

## Introduction

The purpose of this style guide is to provide uniform and consistent guidelines for formatting and documenting term papers and essays. Students must use this style guide for writing their term papers and essays, and instructors must refer to it for evaluating and marking written submissions. This style guide comprises two major sections that are necessary for writing term papers and essays—format and style, and footnotes and bibliography. Format and Style contains the general guidelines for the appearance and structure of term papers and essays, and Footnotes and Bibliography provides sample footnote and bibliographic entries for documenting sources and references used in a term paper or essay. For footnote and bibliographic entries not found in this style guide, consult Turabian, *Manual for Writers* (esp. pp. 116-213).<sup>1</sup>

## Format and Style

1. **Paper:** Use good quality 8½” x 11” white paper printed on one side only.
2. **Font Size and Style:** Use only size 12 Times New Roman font for the body of the paper and size 10 Times New Roman font for footnotes.  
[Choose Format→Font (Times New Roman)→Font Style (Regular)→Size (12 or 10)→Click OK]
3. **Margins:** Set the top, bottom, left-side, and right-side margins of the paper to 1 inch or 2.54 cm.  
[Choose Layout→Margins→Normal]
4. **Title Page:** Term papers and essays should start with a title page that lists, in chronological order, the (a) topic or title of the essay, (b) name of student, (c) course code and name, (d) instructor’s name, (e) name of the college, and (f) date of submission. The title page should *not* include a page number.  
[See sample title page in Appendix 1]
5. **Page Numbers:** Page numbers should be on the top right corner of the page and in Arabic numerals (1, 2, 3, etc.). Page number begins with “1” and commences on the first page of the term paper or essay (not the title page).  
[Choose Insert→Page Numbers→Position (top of page–header)→Alignment (right)→Uncheck “show number on first page”→Format→Page Numbering (1, 2, 3...)→Start at (0)→Click OK and OK]

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<sup>1</sup> This style guide is adapted from the Emmanuel Bible College Paper Writing Essentials, Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6<sup>th</sup> ed. (Chicago: University of Chicago Press, 1996), and Turabian, *A Manual for Writers: Chicago Style for Students and Researchers*, <https://www.chicagomanualofstyle.org/turabian/turabian-notes-and-bibliography-citation-quick-guide.html>. With some deviation to serve our purposes, this style guide, therefore, generally reflects the format and style guidelines of the EBC Paper Writing Essentials and the documentation guidelines (i.e., footnotes and bibliography) of Turabian, which in turn reflects *The Chicago Manual of Style (CMOS)*. Note that some examples and texts included herein are borrowed and copied directly from Turabian.

6. **Headings and Subheadings:** Headings and subheadings help authors organize their paper and readers understand better the flow of thought of the paper. Term papers and essays, at least for our purposes in undergraduate-level writing, should have *no* more than three levels of headings. Two-liner headings should be single spaced; however, avoid long headings.  
[Primary headings: centered, Capitalized Headline Style  
First-level subheadings: left margin, Capitalized Headline Style  
Third-level subheadings: left margin, *italics*, *Capitalized Headline Style*]
7. **Paragraph Style:** Left-justify all paragraphs. Every first paragraph under a heading or sub-heading should not be indented, but indent new paragraphs (i.e., subsequent paragraphs after the first paragraph) to 0.5 inch or 1.27 cm. Do not use the Tab key to indent paragraphs.  
[Choose Format→Paragraph→General→Alignment (left)→Indentation→Left (0.5 inch or 1.27 cm)→Special (first line)→By (0.5 inch or 1.27 cm.)→Click OK; see sample of paragraph style and indentation in Appendix 2]
8. **Paragraph Spacing:** Do not add extra spaces between paragraphs. Use double-spaced lines throughout except for block quotations, footnotes, and bibliographic entries (see below).  
[Choose Format→Line Spacing (double); see sample of paragraph spacing in Appendix 2]
9. **Block Quotations:** A block quotation is a direct quotation from a source that is more than five lines long and is *not* enclosed in quotation marks. It should be block-indented 0.5 inch or 1.27 cm. on both left and right margins and set off the paragraph where it belongs. Use single spacing for block quotations with an extra line (or double spacing) before and after the block quotation.  
[See sample of a block quotation in Appendix 3]
10. **Sentence Spacing:** Use a single character space (not two) between the concluding punctuation mark and the beginning of the next sentence.  
[Hit the Space Bar key once (not twice) after the concluding punctuation mark (or period)]
11. **Footnotes:** Footnotes (not endnotes) should be used for documenting sources and references used in term papers and essays. Footnote numbers (superscripted) should go at the end of the sentence after the period (with no character space between the period and the footnote number). Footnotes should be single-spaced, un-indented, and left-justified (see footnote 1 above as a guide). Use the automatic footnote numbering function of your Word processor.  
[Choose References→Insert Footnote (the superscripted footnote number after the period and the corresponding footnote reference below the page will appear)]
12. **Bibliography:** Bibliographic entries should be single-spaced with an extra space (i.e., a double space) between entries. Use 0.5 inch or 1.27 cm. hanging indentation (not first line indentation) for entries. The bibliography section should be found at the last section of the paper.  
[Choose Format→Paragraph→Indentation→Special (hanging)→By (0.5 or 1.27); see sample of a bibliography page in Appendix 4]
13. **Italics:** Use italics (not boldface or underlining or capitalization) for emphasis. Note also the use of italics in documenting and formatting sources in the Footnote and Bibliography section below.

14. **Quotations and Quotation Marks:** The following guidelines govern use of quotation and quotation marks: (a) quotations should be enclosed in double quotation marks (“...”) and single quotation marks (‘...’) for quotations within a quotation; (b) periods and commas *precede* closing quotation marks, but colons, semicolons, question marks, and exclamation points *follow* closing quotation marks (unless they are part of the quoted material); (c) footnotes always go to the very end, following either a quotation mark or a punctuation mark; and (d) for quotations that are more than five lines long, use block quotations (see item #9 above).  
[See samples of the use of quotations and quotation marks in the section below on Parenthetical References]
15. **Hyphens and Dashes:** Use hyphens between page numbers (10-12), Bible verses (John 1:1-4; vv. 22-28), and dates (2018-2019), but use em-dashes (—) between phrases without an extra space on either side (Her favorite colors—red, yellow, black, and white—were seen in the parade banners). En-dashes (–) should not be used.
16. **Ellipses:** Ellipses should contain no spaces in between the three periods and no extra space on either side (...). They should only appear between texts (not before and after texts).
17. **Inclusive Numbers:** Abbreviate inclusive numbers as follows:  
[90-91, 25-29] [100-101, 100-189] [201-2, 201-9, 201-10, 201-301] [1000-1005] [1001-8] [1001-16] [1001-1132]
18. **Social Media Texts:** Citations from social media can usually be limited to the text (i.e., no need to document them in the footnote and bibliography) as in this example (but see item #13, Social Media Content, below).  
[Stephen Roy notes: “Great to spend time praying together as staff every Monday morning at @EBCCollege.” (@EBCPresident, Twitter, June 3, 2019).]
19. **Others:** Follow these formats for the following items: (a) 1978-1980 rather than 1978-80; (b) 20 percent and 100 percent, but 20.5% and 101.9%; and (c) chapter 2 (abbreviated as chap. 2 in footnotes) rather than chapter two.

### Footnotes and Bibliography

Footnote and bibliographic entries are parts or components of a term paper or essay that provide reference and information for the sources used in writing the paper. The primary purpose of a footnote is to acknowledge the source(s) used and cited, although, when necessary, it can be a place to provide expansion, elaboration, and explanation on a point or idea made or on the quotation cited. The purpose of a bibliographic entry is to provide the full information of *all* the works and references used (regardless of whether a particular work is cited in the paper) and cited in the paper. Entries need to be clear, consistent, and accurate.

Typically, the basic order of citation for a particular work is *author, title, editor, translator, number of volumes or volume number, edition* (if there is more than one edition), *series, place name* (city or place where it is published), *publisher*, and *date* (year of publication). All these elements should

be included in the bibliographic entry (when available), but note that a particular work may or may not contain all these elements as the following examples show:

Deissmann, Gustav Adolf. *Light from the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World*. Translated by Lionel R. M. Strachan. 4<sup>th</sup> ed. London: Hodder & Stoughton, 1927.

Hengel, Martin, and Anna Maria Schwemer. *Jesus und das Judentum, Vol. 1, Geschichte des frühen Christentums*. 4 vols. Tübingen: Mohr Siebeck, 2007.

Ong, Hughson T. "Jesus' Social Network as Evidence for the Gospel as Good News." In *Is the Gospel Good News*, edited by Stanley E. Porter and Hughson T. Ong, 83-96. McMaster New Testament Studies Series 8. Eugene, OR: Pickwick Publications, 2019.

Entries should be arranged alphabetically beginning with the author's or editor's surname. For multiple entries by a single author, the subsequent entries after the first entry should begin with three em-dashes (—) replacing the author's or editor's full name. The following are samples of some of the most common sources and references that students' use and cite in their papers. This sample is not exhaustive, so students should consult Turabian (pp. 116-213) for those not found in this style guide.

### Parenthetical References

A parenthetical reference (also known as in-text citation/reference) is a citation of a source in the body of the paper using parentheses (or round brackets) instead of citing it in the footnote. For quoted texts, the parenthetical reference should come after the closing quotation mark and before the concluding punctuation mark (or period).

Biblical books (and other ancient sources) should appear as parenthetical references in the paper and must be abbreviated accordingly. Consult the list of abbreviations of biblical books in Appendix 5. In cases where biblical books and ancient sources are cited not as a parenthetical reference, follow these rules: (a) spell out the full name of the book when it appears at the start of a sentence *and/or* when only the chapter (i.e., no verses) is included; and (b) abbreviate the name of the book when it does not appear at the start of a sentence *and* when verses are included.

Here are some examples of how to cite ancient sources.

- a. The author of the First Gospel begins with the following words: "This is the genealogy of Jesus the Messiah the son of David, the son of Abraham" (Matt. 1:1).
- b. Matthew 1:1 begins with the following words: "This is the genealogy of Jesus the Messiah the son of David, the son of Abraham."
- c. In Matt. 1:1, the author begins, "This is the genealogy of Jesus the Messiah the son of David, the son of Abraham."
- d. The New Testament provides a genealogy of Jesus in Matthew 1 and Luke 3:23-38.
- e. First Maccabees 2:1-14 notes Judah's and Jerusalem's religious sacrileges: "Her temple has become like a person without honor" (v. 8).
- f. The people during the Second Temple period have greatly profaned God's temple: "Her temple has become like a person without honor...Her infants have been killed in her streets" (1 Macc. 2:8-9).
- g. "But Ruth replied, 'Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God.'" (Ruth 1:16).

Important Note: This style guide deviates from the *CMOS* in its use of *ibid.* (abbreviation for *ibidem*, in the same place) and *idem* (the same), in documenting the first appearance of a source or reference in the footnote, and in omitting the word “Press,” “Publishing Company,” “Verlag,” etc. Both *ibid.* and *idem* are not used in this style guide, and only the surname of the author, the short title of the source, and the inclusive page number(s) (i.e., not the full information of the source) are cited in the footnote the first time it appears; this short-form footnote citation style is adopted from Wipf and Stock Author Guide 9.0 ([https://wipfandstock.com/media/wysiwyg/WS\\_AuthorGuide.pdf](https://wipfandstock.com/media/wysiwyg/WS_AuthorGuide.pdf)).

For names of publishers omit the word “Press,” “Publishing Company,” “Limited,” “Verlag,” etc. (normally found at the end of the publisher’s name), but include the word “Press” or “Publishers” for university presses (e.g., Oxford University Press, Cambridge University Press, University of Toronto Press) and in instances when omitting the word “Press” or “Publishers” creates ambiguity (e.g., Free Press, Unnamed Press, Worth Publishers).

### 1. Book (authored)

#### *Footnote*

Myers, *Psychology*, 10. [\[single author\]](#)

Davies and Allison, *Matthew*, 1:20-25. [\[two authors\]](#)

#### *Bibliography*

Myers, David G. *Psychology*. 10<sup>th</sup> ed. New York: Worth Publishers, 2013. [\[single author\]](#)

Davies, W. D., and D. C. Allison. *The Gospel according to Saint Matthew*. 3 vols. International Critical Commentary. Edinburgh: T. & T. Clark, 1989. [\[two authors\]](#)

### 2. Book (edited), including dictionary and encyclopedia (edited)

#### *Footnote*

Ball, ed., *Handbook of Sociolinguistics*, 76-101. [\[single editor\]](#)

Bock and Webb, eds., *Key Events*, 103-7. [\[two editors\]](#)

Freedman, ed., *Anchor Bible*, 2:1001-15. [\[edited dictionary \(or encyclopedia\)\]](#)

#### *Bibliography*

Ball, Martin J., ed. *The Routledge Handbook of Sociolinguistics around the World*. London: Routledge, 2010. [\[single author\]](#)

Bock, Darrell L., and Robert L. Webb, eds. *Key Events in the Life of the Historical Jesus: A Collaborative Exploration of Context and Coherence*. Grand Rapids: Eerdmans, 2009. [\[two editors\]](#)

Freedman, David Noel, ed. *The Anchor Bible Dictionary*. Vol. 2. New York: Doubleday, 1992. [\[edited dictionary \(or encyclopedia\)\]](#)

### 3. Work with three or more authors/editors

#### *Footnote*

Pratt, et al., *Introduction*, 4-5. [\[authored book\]](#)

Gurtner, et al., eds., *Matthew’s Gospel*, 50-55. [\[edited book\]](#)

Hawthorne, et al., eds., *Dictionary of Paul*, 290-312. [\[edited dictionary \(or encyclopedia\)\]](#)

*Bibliography*

Pratt, Zane, et al. *Introduction to Global Missions*. Nashville: B. & H., 2014. [authored book]

Gurtner, Daniel M., et al., eds. *Jesus, Matthew's Gospel and Early Christianity: Studies in Memory of Graham N. Stanton*. Library of New Testament Studies 435. New York: Bloomsbury, 2011. [edited book]

Hawthorne, Gerald F., et al., eds. *Dictionary of Paul and His Letters*. The IVP Bible Dictionary Series. Downers Grove: IVP Academic, 2009. [edited dictionary (or encyclopedia)]

## 4. Chapter or part of an edited book, dictionary, and encyclopedia

[In a footnote, cite the relevant pages. In the bibliography, cite the page range of the chapter in the edited book, dictionary, or encyclopedia.]

*Footnote*

Baker and Jones, "Colonialism and Languages," 325. [authored encyclopedia (or dictionary) article]

Navarra and Gottman, "Gottman Method Therapy," 331-43. [book chapter]

*Bibliography*

Baker, Colin, and Sylvia Prys Jones. "Colonialism and Languages." In *Encyclopedia of Bilingualism and Bilingual Education*. Clevedon, U.K.: Multilingual Matters, 1998. [authored encyclopedia (or dictionary) article]

Navarra, R., and J. M. Gottman. "Gottman Method Therapy: From Theory to Practice." In *Case Studies in Couples Therapy: Theory-Based Approaches*, edited by D. K. Carson and M. Casado-Kehoe, 331-43. New York: Routledge, 2011. [book chapter]

## 5. Translated book

*Footnote*

Dalman, *Jesus-Jeshua*, 5.

*Bibliography*

Dalman, Gustaf Hermann. *Jesus-Jeshua: Studies in the Gospels*. Translated by Paul Philip Levertoff. New York: Macmillan, 1929.

## 6. E-Book

[For books consulted online, include a URL or the name of the database. For other types of e-books, name the format. If no fixed page numbers are available, cite a section title or a chapter or other number in the notes or, if possible, track down a version with fixed page numbers.]

*Footnote*

Dostoevsky, *Crime and Punishment*, 504-5.

Schlosser, *Fast Food Nation*, 100.

Austen, *Pride and Prejudice*, chap. 14.

*Bibliography*

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

Dostoevsky, Fyodor. *Crime and Punishment*. Translated by Constance Garnett, edited by William Allan Neilson. New York: P. F. Collier & Son, 1917. <https://archive.org/details/crimepunishment00dostuoft>.

Schlosser, Eric. *Fast Food Nation: The Dark Side of the American Meal*. Boston: Houghton Mifflin, 2001. ProQuest Ebrary.

## 7. Journal Article

### *Footnote*

Pepping, "Relationship Education," 432-33. [[online access](#)]

Williams, "Premarital Counselling," 208.

### *Bibliography*

Pepping, C. A., and Halford, W. K. "Relationship Education and Therapy for Same-Sex Couples." *Australian and New Zealand Journal of Family Therapy* 35, no. 4 (2014): 431-44. <https://doi:10.1002/anzf.1075>. [[online access](#)]

Williams, Lee. "Premarital Counselling." *Journal of Couple and Relationship Therapy* 6, nos. 1-2 (2007): 207-17.

## 8. Thesis or dissertation

### *Footnote*

Nagabuko, "Jewish Concept of Afterlife," 243-44.

### *Bibliography*

Nagabuko, Senzo. "Investigations into the Jewish Concept of Afterlife in the Beth She'arim Greek Inscriptions. PhD diss., Duke University, Durham, North Carolina, U.S.A., 1974.

## 9. News or magazine article

[Articles from newspapers or news sites, magazines, blogs, and the like are cited similarly. Page numbers, if any, can be cited in a note but are omitted from a bibliography entry. If you consulted the article online, include a URL or the name of the database.]

### *Footnote*

Manjoo, "Snap."

Anderssen, "Generation Z."

Pegoraro, "Apple's iPhone."

Cunningham, "Black English," 86.

Lind, "Moving to Canada."

### *Bibliography*

Manjoo, Farhad. "Snap Makes a Bet on the Cultural Supremacy of the Camera." *New York Times*, March 8, 2017. <https://www.nytimes.com/2017/03/08/technology/snap-makes-a-bet-on-the-cultural-supremacy-of-the-camera.html>.v.

Anderssen, Erin. "Through the Eyes of Generation Z." *Globe and Mail* (Toronto), June 25, 2016.

<https://www.theglobeandmail.com/news/national/through-the-eyes-of-generation-z/article30571914/>.

Pegoraro, Rob. "Apple's iPhone Is Sleek, Smart and Simple." *Washington Post*, July 5, 2007. LexisNexis Academic.

Cunningham, Vinson. "You Don't Understand: John McWhorter Makes His Case for Black English." *New Yorker*, May 15, 2017.

Lind, Dara. "Moving to Canada, Explained." *Vox*, September 15, 2016.

<https://www.vox.com/2016/5/9/11608830/move-to-canada-how>.

## 10. Book review

### *Footnote*

Lee, Review of *Jesus and Gospel Traditions*.

### *Bibliography*

Lee, Sang Il. Review of *Jesus and Gospel Traditions in Bilingual Context: A Study in the Interdirectionality of Language*, by Hughson T. Ong. *Journal of Greco-Roman Christianity and Judaism*, no. 9 (2013): 124-29.

## 11. Website content

[Web pages and other website content can be cited as shown here. For a source that does not list a date of publication, posting, or revision, include an access date (as in the Columbia example).]

### *Footnote*

Columbia University, "History."  
Lifestyling Faith, "Power, Faith, and Lifestyle."

### *Bibliography*

Columbia University. "History." Accessed May 15, 2017. <http://www.columbia.edu/content/history.html>.  
Lifestyling Faith. "Power, Faith and Lifestyle." Published May 1, 2018. <https://www.lifestylingfaith.net/blog/power-faith-and-lifestyle>.

## 12. Audiovisual content

### *Footnote*

The Bible Project, "Mark."  
Peterson, "Political Correctness and Postmodernism."  
Peterson, interview.

### *Bibliography*

The Bible Project. "The Gospel according to Mark." Audio-Video, 5:35. <https://thebibleproject.com/videos/gospel-mark/>.  
Peterson, Jordan. "Political Correctness and Postmodernism." *Idea City*, September 12, 2017. Audio-Video, 27:51. <https://www.youtube.com/watch?v=f5rUPatnXSE>.  
Peterson, Jordan. "Genders, Rights and Freedom of Speech." Interview by Steve Paikin. *The Agenda with Steve Paikin*, October 26, 2016. <https://www.youtube.com/watch?v=kasiov0ytEc>.

## 13. Social media content

[Citations of content shared through social media can usually be limited to the text (see item #18 in Format and Style section above). A note may be added if a more formal citation is needed or to include a link. In rare cases, a bibliography entry may also be appropriate. In place of a title, quote up to the first 160 characters of the post. Comments are cited in reference to the original post.]

### *Footnote*

Souza, "President Obama."  
Michele Truty, April 17, 2015, 1:09 p.m., comment on Chicago Manual of Style, "singular they."

### *Bibliography*

Pete Souza (@petesouza). “President Obama bids farewell to President Xi of China at the conclusion of the Nuclear Security Summit.” Instagram photo, April 1, 2016, <https://www.instagram.com/p/BDrmfXTtNCt/>.

Chicago Manual of Style. “Is the world ready for singular they? We thought so back in 1993.” Facebook, April 17, 2015. <https://www.facebook.com/ChicagoManual/posts/10152906193679151>.

#### 14. Personal communication

[Personal interviews, correspondence, and other types of personal communications—including email and text messages and direct messages sent through social media—are usually cited in the text or in a note only; they are rarely included in a bibliography.]

#### *Footnote*

Sam Gomez, Facebook message to author, August 1, 2017.

Interview with home health aide, July 31, 2017.

[Appendix 1: Sample Title Page]

[8 single spaces from the top margin]

Learning How to Preach to Yourself!

[8 single spaces from the title]

Alex Moffett

[16 single spaces from the student's name]

CM332BA Preaching Skills I  
Rich Kopanke, D.Min.

[8 single spaces from the instructor's name]

Emmanuel Bible College  
11 July 2019

[\[Appendix 2: Paragraph Spacing\]](#)

## Suffering and the Mission of God

All humans experience suffering of all and various sorts. For Christians, it begs the question whether the experience of suffering forms part of their faith journey, and more importantly, whether it is part of God's plan as he seeks to accomplish his mission in this world through them. This brings up the idea that, in order to understand the relationship between suffering and the mission of God, we first need to understand the role, function, or purpose of suffering in the believer's life. People, and more specifically, Christians, who have experienced suffering in one form or another, will of course have different sentiments on this issue. Nevertheless, while their understanding of the lesson and purpose of suffering varies, they will or should at least agree that the suffering they encountered had some lesson and purpose.

There is something called senseless suffering, however. Many people, especially sceptics and atheists, argue that human suffering is meaningless. They consequently question the existence of God, or more precisely, the existence of a good, loving, and compassionate God. Their questions and arguments are fair and valid and also, of course, difficult to answer, at least from the viewpoint of someone who would watch a movie like that of the *Schindler's List*, *The Killing Fields*, *Katyn*, etc. Consider this letter from a fourteen-year old Galilean Jewish boy who was incarcerated in a concentration camp; this young boy's suffering is unwarranted, and worse, seems without any hope or relief:

[\[Appendix 3: Block Quotation\]](#)

There is something called senseless suffering, however. Many people, especially sceptics and atheists, argue that human suffering is meaningless. They consequently question the existence of God, or more precisely, the existence of a good, loving, and compassionate God. Their questions and arguments are fair and valid and also, of course, difficult to answer, at least from the viewpoint of someone who would watch a movie like that of the *Schindler's List*, *The Killing Fields*, *Katyn*, etc. Consider this letter from a fourteen-year old Galilean Jewish boy who was incarcerated in a concentration camp; this young boy's suffering is unwarranted, and worse, seems without any hope or relief:

My dear Parents,

If the heavens were paper and all the people ink, I could not describe my grief and everything I see about me. The camp is located in a clearing. From early morning on they compel us to work in the woods. My feet are bleeding, for someone took my shoes. We work the entire day with next to nothing to eat, and at night we sleep on the ground (someone took our coats as well). Every night drunken soldiers come and beat us with blocks of wood, and the bruises make my body look like a charred piece of wood. Now and then someone tosses us a few carrots or a beet and what happens is a scandal: people fighting to snatch a little piece or a leaf for themselves. The day before yesterday two boys escaped. Then they lined us up in a row and every fifth person was shot to death. I was not the fifth, but I know that I shall not get out of here alive. I say to all, farewell, dear Mama, dear Father, dear sisters and brothers.<sup>2</sup> [\[block quotation; single spaced\]](#)

Imagine the anguish and pain his parents would have felt while and after reading their son's letter. The suffering this poor boy encountered seemed meaningless and un-purposeful, and the mental and emotional pain his parents experienced worthless, and would certainly lead them to question the existence of a good and loving God. [\[This paragraph is not indented because it still continues and is part of the first paragraph. If a new paragraph begins after a block quotation, then it needs to be indented.\]](#)

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<sup>2</sup> Malvezzi and Pirelli, *Letzte Briefe zum Tode Verurteilter*, 254.

[\[Appendix 4: Sample Bibliography Page\]](#)

## Bibliography

- Abernathy, David. *An Exegetical Summary of 1 Peter*. 2<sup>nd</sup> ed. Dallas: SIL International, 2008.
- Andrews, Mary E. "Peirasmos: A Study in Form-Criticism." *Anglican Theological Review*, no. 24 (1942): 229-44.
- Garrett, Susan R. "The God of This World and the Affliction of Paul: 2 Cor 4:1-12." In *Greeks, Romans, and Christians: Essays in Honour of Abraham J. Malherbe*, edited by David L. Balch, et al., 99-117. Minneapolis: Fortress, 1990.
- . "Paul's Thorn and Cultural Models of Affliction." In *The Social World of the First Christians: Essays in Honour of Wayne Meeks*, edited by Michael White and Larry Yarbrough, 82-99. Minneapolis: Fortress, 1995.
- . *The Temptations of Jesus in Mark's Gospel*. Grand Rapids: Eerdmans, 1998.
- Jervis, Ann L. *At the Heart of the Gospel: Suffering in the Earliest Christian Message*. Grand Rapids: Eerdmans, 2007.
- Malvezzi, Piero, and Giovanni (Hrsg) Pirelli. *Letzte Briefe zum Tode Verurteilter aus dem europäischen Widerstand (1939-1945)*. Stuttgart: dtv, 1962.
- Soelle, Dorothee. *Suffering*. Translated by Everett R. Kalin. Philadelphia: Fortress, 1975.
- Sunquist, Scott W. *Understanding Christian Mission: Participation in Suffering and Glory*. Grand Rapids: Baker Academic, 2013.
- Wright, Christopher J. H. *The Mission of God's People: A Biblical Theology of the Church's Mission*. Grand Rapids: Zondervan, 2010.

[\[Appendix 5: Abbreviations for Titles of Biblical Books\]](#)

## Old Testament

Gen.	1 Kgs.	Eccl.	Obad.
Exod.	2 Kgs.	Song of Sol.	Jonah
Lev.	1 Chron.	Isa.	Mic.
Num.	2 Chron.	Jer.	Nah.
Deut.	Ezra	Lam.	Hab.
Josh.	Neh.	Ezek.	Zeph.
Judg.	Esth.	Dan.	Hag.
Ruth	Job	Hos.	Zech.
1 Sam.	Ps.	Joel	Mal.
2 Sam.	Prov.	Amos	

## New Testament

Matt.	Eph.	Heb.
Mark	Phil.	Jas.
Luke	Col.	1 Pet.
John	1 Thess.	2 Pet.
Acts	2 Thess.	1 John
Romans	1 Tim.	2 John
1 Cor.	2 Tim.	3 John
2 Cor.	Titus	Jude
Gal.	Phlm.	Rev.

## Apocryphal/Deuterocanonical Books

Tob. (Tobit)	2 Esd. (2 Esdras)	Pr. Man. (Prayer of Manasseh)
Jdt. (Judith)	3 Esd. (3 Esdras)	1 Macc. (1 Maccabees)
Add. Esth. (Additions to Esther or Rest of Esther)	Ep. Jer. (Epistle of Jeremiah)	2 Macc. (2 Maccabees)
Wis. (Wisdom of Solomon)	Pr. Azar. (Prayer of Azariah)	3 Macc. (3 Maccabees)
Sir. (Sirach or Ecclesiasticus)	Sg. Three (Song of the Three Holy Children)	4 Macc. (4 Maccabees)
Bar. (Baruch)	Sus. (Susanna)	Ps. 151 (Psalm 151)
1 Esd. (1 Esdras)	Bel. (Bel and the Dragon)	