

Society for Research and Academic Excellence

Citation Guide

TURABIAN STYLE

The concept of priesthood of all believers is being misunderstood by some Christians. It is true that every believer is a priest but some are priests in a special sense. Priesthood is leadership as well as rights to special sacramental function in the Church, as it relates to sacrificial offerings to God. According to Ituma “Though Israel was a kingdom of priests we also see the Levites as a priestly tribe, who themselves, were separated unto God. So, the Levites became priests among priests.”¹ The Levitical priesthood was therefore instituted to bridge the gap between the Israelites and God. But the modern priesthood is different to some extent. In fact, Onu noted that “in the modern priesthood leadership among God’s people is the essence and not the Old Testament sacrifice type.”² There are various ways of recognising leadership in the Bible. Leadership is a call by God which could be by the people’s election or some special liturgical form.³ The implication of this modern priesthood cannot be confused with the Levitical type. Hence Uche is of the opinion that “every believer is both a leader and a follower,”⁴ though leadership is a term that must be contextualized.⁵ One may not subscribe completely that “leadership must be a calling which human beings have no hand in.”⁶ Calling is a term that implies that the decision, whether in explainable circumstances or unexplainable, are divine. Emezua opined that

A good Christian can desire to serve God as a priest. If a person has a heart that has been washed by the blood of Jesus Christ his intentions will definitely be genuine and God will accept the desire. Even in I Timothy 1.1 it is clear that one can desire the office of a leader (bishop). This is an office that has been interpreted by the Christians over the centuries to imply priesthood.⁷

It is therefore wrong for some Christians to claim that a calling is only genuine when it is mystified in dream, trance, prophecy as well as unexplainable events. God works in the daily events and situations of the believer.⁸ No one should arrogate divine position to priests because they are human beings. There is nothing special about being a priest except that priests are expected to dedicate more of their services to God in a special liturgical manner.

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 Turabian style, 8th edition, requires that you indent both sides when citing more than four lines in-text, using single spacing. Indenting should follow the same indentation format of the paragraphing format.

Old format is represented below:

Endnotes

¹Lawrence A. Ituma, *Clergy on Strike* (Lagos: Chinedum Publishers Ltd, 2000) p.46.

²Dike Onu, *Priesthood of All Believers in Nigerian Ecclesiology* (Lagos: Maidik Publications Inc., 2004) p.225.

³Ibid. p.401.

⁴K. O. Uche, *Leadership in God’s House: The problem of the Nigerian Church* (Ibadan: Full Link Publisher Ltd., 2003) p.98.

⁵Ituma, Op.cit., p.98.

⁶Onu, Loc.cit.

⁷Francis A. Emezua, “Ecclesiology in the Church Age,” *International Journal of Theology and Reformed Tradition* 4, no.2 (June 2013) p.58.

⁸F. J. Onah, et al, “Childhood Education in a Self-alienated World,” *International Journal of Research in Arts and Social Sciences* 6, no.1 (June 2013) p.359.

Or (new format)

Endnotes

1. Lawrence A. Ituma, *Clergy on Strike* (Lagos: Chinedum Publishers Ltd, 2000), 46.
2. Dike Onu, *Priesthood of All Believers in Nigerian Ecclesiology* (Lagos: Maidik Publications Inc., 2004), 225.
3. Dike, *Priesthood of All Believers in Nigerian Ecclesiology*, 401.
4. K. O. Uche, *Leadership in God's House: The Problem of the Nigerian Church* (Ibadan: Full Link Publisher Ltd., 2003), 98.
5. Ituma, *Clergy on Strike*, 98.
6. Onu, *Priesthood of All Believers in Nigerian Ecclesiology*, 225.
7. Francis Emezua, "Ecclesiology in the Church Age," *International Journal of Theology and Reformed Tradition* 4, no.2 (June 2013): 58.
8. F. J. Onah, et al, "Childhood Education in a Self-alienated World," *International Journal of Research in Arts and Social Sciences* 6, no. 1 (June 2013): 359.

APA STYLE

(Use 6th Edition)

The concept of priesthood of all believers is being misunderstood by some Christians. It is true that every believer is a priest but some are priests in a special sense. Priesthood is leadership as well as rights to special sacramental function in the Church, as it relates to sacrificial offerings to God. According to Ituma (2000) "Though Israel was a kingdom of priests we also see the Levites as a priestly tribe, who themselves, were separated unto God. So, the Levites became priests among priests." (p.79) The Levitical priesthood was therefore instituted to bridge the gap between the Israelites and God. But the modern priesthood is different to some extent. In fact, Onu (2004, p.85) noted that "in the modern priesthood leadership among God's people is the essence and not the Old Testament sacrifice type." There are various ways of recognising leadership in the Bible. Leadership is a call by God which could be by the people's election or some special liturgical form (Onu, 2004). The implication of this modern priesthood cannot be confused with the Levitical type. Hence Uche (2003) is of the opinion that "every believer is both a leader and a follower," (p.249) though leadership is a term that must be contextualized. One may not subscribe completely that (Ituma, 2005, p.56) "leadership must be a calling which human beings have no hand in." Calling is a term that implies that the decision, whether in explainable circumstances or unexplainable, are divine. Emezua (2014) opined that

A good Christian can desire to serve God as a priest. If a person has a heart that has been washed by the blood of Jesus Christ his intentions will definitely be genuine and God will accept the desire. Even in I Timothy 1.1 it is clear that one can desire the office of a leader (bishop). This is an office that has been interpreted by the Christians over the centuries to imply priesthood. p.58

It is therefore wrong for some Christians to claim that a calling is only genuine when it is mystified in dream, trance, prophecy as well as unexplainable events. God works in the daily events and situations of the believer (Onah, Obinna, Douglas, Odimegwu, & Asogwa, 2013). No one should arrogate divine position to priests because they are human beings. There is nothing special about being a priest except that priests are expected to dedicate more of their services to God in a special liturgical manner.

References

- Emezua, Francis (2013). Ecclesiology in the church age. *International Journal of Theology and Reformed Tradition*, 4(2), 58-64.
- Ituma, Lawrence A. (2000). *Clergy on strike*. Lagos, Nigeria: Chinedum
- Onah, F. J., Obinna, A. U., Douglas, Y. A., Odimegwu, H. A., & Asogwa, M. J. (2013). Childhood education in a self-alienated world. *International Journal of Research in Arts and Social Sciences*, 6 (1), 359-364.
- Onu, Dike. (2004). *Priesthood of all believers in Nigerian ecclesiology*. Lagos, Nigeria: Maidike.
- Uche, K. O. (2003). *Leadership in God's house: The problem of the Nigerian church*. Ibadan, Nigeria: Full Link.

Journal Article:

- a. Author's surname appears first, followed by initials (Ituma, E. A.)
- b. Year of publication in brackets (2013).
- c. Title of article: only the first letter of the first word of the title is in capital and sub-title, if any, and proper names. Use colon between title and sub-title (e.g., Leadership in God's house: The problem of the Nigerian church).
- d. Title of journal: Capitalization is accepted as they appear in the title. Also present in italics (e.g., *Leadership in God's House: The Problem of the Nigerian Church*).
- e. Volume number in italics.
- f. Serial number/issue is included within brackets.
- g. Include all page numbers.