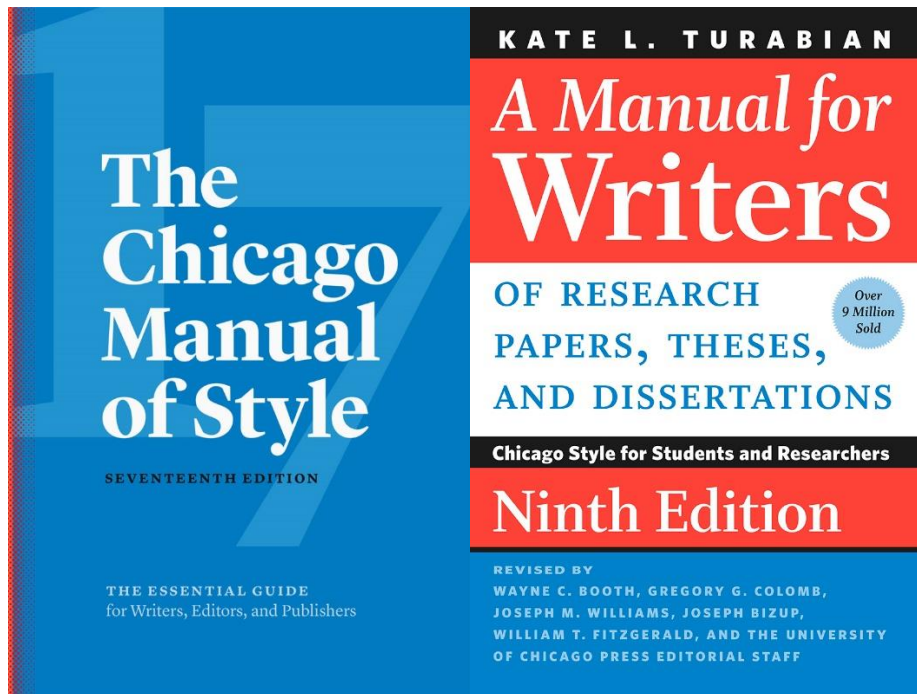


Turabian 9TH Edition Guidelines
School of Religion & Philosophy
Wayland Baptist University



2018

Turabian Style

The School of Religion and Philosophy uses Turabian 9th edition as a style guide for all papers and research projects. You will need to purchase this book to understand these guidelines.

Purchasing Information

Kate L. Turabian. *A Manual for Writers of Research Papers, Theses and Dissertations: Chicago Style for Students and Researchers*, 9th Edition. Chicago: The University of Chicago Press, 2018.

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Who was Kate Turabian?

“Kate Larimore Turabian (1893–1987) was the graduate school dissertation secretary at the University of Chicago for nearly three decades, from 1930 to 1958. She was also the editor of official publications for the university.

Born and raised on Chicago’s South Side, Laura Kate Larimore graduated from Hyde Park High School. When a serious illness prevented her from attending college, she took a job as a typist at an advertising agency, where she worked alongside a young Sherwood Anderson.

Kate Larimore met her husband, Stephen Turabian, in 1919 and began working at the university as a departmental secretary a few years later. In 1930 she became the university’s dissertation secretary, a newly created position in which every accepted doctoral thesis had to cross her desk. It was there in 1937 that she wrote a small pamphlet describing the university’s required style for writing college dissertations. That pamphlet eventually became *A Manual for Writers* and has gone on to sell more than nine million copies in nine editions. Turabian also authored *The Student’s Guide for Writing College Papers*.

Turabian’s 1937 booklet reflected guidelines found in the tenth edition of *The Chicago Manual of Style*—an already classic resource for writers and editors published by the University of Chicago Press (now in its seventeenth edition). The Press began distributing Turabian’s booklet in 1947 and first published it in book form in 1955 under the title *A Manual for Writers of Term Papers, Theses, and Dissertations*. Over time, Turabian’s book has become a standard reference for students of all levels at universities and colleges across the country. Turabian died in 1987 at age ninety-four, a few months after publication of the book’s fifth edition.” (History of Kate Turabian’s *A Manual for Writers* University of Chicago Press, accessed August 21 2018, <https://www.chicagomanualofstyle.org/turabian/about/history.html>).

Turabian and Chicago Style

The Turabian Manual is a detailed guide to using Chicago Style. The Chicago Style Manual is expensive and over 1000 pages. Many schools require students to use Turabian rather than the full Chicago Style because of its relative brevity and ease of use.

Turabian Overview

Turabian is organized in three parts with an appendix. Part 1 provides guidelines for research and writing. This is an excellent student guide and something every student should read; however, this guide will focus on parts two, three, and the appendix.

Part 2 provides guidelines for citing the sources of the information you use in your paper. Chapter 16 gives the basic form of the notes-bibliography style, and chapter 17 gives examples for citing specific types of sources. These two chapters are central to understanding the requirements for your paper.

Chapters 18 and 19 are concerned with the author-date style of citation. Because the School of Religion and Philosophy requires notes-bibliography style, do not use the guidelines in these chapters.

Part 3 has to do with general style. It covers spelling, punctuation, names, special terms, titles of works, numbers, abbreviations, quotations and tables and figures.

The appendix covers general formatting requirements.

School of Religion and Philosophy Requirements

Several sections of Turabian provide options for formatting depending on the requirement of the school using this style. This section provides the specific requirements of the School of Religion and Philosophy.

Length

The length of papers does not include the cover page, appendices, or bibliography. Most professors will provide specifications for the length of the paper. In general it is 2500 to 4000 words for undergraduate students and 5000 to 7000 words for graduate students.

Notes-Bibliography Style

Papers and projects must use the notes-bibliography style of citation (see chapters 17 and 18). Turabian provides two options within this style, endnotes and footnotes. Papers in the School of Religion and Philosophy must use footnotes.

General Formatting

Margins A.1.1

Leave a margin of 1 inch on all four edges of the page.

Typeface A.1.2

Choose a readable typeface (also called font) such as Times New Roman, Courier New, or Helvetica. Avoid ornamental typefaces. All text size should be 12 point

Spacing and Indentation A.1.3

Double space all text except block quotations, footnotes, and bibliography pages. Indent all paragraphs one tab (For additional guidelines, see section 25.2.2, and A.2.1).

Pagination A.1.4

Number all pages with Arabic numerals starting on the first page of text (number 2 counting the title page). Do not number the title page. Page numbers should be placed flush right in the header (at the top of the page).

Title Page

Follow the example on page 391 (Figure A.1).

Sections and Subsections

Follow the guidelines given in section A.2.2.4 on page 404.

Varying Course Requirements

It is your responsibility to review the guidelines set by each professor before you submit any assignments. Guidelines set by professors always take precedence over the guidance provided here.

Turabian 9th Edition Format Checklist

Each item on the checklist is followed by the Turabian section number describing the formatting requirements.

General Formatting

1. ___ 1 inch margins on the right, left, top and bottom sides of each page of the manuscript A.1.1
2. ___ The font is the correct size and style: A readable font such as Times New Roman or Arial. Use the at least ten-point Arial or 12-point Times New Roman for the body of the text A.1.2
3. ___ The manuscript is double-spaced throughout with exceptions listed in rule A.1.3
4. ___ The title page is not numbered, and each following page numbers beginning with the number 2 are at the top of the page, and flush right. A.1.4
5. ___ There is only one space after punctuation marks including commas, colons, semicolons, punctuation at the end of sentences, periods in citations, and all periods in the References section A.1.3
6. ___ Arabic numerals in parentheses have been used to indicate a series of events or items within a paragraph 23.4.2.1
7. ___ Words are not broken (hyphenated) at the end of a line 20.4.1
8. ___ All units of measurement are spelled out fully 24.5
9. ___ Arabic numerals have been used correctly to express:
 - a. numbers are fully spelled out from one to one-hundred 23.1.1
 - b. numbers that immediately precede a unit of measurement 23.1.1
 - c. numbers that represent fractions and percentages 23.1.3
 - d. numbers that represent times, dates, ages, participants, samples, populations, scores, or points on a scale 23.1.1, 23.1.5
10. ___ The Bible and other sacred works are:
 - a. Not listed in the bibliography 16.2.3, 17.8.2
 - b. When citing names of whole books or chapters of the Bible, Apocrypha, or Qur'an, they are spelled out fully in the text of the paper, but not italicized 24.6
 - c. Biblical passages are cited by verse (see 17.8.2 and 19.8.2)
 - d. Names of numbered books are numbered using Arabic numerals (1 Kings) 24.6
 - e. Arabic numbers are used to indicate chapter and verse with a colon between them. 24.6
 - f. Versions of the Bible cited is identified 24.6

- g. Name of the version is spelled out on the first occurrence or use standard abbreviations 24.6.4
 - h. Standard abbreviations are used for all books of the Bible 24.6.1, 24.6.2, 24.6.3
11. ___ Dates and Eras (e.g. BCE, CE) are listed correctly 24.4.1, 24.4.2, 24.4.3

Introduction, Background, Body, Summary and Conclusion

12. ___ The term "Introduction" appears at the top of the first page of the body A.2.2.1
13. ___ Paragraphs are structured properly 9.4
14. ___ Quotations are word-for-word accurate 25.1
15. ___ Page numbers are provided for sources that are summarized, paraphrased, and quoted or from which ideas are taken 15.3.1
16. ___ Terms that are abbreviated are written out completely the first time they are used, then always abbreviated thereafter 24.1.2
17. ___ Latin abbreviations are used sparingly and *only* in parenthetical material 24.7
18. ___ Each citation used in the manuscript is correctly typed in the References section 16.2

Footnotes

19. ___ The phrase *et al.* is used with each footnote that lists four or more authors 16.1 #2 page 152
20. ___ "*Ibid.*" is used correctly 16.4.2
21. ___ Footnotes are separated by a blank line 16.3.4.1
22. ___ The footnote separator line (rule) goes directly to the bottom of the text 16.3.4.1
23. ___ Each footnote is single-spaced 16.3.4.1
24. ___ Each footnote is indented like a paragraph 16.3.4.1
25. ___ Each footnote follows correct Turabian 9th edition format (See chapter 17)

Bibliography

26. ___ Each bibliographic reference follows correct Turabian form (See chapter 17)
27. ___ All entries are in alphabetical order 16.2.2.1
28. ___ Every entry occurs in the body of the manuscript 16.2
29. ___ Authors' names are separated by commas 16.2.2.1
30. ___ The volume numbers of journal[s] are not italicized 17.1.4
31. ___ Each entry is typed in a "hanging indent" format, meaning that the first line of each reference is typed flush left and every line after the first line of each entry is indented 16.1.7
32. ___ The names of journals, book chapters, and books are correctly capitalized 16.1.3
33. ___ Each reference is single spaced (See Figure A.15)
34. ___ References are double spaced between each entry (See Figure A.15)
35. ___ Authors who have written multiple sources are arranged by date or by work 16.2.2.1

The Death Penalty: A Christian Perspective

Kelli Walker

RSWR 3345: Research Writing Methods

May 14, 2011

The Death Penalty: A Christian Perspective

Introduction

Few topics are more controversial than the death penalty. Recent statistics show that 64 percent of Americans are in favor of the death penalty for a person convicted of murder, while 29 percent are opposed.¹ Additionally, polls have shown that a majority of religious persons are in favor of the death penalty;² but several Christian denominations are ardently opposed.³ Both sides of the debate have people pointing to the Bible as the source of their opinion. A number of proof texts are offered—some of the most familiar being the “eye for an eye” passages from Exodus 21:23-24 and Leviticus 24:20—as well as the first lines of Genesis 9:6 declaring “whoever sheds human blood, by humans shall their blood be shed.” These passages are countered by Jesus’ directive in Matthew 5:39 to “turn the other cheek,” or his offer to the Pharisees in John 8:7 to “let him who is without sin cast the first stone.” This begs the question: is capital punishment defensible from a Christian standpoint?

Brief History of Capital Punishment in the United States

The death penalty has been a part of the American justice system since the initial settlers arrived from Europe. The first known execution was in 1608, when Captain George Kendall was

1. Gallup, “In U.S., 64% Support Death Penalty in Cases of Murder,” accessed May 3, 2011 <http://www.gallup.com/poll/144284/Support-Death-Penalty-Cases-Murder.aspx>.

2. Sourcebook of Criminal Justice Statistics Online, accessed May 3, 2011, <http://www.albany.edu/sourcebook/pdf/t200372010.pdf>.

3. Gardner C. Hanks, *Capital Punishment and the Bible* (Scottsdale, AZ: Herald Press, 2002), 14-15

hanged for being a spy for Spain. This public punishment was common in Britain, and subsequently adopted by the new colonists as a way to maintain order in society.⁴

A century and a half later, the abolitionist movement began, sparked by the writings of several European philosophers and Quakers who considered the death penalty morally wrong. None were more influential than Cesare Beccaria, author of *On Crimes and Punishment* in 1764. In his famous essay, Beccaria posited that the state had no right to take a human life. This concept resonated with intellectuals, and political leaders of the time and led to reforms. Most of these reforms resulted in reductions in the number of capital crimes.⁵

Over the next two hundred years, the states revisited their capital laws and methods of execution, approaching them from a more sociological perspective. They adopted goals of protecting society, rehabilitating criminals, and using more humane methods of punishment. Executions were no longer public spectacles in the town square, but administered by state professionals in mostly closed environment.⁶ A number of states completely abolished the death penalty.⁷ The Supreme Court decision in *Furman v. Georgia*⁸, found many federal and state capital punishments laws “arbitrary and capricious,” and that they constituted cruel and unusual

4. Hugo Adam Bedau and Paul G. Cassell, eds., *Debating the Death Penalty: Should America Have Capital Punishment? The Experts on Both Sides Make Their Best Case* (Oxford: University Press, 2004), 15-16.

5. Death Penalty Information Center, Introduction to the Death Penalty, accessed May3, 2011, <http://www.deathpenaltyinfo.org/part-i-history-death-penalty#abol>.

6. *Ibid.*

7. H. Wayne House and John Howard Yoder, *The Death Penalty Debate* (Dallas, TX: Word Publishing, 1991), 16.

8. *Furman v. Georgia*, 408 U.S. 153 (1972).

punishment in violation of the Eighth Amendment⁹ to the U.S. Constitution, as well violating the due process guarantees of the Fourteenth Amendment¹⁰. Of the people sentenced to the punishment by death, only a small percentage were actually being executed, and the decision was often racially biased.¹¹ As a result, states put new processes in place to attempt to solve the unfair application of the death penalty, and in 1977 the death penalty was reinstated.¹²

According to the latest Bureau of Justice statistics, 36 states and the Federal Bureau of Prisons hold over 3,000 inmates sentenced to death.¹³ While many of these cases gain little attention on a national level, criminals like Timothy McVeigh, John Lee Malvo, and Ted Bundy cause Americans to pay attention and attempt to clarify their thoughts on the matter. For Christians, the issue is more than just social or philosophical. It is beyond the realm of statistics and politics. It is a clash between obedience to God and an obligation to show mercy to their fellow man.

Death Penalty Proponents

The Sixth Commandment declares, “You shall not murder.” This instruction clearly shows God’s disapproval of the premeditated taking of human life by another. Christian

9. U.S. Const. amend. VIII.

10. U.S. Const. amend. XIV, §1.

11. House, 16.

12. John S. Feinberg, Paul D. Feinberg and Aldous Huxley, *Ethics for a Brave New World* (Wheaton, IL: Crossway Books, 1996), 127.

13. Bureau of Justice Statistics, “Capital Punishment—2009 Statistical Tables,” accessed May 3, 2011, <http://bjs.ojp.usdoj.gov/index.cfm?ty=pbdetail&iid=2215>.

proponents of the death penalty believe the Bible gives proper guidance on the just punishment for this serious offense.

A number of justifications are commonly given as the basis for the proponents' position. Some are objectives shared with secular society, such as deterrence of crime and protection of society from physical harm, but most reasons are taken straight from the Scriptures. Foundational to their argument is the belief supported by Genesis 9:6, that mankind is made in the image of God – the *imago Dei*.

Imago Dei

Genesis 9:6 contains words from God's everlasting covenant with Noah, given after the great flood. It states, "Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made man." For the Christian proponent, these words are timeless truths that apply to all mankind, since man continues to bear the *imago Dei* today.¹⁴ Because of this unique status as God's representative, the highest value is placed on human life. Only God has the authority to determine when life will end. When a human is murdered, the murderer defiantly assumes God's role, and in essence, God is offended.¹⁵ For the Christian proponent of the death penalty, the appropriate punishment for this offense is one that equals the harm done – a concept known as *lex talionis* or law of retribution.¹⁶

14. House, 45.

15. Ron Gleason, *The Death Penalty on Trial* (Ventura, CA: Nordskog, 2008), 26.

16. John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983); Lev. 24:13-22.

Retribution

Retribution is the act of repaying. It is often used in the context of crimes and punishment, and it is a concept found throughout the Bible.¹⁷ An “eye for an eye” is probably the most recognizable biblical saying regarding the death penalty. This familiar phrase is found in the Old Testament passages of Exodus 21:23-25, Leviticus 24:17-20, and Deuteronomy 19:18-21. While the provision allows for equal damage as the punishment for the damage done, it does not allow for punishment beyond that harm. It places a limit on the amount of retaliation or revenge that can be exacted. If an eye was injured, then only an eye could be injured in return no more.¹⁸ Those who favor the death penalty believe the life of the murderer is the suitable payment for the crime committed.

Government Duty

In addition to emphasizing the value of human life, Genesis 9:6 also establishes the beginnings of human government. Martin Luther observed:

Here we have the source from which stem all civil law and the law of nations. If God grants to man power over life and death, surely he also grants power over what is less ... If God had not conferred this divine power on men, what sort of life do you suppose we would be living? Because he foresaw that there would be always a great abundance of evil men, He established this outward remedy ... in order that wantonness might not increase beyond measure. With this hedge, these walls, God has given protection for our life and our possessions.¹⁹

This Scripture, taken together with the New Testament passage of Romans

17. House, 20.

18. Hanks, 68-69.

19. Martin Luther, “Lectures in Genesis,” in *Luther’s Works*, vol. 2, ed. Jaroslav Pelikan, (Saint Louis, MO: Concordia Publishing House, 1986), 140-41.

13:1-4, builds support for the government's duty to punish by means of the death penalty. In Romans 13:1-4, the Apostle Paul begins by explaining the Christian's responsibility to submit to the governing authorities, as they are authorities established by God. He proceeds to explain the need for those authorities to maintain peace and execute justice. Verse 4 states: "For the one in authority is God's servant for your good. But if you do wrong, be afraid, for rulers do not *bear the sword* for no reason. They are God's servants, agents of wrath to bring punishment on the wrongdoer." The sword has been interpreted as an instrument of death and a means of execution.²⁰

Death Penalty Opponents

Christians who oppose the death penalty believe it contradicts the New Testament teachings of Jesus Christ. They seek the reform of the offender, as well as his spiritual redemption. Like the proponents, they also believe that only God holds the authority to end the life of another human being.

Teachings of Jesus Christ

In all of his teachings, Jesus never gave a direct statement on capital punishment. Instead, he modeled the way Christians are to conduct their lives and he taught them to think with the mind of Christ. Opponents in the debate stress the significance of the Law of Christ, which is love. They point to the commonly quoted Scriptures of John 8:7, Matthew 5:39, and 1 Peter 3:9, as examples of Jesus' reaction to questions regarding retribution and capital offenses.²¹

20. Gleason, 47.

21. Steffen Losel, "Fighting for Human Dignity: A Christian Vision for Punishment Reform," *Political Theology* 11, no. 2 (2010): 189.

In John 8:1-11, a woman accused of adultery was brought to Jesus by Jewish leaders. At that time, adultery was a capital offense under Jewish law and death was to be by stoning. When asked for his opinion on the matter, Jesus simply replied, “let him who is without sin cast the first stone.”²² As none of the accusers qualified for the duty, the woman’s life was spared and Jesus did not condemn her. In this succinct statement, Jesus demonstrated not only the fallibility of those charged with applying the death penalty, but also his willingness to forgive the woman.

Matthew 5:38-39 examines the “eye for an eye” principle from a different perspective. Jesus recalls the Old Testament Scripture saying, “You have heard that it was said, ‘eye for eye and tooth for tooth.’ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also.” 1 Peter 3:9 follows this same pattern, stating, “Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing ...” These commands lead opponents to believe that Jesus firmly rejected the idea of retribution, and calls for reconciliation and forgiveness.²³

Reform

When retribution is no longer the goal in punishment, reform or reconciliation to society becomes the focus. For Christians, the goal for reform necessarily includes repentance and spiritual redemption. Opponents argue that only God knows when a life should end; therefore, execution by humans denies the offender every last opportunity to repent and receive eternal life.²⁴

22. John 8:7.

23. Stephen B. Chapman, “Reading the Bible as Witness: Divine Retribution in the Old Testament,” *Perspectives in Religious Studies* 31, no. 2 (2004): 177.

24. Losel, 187-88.

Imago Dei

The image of God in mankind exists despite the presence of sin. God grants this status to all humans and it is “unforfeitable, unrelinquishable and indestructible.”²⁵ Because of the high value placed on all mankind, opponents of the death penalty believe that every life – even the most heinous criminal’s – is precious to God and worthy of his love.²⁶

Analysis of the Argument

When comparing the arguments of both sides of the death penalty debate, it is important to begin by recognizing that both acknowledge there are problems with the “the death penalty” is in the United States. They agree that race and income level often influence the outcome of sentencing, and they are aware that innocent persons have been executed.²⁷ Prior to the Supreme Court decision in *Furman*, statistics clearly showed the death penalty being applied in a discriminatory manner. Subsequent to attempts at reform, and its reinstatement in 1977, discriminatory practices continue to be a concern. As recently as 2000, Illinois governor George Ryan issued a moratorium on executions in his state after 13 men on death row were found innocent.²⁸ Despite the problems, those who favor the death penalty argue that the punishment is not wrong *per se*, the system just needs to be fixed.²⁹ By recognizing that problems exist –

25. Nico Vorster, “The Value of Human Life: Contradictions and Inconsistencies in the Debate, and an Evangelical Response,” *The Ecumenical Review* 59, no. 2-3 (April-July 2007): 371.

26. P.C. Enniss, “Presbyterians Oppose Capital Punishment: Galatians 3:24-29,” *Journal for Preachers* 25, no. 2 (Lent 2002), 31.

27. Hanks, 120.

28. Ballard, 483.

29. Feinberg, 136.

problems that can result in the taking of an innocent life – and continuing to support the death penalty in America, proponents contradict themselves on the issue of *imago Dei*.

Lex Talionis prescribes an “eye for an eye” system of repayment, a way of ensuring the punishment fits the offense and does not exceed it. Opponents of the death penalty believe offenders should be punished for their crimes; however, they believe just punishment can be imposed using less than the maximum penalty allowed. While an argument can be made that the Bible allows the death penalty, it does not require it. In the Old Testament, stringent conditions had to be met before death could be ordered. In fact, the system was set up so that very few were actually put to death. There needed to be two eyewitnesses to the crime, and both had to make efforts to stop the accused from carrying out the act.³⁰ This was a much higher standard than the “reasonable doubt” standard applied in criminal cases in America today.

Several Old Testament stories show instances when people committed crimes that called for death, but God showed mercy instead. The stories of Cain, Moses, and David are a few examples of God’s mercy. In the New Testament, Jesus demonstrated through his own actions that his preference was for lesser punishments. In following Jesus’ example, opponents of the death penalty suggest the just retribution required of a person who commits murder should be life imprisonment.³¹

Romans 13:1-4 presents some contextual and interpretive problems that must be addressed before reaching a conclusion on the appropriate role of the government in carrying out

30. An Orthodox Jewish Rabbi [pseud.], *The Triumph of Justice* (Fort Mill, SC: Morningstar Publications, Inc., 2008), 18-20.

31. Hanks, 112.

the death penalty. In this passage, the Apostle Paul is addressing the Roman church at a specific time of persecution by the Roman government. He issues these words of caution to keep the Christians from revolting against the government, thus keeping the church from being destroyed.³² He does not directly address the issue of capital punishment at all. While the *sword* is likely a reference to the government's authority to punish, it does not clearly indicate that punishment is to be by execution. *Machaira*, the Greek word used in Romans 13:4, means a short sword worn on the belt: a dagger. It is not the type of sword that would be used for decapitation.³³ Also, in Rome at that time, executions were carried out by crucifixion, not by sword.³⁴ The sword is likely a metaphor for police powers.³⁵

In America, government authority is derived from the consent of the governed.³⁶ Therefore, the existence of laws is influenced by citizens. While the death penalty is legal in the United States, it is not required to be used. The Old Testament laws established standards for society for a particular period of time, but Jesus set different standards. His goals were not to change the laws, but to change the hearts of individuals and society. As citizens' hearts change, the ways in which laws are written and enforced can be expected to change. Marshall writes, "The first Christians experienced in Christ and lived out their faith communities an understanding of justice as a power that heals, restores, and reconciles rather than hurts,

32. *Ibid.* 203-04.

33. House, 146.

34. Feinberg, 140.

35. Joseph Bottum, "Christians and the Death Penalty," *First Things*, no. 155 (August/September 2005): 20.

36. The Declaration of Independence.

punishes, and kills, and that this reality ought to shape and direct a Christian contribution to the criminal justice debate today.”³⁷

Conclusion

While there may be Biblical arguments for the death penalty, there are flaws with those arguments that call their validity into question. Concurrently, there are strong arguments that Christ’s example and teaching would call his followers to approach the issue with mercy rather than retribution as the highest priority. If the argument for the death penalty is not clearly and irrefutably in favor, it seems imprudent for a follower of Jesus to advocate for it.

37. Christopher Marshall, *Beyond Retribution: A New Testament Vision for Justice, Crime, and Punishment* (Grand Rapids, MI: Eerdmans, 2001), 33.

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