (Phillipsburg, NJ: P&R, 2003), 34.
- B: Van Til, Cornelius. *Christian Apologetics*. Edited by William Edgar. 2<sup>nd</sup> ed. Phillipsburg, NJ: P&R, 2003.

## Part of a Series

### Turabian

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- N: <sup>1</sup> Raymond C. Ortlund Jr., *God's Unfaithful Wife: A Biblical Theology of Spiritual Adultery*, New Studies in Biblical Theology 2 (Downers Grove, IL: InterVarsity, 1996), 19.
- B: Ortlund Jr., Raymond C. *God's Unfaithful Wife: A Biblical Theology of Spiritual Adultery*. New Studies in Biblical Theology 2. Downers Grove, IL: InterVarsity, 1996.

### SBL

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- N: <sup>1</sup> Raymond C. Ortlund Jr., *God's Unfaithful Wife: A Biblical Theology of Spiritual Adultery*, NSBT 2 (Downers Grove, IL: InterVarsity, 1996), 19.
- B: Ortlund Jr., Raymond C. *God's Unfaithful Wife: A Biblical Theology of Spiritual Adultery*. NSBT 2. Downers Grove, IL: InterVarsity, 1996.

### Notes:

- The title of the series is abbreviated in an SBL footnote *and* bibliographic entry (see page 54).
- The name of the series editor is not usually included.

## Reprint

### Turabian and SBL

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N: <sup>1</sup> Jonathan Edwards, *Of Being* (1721; repr., New Haven, MA: Yale University Press, 1995), 10.

B (Tura.): Edwards, Jonathan. *Of Being*. 1721. Reprint, New Haven, MA: Yale University Press, 1995.

B (SBL): Edwards, Jonathan. *Of Being*. 1721. Repr., New Haven, MA: Yale University Press, 1995.

#### Notes:

- In the footnote, the original publication date is included in parentheses and followed by a semicolon. In the bibliography, the date is listed after the title and is followed by a period.
- If the original publisher and city of publication is relevant, include it before the original publication date.

## Title in a Foreign Language

### Turabian

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N: <sup>1</sup> Günter Reim, *Studien zum Alttestamentlichen Hintergrund des Johannesevangelium*, Society for New Testament Studies Monograph Series 22 (Cambridge: Cambridge University Press, 1974), 111.

<sup>3</sup> Reim, *Alttestamentlichen Hintergrund des Johannesevangelium*, 113.

<sup>5</sup> Jay E. Adams, *상담학총서* [The Christian Counselor's Manual], trans. Chung-sook Chung Kim (Seoul: Bethany Book House, 1992), 166.

<sup>7</sup> Herman Bavinck, *基督教神學* [Christian Theology], trans. Charles H. Chao (Taipei, Taiwan: Reformation Translation Fellowship, 1993), 123.



B: Reim, Günter. *Studien zum Alttestamentlichen Hintergrund des Johannesevangelium*. Society for New Testament Studies Monograph Series 22. Cambridge: Cambridge University Press, 1974.

Adams, Jay E. *상담학총서* [The Christian Counselor's Manual]. Translated by Chung-sook Chung Kim. Seoul: Bethany Book House, 1992.

Bavinck, Herman. *基督教神學* [Christian Theology]. Translated by Charles H. Chao. Taipei, Taiwan: Reformation Translation Fellowship, 1993.

## SBL

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N: <sup>1</sup> Günter Reim, *Studien zum Alttestamentlichen Hintergrund des Johannesevangelium*, SNTSMS 22 (Cambridge: Cambridge University Press, 1974), 111.

B: Reim, Günter. *Studien zum Alttestamentlichen Hintergrund des Johannesevangelium*. SNTSMS 22. Cambridge: Cambridge University Press, 1974.

### Notes:

- The Korean and Chinese sources listed in the Turabian format would be the same in SBL format.
- If it is appropriate to provide an English translation of the title, then place it after the original language title and enclose it in brackets, as shown above.
- Follow sentence-style capitalization for foreign titles, and capitalize any word that would be capitalized in the original language. When you have questions, consult an expert on the language you are citing.<sup>9</sup>
- For the short form, “no word should be omitted that governs the case ending of a word included in the short title.”<sup>10</sup>
- When citing from a text in a foreign language, if you provide your own translation, then note this in the footnote (not in the bibliography).

<sup>1</sup> Jay E. Adams, *상담학총서* [The Christian Counselor's Manual], trans. Chung-sook Chung Kim (Seoul: Bethany Book House, 1992), 166; my translation. Unless otherwise noted, all translations are my own.

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<sup>9</sup> See *The Chicago Manual of Style*, 706.

<sup>10</sup> *Ibid.*, 669.

## Book Published before 1900

### Turabian and SBL

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- N: <sup>1</sup> William Bates, *The Harmony of the Divine Attributes in the Contrivance and Accomplishment of Man's Redemption* (Philadelphia: Presbyterian Board of Publication, n.d.), 35.
- B: Bates, William. *The Harmony of the Divine Attributes in the Contrivance and Accomplishment of Man's Redemption*. Philadelphia: Presbyterian Board of Publication, n.d.

#### Notes:

- When the book has no date, the SBL Handbook encourages the use of alternatives to “n.d.” (“no date”) in two cases: For unpublished manuscripts, use the date of the version consulted (or the last modified date). For manuscripts under contract but not published, use “forthcoming.”
- Books published before 1900 are often missing publication information, such as the place, the name of the publisher, or the date. If no date can be found, use the abbreviation “n.d.” in place of the date. If the location or the name of the publisher cannot be found, simply leave it out. For example, if a source does not have a publisher listed but does include a date, it would appear as follows:

<sup>1</sup> Francis Cheynell, *The Divine Triunity of the Father, Son, and Holy Spirit* (London, 1650), 40.

## Imprint

### Turabian and SBL

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- N: <sup>1</sup> Leland Ryken, ed., *The Christian Imagination: The Practice of Faith in Literature and Writing*, rev. and exp. ed. (Colorado Springs, CO: Shaw Books, 2002), 69.
- B: Ryken, Leland, ed. *The Christian Imagination: The Practice of Faith in Literature and Writing*. Rev. and exp. ed. Colorado Springs, CO: Shaw Books, 2002.

#### Notes:

- An imprint is the particular name under which the publisher issues the book. It is similar to a subdivision or subsidiary of a press. The indication that a book is published as an imprint appears on the title page. For example, the title page for the book shown above reads “Shaw Books, an imprint of Waterbrook Press.” In such cases, provide only the name of the imprint, not both the name of the publishing house and the imprint.

- If the book is published simultaneously by two publishers, usually in different countries, then it is a *copublication*.<sup>11</sup> In this case, you only need to list the publisher that would be most relevant to your readers. For example, D. A. Carson's *The Gospel according to John* is co-published by Apollos (Leicester, England) and Eerdmans (Grand Rapids, MI). Both appear on the title page, but only the information for Eerdmans is necessary for your audience (in America), so that would be preferred.

<sup>1</sup> D. A. Carson, *The Gospel according to John*, Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans, 1991), 217.

<sup>1</sup> D. A. Carson, *The Gospel according to John*, PilNTC (Grand Rapids, MI: Eerdmans, 1991), 217.

### One Source Quoted in Another

#### Turabian and SBL

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- N: <sup>1</sup> Mildred L. Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence* (Lanham, MD: University Press of America, 1984), 11, quoted in Vern S. Poythress and Wayne A. Grudem, *The Gender-Neutral Bible Controversy: Muting the Masculinity of God's Words* (Nashville, TN: Broadman & Holman, 2000), 72.
- B: Larson, Mildred L. *Meaning-Based Translation: A Guide to Cross-Language Equivalence*. Lanham, MD: University Press of America, 1984. Quoted in Vern S. Poythress and Wayne A. Grudem, *The Gender-Neutral Bible Controversy: Muting the Masculinity of God's Words*. Nashville, TN: Broadman & Holman, 2000.

**Note:** The original source should be consulted and cited whenever possible. This should be done for two reasons: (1) it ensures that the quotation of the original source is accurate, and (2) it verifies that the view of the original author is represented fairly by the secondary source. However, if you do not have access to the original source, follow the above model.

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<sup>11</sup> See *Chicago Manual of Style*, 721.



### Turabian

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- N: <sup>1</sup> Timothy Keller, *The Reason for God: Belief in an Age of Skepticism* (New York: Riverhead Books, 2008), chap. 2, Kindle.
- B: Keller, Timothy. *The Reason for God: Belief in an Age of Skepticism*. New York: Riverhead Books, 2008. Kindle.

### SBL

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- N: <sup>1</sup> Timothy Keller, *The Reason for God: Belief in an Age of Skepticism* (New York: Riverhead Books, 2008), Kindle, chap. 2.
- B: Keller, Timothy. *The Reason for God: Belief in an Age of Skepticism*. New York: Riverhead Books, 2008. Kindle edition.

### Notes:

- If page numbers are not given in the e-book, cite a chapter or section to help the reader locate the information.
- To cite a book in a particular electronic format (ePub, Kindle, Nook Book, etc.), specify the format but do not include an access date.<sup>12</sup>
- If you read the book online, substitute the access date and URL or DOI (Digital Object Identifier) for the book's format. For example,  

<sup>3</sup> Richard Baxter, *Saints' Everlasting Rest*, Christian Classics Ethereal Library, accessed July 5, 2013, [http://www.ccel.org/ccel/baxter/saints\\_rest.toc.html](http://www.ccel.org/ccel/baxter/saints_rest.toc.html).
- According to SBL, "if citing a PDF e-book that is identical in all respects to the print edition, it is not necessary to indicate the format consulted."<sup>13</sup>

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<sup>12</sup> Turabian, *A Manual for Writers*, 141 and 181.

<sup>13</sup> *SBL Handbook*, 90.



## Turabian

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- N: <sup>1</sup> Jonathan Edwards, *A Treatise concerning the Religious Affections, in Three Parts* (Philadelphia: James Crissy, 1821), 15, accessed January 20, 2015, <https://books.google.com/books?id=nTcTA0RFX6kC>.
- B: Edwards, Jonathan. *A Treatise concerning the Religious Affections, in Three Parts*. Philadelphia: James Crissy, 1821. Accessed January 20, 2015. <https://books.google.com/books?id=nTcTA0RFX6kC>.

## SBL

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- N: <sup>1</sup> Jonathan Edwards, *A Treatise concerning the Religious Affections, in Three Parts* (Philadelphia: James Crissy, 1821), 15, <https://books.google.com/books?id=nTcTA0RFX6kC>.
- B: Edwards, Jonathan. *A Treatise concerning the Religious Affections, in Three Parts*. Philadelphia: James Crissy, 1821. <https://books.google.com/books?id=nTcTA0RFX6kC>.

### Notes:

- For Google Books, a URL is required and should appear as the last element in the note and bibliographic entry. The link for Google Books may be shortened from the address bar by deleting everything from the first ampersand onward. For example, the book above had the following link in the address bar, but note the portion that can be left out while still providing a stable link to the book:

<https://books.google.com/books?id=nTcTA0RFX6kC&dq=bibliogroup%3A%22A%20Treatise%20Concerning%20Religious%20Affections%3A%20In%20Three%20Parts%2&pg=PR1#v=onepage&q&f=false>

<https://books.google.com/books?id=nTcTA0RFX6kC>

- SBL recommends using a DOI (Digital Object Identifier) if it is available. If not, a URL is acceptable.
- Turabian requires that you list the access date, whereas SBL does not.

# PARTS OF A BOOK

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## *Chapter in an Edited Volume*

### Turabian

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- N: <sup>1</sup> Tremper Longman III, “Why Do Bad Things Happen to Good People? A Biblical Theological Approach,” in *Eyes to See, Ears to Hear: Essays in Memory of J. Alan Groves*, ed. Peter Enns, Douglas J. Green, and Michael B. Kelly (Phillipsburg, NJ: P&R, 2010), 16.
- B: Longman III, Tremper. “Why Do Bad Things Happen to Good People? A Biblical Theological Approach.” In *Eyes to See, Ears to Hear: Essays in Memory of J. Alan Groves*, edited by Peter Enns, Douglas J. Green, and Michael B. Kelly, 1–16. Phillipsburg, NJ: P&R, 2010.

### SBL

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- N: <sup>1</sup> Tremper Longman III, “Why Do Bad Things Happen to Good People? A Biblical Theological Approach,” in *Eyes to See, Ears to Hear: Essays in Memory of J. Alan Groves*, ed. Peter Enns, Douglas J. Green, and Michael B. Kelly (Phillipsburg, NJ: P&R, 2010), 16.
- B: Longman III, Tremper. “Why Do Bad Things Happen to Good People? A Biblical a Theological Approach.” Pages 1–16 in *Eyes to See, Ears to Hear: Essays in Memory of J. Alan Groves*. Edited by Peter Enns, Douglas J. Green, and Michael B. Kelly. Phillipsburg, NJ: P&R, 2010.

## *Introduction or Foreword*

### Turabian and SBL

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- N: <sup>1</sup> Peter A. Lillback, foreword to *Republocrat: Confessions of a Liberal Conservative*, by Carl R. Trueman (Phillipsburg, NJ: P&R, 2010), ix.
- B: Lillback, Peter A. Foreword to *Republocrat: Confessions of a Liberal Conservative*, by Carl R. Trueman, ix–xviii. Phillipsburg, NJ: P&R, 2010.

# JOURNALS, MAGAZINES, AND NEWSPAPERS

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## Journal Article

### Turabian

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- N: <sup>1</sup> Vern S. Poythress, “Gender Neutral Issues in the New International Version of 2011,” *Westminster Theological Journal* 73, no. 1 (Spring 2011): 81.
- B: Poythress, Vern S. “Gender Neutral Issues in the New International Version of 2011.” *Westminster Theological Journal* 73, no. 1 (Spring 2011): 79–96.

### SBL

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- N: <sup>1</sup> Vern S. Poythress, “Gender Neutral Issues in the New International Version of 2011,” *WTJ* 73, no. 1 (Spring 2011): 81.
- B: Poythress, Vern S. “Gender Neutral Issues in the New International Version of 2011.” *WTJ* 73, no. 1 (Spring 2011): 79–96.



### Electronic Format

### Turabian

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- N: <sup>1</sup> W. Edward Glenny, “The Divine Meaning of Scripture: Explanations and Limitations,” *Journal of the Evangelical Theological Society* 38, no. 4 (December 1995): 486, accessed January 20, 2015, [http://www.etsjets.org/files/JETS-PDFs/38/38-4/38-4-pp481-500\\_JETS.pdf](http://www.etsjets.org/files/JETS-PDFs/38/38-4/38-4-pp481-500_JETS.pdf).
- B: Glenny, W. Edward. “The Divine Meaning of Scripture: Explanations and Limitations.” *Journal of the Evangelical Theological Society* 38, no. 4 (December 1995): 481–500. Accessed January 20, 2015. [http://www.etsjets.org/files/JETS-PDFs/38/38-4/38-4-pp481-500\\_JETS.pdf](http://www.etsjets.org/files/JETS-PDFs/38/38-4/38-4-pp481-500_JETS.pdf).

### SBL

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- N: <sup>1</sup> W. Edward Glenny, “The Divine Meaning of Scripture: Explanations and Limitations,” *JETS* 38, no. 4 (December 1995): 486, [http://www.etsjets.org/files/JETS-PDFs/38/38-4/38-4-pp481-500\\_JETS.pdf](http://www.etsjets.org/files/JETS-PDFs/38/38-4/38-4-pp481-500_JETS.pdf).
- B: Glenny, W. Edward. “The Divine Meaning of Scripture: Explanations and Limitations.” *JETS* 38, no. 4 (December 1995): 481–500. [http://www.etsjets.org/files/JETS-PDFs/38/38-4/38-4-pp481-500\\_JETS.pdf](http://www.etsjets.org/files/JETS-PDFs/38/38-4/38-4-pp481-500_JETS.pdf).

### Notes:

- The bibliographic entry should include the entire page range for the article, while the footnote usually names the exact page(s) from which you are citing.
- For both Turabian and SBL, if the pagination is continuous within each volume of a journal, providing the issue number is optional. However, you must list the issue number following the volume number if each issue within a volume is separately paginated.
- Note that SBL uses abbreviations for academic journals (e.g., *WTJ*), and these abbreviations appear in both the footnote and the bibliographic entry.
- For journal articles accessed online, include the URL or DOI (Digital Object Identifier) at the end of the citation. Include an accessed date for Turabian, but not for SBL.

<sup>1</sup> Tomasz Kąkol, "Is God His Essence? The Logical Structure of Aquinas' Proof for This Claim," *Philosophia* 41 (2013): 650, doi:10.1007/s11406-013-9485-7.

Kąkol, Tomasz. "Is God His Essence? The Logical Structure of Aquinas' Proof for This Claim." *Philosophia* 41 (2013): 649–660. doi:10.1007/s11406-013-9485-7.



### **Journal Article from a Database**

#### **Turabian**

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- N: <sup>1</sup> Joseph H. Hellerman, "Purity and Nationalism in the Second Temple Literature: 1–2 Maccabees and Jubilees," *Journal of the Evangelical Theological Society* 46 (September 2003): 401, accessed September 1, 2010, ATLA Religion Database with ATLASerials.
- B: Hellerman, Joseph H. "Purity and Nationalism in the Second Temple Literature: 1–2 Maccabees and Jubilees." *Journal of the Evangelical Theological Society* 46 (September 2003): 401–421. Accessed September 1, 2010. ATLA Religion Database with ATLASerials.

#### **SBL**

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- N: <sup>1</sup> Joseph H. Hellerman, "Purity and Nationalism in the Second Temple Literature: 1–2 Maccabees and Jubilees," *JETS* 46 (September 2003): 401, <http://search.ebscohost.com/login.aspx?direct=true&db=rfh&AN=ATLA0001457826&site=ehost-live>.
- B: Hellerman, Joseph H. "Purity and Nationalism in the Second Temple Literature: 1–2 Maccabees and Jubilees." *JETS* 46 (September 2003): 401–421. <http://search.ebscohost.com/login.aspx?direct=true&db=rfh&AN=ATLA0001457826&site=ehost-live>.



### Notes:

- For Turabian, if you obtain a journal article from a database, rather than providing a URL, provide the name of the database. SBL recommends that you provide a DOI (Digital Object Identifier) rather than a URL, but a URL is acceptable if no DOI can be found on the web page. However, the URL “must resolve directly to the page on which the article appears.”<sup>14</sup> For the EBSCOhost databases, use the “Permalink,” which can be found on the right hand side of the web page on which you accessed the article. See pages 95–96 of *The SBL Handbook* for details and other examples.
- In contrast to the format modeled in previous editions of the SBL manual, you no longer need to provide an access date, nor do you need to include the word “Online” in the note or bibliographic entry.
- Some articles include a DOI (Digital Object Identifier). Use this rather than the URL if it is available.

#### *Turabian*

<sup>1</sup> Lap Yan Kung, “The Trinity, the Church, and China’s Harmonious Society: A Politics of Persuasion,” *Studies in World Christianity* 17, no. 3 (2011): 239, accessed January 20, 2015, doi:10.3366/swc.2011.0027.

Kung, Lap Yan. “The Trinity, the Church, and China’s Harmonious Society: A Politics of Persuasion.” *Studies in World Christianity* 17, no. 3 (2011): 237–257. Accessed January 20, 2015. doi:10.3366/swc.2011.0027.

#### *SBL*

<sup>1</sup> Lap Yan Kung, “The Trinity, the Church, and China’s Harmonious Society: A Politics of Persuasion,” *SWC* 17, no. 3 (2011): 239, doi:10.3366/swc.2011.0027.

Kung, Lap Yan. “The Trinity, the Church, and China’s Harmonious Society: A Politics of Persuasion.” *SWC* 17, no. 3 (2011): 237–257. doi:10.3366/swc.2011.0027.

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<sup>14</sup> *The SBL Handbook of Style*, 95.

## Journal Supplement

### Turabian

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N: <sup>1</sup> David J. A. Clines, *The Theme of the Pentateuch*, 2<sup>nd</sup> ed., Journal for the Study of the Old Testament Supplement Series 10 (Melksham, UK: Sheffield Academic Press, 1997), 29.

B: Clines, David J. A. *The Theme of the Pentateuch*. Journal for the Study of the Old Testament Supplement Series 10. Melksham, UK: Sheffield Academic Press, 1997.

### SBL

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N: <sup>1</sup> David J. A. Clines, *The Theme of the Pentateuch*, JSOTSup 10 (Melksham, UK: Sheffield Academic Press, 1997), 29.

B: Clines, David J. A. *The Theme of the Pentateuch*. JSOTSup 10. Melksham, UK: Sheffield Academic Press, 1997.

**Note:** More information about SBL abbreviations for supplements can be found on page 54 of this guide.



## Newspaper Article (Online)

### Turabian

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N: <sup>1</sup> Kareem Fahim, “Worries over Growing Political Violence in Egypt,” *New York Times*, June 28, 2013, accessed July 15, 2013, [http://www.nytimes.com/2013/06/29/world/middleeast/egypt-tensions.html?ref=world&\\_r=0](http://www.nytimes.com/2013/06/29/world/middleeast/egypt-tensions.html?ref=world&_r=0).

### SBL

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N: <sup>1</sup> Kareem Fahim, “Worries over Growing Political Violence in Egypt,” *New York Times*, 28 June 2013, [http://www.nytimes.com/2013/06/29/world/middleeast/egypt-tensions.html?ref=world&\\_r=0](http://www.nytimes.com/2013/06/29/world/middleeast/egypt-tensions.html?ref=world&_r=0).

### Notes:

- Cite newspaper articles in the footnotes only.
- In contrast to the previous SBL format, you no longer need to provide an access date, nor do you need to include the word “Online” in the note. Note also the unique arrangement of the date: “28 June 2013” (as opposed to “June 28, 2013”).

# ANCIENT AND CLASSIC THEOLOGICAL WORKS

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## Turabian and SBL Footnote

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- N:                   <sup>1</sup> Augustine, *Confessions* 2.2.
- <sup>1</sup> Augustine, *Homilies on the First Epistle of John* 6.13.
- <sup>1</sup> Athanasius, *On the Incarnation of the Word* 5.3.
- <sup>1</sup> *Didache* 2.9.
- <sup>1</sup> Calvin, *Instit.* 3.11.10.
- <sup>1</sup> WCF 7.2.
- <sup>1</sup> WSC Q. 12.
- <sup>1</sup> Barth, *CD* I/1, §9.1.

## Turabian Bibliographic Entry

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- B:                   Augustine. *Confessions*. Translated by Edward B. Pusey. Grand Rapids, MI: Christian Classics Ethereal Library. Accessed January 21, 2015. <http://www.ccel.org/ccel/augustine/confess.iii.ii.html>.
- B:                   Augustine. *The Works of Saint Augustine*. Part 3, vol. 14.1, *Homilies on the First Epistle of John*. Edited by Daniel E. Doyle and Thomas Martin. Translated by Boniface Ramsey. Hyde Park, NY: New City Press, 2008.
- B:                   Athanasius. *Nicene and Post-Nicene Fathers*, 2<sup>nd</sup> ser. Vol. 4, *On the Incarnation of the Word*. Edited by Philip Schaff and Henry Wace. Translated by Archibald Robertson. Buffalo, NY: Christian Literature Publishing, 1892. Accessed January 21, 2015. <http://www.newadvent.org/fathers/2802.htm>.
- B:                   *The Catholic Encyclopedia*. Vol. 4, *The Didache*. Translated by John Chapman. New York: Robert Appleton Company, 1908. Accessed January 21, 2015. <http://www.newadvent.org/cathen/04779a.htm>.
- B:                   Calvin, John. *Institutes of the Christian Religion*. Edited by John T. McNeill. Translated by Ford Lewis Battles. 2 vols. Philadelphia: Westminster Press, 1960.
- B:                   *The Westminster Confession of Faith*. 3<sup>rd</sup> ed. Lawrenceville, GA: Committee for Christian Education and Publications, 1990.
- B:                   Barth, Karl. *Church Dogmatics*. Vol. 1.1, *The Doctrine of the Word of God*. Edited by G. W. Bromiley and T. F. Torrance. Translated by G. W. Bromiley, G. T. Thomson, and Harold Knight. London: T&T Clark, 2009.

## SBL Bibliographic Entry

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- B: Augustine. *Confessions*. Translated by Edward B. Pusey. Grand Rapids, MI: Christian Classics Ethereal Library. <http://www.ccel.org/ccel/augustine/confess.iii.ii.html>.
- B: Augustine. *Homilies on the First Epistle of John*. Part 3, vol.14.1 of *The Works of Saint Augustine*. Edited by Daniel E. Doyle and Thomas Martin. Translated by Boniface Ramsey. Hyde Park, NY: New City Press, 2008.
- B: Athanasius. *On the Incarnation of the Word*. Vol. 4 of *Nicene and Post-Nicene Fathers*, Series 2. Edited by Philip Schaff and Henry Wace. Translated by Archibald Robertson. Buffalo, NY: Christian Literature Publishing, 1892. <http://www.newadvent.org/fathers/2802.htm>.
- B: *The Didache*. Vol. 4 of *The Catholic Encyclopedia*. Translated by John Chapman. New York: Robert Appleton Company, 1908. <http://www.newadvent.org/cathen/04779a.htm>.
- B: Calvin, John. *Institutes of the Christian Religion*. Edited by John T. McNeill. Translated by Ford Lewis Battles. 2 vols. Philadelphia: Westminster Press, 1960.
- B: *The Westminster Confession of Faith*. 3<sup>rd</sup> ed. Lawrenceville, GA: Committee for Christian Education and Publications, 1990.
- B: Barth, Karl. *The Doctrine of the Word of God*. Vol. 1.1 of *Church Dogmatics*. Edited by G. W. Bromiley and T. F. Torrance. Translated by G. W. Bromiley, G. T. Thomson, and Harold Knight. London: T&T Clark, 2009.

### Notes:

- For ancient works, such as those by the early church fathers, use standard identifying markers (usually a book, chapter, and section number, or simply a book and section number). Cite the particular version you referenced in the bibliography. If citing a version from CCEL (Christian Classics Ethereal Library) or New Advent, include a URL. SBL does not require an access date.
- If an ancient work is anonymous, such as *The Didache*, simply leave the author information out and begin with the title. Likewise give the title first in the bibliographic entry, using the first letters of the first content word of the title (dropping “the”) to determine the position of the entry in alphabetical order.
- For Calvin’s *Institutes*, use Arabic numerals corresponding to the book, the chapter, and the section. Cite classical works (Plato, Aristotle, etc.) and works by the church fathers using the format for Calvin’s *Institutes* as a model.
- In-text citation is also often used with Calvin’s *Institutes* and the Westminster Confession of Faith. If you have already mentioned the source in the body of the sentence, show only the locating information in parentheses following the citation.

In his *Institutes of the Christian Religion*, Calvin says that there are two kinds of knowledge (1.1.1).

We owe our salvation to God’s voluntary condescension (WCF 7.2).

- Cite online versions of the Westminster Confession and Smaller and Larger Catechisms the same way that you cite the print versions. These works do not have to be cited in the bibliography.
- For Barth's *Church Dogmatics*, abbreviate the title to *CD* (in italics). Cite the book (as a Roman numeral) and volume number (as an Arabic numeral) separated by a slash (/). Follow this by the section (using the section symbol, §) and subsection number. Separate these last two numbers with a period.

# COMMENTARIES

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## *A Volume in a Commentary Series*

### Turabian

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- N: <sup>1</sup> George R. Beasley-Murray, *John*, Word Biblical Commentary 36, 2<sup>nd</sup> ed. (Nashville, TN: Thomas Nelson, 1999), 129.
- B: Beasley-Murray, George R. *John*. Word Biblical Commentary 36. 2<sup>nd</sup> ed. Nashville, TN: Thomas Nelson, 1999.

### SBL

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- N: <sup>1</sup> George R. Beasley-Murray, *John*, WBC 36, 2<sup>nd</sup> ed. (Nashville, TN: Thomas Nelson, 1999), 129.
- B: Beasley-Murray, George R. *John*. WBC 36. 2<sup>nd</sup> ed. Nashville, TN: Thomas Nelson, 1999.

### Notes:

- Citing commentaries can present challenges. The first step is to decide whether the commentary is part of a series or is a volume in a multivolume work. Serial publications, as the name suggests, are works which can stand on their own individually but have some overarching concept or approach that ties them together. Journal monographs are often published in a series, as are some biblical commentaries on individual books. A multivolume work, on the other hand, is a single, unified work that is published in two or more volumes.
- Be sure to use the individual title of the commentary as the main title, which goes in italics.
- The series title is in regular type with headline-style capitalization and is followed by the number in the series. Neither the series title nor its abbreviation is italicized. Note that SBL format uses abbreviations for every commentary series. For more information, see page 54 of this guide.
- Citing a single volume of a multivolume commentary that is part of a series can also follow the general model shown above as long as the title of the work indicates the volume or range of chapters covered (e.g., *Psalms I* or *Jeremiah 1–25*). For more details, see *The SBL Handbook*, page 103 and sections 6.2.20–21.

<sup>1</sup> Frank-Lothar Hossfeld and Eric Zenger, *Psalms 3: A Commentary on Psalms 101–150*, trans. Linda M. Maloney, Hermeneia (Minneapolis, MN: Fortress, 2011), 537.

<sup>2</sup> Hossfeld, *Psalms 3*, 539.

Hossfeld, Frank-Lothar, and Erich Zenger. *Psalms 3: A Commentary on Psalms 101–150*. Translated by Linda M. Maloney. Hermeneia. Minneapolis, MN: Fortress, 2011.

- Not all commentary series have numbered volumes (e.g., BECNT). The BECNT series is also in its second edition, which may not be the case with your particular source. Simply leave out the number for the volume and the edition information if this is the case. (Do NOT include “1<sup>st</sup> edition” for any source. It is assumed you are working with the first edition unless otherwise noted.)
- If the commentary has individually signed articles in a volume that has all the authors listed on the title page, in the footnote cite only the author of the article you are referencing, but in the bibliography list all the authors of the volume.

## ***A Multivolume Commentary on a Single Biblical Book***

### **Turabian**

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- N: <sup>1</sup> Richard D. Phillips, *John*, Reformed Expository Commentary (Phillipsburg, NJ: P&R, 2014), 1:70.
- B: Phillips, Richard D. *John*. Vol. 1. Reformed Expository Commentary. Phillipsburg, NJ: P&R, 2014.

### **SBL**

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- N: <sup>1</sup> Richard D. Phillips, *John*, REC (Phillipsburg, NJ: P&R, 2014), 1:70.
- B: Phillips, Richard D. *John*. Vol. 1. REC. Phillipsburg, NJ: P&R, 2014.

### **Notes:**

- Note that, in contrast to the previous example, this commentary is a multivolume work, but the Reformed Expository Commentary series does not include separately numbered volumes, so no number follows the series title.
- If the volumes are separately titled, cite them as you would a separately titled multivolume work. See page 21 of this guide for an example.
- If you are citing an individual commentary on a biblical book contained in a single-volume commentary on the entire Bible, follow the format for a book chapter within an edited volume. See page 29 of this guide for an example.
- To see an example of how to cite a work with multiple levels (series, part, volume, section), see the entry for Augustine's *Homilies on the First Epistle of John* under "Ancient and Classic Theological Works" on page 34.





## Digital Commentary (Logos, BibleWorks, Accordance)

### Turabian

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- N: <sup>1</sup> David J. A. Clines, *Job 38–42*, Word Biblical Commentary 18B (Nashville, TN: Thomas Nelson, 2011), 23, BibleWorks 9.
- B: Clines, David J. A. *Job 38–42*. Word Biblical Commentary 18B. Nashville, TN: Thomas Nelson, 2011. BibleWorks 9.

### SBL

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- N: <sup>1</sup> David J. A. Clines, *Job 38–42*, WBC 18B (Nashville, TN: Thomas Nelson, 2011), 23.
- B: Clines, David J. A. *Job 38–42*. WBC 18B. Nashville, TN: Thomas Nelson, 2011.

### Note:

- For Turabian, when citing a digitized version of a print edition, give the full citation for the print form and add the name of the software and the version or other identifying number to the end.
- According to SBL, “if citing a PDF e-book that is identical in all respects to the print edition, it is not necessary to indicate the format consulted.”<sup>15</sup>

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<sup>15</sup> *SBL Handbook*, 90.

# LEXICONS, DICTIONARIES, ENCYCLOPEDIAS, AND GRAMMARS

## *Article in a Theological Encyclopedia or Dictionary*

### Turabian

- N: <sup>1</sup> W. Grundmann, “ἰσχύω,” *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1965), 3:397–98.
- B: Grundmann, W. “ἰσχύω.” In *Theological Dictionary of the New Testament*. Vol. 3, edited by Gerhard Kittel, translated by Geoffrey W. Bromiley, 397–402. Grand Rapids, MI: Eerdmans, 1965.

### SBL

- N: <sup>1</sup> W. Grundmann, “ἰσχύω,” *TDNT* 3:397–98.
- B: Grundmann, W. “ἰσχύω.” Pages 397–402 in *Theological Dictionary of the New Testament*. Vol. 3. Edited by Gerhard Kittel. Translated by Geoffrey W. Bromiley. Grand Rapids, MI: Eerdmans, 1965.

### Notes:

- In order to conform to WTS Format Guidelines, follow the bibliographic entry shown here rather than the one shown in the *SBL Handbook*.
- The above model is for an entry in a lexicon. Format an entry in a theological dictionary in the same way (see below). Notice the form for the SBL example. Because the dictionary is only one volume, use a comma before the page number, as you would when you cite a part of any edited volume.

### *Turabian*

<sup>1</sup> A. C. Thiselton, “1 Corinthians,” in *The New Dictionary of Biblical Theology*, ed. T. Desmond Alexander and Brian S. Rosner (Downers Grove, IL: InterVarsity, 2000), 302.

Thiselton, A. C. “1 Corinthians.” In *The New Dictionary of Biblical Theology*, edited by T. Desmond Alexander and Brian S. Rosner, 297–306. Downers Grove, IL: InterVarsity, 2000.

## SBL

<sup>1</sup> A. C. Thiselton, “1 Corinthians,” *NDBT*, 302.

Thiselton, A. C. “1 Corinthians.” Pages 297–306 in *The New Dictionary of Biblical Theology*. Edited by T. Desmond Alexander and Brian S. Rosner. Downers Grove, IL: InterVarsity, 2000.

- For more information about using SBL abbreviations for standard theological reference works, see page 54 of this guide.

## Entry in a Lexicon

### Turabian and SBL

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N: <sup>1</sup> “ἐλεος,” *BDAG*, 316.

B: Danker, Frederick William, ed. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3<sup>rd</sup> ed. Chicago: University of Chicago Press, 2000.



## Entry in a Digital Lexicon (Logos, BibleWorks, Accordance)

### Turabian and SBL

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N: <sup>1</sup> “ἐλεος,” *BDAG*, BibleWorks 9.

B: Bauer, Walter. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Edited by Frederick W. Danker. 3<sup>rd</sup> ed. Chicago: University of Chicago Press, 2000. BibleWorks 9.

**Note:** For more information about citing works from Bible software, see page 40.



### Turabian

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- N: <sup>1</sup> Gregorius Palamus, *Pro hesychastis*, 1.3.t.5, in *Thesaurus Linguae Graecae*, s.v. “χριστω,” accessed January 9, 2012, <http://www.tlg.uci.edu/>.
- B: *Thesaurus Linguae Graecae*. Accessed January 9, 2012. <http://www.tlg.uci.edu/>.

### SBL

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- N: <sup>1</sup> Gregorius Palamus, *Pro hesychastis*, 1.3.t.5, in *TLG*, s.v. “χριστω,” <http://www.tlg.uci.edu/>.
- B: *Thesaurus Linguae Graecae*. <http://www.tlg.uci.edu/>.

### Notes:

- “s.v.” is Latin for “look under” and is only used in the footnote. Only the title of the reference work, not the individual words referenced, are listed in the bibliography.
- For Turabian, remember to include the date on which you accessed the thesaurus.



## Article in an Online Encyclopedia

### Turabian

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N: <sup>1</sup> *Encyclopædia Britannica*, s.v. “Saint Thomas Aquinas,” accessed January 21, 2015, <http://www.britannica.com/EBchecked/topic/31211/Saint-Thomas-Aquinas>.

B: Do not cite this in the bibliography.

### SBL

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N: <sup>1</sup> *Encyclopædia Britannica*, s.v. “Saint Thomas Aquinas,” <http://www.britannica.com/EBchecked/topic/31211/Saint-Thomas-Aquinas>.

B: Do not cite this in the bibliography.

**Note:** Avoid citing Wikipedia in your papers. Professors do not consider this a scholarly source.



## Merriam-Webster Unabridged (Online)

### Turabian

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N: <sup>1</sup> *Webster’s Third New International Dictionary, Unabridged*, s.v. “abscond,” accessed January 9, 2012, <http://unabridged.merriam-webster.com>.

### SBL

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N: <sup>1</sup> “Abscond,” *Webster’s Third New International Dictionary, Unabridged*, <http://unabridged.merriam-webster.com>.

**Note:** Do not cite this in the bibliography.

## Grammars for Biblical Studies (SBL Format Only)

Below are sample citations in SBL style for commonly cited Greek and Hebrew grammars. Some have become standard reference works and so have merited their own abbreviations.<sup>16</sup> Follow the format shown for your particular grammar.

### Greek Grammars

- N:                   <sup>1</sup> Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), 250.  
                         <sup>2</sup> Wallace, *Greek Grammar*, 250.
- B:                   Wallace, Daniel B. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids, MI: Zondervan, 1996.
- N:                   <sup>1</sup> BDF §46 (1).
- B:                   Blass, F., A. Debrunner, and Robert W. Funk. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 1961.
- N:                   <sup>1</sup> A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville, TN: Broadman, 1934), 507.  
                         <sup>2</sup> Robertson, *A Grammar of the Greek New Testament*, 513.
- B:                   Robertson, A. T. *A Grammar of the Greek New Testament in the Light of Historical Research*. Nashville, TN: Broadman, 1934.

### Hebrew Grammars

- N:                   <sup>1</sup> *BHRG*, 59.
- B:                   Van der Merwe, Christo H. J., Jackie A. Naude, and Jan H. Kroeze. *A Biblical Hebrew Reference Grammar*. Sheffield: Sheffield Academic, 1999.
- N:                   <sup>1</sup> *IBHS*, 299.
- B:                   Waltke, Bruce K., and M. O'Connor. *An Introduction to Biblical Hebrew Syntax*. Winona Lake, IN: Eisenbrauns, 1990.
- N:                   <sup>1</sup> *GKC* §112m.
- B:                   *Gesenius' Hebrew Grammar*. Edited by E. Kautzsch. Translated by A. E. Cowley. 2<sup>nd</sup> ed. Oxford: Clarendon, 1980.

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<sup>16</sup> For a list of these abbreviations, see *The SBL Handbook of Style*, 171–260.

N:                   <sup>1</sup> Joüon §79a.

B:           Joüon, Paul, and T. Muraoka. *A Grammar of Biblical Hebrew*. 2<sup>nd</sup> ed. Rome: Pontifical Biblical Institute Press, 2008.

**Notes:**

- If you are citing these works for a paper in Turabian style, you may either use the forms provided above or you can treat them as Turabian suggests you treat a book with a single author.
- Note that section numbers, preceded by the section symbol (§), are used with three of these standard works; no comma is used before the section number.
- The SBL abbreviation for Joüon's work is simply his name, not an abbreviation of the title.

# MISCELLANEOUS

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## Websites and Blogs

### Turabian

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N: <sup>1</sup> “Biography of Martin Luther,” Christian Classics Ethereal Library, accessed August 3, 2011, <http://www.ccel.org/l/luther/>.

<sup>1</sup> Anup Shah, “The Middle East Conflict—A Brief Background,” *Global Issues*, accessed January 28, 2013, <http://www.globalissues.org/article/119/the-middle-east-conflict-a-brief-background>.

<sup>1</sup> Aimee Byrd, “Because it is Disturbing,” *Mortification of Spin*, January 10, 2015, accessed January 21, 2015, [http://www.mortificationofspin.org/mos/housewife-theologian/because-it-is-disturbing#.VL\\_x0t5a\\_AM](http://www.mortificationofspin.org/mos/housewife-theologian/because-it-is-disturbing#.VL_x0t5a_AM).

### SBL

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N: <sup>1</sup> “Biography of Martin Luther,” Christian Classics Ethereal Library, <http://www.ccel.org/l/luther/>.

<sup>1</sup> Anup Shah, “The Middle East Conflict—A Brief Background,” *Global Issues*, <http://www.globalissues.org/article/119/the-middle-east-conflict-a-brief-background>.

<sup>1</sup> Aimee Byrd, “Because it is Disturbing,” *Mortification of Spin*, January 10, 2015, [http://www.mortificationofspin.org/mos/housewife-theologian/because-it-is-disturbing#.VL\\_x0t5a\\_AM](http://www.mortificationofspin.org/mos/housewife-theologian/because-it-is-disturbing#.VL_x0t5a_AM).

### Notes:

- If the page has an author, always include the author’s name first (the first and last names appear in normal order for the footnote and in inverted order for the bibliographic entry).
- The title page of the website should be placed in quotations, followed by the name of the owner of the site.
- **Website content and blog entries are normally listed only in footnotes.** If you cite the source frequently, or it is central to your argument, then include it in the bibliography as follows.

#### *Turabian*

“Biography of Martin Luther.” Christian Classics Ethereal Library. Accessed August 3, 2011. <http://www.ccel.org/l/luther/>.



Byrd, Aimee. "Because it is Disturbing." *Mortification of Spin*. January 10, 2015. Accessed January 21, 2015. [http://www.mortificationofspin.org/mos/housewife-theologian/because-it-is-disturbing#.VL\\_x0t5a\\_AM](http://www.mortificationofspin.org/mos/housewife-theologian/because-it-is-disturbing#.VL_x0t5a_AM).

*SBL*

"Biography of Martin Luther." Christian Classics Ethereal Library. <http://www.ccel.org/l/luther/>.

Byrd, Aimee. "Because it is Disturbing." *Mortification of Spin*. January 10, 2015. [http://www.mortificationofspin.org/mos/housewife-theologian/because-it-is-disturbing#.VL\\_x0t5a\\_AM](http://www.mortificationofspin.org/mos/housewife-theologian/because-it-is-disturbing#.VL_x0t5a_AM).

In the bibliography, if no author is listed for a website, the title of the website or the owner's name should be listed first instead.

## *Thesis or Dissertation*

### Turabian and SBL

- N:                   <sup>1</sup> David B. Garner, "Adoption in Christ" (PhD diss., Westminster Theological Seminary, 2002), 47.
- B:                   Garner, David B. "Adoption in Christ." PhD diss., Westminster Theological Seminary, 2002.

## ***Class Lecture, Conference Paper, or Sermon***

### **Turabian**

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- N: <sup>1</sup> Lane G. Tipton, “Christ as the Life-Giving Spirit: 1 Corinthians 15” (lecture, Westminster Theological Seminary, Glenside, PA, March 15, 2010).
- B: Tipton, Lane G. “Christ as the Life-Giving Spirit: 1 Corinthians 15.” Lecture, Westminster Theological Seminary, Glenside, PA, March 15, 2010.

### **SBL**

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- N: <sup>1</sup> Lane G. Tipton, “Christ as the Life-Giving Spirit: 1 Corinthians 15” (lecture delivered at Westminster Theological Seminary. Glenside, PA, 15 March 2010).
- B: Tipton, Lane G. “Christ as the Life-Giving Spirit: 1 Corinthians 15.” Lecture delivered at Westminster Theological Seminary. Glenside, PA, 15 March 2010.

### **Notes:**

- Use this format to cite a sermon as well. Simply substitute the word “sermon” for “lecture.”
- The date is cited differently in SBL as compared to Turabian.

## ***Lecture Handout***

### **Turabian**

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- N: <sup>1</sup> Douglas Green, “The Meaning of תהוֹ נִבְהוּ in Genesis 1:2a,” (handout, Westminster Theological Seminary, Glenside, PA, October 10, 2010).
- B: Green, Douglas. “The Meaning of תהוֹ נִבְהוּ in Genesis 1:2a.” Handout, Westminster Theological Seminary, Glenside, PA, October 10, 2010.

### **SBL**

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- N: <sup>1</sup> Douglas Green, “The Meaning of תהוֹ נִבְהוּ in Genesis 1:2a,” (handout, Westminster Theological Seminary, Glenside, PA, 10 October 2010).
- B: Green, Douglas. “The Meaning of תהוֹ נִבְהוּ in Genesis 1:2a.” Handout, Westminster Theological Seminary, Glenside, PA, 10 October 2010.

**Note:** For handouts, include the following elements if you have them: author, title of the handout, course title (include course number and title, ex. NT 123 Hermeneutics), location (Westminster) and date.

## Content Footnote with Multiple Citations

Content footnotes contain information that is relevant to advancing or clarifying the discussion in the main text. Multiple citations often appear in such notes, as shown here.

### Turabian and SBL

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- N: <sup>1</sup> Vern S. Poythress, *Redeeming Science: A God-Centered Approach* (Wheaton, IL: Crossway, 2006), 21. It is important to remember that the laws of God are not part of creation, for his laws are ultimately based on his words. We often associate laws with creation because they govern created things, but the laws themselves, Poythress reminds us, are divine and eternal just as God's word. In fact, though laws function in the realm of creatures, "they remain divine, and in addition have the power to specify the situation with respect to creaturely affairs." Ibid., 22. Indeed, God's very nature supports the eternal character of his speech, i.e. his law. "The oneness of God's being is the . . . stable oneness of the sense of his words when he speaks to us." Poythress, *God-Centered Biblical Interpretation* (Phillipsburg, NJ: P&R Publishing, 1999), 91. See also Poythress, *In the Beginning Was the Word* (Wheaton, IL: Crossway, 2009); Dan McCartney and Charles Clayton, *Let the Reader Understand* (Wheaton, IL: BridgePoint, 1994), 26–37; Moisés Silva, *Biblical Words and Their Meaning*, rev. and exp. ed. (Grand Rapids: Zondervan, 1994), 76–81.

### Notes:

- If a note contains a citation and an additional comment, the citation comes first.
- If the note itself contains a quotation, the source is named following the closing quotation mark. No parentheses are used.
- If you wish to quote from a source in a content footnote, and that source has not been mentioned in the main text, use the following format for SBL:

<sup>1</sup> Many would agree with Paul R. House, *Old Testament Theology* (Downers Grove, IL: InterVarsity, 1998), 133, when he notes that "after Christ's death, the old system no longer applies to the people of faith."

- When listing works by the same author consecutively, repeat the author's last name before each work. See the example of Dr. Poythress' work below. *Idem* or *Id.* is no longer used.
- If multiple sources are listed one after another without any intervening material, separate each citation with a semicolon (;).
- To cite an author's footnote, immediately following the page number, the abbreviation "n" should be used, followed by the note number. Leave no space between these elements. If you are citing multiple notes, use the abbreviation "nn" and insert an en-dash between the note numbers (as you would between pages).<sup>17</sup>

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<sup>17</sup> *The Chicago Manual of Style*, 725–26.

<sup>1</sup> Bruce K. Waltke, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids, MI: Zondervan, 2007), 564n8.

<sup>2</sup> Waltke, *Old Testament Theology*, 586nn39–40.

## Multiple Works by the Same Author

### Turabian and SBL

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- N: <sup>1</sup> For details, see Vern S. Poythress, *God-Centered Biblical Interpretation* (Phillipsburg, NJ: P&R Publishing, 1999), 54; Poythress, *Inerrancy and Worldview: Answering Modern Challenges to the Bible* (Wheaton, IL: Crossway, 2012), 28; Poythress, *In the Beginning Was the Word: Language—A God-Centered Approach* (Wheaton, IL: Crossway, 2009), 82.
- B: Poythress, Vern S. *In the Beginning Was the Word: Language—A God-Centered Approach*. Wheaton, IL: Crossway, 2009.
- . *Redeeming Science: A God-Centered Approach*. Wheaton, IL: Crossway, 2006.

### Notes:

- In footnotes, you cannot use the 3-em dash to indicate that a work is by the author of the previously mentioned work. Instead, the author's last name is repeated.
- If you have more than one work by the same author listed in your bibliography, use a 3-em dash (Ctrl + Alt + the minus sign three times) followed by a period to replace the author's name.
- List the works of the author, whether written, edited, or translated by him, in alphabetical order according to the first main word of the title (ignore *a*, *an*, and *the*).
- If your bibliography includes multiple works by the same author, including those he co-authored with others, list all the individually authored works first, followed by the co-authored works.

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# *In-Text Citation*

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Several biblical studies professors prefer that you use the author-date citation style for certain class papers. This system is never used in projects, theses, or dissertations. Examples of parenthetical citation are provided below. Consult your professor about how he or she would like your sources cited in the bibliography. For more information, see *The SBL Handbook of Style*, 104–108.

The author-date citation system incorporates three elements in the parentheses following the quotation: the author's last name, date of publication, and page numbers:

He demonstrates this thesis using several examples (Poythress 2009, 11).

If the author's last name is included in the sentence, it is not included in the parentheses:

Oliphint (2006, 169–90) explains Christian essentialism.

If the date is named in the text, it should also be omitted from the parentheses:

A detailed analysis can be found in Wolterstorff 2001 (80–85).

If there are two or more citations, use a semicolon to separate them:

He explains that Trinitarian theology is basic for Christian thinking in all areas (Poythress 2009, 17–22; Frame 2008, 13–32).

## **A book by a single author:**

(Robertson 1996, 23)

## **A book by two or three authors:**

(Poythress and Grudem 2000, 41)

## **A translated text:**

(Rahner 1978, 17)

Provide only the author's name in the parentheses, not the translator's.

## **An edited volume:**

(Oliphint and Tipton 2007, 176)

Provide the editors' names in the parentheses.

## **A titled volume in a multivolume work:**

(Muller 2003, 320)

In the bibliographic entry, you would provide the specifics for the volume you consulted.

**A chapter within a titled volume in a multivolume work:**

(Muller 2003, 155)

Provide the last name of the author of the chapter, rather than the author for the entire volume.

**A single volume from a multivolume commentary or a series:**

(Lane 1991, 64)

**A journal article:**

(Beale 2011, 3)

**An article in an encyclopedia or a dictionary**

(Gillet 1936, 581)

Provide the name of the person who wrote the article, rather than the names of the editors of the encyclopedia or dictionary.

**An article in a multivolume encyclopedia or a dictionary:**

(Lake 1961, 3:604)

Note that the volume number is followed by a colon and the page number (no spaces in between).

**An article in a lexicon or a theological dictionary:**

(Bultmann 1964, 120)

Provide the name of the author for that entry, rather than the names of the editors of the dictionary as a whole.

**Brown Driver Briggs and Bauer, Danker, Arndt, and Gingrich:**

Check with your professor as to whether BDB and BDAG need to be listed in your bibliography.

(BDB, 398)

(BDAG, 185)

For more examples, see the *SBL Handbook of Style*, section 6.5, pages 104–08.

# *SBL Abbreviations*

## For Major Biblical and Theological Reference Works

Abington New Testament Commentaries	ANTC	International Critical Commentary	ICC
Anchor Bible	AB	International Theological Commentary	ITC
<i>Anchor Bible Dictionary</i>	<i>ABD</i>	Interpretation: A Bible Commentary for Teaching and Preaching	IBC
Ancient Christian Commentary on Scripture	ACCS	Library of Christian Classics	LCC
Augsburg Commentaries on the New Testament	ACNT	New American Commentary	NAC
Bible Student's Commentary	BSC	New International Biblical Commentary on the New Testament	NIBCNT
Black's New Testament Commentaries	BNTC	New International Biblical Commentary on the Old Testament	NIBCOT
Cambridge Bible Commentary	CBC	New International Commentary on the New Testament	NICNT
Cambridge Greek Testament Commentary	CGTC	New International Commentary on the Old Testament	NICOT
Continental Commentaries	CC	New International Greek Testament Commentary	NIGTC
<i>Dictionary of Biblical Theology</i>	<i>DBT</i>	Pillar New Testament Commentaries	PiINTC
<i>Gesenius' Hebrew Grammar</i>	GKC	Studies in Biblical Theology	SBT
<i>A Greek Grammar of the New Testament and other Early Christian Literature</i>	BDF	<i>Theological Dictionary of the New Testament</i>	<i>TDNT</i>
<i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (2000)	BDAG	<i>Theological Dictionary of the Old Testament</i>	<i>TDOT</i>
<i>Harper's Bible Commentary</i>	<i>HBC</i>	Tyndale New Testament Commentaries	TNTC
Harper's New Testament Commentaries	HNTC	Tyndale Old Testament Commentaries	TOTC
<i>The Hebrew and Aramaic Lexicon of the Old Testament</i>	<i>HALOT</i>	Westminster Commentaries	WC
<i>A Hebrew and English Lexicon of the Old Testament</i>	BDB	Word Biblical Commentary	WBC

For a more complete list, see *The SBL Handbook of Style*, 171–260. If your source is not listed, then check Siegfried M. Schwertner, *Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete*, 3<sup>rd</sup> ed. [*IATG*<sup>3</sup>] (Berlin: de Gruyter, 2014). The library call number for the latter is Ref. ZBR 96.5.S394 2014. If your source is not listed in Schwertner, create an abbreviation that fits the commentary title and then double check *The SBL Handbook* and Schwertner to make sure that abbreviation is not already in use. For example, “PNTC” cannot be used for the Pillar New Testament Commentary because SBL already uses that abbreviation for the Pelican New Testament Commentaries.

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# *Formatting Your Course Paper*

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This section explains the formatting and submission requirements for Westminster course papers. Much of the following material is adapted from the [Format Guidelines for WTS Theses, Dissertations, and Projects](#). Only the basics are covered here. For more information, consult Turabian or *Chicago Manual of Style*, or contact the CTW.

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## **General Formatting Guidelines**

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### **1. Font**

- a. Use Times New Roman, Arial, or some equivalent standard font.
- b. The font size must be 12 point for the body of your work.
- c. For footnotes the font size may be as small as 10 point.

### **2. Line Spacing**

- a. The body of the text should be double-spaced.
- b. *Footnotes* and *block quotes* should be single-spaced. For details on formatting block quotations, see *A Manual for Writers*, pages 349–50.
- c. Use 1-inch margins all the way around. Microsoft Word calls this setting “normal.”

### **3. Page Formatting**

- a. Include page numbers, top or bottom of the page, centered or aligned to the right.
- b. Indent the first line of each paragraph (1/2 inch). Do not leave a blank line between paragraphs. Also indent the first line of each footnote and leave a single blank line between footnotes on the same page.
- c. Single space bibliography entries and leave a single blank line between each entry.
- d. Write out and sign the [Plagiarism Pledge](#) at the end of every paper: ***I understand and have not violated the Seminary’s position on plagiarism.***

### **4. Details for the First Page**

- i. For shorter papers (up to ten pages) a header is acceptable. **See the following page for an example.** Make sure you include the course number and name, the professor’s name, and the date. Include your name and your mailbox number on two separate lines, flush right. All of this information should be single-spaced. For the title, use headline-style capitalization (capitalize the first and last words of the title and all other words except articles, prepositions, and conjunctions). (See *A Manual for Writers*, pages 312–14).
- ii. For longer papers (ten pages or more), **see the example on page 57.** Type your title about one third of the way from the top of the page. Be sure to include the title of your paper, your name, your mailbox number, the name of the course, and the date. Remember not to put a page number on your title page.



Course number and  
name, professor's  
name, and due date

PTC 243 Theology and Secular Psychology  
David Powlison  
10/23/2013

Student name and  
mailbox number

John Doe  
Box 342

Your own title  
*without quotations*

Bears, Bribes, and Issues of the Heart

Two blank lines, or one  
double-spaced line

Self-help is offered in the bookstore, on PBS specials, even in children's books. It seems that wherever one turns in our psychologized culture, advice abounds on how we and our love ones can live happier, more well-adjusted lives. *The Berenstain Bears Get the Gimmies*, a children's book by Stan and Jan Berenstain, is no exception. Brother and Sister Bear's greediness, accompanied by temper tantrums thrown to get the treats the Bears want, provides a forum for a cognitive-behavioral therapy case study in how parents and children can deal with undesirable acting out. Although the book's solution deals with the Bears' unpleasant outward behavior, it doesn't deal with the cubs' heart problem of greediness and selfishness. In this reinterpretation paper, I will attempt to affirm the truth in the Berenstains' view of this case, as well as critique their view and offer an alternative which stems from a Biblical worldview.

In the story, the Bear Family faces some very common problems. In our consumer society, there are temptations everywhere, and the cubs are tempted by the myriad treats, toys, and rides that surround them at the supermarket. Like many modern parents, Momma and Papa Bear are not very good at setting discipline and carrying it through, and sometimes they don't agree on how strict or indulgent to be. This only exacerbates the problem of the cubs' temper tantrums. Mama and Papa Bear, with some help from Gramps and Gran, attack the problem in two ways. First, Papa has a talk with the cubs to help them understand why it's important not to be greedy. Then, Mama and Papa set up a system whereby the cubs will get one treat per shopping day and forfeit the treat if they act up.

There is some truth in the way the authors handle the Bears' problem. Many children face the temptations of the candy in the supermarket line, and many parents let their children's misbehavior go unchecked, and thereby unwittingly encourage it. In addition, the solution that Mama and Papa choose to implement does appear to solve the problem of the cubs' whining and carrying on.

***Sample First Page  
(for shorter papers)***

1

Page number in the  
footer

All Dressed Up with No Place to Go:

An Apologetic Response to Richard Dawkin's View of Death

Type your title here, single-spaced, without font effects. If you have a subtitle, leave a blank line, and then continue on the following line.

Leave about another third of the page blank.

John Doe  
Mailbox #442  
AP 213 Principles of Christian Apologetics  
10/23/2011

Include your name, mailbox number, the course number and name, and the date.

***Sample Title Page***  
**(for longer papers)**

## Sample Bibliography

---

List all sources  
alphabetically by  
last name.

### BIBLIOGRAPHY

Augustine, *Confessions*. Translated by Henry Chadwick. New York: Oxford University Press, 1998.

Bavinck, Herman. *Reformed Dogmatics*. Vol. 2, *God and Creation*. Edited by John Bolt. Translated by John Vriend. Grand Rapids, MI: Baker Academic, 2004.

Burke, Patrick. *Reinterpreting Rahner: A Critical Study of His Major Themes*. 2<sup>nd</sup> ed. Bronx, NY: Fordham University Press, 2002.

Calvin, John. *Institutes of the Christian Religion*. Edited by John T. McNeill. Translated by Ford Lewis Battles. 2 vols. Philadelphia: Westminster, 1960.

Format each  
entry using a  
hanging  
indent.

Carr, Anne. *The Theological Methodology of Karl Rahner*. Missoula, MT: Scholars Press, 1977.

Copleston, Frederick. *A History of Philosophy*. Vol. 2, *Medieval Philosophy*. 2<sup>nd</sup> ed. New York: Image Books, 1993.

Corduan, Winfried. "Hegel in Rahner: A Study in Philosophical Hermeneutics." *Harvard Theological Review* 71, no. 3 (1978): 285–98.

Leave a blank  
line between  
entries.

Daly, Gabriel. "On Transcendental Thomism." *Continuum* 7 (1969): 164–68.

\_\_\_\_\_. *Transcendence and Immanence: A Study in Catholic Modernism and Integralism*. New York: Oxford University Press, 1980.

Use single  
spacing within  
entries.

Davies, Brian. *The Thought of Thomas Aquinas*. Oxford: Clarendon, 1993.

Dewart, Leslie. "On Transcendental Thomism." *Continuum* 6 (1968): 389–401.

Dulles, Avery Cardinal. *A History of Apologetics*. San Francisco: Ignatius, 1999.

Dych, William. *Karl Rahner*. New York: Continuum, 2000.

Heidegger, Martin. *Being and Time*. Translated by John Macquarrie and Edward Robinson. New York: Harper and Row, 1962.

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# *Abbreviations for Biblical Books*

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Gen	Neh	Hos	Matt	1–2 Tim
Exod	Esth	Joel	Mark	Titus
Lev	Job	Amos	Luke	Phlm
Num	Ps/Pss	Obad	John	Heb
Deut	Prov	Jonah	Acts	Jas
Josh	Ecc1 (Qoh)	Mic	Rom	1–2 Pet
Judg	Song (Cant)	Nah	1–2 Cor	1–2–3 John
Ruth	Isa	Hab	Gal	Jude
1–2 Sam	Jer	Zeph	Eph	Rev
1–2 Kgs	Lam	Hag	Phil	
1–2 Chr	Ezek	Zech	Col	
Ezra	Dan	Mal	1–2 Thess	

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## *State Abbreviations*

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

Not all cities require a state abbreviation. Below is a list of major cities that most would consider as falling into this category. However, this list is not exhaustive, and there may be other cities that could be cited without providing additional locating information. For more information, see pages 717–18 in the *Chicago Manual of Style*.

Amsterdam	Milan	Sydney
Baltimore	Moscow	Tokyo
Beijing	New York	Toronto
Berlin	Oxford	
Boston	Paris	
Cambridge	Philadelphia	
Chicago	Rome	
Edinburgh	San Francisco	
Jerusalem	Seoul	
London	Shanghai	
Los Angeles	Stockholm	