

NORTHPOINT BIBLE COLLEGE

FORMATTING AND STYLE

STANDARD USING

THE NINTH EDITION OF

TURABIAN

2019-2020

Prepared by the Turabian Committee:
Rev. Benjamin Phillips, Mrs. Kathy Arnett, Ms. Rosalie LoPinto, and Rev. David Ricci
and approved by the faculty on August 9, 2019.

OPENING COMMENTS: With this edition of Turabian, the first 135 pages (first fourteen chapters) take you through the journey of how to write a good paper. This is excellent material and worthy of your reading. It will help you to write a much better paper.

Chapters fifteen, sixteen and seventeen deal specifically with bibliographies and footnotes. You should familiarize yourself with these chapters.

Since Northpoint Bible College uses the bibliographic style for footnotes and bibliographies, chapters eighteen and nineteen of the ninth edition do not need to be consulted.

Part III, pages 291–382, chapters twenty through twenty-six, contain various rules concerning spelling, punctuation, names, numbers, abbreviations, quotations, and tables/figures.

The Appendix begins on page 383. The first two sections of the Appendix, A.1 and A.2 will be particularly relevant to you as these state specific formatting rules and have examples for you to peruse.

You will need to consult with Turabian, as this standard is not meant to be complete nor exhaustive. When Turabian is directly referred to, the section number and page number in Turabian is stated.

TITLE PAGE: With top margin set at one inch, start the title of your paper at the number two (three inches down [under view set for print layout]). The title is to be ALL CAPS and centered. This is specific to Northpoint.

Place your name, box number, class name, and date on four separate lines, centered, single-spaced, but not in all capital letters at number five and a half (six and one-half inches down [under view set for print layout]). This page is not given a page number.

See page fourteen of this document.

**GENERAL FORMATTING
AND PAGINATION:**

The font is to be twelve-point Times New Roman. The paper is to be double spaced; this includes a double space between each paragraph. Paragraphs are to be indented one-half inch (a typical tab). Never leave a heading without text following at the bottom of the page. Insert a page break or hit enter until the heading goes to the next page.

All pages are to have one-inch margins (top, bottom, and each side) including the first page of your paper and the sources consulted page (A.1.1, p. 384).

With a one-inch bottom margin setting and a one-half inch footer setting, all page numbers are to be placed in a centered footer. This is specific to Northpoint and differs from Turabian.

TABS should be used for a new paragraph, a block quote, and run-over lines of bibliography entries.

Page numbers begin on the first page of written text. There are no page numbers on the Title Page or Outline Page.

OUTLINE:

Papers are to have an outline and that page is not numbered. The Outline is to follow the format and style as exemplified on pages fifteen and sixteen of this document. (Note, if you have an “A” as a sub division of “I” there must be a “B.” Similarly, if you have a 1 under “A,” there must be a 2, etc.) Please note the spacing and capitalization of this example. You are to double space between roman numerals and single space all other lines. This is specific to Northpoint.

SECTION AND SUB-

SECTION LEVEL STYLE:

The following style is adapted from Turabian. Whatever designations are included in your outline are to be included in the text of your paper as section and sub-section headings. The first page of your paper is not to include the title of your paper. Upper-case roman numerals (I) will be section headings and considered first-level. These are to be centered, with boldface, and typed in headline-style capitalization. The upper-case letters (C) of your outline will function as second-level headings. These are to be centered but not in bold face and typed in headline-style capitalization. The arabic numbers (2) of your outline will function as third-level headings. These will be flush left, with bold face, and typed in headline-style capitalization. The lower-case letters (b) of your outline will function as fourth-level headings. These will be flush left, not in bold face, and in sentence style capitalization. The lower-case roman numerals i, ii, iii, of your outline will function as fifth-level headings. These will run at the beginning of a paragraph, in bold face type, with sentence-style capitalization and a terminal period. See sample outline on pages fifteen and sixteen of this document and A.2.2.4, pages 404-405 of Turabian.

- LINE SPACING:** Before each section and sub-section heading there should be two double spaces. After each section and sub-section heading there should be one double space. The sequence is as follows: ending paragraph, two double spaces, section or subsection heading, one double space, new paragraph. Please see sample paper for further examples.
- PUNCTUATION:** The closing punctuation of any sentence should be followed by a single space (21.1, p. 306).
- PLAGIARISM:** Plagiarizing can cause significant loss of points to a paper. The loss of points is, of course, secondary to the ethical issues involved in plagiarism. For more information concerning plagiarism, see 25.1, p. 359 and the section in your Student Handbook.
- WHEN TO FOOTNOTE:** See 4.2.2-4, pp. 43-45; 7.4-5, pp. 77-79; 7.9.1-4, p. 81-83; 15.1 and 15.2.1, pp. 139-140 for guidelines on when footnoting is necessary.
- FOOTNOTES:** Use regular paragraph indents for footnotes. Turabian suggests that all footnote entries are to begin with a non-superscripted number as regular text, followed by a period, single space, and then your bibliographic information (16.3.3-4, pp. 161-162). If your computer automatically superscripts the footnotes, you may continue to use this form. If you use superscript numbers, there is no period after the number but there is still a space. The key is to be consistent throughout your paper.
- Turabian does not require the inclusion of the state if the city of publishing is well-known. The question becomes, what is a well-known city? To save any concern in this area, always include the state in the publication data. Use the two-letter postal code for state abbreviation (24.3.1, pp. 348-349). Foreign cities do not need the country of publication. This is specific to Northpoint and differs from Turabian.
- The correct font size for footnotes is 10-point.
- According to the ninth edition of Turabian, there should be a line separator between the text and the footnotes, and a double space between each footnote. (See pp. 403, 406 of Turabian for an example.)
- When citing certain references where only the author's initials appear at the end of an article, find and use the author's full name (when available), which is typically given in the front of the book.

If you cite several sources to make a single point within the same sentence, group them into a single note. Do not place multiple footnotes within the same sentence. List the citations in the same order in which the references appear in the sentence; separate the citations with semicolons.

See pages nine through thirteen of this document for specific examples of properly cited footnotes.

SHORTENED FOOTNOTES:

If a source is used for more than one footnote, the only time full bibliographic information is to be given is for the first foot note. For all subsequent citations of the same source, use a shortened form for the bibliographic information.

The format for subsequent citations is: indentation, the author's last name, a comma, the page number, and a period. If you use two books written by the same author, you should then designate which book is being cited by using a shortened version of the title for subsequent uses.

The following guidelines should be used when using a shortened version of the title: First, if a title has four words or less, do not shorten it; use the full title. Second, if the title is longer than four words, use the first two or three main words of the title. Do not use "A" or "The," unless they are somehow essential to the meaning of the work. Third, never use subtitles. Fourth, typically select from the first words and not the last words unless they more clearly describe the work. For example, if the title is *How I spend my Summer Vacation*, use *Summer Vacation*, as "How I Spent" or "How I spent My" does not clearly describe anything. Finally, always be consistent. Once a group of words has been chosen, it is incorrect to deviate from that choice.

EXAMPLES:

1. Craig S. Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2016), 221.

2. Keener, 221. (Always use a page number, even if on the same page.)

3. Craig S. Keener, *Gift and Giver: The Holy Spirit for Today* (Grand Rapids, MI: Baker Book House, 2001), 89.

4. Keener, *Gift and Giver*, 93.

5. Keener, *Spirit Hermeneutics*, 225.

When citing different words in sources such as Strong’s, Wigram’s, Vine’s, et al., use the short form of citation after the first footnote. When using such sources, listing the word in the footnote or in sources consulted is unnecessary.

CITATION OF SPECIFIC SOURCES:

See 15.4, p. 143 for standards concerning citing online sources. See also 17.1.10 for electronic books, pp. 186-187. See 17.5 for additional information concerning web-site, blogs, and social media. See pages nine through thirteen of this document for various citation examples.

CORRECTING QUOTATIONS:

The ninth edition of Turabian states that if you correct a misspelled word, you no longer need to put the [*sic*] after the correction, unless the error is “relevant to your argument” (25.3.1-3, pp. 364–365). Reminder: if you leave the misspelled word, you must place [*sic*] after it. If you do not do this, the grader will count the word as misspelled.

BLOCK QUOTATIONS:

When using a direct quote of prose that is five or more lines, indent the quotation in its entirety by the same indentation as your paragraph (25.2.2, pp. 361-363). When quoting poetry which is longer than two lines, use a block quotation (25.2.2, pp. 362-363). A block quotation is to be twelve-point font and single spaced, with a double space separating it from the main text. The following is an example of what the format of a block quote would look like.

Text of paper. Text of paper.

This is where your block quote begins. It is indented one-half inch (typical tab). The entire block quote is indented the same amount. There is a space between the last line of the previous paragraph and the first line of the block quote, as well as the last line of the block quote and the first line of the next paragraph. There are no quotations around it. It must be a minimum of five lines long. When finished with the block quote, insert a footnote to cite your work.¹

Text of paper. Text of paper.

QUOTING THE BIBLE:

When referencing a passage of Scripture for the first time, a footnote is to be inserted which states: All Scripture quotations are from the Updated New American Standard Bible (or whatever version you are using). All further Scripture references are to be cited in text. For example, the Psalmist writes, “O sing unto the

Lord a new song, For He has done wonderful things” (Ps 98:1). Since this is quoted from the NASB, it is not necessary to state what version you are using— this was stated in the footnote. If multiple translations are used, employ this phrase in the footnote: All Scripture quotations, unless otherwise noted, are from the Updated New American Standard Bible (or whatever version you are using). Therefore, any in-text citations are as follows: (Ps 98:1, KJV). Please note the period is after the parenthesis.

BIBLICAL CITATIONS:

When referring in text to whole chapters or books of the Bible, spell out the names of the books: Isaiah 1–39 (24.6, p. 351).

When citing biblical passages by verse (17.8.2, pp. 203-204; 24.6, pp. 351-352), abbreviate the names of the books, using arabic numbers if a book is numbered (1 Cor). Use the traditional abbreviations for the Old and New Testaments as found in Turabian (24.6.1, 24.6.3, pp. 352-354). The same standards apply to the non-canonical Apocrypha (24.6.2, p. 353).

When referring to a single biblical verse in a sentence, the correct abbreviation for verse is v. The correct abbreviation indicating two or more verses is vv. (24.7, p. 357). When using a phrase like, “starting with v. 6,” the number six does not need to be spelled out. Capitalize and spell out “verse” at the beginning of a sentence.

Do not capitalize book in the phrase, “the book of Matthew.”

Do not cite the Bible as a source on the Sources Consulted page (17.8.2, p. 203).

Please consult individual professors to see if Study Bibles can be cited as a source.

THEOLOGICALLY SPECIFIC CAPITALIZATION AND PUNCTUATION:

The word Bible should be capitalized, but biblical should not. In the same fashion, the word Scripture and Scriptures are to be capitalized, but scriptural should not. When speaking of the one true God, God is to be capitalized. When speaking of a false god, use the lower case. When you use pronouns for deity, capitalize He, Him, Himself, His, You, Your, etc. You are to capitalize God the Father, God the Son, and God the Holy Spirit. Use lower-case when referring to any spirit other than the Holy Spirit. Any name for God, either God the Father, God the Son, or God the Holy Spirit is to be capitalized (e.g., Shepherd, Comforter, etc.) when referring to the Church universal, capitalize the word Church.

When referring to the local church or churches, use the lower case. Do not capitalize the words gospel, canon, or canonical. Capitalize locations such as Heaven, Hell, and Purgatory.

SPECIFIC CITATIONS: When using the designations AD and BC, AD is to precede the date (AD 33) and BC is to follow the date (20 BC). There is a space but no period after any of the letter designations (24.4.3, p. 350).

RULES CONCERNING

THE USE OF NUMBERS: Turabian cites the basic rules for when to spell out numbers and when it is not necessary (23.1.1, pp. 330-331).

To express a range of numbers, such as pages, years, or Scripture references, give the first and last (or inclusive) numbers in the sequence. When the numbers are expressed in numerals, you may cite in any of the following three ways: 319–321/ John 1:1–4, *en dash* with no space between numbers; 319 – 321/John 1:1 – 4, *en dash* with a space between numbers; or 319-321/ John 1:1-4/, a simple hyphen with no space. You must be consistent throughout your paper with the style you choose to use. This rule is specific to Northpoint.

Never begin a sentence with a numeral. Always spell it out. (23.1.2.1 p. 331). Do not superscript ordinal numbers (23.1.1).

ITALICIZE FOREIGN WORDS:

Transliterated foreign words are to be italicized, with exceptions noted in Turabian (22.2.1, p. 323). Hint: if the foreign word is a word for God, do not capitalize it, i.e., God in Greek should be *theos* and not *Theos* (unless the foreign word appears at the beginning of a sentence or is a proper noun: “Peter” is *Petros in Greek*).

SOURCES CONSULTED: “Sources Consulted” rather than “Bibliography” is to be used as the heading for your source page. If the professor only wants a list of sources actually cited, then the list is to be entitled “Works Cited.” There should only be a one inch margin on this page or pages. Sources are to be organized alphabetically by author’s last name. The first line is flush left, the second and subsequent lines are indented by one-half inch (typical tab). Each entry is to be single spaced with a double space between each entry (A.2.3.5 and see pp. 413-414 for examples). See also the “Sources Consulted” page of the example paper in this document. See pages nine through thirteen of this document for specific examples of how to correctly cite sources in your bibliography.

FOOTNOTE AND SOURCES CONSULTED EXAMPLES

(Footnotes are numbered, Sources Consulted entries are not numbered)

One Author: The first three examples show the way the ninth edition of Turabian states footnotes are to be numbered. If your computer program automatically uses superscripting for footnotes (second set of examples one through three), you may continue to use this form. Note that there is no space between the superscripted number and the first letter of the author's last name. The key is to be absolutely consistent.

1. Ray S. Anderson, *An Emergent Theology for Emerging Churches* (Downers Grove, IL: InterVarsity Press, 2006), 26.

2. Anderson, 35. (Short version, same source, but used after other sources. The only time complete information is given in a footnote is the first time.)

3. Anderson, *Emergent Theology*, 42. (If you cite more than one book by the same author you must use a shortened version of the title to distinguish which book you are citing.)

¹Ray S. Anderson, *An Emergent Theology for Emerging Churches* (Downers Grove, IL: InterVarsity Press, 2006), 26.

²Anderson, 35. (Short version, same source, but used after other sources. The only time complete information is given in a footnote is the first time. All other times should be either *Ibid.* or the short version.)

³Anderson, *Emergent Theology*, 42. (If you cite more than one book by the same author you must use a shortened version of the title to distinguish which book you are citing.)

Anderson, Ray S. *An Emergent Theology for Emerging Churches*. Downers Grove, IL: InterVarsity Press, 2006.

Two Authors:

¹Stanley J. Grenz and John R. Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (Louisville, KY: Westminster John Knox Press, 2001), 67.

Grenz, Stanley J., and John R. Franke. *Beyond Foundationalism: Shaping Theology in a Postmodern Context*. Louisville, KY: Westminster John Knox Press, 2001.

Three Authors:

¹John R. Higgins, Michael L. Dusing, and Frank D. Tallman, *An Introduction to Theology: A Classical Pentecostal Perspective* (Dubuque, IA: Kendall/Hunt Publishing Co., 1993), 198.

Higgins, John R., Michael L. Dusing, and Frank D. Tallman. *An Introduction to Theology: A Classical Pentecostal Perspective*. Dubuque, IA: Kendall/Hunt Publishing Co., 1993.

Four or more Authors:

¹John J. Jackson et al., *A Primer on the End of Time* (Cuba, MO: Fiction Press, 2007), 666.

Jackson, John J., Ernest Tribulation, Jack Midweek, and Hope Postrib. *A Primer on the End of Time*. Cuba, MO: Fiction Press, 2007. (Turabian wants all authors named in the bibliography, see Turabian 16.1, p.152).

Edition Number: If your source is not a first or sole edition, you must cite which edition you are citing. Abbreviate such wording as Second edition to 2nd ed. Do not superscript ordinal numbers. For example, 2nd is incorrect; use 2nd.

¹Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Books, 1998), 22.

Erickson, Millard J. *Christian Theology*. 2nd ed. Grand Rapids, MI: Baker Books, 1998.

Journal Articles:

¹Terry L. Cross, "Toward a Theology of the Word and the Spirit: A Review of J. Rodman Williams' *Renewal Theology*," *Journal of Pentecostal Theology* 3 (October 1993): 114.

Cross, Terry L. "Toward a Theology of the Word and the Spirit: A Review of J. Rodman Williams' *Renewal Theology*." *Journal of Pentecostal Theology* 3 (October 1993): 113–35.

²James Railey, "How Much Does God Control? Arminian View," *Pneuma Review* 6, no. 4 (Fall 2003): 55.

Railey, James. "How Much Does God Control? Arminian View." *Pneuma Review* 6, no. 4 (Fall 2003): 54–68.

Magazine Article:

¹Mark Schapiro, "New Power for 'Old Europe,'" *The Nation*, December 27, 2004, 12–13.

Schapiro, Mark. "New Power for 'Old Europe.'" *The Nation*. December 27, 2004.

One Source Quoted in Another:

¹Richard Rorty, *Philosophy and the Mirror of Nature* (Princeton, NJ: University of Princeton Press, 1979), 393, quoted in Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1996), 6.

Rorty, Richard. *Philosophy and the Mirror of Nature*. Princeton, NJ: University of Princeton Press, 1970, 393. Quoted in Stanley J. Grenz. *A Primer on Postmodernism*. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1996.

Chapters and Other Titled Parts of a Book:

¹David Basinger, “Practical Implications,” in *The Openness of God*, ed. Clark H. Pinnock (Downers Grove, IL: InterVarsity Press, 1994), 155.

Basinger, David. “Practical Implications.” In *The Openness of God*. Edited by Clark H. Pinnock, 155–176. Downers Grove, IL: InterVarsity Press, 1994.

Chapters and Other Titled Parts of a Book plus Numbered Series, Editor, Translator (Also for Bible Dictionaries and Encyclopedias with multiple contributors):

¹Gottfried Quell, “*hamartanō, hamartēma, harmartia*,” vol. 1 of the *Theological Dictionary of the New Testament*, ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey W. Bromiley (repr., Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2006), 268.

Quell, Gottfried. “*hamartanō, hamartēma, harmartia*.” Vol. 1 of the *Theological Dictionary of the New Testament*. Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. Reprint. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2006.

Commentary Series and Volume Title (no number):

¹Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament, ed. Gordon D. Fee (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1987), 135.

Fee, Gordon D. *The First Epistle to the Corinthians*. The New International Commentary on the New Testament. Edited by Gordon D. Fee. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1987.

Commentaries, Numbered Series:

¹George R. Beasley-Murray, *John*, Vol. 36 of the Word Biblical Commentary, 2nd ed., ed. Bruce M. Metzger (Nashville, TN: Thomas Nelson Publishers, 1999), 302.

Beasley-Murray, George R. *John*. Vol. 36 of the Word Biblical Commentary. 2nd ed. Edited by Bruce M. Metzger. Nashville, TN: Thomas Nelson Publishers, 1999.

Commentaries, Muti-Volume, Multi-Author:

¹Everett F. Harrison, “Romans,” in *Romans–Galatians*, vol. 10 of The Expositor’s Bible Commentary, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan, 1976), 3.

Harrison, Everett F. “Romans.” In *Romans–Galatians*. Vol. 10 of The Expositor’s Bible Commentary. Edited by Frank E. Gaebelein, 1-171. Grand Rapids, MI: Zondervan, 1976.

For Keil and Delitzsch use the above example based on whether Keil or Delitzsch wrote the commentary for an individual book of the Bible. You also need to include the translator for Keil and Delitzsch.

Classical, Medieval, and Early English Literary Works (The examples below are the standard, short citations which are preferable):

¹Augustine *City of God* 20.2. (note: classical or medieval works do not take a comma after the authors name)

²Milton, *Paradise Lost*, 1.83–86. (note: early English works do take a comma after the authors name)

Please see 17.8.1, pp. 202-203 for further information. This type of citation is not to be included on the Sources Consulted page, only as a footnote.

This type of entry is good for the above listed citations except the 38 volume Church Fathers series, which requires normal, full citation.

¹Tertullian, *Apology*, vol. 3 of The Ante-Nicene Fathers, trans. Alexander Roberts and James Donaldson (n.d., repr., Grand Rapids, MI: Eerdmans Publishing Co., 1997), 23.

Tertullian. *Apology*. Vol. 3 of The Ante-Nicene Fathers. Translated by Alexander Roberts and James Donaldson. N.d., reprint, Grand Rapids, MI: Eerdmans Publishing Co., 1997.

Electronic Media, CD Rom:

See 17.9.1, pp. 204-205 of the ninth edition of Turabian for details concerning how to correctly cite materials from a CD Rom. You must identify the format, i.e. CD-ROM, E-Reader, etc. as well as full publication data, as much as can be determined. In the example of a dictionary, include the letters “s.v.” (*sub verbo*, “under the word”) prior to the word or topic referenced.

1. *Oxford English Dictionary*, 2nd ed., s.v. “ROFL,” New York, NY: Oxford University Press, 2009. CD-ROM, version 4.0.

Oxford English Dictionary, 2nd ed. New York, NY: Oxford University Press, 2009. CD-ROM, version 4.0.

Electronic books, or e-books, are cited just like print books. You will also need to include information about the format you consulted. Many e-book formats lack fixed page numbers. Avoid citing app-specific or device-specific (Kindle) screen or location numbers, which may not be the same for others even if they consult the same format. Instead, cite by chapter or section number. If unnumbered, cite by the name of the chapter or section.

1. Malcolm Gladwell, *Outliers: The Story of Success* (Boston, MA: Little, Brown, 2008), chap. 1, sec. 4, Kindle.

Gladwell, Malcolm. *Outliers: The Story of Success*. Boston, MA: Little, Brown, 2008. Kindle.

Internet Source:

Use caution when citing internet sources, especially in academic writing. Please see sections 15.4 entitled “Electronic Sources” and 17.5 “Websites, Blogs, and Social Media” for more information on how to correctly cite internet sources.

Cite web pages and related content by identifying the following elements: author, title of the page (in roman type, enclosed in quotation marks), title (or description) of the site (usually in roman type; see 22.3.2.3), the owner or sponsor of the site (if not the same as the title), and a publication or revision date. Include a URL as the final element (see 15.4.1.3). If a source does not include an author, use the title of the website in place of the author in your bibliography (see 17.5.1).

For a frequently updated source, you can record a time stamp if the source includes one. If no date can be determined from the source, include an access date (see 15.4.1.5).

1. Paul House, "Essentials of Old Testament Theology," Biblical Training, accessed June 7, 2019, <https://www.biblicaltraining.org/seminar/essentials-old-testament-theology/paul-house>.

Paul House, "Essentials of Old Testament Theology," Biblical Training, accessed June 7, 2019, <https://www.biblicaltraining.org/seminar/essentials-old-testament-theology/paul-house>.

2. "Privacy Policy," Privacy & Terms, Google, last modified January 22, 2019, <https://policies.google.com/privacy>.

Google. "Privacy Policy," Privacy & Terms, last modified January 22, 2019, <https://policies.google.com/privacy>.

Lecture:

¹Dan Howell, "Hebrews" (Lecture, Northpoint Bible College, Haverhill, MA, January 30, 2009).

Howell, Dan. "Hebrews." Lecture, Northpoint Bible College, Haverhill, MA, January 30, 2009.

Chapter seventeen, pages 169-222, of Turabian has details and examples of how to correctly write footnotes and entries for your Sources Consulted page.

THE CHRONOLOGY OF PAUL

Former Student
Box 777
Pauline Theology
November 30, 2018

Outline

- I. Introduction
 - A. The Problem of Chronology
 - B. The Purpose and Limitations of the Paper

 - II. Sources and Types of Evidence
 - A. Internal and External Chronology
 - B. Primary and Secondary Evidence

 - III. The Outer Framework
 - A. The Beginning
 - B. The End
 - C. Synthesis

 - IV. Chronological Data in the Letters
 - A. Direct Chronological Indicators
 - 1. External Chronology
 - 2. The Galatians Sequence
 - a. Conversion
 - b. Three-year interval
 - c. First Jerusalem visit
 - d. Interval of fourteen years
 - e. Second Jerusalem visit
 - f. Incident at Antioch
 - 3. The Hardship Catalogs
 - 4. Synthesis
 - B. The Travel Sequence
 - 1. First Macedonian Journey
 - 2. Final Macedonian Journey
 - 3. Ephesians Ministry
 - a. 1 Cor. 16:8-9
 - i. The event
 - ii. The outcome
 - b. 1 Cor. 16:1
 - 4. Galatians
 - 5. Paul's Imprisonments
 - a. Possible Locations
 - i. Ephesus
 - ii. Ceasarea
 - iii. Rome
 - 6. Synthesis
-
- V. Chronological Data in Acts
 - A. Internal Chronology
 - 1. The Sequence of Events

- 2. The Passing of Time
 - B. External Chronology
 - 1. The Famine
 - 2. Herod Agrippa
 - 3. Sergius Paulus
 - 4. Claudius and the Jews
 - 5. Gallio
 - 6. Ananias the High Priest
 - C. Synthesis
- V. Integration of the Letters and Acts
 - A. Sequential Integration
 - B. The Date of Gallio
 - C. The Famine Relief
- VI. Conclusions
 - A. The Agreement from External Sources
 - B. The Agreement in the Biblical Text
 - C. Final Chronology for Paul's Life
 - D. Spiritually Transforming Moment in Writing this Paper
- VII. Sources Consulted

SAMPLE

PAPER

FOLLOWS

CONTRADICTIONS IN 1 JOHN

Former Student
Box 777
Johannine Epistles
November 15, 2018

Outline

- I. Introduction
- II. Historical Background
 - A. Purpose of the Book of 1 John
 - B. False Doctrines
- III. 1 John 1:6-10
- VI. 1 John 2:1
- V. 1 John 3:4-8
- VI. Conclusion
- VII. Sources Consulted

Introduction

“But I am a good person.” It is a phrase that makes every evangelistic Christian cringe and every unbeliever nod their head in agreement. “I love my mom, give to charity and work in the soup kitchen Friday nights.” So many people in our world today think that because they are “good” people that they are not considered sinners. The only reasonable trail of this thought leads to, “Therefore I do not need a savior.” This idea of being devoid of sin plagues our culture today. Nevertheless it is not a new thought. A couple of thousand years ago, John battled this same issue. Who is considered a sinner? What are the repercussions of sin? And most importantly, why do I need Jesus? The people of John’s day were exposed to so many contradictory messages, many of them saying that they could just choose not to sin and therefore avoid a need for a savior.

So John writes to them, arguing that everyone sins and that sin is inherent to human life. But he follows it up with, “I am writing these things to you that you may not sin” (1 John 2:1).¹ So which is it John? Is it true that man cannot avoid sin and by this be considered in league with the devil? Or can man really achieve perfection and not sin therefore making the work of Christ unnecessary? This contradictory paradox is what has become known as the “Contradiction of John.”

¹ All Scripture quotations are from the Updated New American Standard Bible.

Historical Background

Purpose of the Book of 1 John

Before we can fully understand why John wrote this paradox we must understand why he was writing this letter. It seems like John was writing this piece to multiple congregations that made up a community as a whole.² Furthermore, it is thought to be “a homily in the form of a letter” meaning it was a homiletic writing addressed to the whole church with both theoretical and practical sections.³ Secondly, we must note that it was addressing a specific conflict that was taking place amongst the people to whom John wrote. This crisis was due largely in fact to false teachers who had left the church but were still in contact with its members. These teachers taught a different form of Christianity and were presumably the forerunners of the future developed Gnostic sects.⁴ It is likely that it was in response to these false teachers that John writes 1:6, 8, 10. Furthermore, John was writing to a large population of Jewish adherents who practiced a system of religious belief allied with Ebionism.⁵ It was in response to these two sects and their ensuing doctrines that John pens 1 John.

False Doctrines

As was previously stated, the first of these two false doctrines that were tainting the Johannine community was an early form of Gnosticism. Gnosticism’s connection and influence

² Georg Strecker, *The Johannine Letters* (Minneapolis, MN: Fortress Press, 1996), 3.

³ Strecker, 3.

⁴ I. Howard Marshall, *The Epistles of John*, *The New International Commentary of the New Testament*, ed. F. F. Bruce (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1978), 14.

⁵ Stephen S. Smalley, *1, 2, 3 John*, vol. 51 of *The Word Biblical Commentary*, eds. David Hubbard and Glenn Barker (Waco, TX: Thomas Nelson Publishers, 1984), xxxi.

with the epistle of 1 John is quite apparent.⁶ These false teachers, once part of the Orthodox Church, had left the church to establish their own competing institutions but were still in contact with the church members and were thus still sharing their heretical teachings. These men taught a harsh contrast between the spirit and matter. Spirit was good and divine but matter was created and evil.⁷ Therefore the material world could not be directly created by God and consequently the incarnation of the Son of God was impossible since the created world was evil and a good God could never become part of it. They thus concluded that Jesus was merely a man on whom the “spirit of Christ” descended upon at the crucifixion and was therefore no greater than them. This led them to get rid of any doctrine of salvation and instead teach that they had eternal life due to their direct knowledge of God. Furthermore, they did not need forgiveness or cleansing because they were sinless and were separate from the Orthodox Church which was “of the world.”⁸ They were even known to refer to themselves as the “enlightened ones,” “immovable race,” and “the perfect.”⁹ One has to wonder how these opponents of John could have even considered themselves Christians or have been accepted by members of the Christian church. It is thought that perhaps the orthodox believers misunderstood the teachings of these heretics to be real Christianity.¹⁰

The second great heresy affecting the Johannine community was that of the Jewish Christians. These were Christians who were saved but held strict loyalty to the Law and Jewish

⁶ Alan England Brooke, *A Critical and Exegetical Commentary on the Johannine Epistles* (New York, NY: T & T Clark Ltd., 1912), 63.

⁷ Marshall, 17.

⁸ Marshall, 20.

⁹ David M. Scholer, “In the Know,” *Christian History and Biography* (Fall 2007): 13.

¹⁰ Scholer, 21.

customs. While they would have accepted the idea of God they may have had trouble accepting the messiah-ship of Christ.¹¹ These views may have been affected by a primitive sect of Judaism known as the Ebionites who believed that Jesus was a good man who was “adopted,” so to say, by God. This belief may have caused the people to question Jesus’ ability to actually take away their sins. We see the fingerprints of both of these heresies overshadowing John’s message to the Ephesians.

1 John 1:6–10

Before we can compare the seemingly contradictory portions of John’s message we must examine them individually. Starting with verse 6, “John introduces the first of three antithetic test of Christian faith.”¹² He is using this literary device to refer to the boasts of the aforementioned Gnostic teachers. John is trying to teach them that God has disclosed himself through Jesus and personal fellowship between man and God can only happen when man has a clear recognition of his true sinful, human nature.¹³ These false teachers, claiming that they were sinless, had not accepted this truth and had not come to terms with their actual nature. It is in this context that John begins his “If ... But” assertions.

First he writes, “If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin” (vv. 6–7). We see here an example of John’s dualism between light and truth verses darkness and lies. In Hebrew

¹¹ Smalley, xxiii.

¹² Glenn W. Barker, *Hebrews–Revelation*, vol. 12 of The Expositor’s Bible Commentary, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan Publishers, 1981), 105.

¹³ Smalley, 20.

thought, the lie, or *seger*, is a wickedness equivalent to violence and anyone who speaks lies are in direct opposition to God.¹⁴ Essentially John is saying that the position of his opponents is not of ignorance but of active hostility to the truth. Thus we can see the effect this statement would have had on his Jewish audience. Furthermore, the devil was considered the origin of falsehood and we will see how John will use this thought against his audience later in his argument.

The statement “do not live by truth” had a very strong meaning to both the Jewish opponents and Gnostic teachers. This was the first appearance of the word “truth” or *alethia* which appears twenty times in the Johannine letters.¹⁵ Its usage “denotes the revelation of God’s nature and salvific purposes in Jesus his Son”¹⁶ and it is clear that John sees that this issue is what is being challenged. The Hebrew version of the word *alētheia* is *’emet*, which “conveys the notion of firmness or solidarity as a basis for trustworthy acceptance.”¹⁷ The idea was that when the revelation of God is accepted by a person, it becomes the basis from which that person lives. If one acts in this “truth” they are not simply following an outside model of what they think is good (Platonic thought), but rather they are acting from an interior principle.¹⁸ John is showing the stark contrast between walking in this “truth” and walking in the darkness like his opponents are doing.

The last part of this assertion is very interesting. John writes “If we walk in the light ... we have fellowship with one another ... and the blood of Jesus ... purifies us from all sin” (1

¹⁴ Raymond E. Brown, *The Epistles of John*, The Anchor Bible (New York, NY: Doubleday Publishing, 1982), 199.

¹⁵ James Strong, *Strong’s Exhaustive Concordance of the Bible* (Nashville, TN: Abingdon, 1980), 9.

¹⁶ Smalley, 23.

¹⁷ Brown, 199.

¹⁸ Brown, 200.

John 1:7). We need to keep in mind that John is writing to people who have left the fellowship of the church to start their own institution. F. F. Bruce writes, “To be severed from the fellowship of Christ’s people is to be severed from the fellowship of Christ himself”¹⁹ and Howard Marshall echoes this saying, “Persons who cut themselves off from fellowship with other Christians cannot have fellowship with God. But if they are prepared to live by God’s light, they will come into fellowship with them and with God himself.”²⁰ What is the result of entering into this fellowship? This person will become conscious of their sin, the very thing that separates them from God. It is quite obvious that John is writing to the people who have left the church and are saying that they are sinless.

John’s next assertion states, “If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness” (vv. 8–9). In the previous verses John accuses his opponents of claiming fellowship with God even though they walked in the darkness. Verse 8 is either their response or what John anticipates could be their response. They argued that they did not need to be cleansed from sin because they had no sin from which to be cleansed. We see later that actions which John considered to be sinful they did not consider as sin.²¹

It is here that we again see a paradox in John’s words. Marshall writes concerning this assertion, “The converse is that if we do say we are sinners, the truth is in us; the resolution of that paradox is that to admit our sin is to face up to reality instead of pretending, and it is as we confess our sin that it is cleansed and no longer stands against us. If, however, we do not admit

¹⁹ F. F. Bruce, *The Epistles of John* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1970), 44.

²⁰ Marshall, 112.

²¹ Marshall, 113.

our sin, it remains unconfessed and unforgiven and hence the truth is not in us.”²² The author is showing that confessing ones sins must correspond with “walking in the light” and “having fellowship with one another.” For the Gnostic, “walking in the light” could only be possessed through his *gnosis* or knowledge but John is showing that the Christian has acquired this light permanently through his faith.²³

Verses 1:10–2:1 complete the third and final portion of the threefold assertions. John writes, “If we say that we have not sinned, we make Him a liar and His word is not in us. My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.” We can see the great similarities verse 10 shares with verse 8, but we can also see that verse 10 is far more defiant and blunt. It is thought that there were maybe two different types of Gnostics. One group claimed that they had removed from themselves the possibility to sin through their knowledge of the gospel, while the second group claimed they were sinless in their own knowledge before the gospel ever came to them.²⁴ It is quite possible that it was to the first group that verse ten is addressed; to those who thought that it was the Word in them that made them sinless.

1 John 2:1

In 2:1 we see John make a switch from writing to his opponents to writing to his followers. His statement lends to some confusion because he writes admonishing them not to sin, but follows it with a “but if you do” sort of clause. This statement becomes even more confusing

²² Marshall, 113.

²³ Rudolf Bultmann, *The Johannine Epistles* (Philadelphia, PA: Fortress Press, 1973), 21.

²⁴ Barker, 312.

when read in the light of the previous verse which states, “If we claim to be without sin we deceive ourselves” (v. 8). So, what does John mean by this? Firstly, it is important to note that John is not contending the possibility of a sinless state, but rather he is “pleading for the renunciation of the disposition towards sinfulness which issues in specific areas of wrong doing.”²⁵ The phrase “in order that you may not sin” seems to reiterate this fact since it refers to “definite acts of sin rather than the habitual state.”²⁶

Though John has been pleading with his followers to renounce sin he is not oblivious to the fact that sin is inevitable in our fallen human state. The fact that he again uses the aorist subjunctive tense (“if any should sin”) shows that he is referring to sinful acts not a sinful state nor habitual sinful actions. However, he does not leave them with this empty command but offers an answer for when they do find themselves in an action of sin. He encourages them that Jesus Christ is our advocate with the Father. The word “with” used here is *pros* or “facing.”²⁷ This carries with it the idea that when a believer does sin, Jesus Christ, the Advocate, faces the Father with the believer and his sin. This may be yet another point to John’s argument not to sin. Christ died that the believer may be saved by His blood yet when the believer does sin, he forces Christ to “face God the Father with that saint whom he has saved in His precious blood.”²⁸ Christ died that they may not be slaves to their sinful nature anymore and it is with this assurance that John can write to them “in order that you do not sin.”

²⁵ Smalley, 35.

²⁶ Brooke, 23.

²⁷ Kenneth S. Wuest, vol. 4 of *Wuest’s Word Studies from the Greek New Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 1966), 109.

²⁸ Wuest, 109.

1 John 3:4–8

The last portion of John’s contradiction of sin is 1 John 3:4–8 with emphasis on verse 8. His argument rest on the contention that Christ came to take away the sins of the world and to destroy the works of the devil.²⁹ To thusly continue in habitual sin is to be in contradiction with the whole purpose of Christ coming to earth and to contradict that purpose is to take side with the devil and the sin that originates from him. He begins this argument by saying, “Everyone who practices sin also practices lawlessness; and sin is lawlessness” (v. 4). This phrase “everyone who practices sin” is characteristic to John’s writing style and may be referring back to the Gnostic community that stated that they were the elite and free from sin. He is reminding them that sin is “universal in character.”³⁰ Upon first reading this phrase one might think that John is referring to the literal breaking of the law. This however, is unlikely. First of all, this is the only place in 1 John were this term “lawlessness” or *anomia* is found and there is no reason why he would begin discussing a legal concept now. Also, the connection between sin and law breaking in the Old Testament is not strong.³¹ A more reasonable explanation is that “lawlessness” is the rejection of God and His Law. The two terms seemed to be used interchangeably thus indicating that sin in its very nature is lawlessness. In fact, “lawlessness is the essence, not the result, of sin.”³² If we remember that John and the heretics were disagreeing with what was sin and what was not, we see why he made this statement. Sin is not just a matter of moral indifference but an active, known rebellion to the will of God. This new law “is the expression of God’s unchanging,

²⁹ J. R. W. Stott, *The Epistles of John*, vol. 19 of the Tyndale New Testament Commentaries (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 126.

³⁰ Smalley, 154.

³¹ Smalley, 154.

³² Stott, 126.

eternal moral standard, which is energized by the Holy Spirit in the hearts of God's regenerated people."³³ John was not speaking of lawlessness in a legalistic matter. He was referring to the known, unconfessed sin in their life that violated the witness of the Holy Spirit inside of them.

In verse 5 John reminds his readers that Jesus, who came to take away sin, is sinless Himself. Thus, He stands in total opposition to sin. It makes sense that at the very least His followers would too stand in opposition to everything that is sinful. Again in verse 6 we see a contradiction by what John has said concerning the fact of universal sin and what he is saying now that "No one who abides in Him sins." In saying this John is not stating that it is impossible for the believer to commit an act of sin as is seen in the various statements he made concerning the provision Christ has made for such sin (1:9; 2:1) and the admonition against claims of sinlessness (1:8, 10). He is, however, asserting that a sinful life does not mark a child that lives for God, so that anyone who entertains this sort of habitual sin cannot be a child of God.³⁴ Bede writes concerning this issue, "This does not mean that there is no sin in us at all, since John has already stated that that is not the case. Rather, what he is saying here is that if we have God's nature, that is, his Word, in us, we shall not go against the law of love."³⁵

Verse 7 states, "Little one's let no one deceive you; the one who practices righteousness is righteous, just as he is righteous." It could also be translated as such: "Little born-ones, stop allowing anyone to be leading you astray. The one who habitually does righteousness is

³³ Demi Adeyemi, "The New Covenant Law and the Law of Christ," *Bibliotheca Sacra* 163 (October-December 2006): 451-452.

³⁴ Bruce, 90.

³⁵ Bede, *Patologia Latina*, vol. 221, ed. J. P. Migne (Paris: Migne, 1844-1864); quoted in Gerald Bray, *James, 1-2 Peter, 1-3 John, Jude*, vol. 11 of the Ancient Christian Commentary on Scripture, ed. Thomas Oden (Downers Grove, IL: InterVarsity Press, 2000), 200.

righteous, just as that One is righteous.”³⁶ John is again warning them to not be lead astray by the people who have left the fellowship and are teaching false doctrines. Despite what his opponents were teaching, John writes that a righteous man will express himself in righteous conduct. He is referring to the ideal Christian character.

The culminating verse is verse 8 which states, “the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.” The purpose of this statement is to show the harsh contrast between the person who is “addicted to sin” and the believer that remains true to his righteous calling in Christ.³⁷ The righteous man will demonstrate his faithfulness to God by striving to live a moral life and by his spiritual nature while the man who is corrupt will continue in habitual wrongdoing.³⁸ It is thought that the language John employed here was not of a quite and calm wooing but rather of a “vehement polemic.”³⁹ He is drawing a clear line between those who live righteously and those that do not. There is no middle ground. Sin is real, it originated with the devil, was introduced to mankind in the Garden of Eden (perhaps why there is the reference to “the beginning”) and will ultimately rip men away from God if left ignored and unconfessed. John is not mincing words with his opponents. If they are living in immoral conduct, in “lawlessness” and in denial of their sin, they are in effect going against the very purpose for which the Son of God came in His incarnated form—to defeat the works of the devil.

³⁶ Wuest, 148.

³⁷ Smalley, 167.

³⁸ Smalley, 167.

³⁹ Smalley, 162.

Conclusion

At the beginning of this paper the question was posed, “What did John mean?” He seems to constantly contradict himself saying in one moment that sin is universal and in the next moment admonishing them to not sin for if they do, they are of the devil. In studying these portions of Scripture three important factors have been discovered that lend light to John’s apparent paradox. Firstly, John was very much so writing to a specific issue at hand. Both the Gnostics and the Jewish extremist were spreading false doctrine and it was in direct response to their teaching that John makes his seemingly radical statements. Secondly, upon examining his writings as a whole, one can see that John in no way contested a sinless state being something anyone could achieve, even through “knowledge,” the Gospel, or divine enlightenment. When John writes, “I am writing these things to you that you may not sin” he is encouraging them to strive towards ideal Christian behavior and to conduct themselves in the type of righteousness that is found only in the “Righteous One,” Jesus Christ. And finally, sin is a universal issue but we have a way out. Jesus Christ shed His blood so that He could become our Advocate and with us, face the Father, declaring us to be His children. So, who is a sinner? Everyone. What are the repercussions of sin? Death. And why do I need Jesus? Because He is the only one that can free me from my slavery to sin. Ultimately, Jesus is the only reason that we could ever hope to live any sort of a life devoted to righteousness and Christian conduct.

I originally chose to write this paper because I had no idea what the Johannine contradiction was and I wanted to learn about it. Upon reading the portions of Scripture that pertain to it I became frustrated because I realized that what John wrote really was confusing. After delving into what was meant, what was actually written, and what was going on in the community of believers, I can now understand why John wrote what he did. But above and

beyond that I was reminded of what Jesus did. When we look at the hopelessness of our sinful state, we realize what exactly Christ accomplished and is still accomplishing for and through us. I thought about what it would have been like to have to face the Father and give an account for my sins with no advocate by my side. The thought scared me. As I wrote about John's words, that we are sinners and without Christ we would have no hope of being justified in the courtroom of God, I became overwhelming thankful for what was done for me. Augustine paints a picture of the perfect plan of God by saying this: "If you should have a case to be tried before a judge and should procure an advocate, you would be accepted by the lawyer and he would plead your case to the best of his ability. If before he finished his plea, you should hear that he is the judge, how you would rejoice, because he could be your judge, who shortly before, was your lawyer."⁴⁰ Only a perfect, righteous and gracious judge would in essence give up his place in heaven so that he could stand by our stand and we could have a place in heaven ourselves.

⁴⁰ Augustine, *Father's of the Church: A New Translation* (Washington, D.C.: Catholic University of American Press, 1947), 92:187; quoted in Gerald Bray, *James, 1-2 Peter, 1-3 John, Jude*, vol. 11 of the *Ancient Christian Commentary on Scripture*, ed. Thomas Oden (Downers Grove, IL: InterVarsity Press, 2000), 200.

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