Andrews University
Standards for Written Work

MAPM Edition

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Seventh-day Adventist
Theological Seminary

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Section 1
General Rules

This manual is intended as a guide in writing papers in connection with course work. It sets forth format requirements that are unique to Andrews University.

Font: Use Times New Roman 12 pt. for everything. (If the default font size for footnotes is 10 pt., that is acceptable.)

Margins: 1" Margins all around. Left justified, ragged right margins

Spacing: All text is double spaced. Block quotations are single spaced. No extra spaces between paragraphs.

Block Quotations: Single spaced and indented one-quarter inch. (A block quotation is a direct quote of five or more lines).

Paragraphs: First line is indented one-half inch.

Sub-heads: A paper is more readable when the chapters are divided into sections, which in turn may be divided into subsections. Readability is further enhanced by the titles customarily given to these sections and subsections. Such titles, called subheadings, must be used in the correct order.
1. The most important subheadings, called first-level subheadings, are centered and placed in boldface.
2. Second-level subheadings are centered and in text type; they are not in boldface.
3. The third level begins at the left margin and is in boldface.
4. Subheads are written in headline style. That is, all words have initial caps except coordinate conjunctions, articles, prepositions, and "to" when used as part of an infinitive.
5. A subhead cannot be the last line on a page. At least one line of text, preferably two, must appear after the subhead.

Page Numbering: Page numbers are placed bottom center of the page.

Italics: Place in italics (never underlining) foreign words and titles of books, journals, and magazines. Italics for emphasis should be used very sparingly.

Title Page: See example.

Table of Contents: Not required for term papers.

First Page of Paper: Title in all CAPS at 2" from the top of the page.

Biblical Book Abbreviations

Use the following biblical book abbreviations. They are written with no periods.

Examples: Gen 1:1; 1 Kgs 14:3-7; Mal 3:12-15; John 3:16; 1 Thess 1:1-5; Rev 22:14

Abbreviations are used when specific chapter or chapter-and-verse references are given, not when the Bible book name alone is used. However, do not use these abbreviations to begin a sentence, or within a subhead or paper title.

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

Section 2
Citations

Footnotes: Use Turabian-style references in footnotes. Section 3 of this manual includes examples of the most common reference types.
   1. Number notes consecutively. Begin every footnote on the page on which you place the reference number in the text.
   2. The first note to a reference includes all the facts of publication. Subsequent footnotes to the same work are given in a shortened form: author's last name plus shortened title of work—called author-title notes.
   3. References to E. G. White's books should follow the same guidelines as other works.
   4. When Bible references are used, versions should be indicated immediately following the reference, whether in the body of the text or in a footnote, for example: Luke 4:1 (ESV); Mark 1:10 (NIV). State in a footnote with the first reference the full publishing information for the version. For example, [1]All biblical references are from the *English Standard Version* (Wheaton, IL: Crossway, 2008).
   5. Remember that every direct quote (whether in the text or written as a block) must have a reference. The reference number appears immediately after the quotation mark (when in the text) or at the end of the block. Other specific information, whether a direct quote or simply the idea, should also be referenced.

Bibliographical Entries: Section 3 of this manual has some examples of entries that are typical of the theology discipline. Apply the following rules for bibliographical entries:

1. Bibliographic entries should appear in one alphabetical list.
2. Use hanging indent. Runover lines in bibliographic entries are indented one-half inch.
3. Entries are single spaced; a double space appears between entries.
4. Every source (except Bible versions and personal communications) used in the text must be referenced in the bibliography.

Section 3
Examples of Footnotes and Bibliography Entries

In the examples below, the first entry is a footnote citation, the second the bibliography entry, and the third is for subsequent uses of the same title. For examples for ancient works, commentaries, dissertations and correspondence, and others specialized references, see the Turabian list in the full *Andrews University Standards for Written Work*, Appendix 1.

Books

One author

[1]Mary Lederleitner, *Women in God's Mission* (Downers Grove, IL: InterVarsity Press, 2018), 54.

Lederleitner, Mary. *Women in God's Mission*. Downers Grove, IL: InterVarsity Press, 2018.

[9]Lederleitner, *Women in God's Mission*, 73.

Two or three authors

[2.]Jerome H. Neyrey and Eric Clark Stewart, *The Social World of the New Testament: Insights and Models* (Peabody, MA: Hendrickson, 2008), 134.

Neyrey, Jerome H., and Eric Clark Stewart. *The Social World of the New Testament: Insights and Models*. Peabody, MA: Hendrickson, 2008.

[15]Neyrey and Stewart, *Social World of the NT*, 165.

Periodicals

Magazines

[16]Kevin J. Vanhoozer, "Core Exercises," *Christianity Today*, November 2018, 46.

Vanhoozer, Kevin J. "Core Exercises." *Christianity Today*, November 2018.

[19]Vanhoozer, "Core Exercises," 47.

Journals

[17]P. Gerard Damsteegt, "Decoding Ancient Waldensian Names: New Discoveries," *Andrews University Seminary Studies* (*AUSS*) 54, no. 2 (Fall 2016): 239.

Damsteegt, P. Gerard. "Decoding Ancient Waldensian Names: New Discoveries." *Andrews University Seminary Studies* 54, no. 2 (Fall 2016): 237-258.

[42]Damsteegt, "Decoding Ancient Waldensian Names," 241.

Reference Works

Unsigned Articles

[35]*Seventh-day Adventist Encyclopedia* (1996), s.v. "Kingsway College."

Seventh-day Adventist Encyclopedia. Revised ed. 2 vols. Hagerstown, MD: Review and Herald, 1996. S.v. "Kingsway College."

Signed Articles

[36]Hayim Lapin, "Rabbi," *Anchor Bible Dictionary*, 6 vols., ed. David Noel Freedman (New York, NY: Doubleday, 1992), 5:601.

Lapin, Hayim. "Rabbi." *Anchor Bible Dictionary*. 6 vols. Edited by David Noel Freedman. New York, NY: Doubleday, 1992. 5:600-602.

Websites

[67] "Free Spiritual Gifts Analysis" (Elkton, MD: Church Growth Institute, n.d.), www.churchgrowth.org/analysis/intro.php.

"Free Spiritual Gifts Analysis." Elkton, MD: Church Growth Institute, n.d www.churchgrowth.org/analysis/intro.php.

[70]"Free Spiritual Gifts Analysis."

Sample Title Page

Andrews University

Seventh-day Adventist Theological Seminary

WITNESSING IN THE GOSPEL OF JOHN

A Paper

Presented in Partial Fulfillment

of the Requirements of the Course NTST521

Gospels

by

Timothy Smith

December 5, 2019

Sample page showing spacing, margins, and use of subheadings

A SOCIAL EPISTEMOLOGY OF THEOLOGICAL INQUIRY

Introduction

The Social in the Pursuit of Knowledge

Traditional epistemology has struggled with the issues of how the individual knows something. A predominate understanding views the mind as like a library where knowledge is shelved and made accessible through complex organizational tools. But discussion has developed over the role society has in knowledge production. The study of how social factors influence the person's development of knowledge is broadly categorized as the sociology of knowledge. Social epistemology takes this question a step further.

Steve Fuller frames the issue of social epistemology as follows:

"The fundamental question of the field of study I call social epistemology is: How should the pursuit of knowledge be organized, given that under normal circumstances knowledge is pursued by many human beings, each working on a more or less well-defined body of knowledge and each equipped with roughly the same imperfect cognitive capacities, albeit with varying degrees of access to one another's activities?"[1]

Much of the discussion on these issues has taken place in the discipline of the history and philosophy of science, the area of Steve Fuller's work. There are also others who have applied these questions to other fields such as education and the social sciences. However, I have yet to find a study entitled "The Social Epistemology of Theological Inquiry."

For theological inquiry, then, the question noted above could be reframed, "How should the pursuit of a knowledge of God be organized, given that under normal circumstances

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[1] Steve Fuller, *Social Epistemology*, 2nd ed. (Bloomington, Ind.: Indiana University Press, 2002), 3.