Turabian Tutor

A Quick Reference Guide

for

Writing Research Papers

using

Kate L. Turabian’s *A Manual for Writers of Term Papers, Theses, and Dissertations* (7th and 8th editions)

by Jerry N. Barlow, Sandy Vandercook, and Eddie Campbell

New Orleans Baptist Theological Seminary
June 5, 2013
Preface

“Turabian Tutor” is provided as our ministry to students. This guide has developed from our teaching of the course Research and Writing and is designed to facilitate the writing of research papers according to seminary style requirements. The guide is intended to be only an aid and is limited in scope to the rules usually needed by students using Kate L. Turabian’s *A Manual for Writers of Term Papers, Theses, and Dissertations* (7th or 8th editions). Students should note that the sample research paper title page is specific to current style specifications of the New Orleans Baptist Theological Seminary. Students are reminded also that their instructors may modify the style parameters for a particular course writing assignment. In such cases, students should follow the writing requirements given in the course syllabus.

The format of “Turabian Tutor” is simple. The guide consists of sample research paper pages of key sections, i.e., a title page, a contents page, four pages of text, and bibliography pages. Interspersed with the sample pages are pages which display selected rules from Turabian corresponding to each type of page and a sample “picture” of the page for convenient reference. Students are advised to consult Turabian during any formal writing assignment and to use “Turabian Tutor” as a quick reference and as a help in proofing their papers. Please note that the pages of this guide are not numbered, since doing so could cause confusion with the correct style to be followed in number the research paper pages. For a similar reason, no page listing the contents of this guide is provided.

We thank all of our students from Research and Writing because their needs and requests led to the first attempts to formulate this writing aid. We especially thank Jason Allen, who allowed us to use (or edit for use) portions of his research paper in the sample pages.

Writing a research paper is demanding. We hope “Turabian Tutor” will make the endeavor easier and enjoyable.

Jerry N. Barlow, Sandy Vandercook, and Eddie Campbell
TITLE PAGE SAMPLE

Form of Title of the Paper:
➤ Use all capital letters
➤ Note: if title is more than forty-eight spaces, divide it into a double-spaced inverted pyramid. Make lines compatible in length.

For remainder of title page:
➤ Use headline style for capitalization (first letter except prepositions, articles). Capitalize prepositions only if they begin the first line of a section.

Spacing/Margins:
➤ Top margin (A)=bottom margin (E). One inch is recommended.
➤ Each line is centered, leaving at least a margin of one inch on each side.
➤ Spacing between title and “A Paper” (B)=spacing between “in Leavell College” and “Jason Allen”(D)
➤ Center spacing may vary; however, keeping B, C, and D all equal is the best option.

Please Note:
➤ If you are a graduate student, replace “in Leavell College” with “in the Division of” followed by the division to which the course belongs. Doctoral students should replace “Leavell College” with the name of their specific doctoral program.
➤ Use full name with middle initial and period after middle initial.
➤ If you have a college degree, abbreviate the degree, but spell out the college’s name and give the year you graduated. If you do not have a college degree already, omit that line and type due date or date submitted.
➤ The title page counts as page “i” of the paper, but do not type the number on the page.
➤ Insert a blank page between the title page and the contents page.
➤ The blank page counts as page “ii” of the paper, but no number should appear on the page.

Binding:
➤ Staple the paper in the top left corner only. Do not use covers or binders.
ANSWERING CONDITIONALISM AND ANNIHILATIONISM

A Paper
Submitted to Mrs. Sandy Vandercook
of the
New Orleans Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Course
Senior Seminar: LSCM4300
in Leavell College

Jason S. Allen
A.A., Anywhere College, 2004
March 15, 2007
CONTENTS PAGE
SAMPLE

Headings:
➢ The title for the contents page is simply CONTENTS, positioned one inch from the top of the page.
➢ Because major sections of papers in Leavell College are too short to constitute chapters, students should use first-level subheads rather than chapter headings for the major sections. If you further divide the major sections, see p. 398 (7th) or 393 (8th) for selection of lower-level subheads.
➢ Turabian 7 and 8 treat the bibliography as an element, along with the contents page. As such, both headings should be typed in all caps with no bold or italics. See A.1.5 (the traditional method).

Margins/Spacing
➢ Page margins= one inch on top, bottom, and sides
➢ Triple-space between the heading CONTENTS and what follows, leaving two blank lines.
➢ The 7th edition shows single spacing between subheads on the contents page. Double-spaced subheads, however, are clearer. Also, single space run-over lines of subheads.

Alignment and Page Numbers
➢ Align the first-level subheads, including the introduction and conclusion flush left. Also, align the heading SELECTED BIBLIOGRAPHY flush left with the subheads.
➢ Indent lower level subheads with each level a half inch to the right of the previous level. See A 2.1, p. 388 (7th) or A.2.1.6, p. 380 (8th), and figure A.4 (8th).
➢ Align page numbers for sections on the right.
➢ The 7th and 8th editions indicate the lines of period leaders before the pages numbers are optional. Omitting them may save valuable time and energy.
➢ The contents page is numbered “iii.” The title page and the blank page are counted as pages “i” and “ii,” respectively, although those pages do not bear the numbers (p. 386, 7th; or 376, 8th).
1. Introduction

Fitting a ping-pong ball into a jar already full of beans is impossible. The reason is simple enough. Because the beans filled the jar first, they left no accessible space for the ball. In reality, the jar has enough space for the ball. In between the beans are small spaces of air that have the potential to accommodate the ball. Both the beans and the ball need readjusting so that the jar can make the best use of the space. The ball will fit, but only if it is placed in the jar first.

Many times, Christians will come with all of their own ideas about who God should be. They put all of these ideas into their jar, and then they try to fit God in, with no success. In Rom. 11:33, the apostle Paul expressed his own inability to explain God: “Oh the depth of the riches of the wisdom and knowledge of God.” Therefore, when studying theology, the students of God’s Word never should try to fit God into their own thoughts about him. God will not change who he is because one thinks him to be different. Instead, human beings need to change their own thoughts to fit who God is, even if doing so means that all the beans do not fit back into the jar or that the ball never fits in the jar at all.

One such difficult theological issue is how God deals eternally with unbelievers. The traditional view would hold that hell is a very real place of eternal punishment where God’s wrath is sufficed and where the punishment for sin is carried out. Endless and eternal are the words that define the traditionalist view. The traditionalist would take Scripture such as Mark 9:48 literally in its description of hell as a place where “the fire is not quenched.” The traditionalists

1Unless otherwise noted, all Scripture citations will be from the New American Standard Bible.

---

1. Introduction

Fitting a ping-pong ball into a jar already full of beans is impossible. The reason is simple enough. Because the beans filled the jar first, they left no accessible space for the ball. In reality, the jar has enough space for the ball. In between the beans are small spaces of air that have the potential to accommodate the ball. Both the beans and the ball need readjusting so that the jar can make the best use of the space. The ball will fit, but only if it is placed in the jar first.

Many times, Christians will come with all of their own ideas about who God should be. They put all of these ideas into their jar, and then they try to fit God in, with no success. In Rom. 11:33, the apostle Paul expressed his own inability to explain God: “Oh the depth of the riches of the wisdom and knowledge of God.” Therefore, when studying theology, the students of God’s Word never should try to fit God into their own thoughts about him. God will not change who he is because one thinks him to be different. Instead, human beings need to change their own thoughts to fit who God is, even if doing so means that all the beans do not fit back into the jar or that the ball never fits in the jar at all.

One such difficult theological issue is how God deals eternally with unbelievers. The traditional view would hold that hell is a very real place of eternal punishment where God’s wrath is sufficed and where the punishment for sin is carried out. Endless and eternal are the words that define the traditionalist view. The traditionalist would take Scripture such as Mark 9:48 literally in its description of hell as a place where “the fire is not quenched.” The traditionalists

1Unless otherwise noted, all Scripture citations will be from the New American Standard Bible.
1. Introduction

Fitting a ping-pong ball into a jar already full of beans is impossible. The reason is simple enough. Because the beans filled the jar first, they left no accessible space for the ball. In reality, the jar has enough space for the ball and the beans. In between the beans are small spaces of air that have the potential to accommodate the ball. Both the beans and the ball need readjusting so that the jar can make the best use of the space. The ball will fit, but only if it is placed in the jar first.

Many times, Christians will come with all of their own ideas about who God should be. They put all of these ideas into their jar, and then they try to fit God in, with no success. In Rom. 11:33, the apostle Paul expressed his own inability to explain God: “Oh the depth of the riches of the wisdom and knowledge of God.” Therefore, when studying theology, the students of God’s Word never should try to fit God into their own thoughts about him. God will not change who he is because one thinks him to be different. Instead, human beings need to change their own thoughts to fit who God is, even if doing so means that all the beans do not fit back into the jar or that the ball never fits in the jar at all.

One such difficult theological issue is how God deals eternally with unbelievers. The traditional view would hold that hell is a very real place of eternal punishment where God’s wrath is sufficed and where the punishment for sin is carried out. *Endless* and *eternal* are the words that define the traditionalist view. The traditionalist would take Scripture like Mark 9:48 literally in its description of hell as a place where “the fire is not quenched.” The traditionalists

1Unless otherwise noted, all Scripture citations will be from the New American Standard Bible.
may not like the idea that God will judge eternally those who do not know Christ as Lord, but they accept it because Scripture teaches it.

The traditional view, however, draws much criticism. The main point of the debate is the question of how a God of love could allow unbelievers to suffer torture for all eternity for not accepting him. Edward Fudge asked, “But are we to believe that God, who ‘so loved’ the world that he gave his only Son to die for our sins (John 3:16), also will keep millions of sinners alive forever so he can torment them endlessly throughout all eternity?” Fudge answered his question, “No, no—a thousand time no.” This type of thinking about the eternal state of the unbelieving is true of conditionalism and annihilationism. Wayne Grudem defined the annihilationist view: “After the wicked have suffered the penalty of God’s wrath for a time, God will ‘annihilate’ them so that they no longer exist.” Therefore, to attempt to relieve the so-called tension between the love of God and the eternal punishment of unbelievers, the annihilationist says that a God of justice must see punishment carried out, but it does not last forever.

This view of hell not only compromises the biblical account about hell, as the reader will see, but also reduces the seriousness of sin and writes for itself what the character of God should be. Clark Pinnock, a theologian supporting this view, said, “Today it is easier to invite people to find fulfillment in a dynamic, personal God than it would be to ask them to find it in a deity who


may not like the idea that God will judge eternally those who do not know Christ as Lord, but they accept it because Scripture teaches it.

The traditional view, however, draws much criticism. The main point of the debate is the question of how a God of love could allow unbelievers to suffer torture for all eternity for not accepting him. Edward Fudge asked, “But are we to believe that God, who ‘so loved’ the world that he gave his only Son to die for our sins (John 3:16), will also keep millions of sinners alive forever so he can torment them endlessly throughout all eternity?” Fudge answered his question, “No, no–a thousand times no.”

This type of thinking about the eternal state of the unbelieving soul is true of conditionalism and annihilationism. Wayne Grudem defined the annihilationist view: “After the wicked have suffered the penalty of God’s wrath for a time, God will ‘annihilate’ them so that they no longer exist.” Therefore, to attempt to relieve the so-called tension between the love of God and the eternal punishment of unbelievers, the annihilationist says that a God of justice must see punishment carried out, but it does not last forever.

This view of hell not only compromises the biblical account of hell, as the reader will see, but also reduces the seriousness of sin and writes for itself what the character of God should be. Clark Pinnock, a theologian supporting this view, said, “Today it is easier to invite people to find fulfillment in a dynamic, personal God than it would be to ask them to find it in a deity who

---


Sections and Subsections

Sections and Subsections

Headings for major sections of the paper (including the introduction and conclusion) should be centered and bold or italicized. If you further divide these sections into subsections, choose them in “any suitable descending order” (carried over from 6th ed., 1.38). For instance, if you choose a third level subhead style instead of a second-level for your first subsection, you cannot use a second-level style in the paper.

Leave two blank lines between a subhead and the preceding text and one blank line before the text that follows. If two subheads appear together, leave only one blank line between them.

No page should end with a subhead. Type at least one line below the subhead. NOTE: Turabian no longer prohibits widows and orphans in the text.

Writing the Introduction:

Open with background information, such as an observation, historical perspective, quotation, or statistics. Lead into a statement of the problem or concern which led to the research project. Close with the question or thesis in the last paragraph and transition into the body of the paper. The thesis can be the last sentence in the introduction and serve as a transition.

Writing the Conclusion:

Summarize the arguments presented and give your conclusions based upon the evidence given in the paper. Explain the significance of the findings. Do not present new information, and, as a rule, do not quote in the conclusion. Finally, you may point out the need for future research.

Suggested Steps in Writing the Paper:

Review the question/thesis and the general outline of the paper. Outline the paper in detail. Gather the needed source materials, based on the detailed outline, and write the text. Read for style and revise, if needed. Proofread for grammatical errors and correct accordingly. Proofread for Turabian errors and correct accordingly.
is immutable and self-enclosed.” Although presenting God in such a way may be appealing, God does not change himself so that human beings can explain him more easily. He remains unchangeable and unfathomable. In light of this debate concerning the unbeliever’s permanent state, a study of the historical, biblical, and philosophical arguments should support the traditionalist view of hell rather than the claims of conditionalism and annihilationism.

2. Conditionalism and Annihilationism

The first tasks in this critique of the these views are to explain the key arguments of the views and to give the traditionalist defense to each argument. This critique is not exhaustive, but merely gives an overview dealing with the major points.

Historical Argument

One conditionalist argument is the supposed influence of Greek thought upon the early interpretation of the biblical text. Conditionalists hold that the immortality of the soul is a Greek thought, not a biblical one. Pinnock claimed, “The assumption goes back to Plato’s view of the soul as metaphysically indestructible.” According to this argument, generations of theologians believed the traditional view because of this influence. Pinnock added, “This concept has influenced theology for a long, long time, but it is not biblical.” Proponents of this argument


6Ibid., 148.
about the present circumstances, but it looks forward to the final state of man. The point is that when Daniel’s prophecy is considered as “end time” material, one should conclude that the wicked unrepentant face an everlasting punishment.  

Theological and Philosophical Arguments

The final argument for the traditional view is the theological one. While annihilationists would say that the love of God and hell cannot coexist, quite the opposite is true. One may ask, How can a just God send people to hell? A better question, however, would be, How can a just God allow people into heaven? Only because of his love, God has broken through unrepentant hearts and given humanity the choice of life or death.

The previous chapter highlighted the severity of God’s justice against sin, but pointing out the true extent of humanity’s rebellion is important. In discussing the story of the rich man Lazara (Luke 16), Moore observed,

Notice that he does not say, “I was wrong in living such a sinful life. God have mercy on me. I repent. I am now ready to serve God. I have learned my lesson.” Dives (the rich man) never admits wrongdoing of any kind whatsoever. This passage is deafening in its silence in this regard. Dives simply wants the consequences of his sin reduced, but he never recognizes his sin!  

As Moore pointed out, this man who chose rebellion on earth never wavered in that rebellion in hell. He was sorry that he was in pain, but he was not sorry for his sin.

Additionally, granting people a reprieve from eternal punishment would be taking free will from those people. Erickson explained, “And it may be well that those creatures that God

---

19 Moore, 48.

20 Block, 61–62.
about the present circumstances, but it looks forward to the final state of man. The point is that when Daniel’s prophecy is considered as “end times” material, one should conclude that the wicked unrepentant face an everlasting punishment.¹⁹

Theological and Philosophical Arguments

The final argument for the traditional view is the theological one. While annihilationists would say that the love of God and hell cannot coexist, quite the opposite it true. One may ask, How can a just God send people to hell? A better question, however, would be, How can a just God allow people into heaven? Only because of his love, God he has broken through unrepentant hearts and given humanity the choice of life or death.

The previous chapter highlighted the severity of God’s justice against sin, but pointing out the true extent of humanity’s rebellion is important. In discussing the story of rich man Lazarus (Luke 16), Moore observed,

Notice that he does not say, “I was wrong in living such a sinful life. God have mercy on me, I repent. I am now ready to serve God. I have learned my lesson.” Dives (the rich man) never admits wrongdoing of any kind whatsoever. This passage is deafening in its silence in this regard. Dives simply wants the consequences of his sin reduced, but he never recognizes his sin!²⁰

As Moore pointed out, this man who chose rebellion on earth never wavered in that rebellion in hell. He was sorry that he was in pain, but he was not sorry for his sin.

Additionally, granting people a reprieve from eternal punishment would be taking free will from those people. Erickson explained, “And it may be well that those creatures that God

¹⁹Block, 61-62.

²⁰Moore, 48.
SELECTED BIBLIOGRAPHY
SAMPLE PAGE

Headings:
➤ Because it is not part of the text, the bibliography is considered an element of the paper, as is the contents page. As such, both are to be centered and typed in all caps.
➤ In Research and Writing, divide the bibliography into three sections: books, periodicals, and electronic documents. Each of these sections is to have a subheading given in the same style as the first-level headings in the text.

Margins/Spacing:
➤ Margins one inch on all sides, including the top.
➤ Triple-space between the heading “SELECTED BIBLIOGRAPHY” and the first subheading, “Books.”
Also, triple space from the last bibliographic entry of each section to the next subhead.
➤ Double-space after each subhead to the first bibliographic entry below it.

Bibliographic Entries:
➤ Arrange entries alphabetically by the authors’ last names.
➤ Align the first line of each entry flush left, but indent any run-over lines the same as paragraph and footnote indentation in the text, usually the first tab stop.
➤ See 16.2.2, 7th; or 16.2.2.1, 8th, for listing multiple works by the same author, using a 3-em dash. Also, see the second work by Pinnock in the bibliography insert above.
➤ See 16.2.2., 7th; or 16.2.2.1, last paragraph, page 149, for listing a work with no known author or editor.
➤ Refer to chapters 16-17 for examples of bibliographic entries for various types of sources.
➤ Be careful with the punctuation in the bibliography. For instance, do not forget to place the comma before the conjunction when listing the names of two authors of a single work.

SELECTED BIBLIOGRAPHY

Books
SELECTED BIBLIOGRAPHY

Books


Periodicals


Electronic Documents


SPECIAL FOOTNOTE AND BIBLIOGRAPHY FORMS

1. COMMENTARIES FROM SETS OR SERIES
Treat citations from a volume of a commentary set or series as multi-volume works (17.1.4).

> If the volume includes only one book of the Bible, prepare the citation as follows:

N.  


*If the commentary does not provide a volume number, replace “vol. #” with “a vol. of.”

> If the volume includes more than one book of the Bible, cite as follows:

N.  


> If the section cited has an editor other than the editor(s) of the complete volume, give both editors in the appropriate place:

N.  


2. INDIVIDUAL COMMENTARIES/NOT PART OF A SET OR SERIES
Cite commentaries that are not part of a multi-volume set as books. See figure 16.1.

3. A PART WRITTEN BY ONE AUTHOR IN A COLLECTED WORK INCLUDING PARTS WRITTEN BY OTHERS (COMPONENT PARTS)
When a source consists of chapters or other parts contributed by different authors, see “Parts of Edited Collections” under rule 17.1.8, 7th and 8th, and 17.1.8.2, 8th. See the following examples:
➢ A chapter written by one author in a book edited by another


➢ A citation in which the editor of the book is also one of the contributors


➢ A part written by one author included in a work co-written with another author

Turabian has no rule that directly applies. The following is an adaptation of 17.1.8.


4. CITING ONE SOURCE QUOTED IN ANOTHER (SECONDARY SOURCE OF A QUOTATION)

If one author quotes another and you want to use the quotation, attempt to find the original source and quote from it. If, however, you cannot obtain the original, then you would consult rule 17.10. Please be advised, many professors forbid the use of secondary sources of quotations. NOTE: Do not confuse secondary sources of quotations with the components parts in the previous section.
5. DICTIONARY/ENCYCLOPEDIA ARTICLES
Because professors prefer to see the author’s name first in footnotes, cite these articles as component parts, with the word researched being the component part. See parts of edited collections, 17.1.8.


6. ON-LINE JOURNALS AND WEB SITES
For examples of on-line journals, see 17.2, especially regarding the use of descriptive locators. If the on-line article has no page numbers, give a descriptive locator in its place. The first choice is to give the name of a heading under which the cited material appears. If the article has no headings, give the number of the paragraph, as in “in paragraph 4.”

For articles accessed through EbscoHost, do not give the complete URL. Instead, give the address that will take the reader to the EbscoHost login page: http://search.ebsco.host.com/. The 7th edition does not address this issue. See examples below and 15.4.1.4, 8th. NOTE: the 7th edition placed the access date at the end of the entries and used parentheses around the access date in the footnote. The 8th edition places the access dates before the URL and does not use parentheses around the date in the note. Follow the 8th edition.


For most web sites, follow rule 17.7.1. For some web sites, however, you may have to adapt the rule to supply information your reader might need. For instance, the citation below includes after the article title additional information concerning the location where the article is located on the site. The sponsoring organization or the name of the site is then given. In this particular citation, the sponsor of the site is the same as the author.
