SCD Press Style Guide[[1]](#footnote-1)

**1. General Matters**

An abstract of about 100–150 words must be provided at the beginning of the article.

Your name should appear below the title of the article. In addition, your name, academic institution, and email, should be added at the end of the article.

Font and font size should be Calibri 11 pt.

Manuscripts should be double-spaced, with 6 pt before paragraphs 0 pt after, no indenting of paragraphs, paragraphs left-aligned.

Regarding the use of diagrams, charts and illustrations, copy-ready material is imperative for clear reproduction in the book. Where such diagrams, charts, and illustrations are embedded in the text, we request that authors supply them as separate jpegs as well — and accurately labeled please.

For any further enquiries regarding presentation not covered in what follows, please contact the editors.

**2. English Style**

**2.1 Clarity**

Authors should take care to write clear prose, written for an English-speaking audience. Foreign words and phrases are *italicised*.

Use the *Macquarie Dictionary* as a general guide for Australian spelling.

Use the Australian Government *Style Manual for Authors, Editors and Printers* (6th edn) as a general guide for Australian style and usage. (For a simplified and accessible style guide see Amanda Greenslade’s, *The Free Online Australian Style Guide* <[www.editoraustralia.com](http://www.editoraustralia.com/)>)

**2.2 Quotations**

First level quotation marks are single (smart ‘ ’, not straight), second level double (smart “ ”, not straight).[[2]](#footnote-2) Long quotations should be indented, in which case no quotation marks are used, and set in 10pt font size.

Omissions within prose quotations should be marked by an ellipsis in square brackets […], preceded and followed by single spaces. Omitted lines of poetry should be marked by an ellipsis on a separate line, for example

Happy are those

who do not follow the advice of the wicked,

[…]

but their delight is in the law of the Lord,

and on his law they meditate day and night.

An ellipsis should not normally be used at the beginning or end of a quotation, because most quotations are taken from a larger context and it is not necessary to indicate this unless the sense of the passage quoted is obviously incomplete. (If an ellipsis or suspension is essential, it should be unspaced preceding and spaced following.)

**2.3 Spelling**

Authors should use British spelling where possible. A few specifics may be noted:

enquiry (inquiry is used only of a legal investigation)

focused, focusing (*not* focussed, focussing)

Graeco-Roman (*not* Greco-Roman)

practice (noun), practise (verb)

judgement (*not* judgment)

-ise is preferred to -ize, e.g. baptise, externalise

reinforce, co-ordinate, pre-eminent

world-view, large-scale analysis

a historical (*not* an historical)

For more details, see appendix on ‘Capitalisation and Spelling’.

**2.4 Punctuation**

Quotation marks should be placed before punctuation, and reference numbers after punctuation. Thus, like this’.2 NOT like this.’3 (Your preferences in Word can be set for this, or Word can check this for you. See your Help files).

Colons introduce subtitles. A parenthetical dash should be indicated by a spaced em-dash (—).

Exclamation marks should not be used, except in quotations from other authors.

Semi-colons (;) should be avoided apart from their proper use to punctuate a list of items.

Commas are used before (but not after) ‘cf.’ and ‘e.g.’ and ‘i.e.’. When enumerating three or more items, the words ‘and’ and ‘or’ should be preceded by a comma to avoid the possibility of ambiguity, for example:

Jerusalem, Hebron, and Beersheba

Abraham and Sarah, David and Bathsheba, and Boaz and Ruth

Displayed lists are punctuated as they would be in the main text, that is, either followed by a comma or a semi-colon if they are phrases, or by a full stop where each item in the list is a complete sentence. Full sentences should begin with a capital letter.

Apostrophes to show possessive: Anderson’s, the man’s, the cars’ (plural), Jesus’, James’ (NOT Jesus’s, James’s).

Apostrophes and ‘it’:

1. **It’s** is a contraction, meaning a shorter or ‘contracted’ form of ‘it is’ or ‘it has’.
2. **Its** is a possessive pronoun meaning, ‘belonging to it’, or a ‘quality of it’.
3. And there’s no such word as **its’**.

**2.5 Capitals**

In general, names are capitalised (e.g. Bible) and other words written in lower case (e.g. biblical). Lower case pronouns are used for God and Jesus. The tetragrammaton should be written with small capitals (Yhwh, the Lord). Many examples of capitalisation are listed in the appendix below.

For sub-headings in the article, and titles of works in footnotes or bibliography, headline-style capitalisation should be used. Generally that means all words should be capitalised except articles, prepositions, co-ordinating conjunctions (and, but, or, nor, for), and possessive determiners (my, your, etc.). Titles of non-English works may be capitalised according to the conventions of the language in question (e.g. proper names and nouns are capitalised in German; only proper names are capitalised in French).

**2.6 Footnotes**

Footnotes are to be used, not endnotes. Footnotes should be formatted as a hanging indent (1.27 cm) with 4 pt before and 0 pt after paragraphs. Footnotes should contain a single tab between the footnote marker and the text. Footnotes should be in Calibri 9 pt.

In a footnote, when referring to a reference in a note in the original source, use n. followed, without a space, by the note number. E.g. See Johnson, *Luke*, 23 n.5, OR Johnson, *Luke*, 23 nn.4–6.

**2.7 Font Styles**

The title of the article should be in CAPITALS, and subtitle (if any) in Small Capitals.

All sub-section headings should be in **Bold Type**, without italics or underlining (unless italics are required to indicate a foreign word).

Underlining and **bold type** should not be used in the text of the article (unless quoting from another author who uses these styles). Italics should be used for foreign languages (see §3.1) and may be used sparingly for emphasis.

**2.8 Parentheses and Brackets**

a. Parentheses ( ) are used to enclose:

\* parenthetical statements within a text

\* references to ancient or modern works within a text

\* an original foreign word or phrase after its English translation, or an English translation if the original is cited directly

\* phonetic transcriptions

When one or more whole sentences are within parentheses, the final stop should be inside the closing parenthesis. Otherwise it is outside. Normally a reference in parentheses at the end of a sentence is placed before the final stop, but in the case of a quote consisting of several sentences (usually indented), the reference may be placed separately after the stop. In British style, parentheses may be used within parentheses, though this should be avoided when there are satisfactory alternatives. Parentheses should not be changed to square brackets, nor vice-versa, since their usage is quite different.

b. Square brackets [ ] are used to enclose words or phrases which have been added to an original text — in quotation, transcription, transliteration, or translation — to indicate:

\* reconstructions of unclear text

\* corrections, in which case the bracketed material may replace the original word

\* additions to clarify the sense

\* explanations, e.g. ‘He [the owner] gave him [the buyer] the ox’

\* editorial comments, e.g. [two words illegible], [*sic*]

\* added ellipses […] when words are not included in a quotation

Square brackets may also be used to enclose bibliographical information that does not actually appear in a cited publication.

**2.9 Gender**

The generic use of masculine nouns and pronouns is increasingly unacceptable in current English and other forms of expression may be used if deemed preferable. Likewise the use of ‘man’ as a collective noun may be replaced with terms such as ‘human beings’, ‘mankind’, or ‘the human race’. On the other hand, politically correct innovations such as the use of feminine pronouns for God and artificial words such as ‘humankind’ should also be avoided. In quotations the original language of the author should be retained.

**2.10 References to Primary Sources**

References to a single or a few primary sources should be enclosed in brackets at the appropriate place in the text, not in the footnotes, for example … according to Paul’s usage (1 Cor. 9:3); … as elsewhere in Luke-Acts (Luke 2:3; 14:7; Acts 21:6); … Josephus is of a similar point of view (*BJ* 3.14; *AJ* 14.6).

If there is a lengthy list of primary source references it can be demoted to the footnotes.

**3. Foreign Languages**

**3.1 Foreign Words and Quotations**

Words in foreign languages should be printed in *italics* (unless Hebrew or Greek script is used) and accompanied by an English translation for the benefit of readers who do not know the language. The translation is normally given in parentheses, using quotation marks.

Quotations from works in foreign languages should normally be translated into English, and the original may also be given in a footnote if required. The guidelines above for quotations in English (§2.2) should also be noted.

**3.2 Hebrew and Aramaic**

SBL Hebrew may be used. However, the use of transliteration alone for Hebrew and Aramaic is encouraged. The following simple transliteration system is to be used in a Unicode font (such as Times New Roman) if using the forms with diacritical marks, and in italics.

Consonants: ’ *b g d h v* (or *w*) *z ḥ* (or *ch*) *ṭ* (or *t*) *y k l m n s* ‘ *p ṣ* (or *ts*) *q r ś* (or *s*) *š* (or *sh*) *t*

*Aleph* and *ayin* are represented by single quotation marks (smart quotes) as if closing and opening a quote. Consonants with *dagesh lene* are not distinguished from those without (e.g. *bet* ‘house’; ’*ab* ‘father’). *Dagesh forte* is indicated by doubled letters (e.g. *ṣaddiq* ‘righteous’, unless using *ts* or *sh*). The long and short *e* (*tsere* and *segol*) and the vocal *shewa* are transliterated as *e* and silent *shewa* is omitted. All other vowels are transliterated by *a*, *i*, *o,* or *u*, as appropriate, without diacritical marks. Vowel letters such as *w* and *y* are not normally transliterated (e.g. *ṭob* ‘good’; ‘*ir* ‘town’, except that a final *qamets h* ( ָה) is indicated by *ah* (e.g. *torah*). Consonants without vowels should be separated by hyphens, for example *ṣdq*.

Where Hebrew (Aramaic) script is used, unpointed is perfectly acceptable, using SBL Hebrew or a Unicode font such as those available free at [www.tyndale.cam.ac.uk/unicode](http://www.tyndale.cam.ac.uk/unicode). Pointed Hebrew (Aramaic) may be used if it is felt to be needed. Hebrew (Aramaic) fonts are never italicised. Where Hebrew (Aramaic) script is used, transliteration (as above) should normally be provided to indicate the pronunciation of words for readers who do not know Hebrew (Aramaic) script.

A consistent method should be used throughout any document.

**3.3 Greek**

Greek should normally be accented, unless this is inappropriate with regards to the original text being discussed. SBL Greek may be used, or another Unicode font such as those available free at [www.tyndale.cam.ac.uk/unicode](http://www.tyndale.cam.ac.uk/unicode).

Transliteration may be provided where appropriate to indicate the pronunciation of words for readers who do not know Greek script, and for this purpose a simplified system is used, following *The SBL Handbook of Style*, as follows:

α *a*

β *b*

γ *g*

γγ *ng*

γκ *nk*

γξ *nx*

γχ *nch*

δ *d*

ε *e*

ζ *z*

η *ē*

θ *th*

ι *i*

κ *k*

λ *l*

μ *m*

ν *n*

ξ *x*

ο *o*

π *p*

ρ *r*

ῥ *rh*

σ *s*

τ *t*

υ *u; y*

φ *ph*

χ *ch*

ψ *ps*

ωō

῾ *h*

The letter υ is transliterated *u* when part of a diphthong, otherwise *y*.

**3.4 Other Scripts and Languages**

Other non-Roman scripts should be transliterated and printed in italics. *The SBL Handbook of Style* provides guidelines for transliteration of Coptic, Akkadian, Egyptian, and Ugaritic. The standard textbooks should be used for other scripts.

**3.5 Latin Abbreviations**

Commonly used Latin abbreviations such as ‘cf.’, ‘e.g.’, ‘i.e.’, ‘etc.’, and ‘et al.’ are not printed in italics. In the text of an article they should be written in full (compare, for example, that is, and so on, and others). In parentheses and footnotes the abbreviations should be used, noting the correct positioning of stops as above (*not ‘*c.f.’, ‘eg.’, ‘etc’). See also ‘taboo abbreviations’, below.

**4. Numbering**

**4.1 Arabic and Roman Numerals**

Roman numerals should be used sparingly, according to standard conventions (e.g. Henry VIII), and Arabic numerals are preferred whenever appropriate.

The numbers one to one hundred should be given in words, except statistics, measurements, and references, which should be figures. Ordinals should always be in words. Approximations should always be words. Within a sentence, consistency should be maintained: avoid ‘five to 500’, and adopt words for both — ‘five to five hundred’. Never start sentences with figures.

**4.2 Headings**

Arabic numerals and lower-case letters should be used to enumerate sub-sections, as follows:

**1. Old Testament Theology**

**1.1 Pentateuch**

**a. Genesis**

**b. Exodus–Numbers**

**c. Deuteronomy**

**d. The Concept of *berit* (‘Covenant’)**

**1.2 Historical Books etc.**

**4.3 Page Numbers**

Inclusive page numbers are separated by an en-dash, and either written in full or elided to two digits (e.g. 205–11). A consistent form should be used in any one article. Lists of page numbers should be spaced (e.g. ‘2–6, 13–18’). The abbreviations ‘f.’ and ‘ff.’ should NOT be used and ‘p.’ or ‘pp.’ should NOT be used after providing a reference, but only in a footnote if a further quotation is added from a different page, and then in brackets after the quotation. When ‘p.’ or ‘pp.’ is used there is NO SPACE before the following number. Similarly, when referring to footnotes in other works, use ‘n.’ or ‘nn.’ with no space before the following number.

**4.4 Volume Numbers**

Volume numbers of books and journals should be given in Arabic numerals, no matter what style is used in the original, unless they are part of the title in which case they should be reproduced exactly.

**4.5 Dates**

Dates should be written in the format 17 August 1945. small capitals should be used with stops for bc (after the date) and ad (prior to the date), or, if preferred, bce and ce may be used (both after the date). Note distinction between the Twentieth Century (noun, no hyphen, capitals) and a twentieth-century scholar (adjective, hyphen, no capitals).

Inclusive years are separated by an en-dash (–). Years bc are written in full to avoid ambiguity (e.g. 125–22 bc is different from 125–122 bc). Years ad may either be written in full or elided to two digits (e.g. 1971–74, 1914–18, but 1872–1947). A consistent method should be used in any one article.

**4.6 Chapter and Verse Numbers**

See below under ‘Bible’ (§5.1).

**4.7 Weights and Measures**

International (metric) units should be used, e.g. grams rather than ounces, kilometres rather than miles.

**4.8 Electronic Sources**

References to locations in e-books should NOT be used, as these vary depending upon the reading device. References should be to actual page numbers as in print editions, which can also usually be generated by selecting the appropriate citation method within the electronic copy.

**5. References to the Bible and Other Ancient Literature**

**5.1 Bible**

Names of books of the Bible should be written in full in the text of the article. In parentheses and footnotes the following abbreviations are used:

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

Inclusive chapter numbers and verse numbers are separated by an en-dash (–), but for a range across chapters, use an em-dash (—), e.g. John 1–3; John 1:1–3; John 1:1—2:12. Chapter and verse are separated by a colon, distinct chapter references by a semi-colon and space, and distinct verses by a comma. There is a space between the book abbreviation and reference, but no spaces within the numerical reference. For example:

Gen. 1–3; Lev. 4:1–3; Matt. 5:18,20; 1 Cor. 12:1—13:13.

When the book or chapter referred to is clear from the context, it may be omitted in the reference, for example:

chapter 7; verse 2; verses 3–4 (or in parentheses and footnotes: ch. 7; v.2; vv.3–4).

NB: v. and vv. are not followed by a space.

Bible sections and versions are abbreviated (in parentheses and footnotes) using capitals without stops, for example:

OT, NT; MT, LXX; AV (*not* KJV), ESV, NASB, NEB, NIV, NJB, NLT, NRSV, REB, RSV, RV, TEV.

Authors should indicate which translation they are using when quoting the Bible, or if they are making their own translation of the original. If one translation is used throughout the article, it may be simplest to provide a footnote acknowledging that at the first quote. If various translations are used, they should be acknowledged using conventional abbreviations in parentheses after each quote.

**5.2 Deuterocanonical Books and the Apocrypha**

For occasional references to the Deuterocanonical books and the Apocrypha it may be preferable to write the names in full, even in parentheses and footnotes. If abbreviations are used they should be as follows:

Tob., Jdt., Add. Esth., Wis., Sir., Bar., Ep. Jer., Add. Dan., Sg Three, Sus., Bel, 1–4 Macc.; 1–2 Esd., Pr. Man.

**5.3 Rabbinic Literature**

Titles should be given in full, at least on the first occurrence, and may be abbreviated subsequently. The full version follows the ‘general-purpose’ transliteration style in *The SBL Handbook of Style* (cf. above: §3.2). The abbreviations follow a similar style.

Tractates are given in italics and prefaced with *m.*, *t.,* *b.,* or *y.* for Mishnah, Tosephta, Babylonian Talmud or Jerusalem Talmud (Yerushalmi), for example *m. Arak*. 1:3 or *b. Arak.* 8a.

*AZ Avodah Zarah*

*Avot Avot*

*Arak. Arakhin*

*BB Bava Batra*

*BM Bava Metsi'a*

*BQ Bava Qamma*

*Bek. Bekhorot*

*Ber. Berakhot*

*Bets. Betsah (=Yom Tov)*

*Bik. Bikkurim*

*Dem. Demai*

*Eruv. Eruvin*

*Ed. Eduyyot*

*Git. Gittin*

*Hag. Hagigah*

*Hal. Hallah*

*Hor. Horayot*

*Hul. Hullin*

*Kel. Kelim*

*Ker. Keritot*

*Ket. Ketubbot*

*Kil. Kil'ayim*

*MS Ma'aser Sheni*

*Maas. Ma'aserot*

*Mak. Makkot*

*Mak. Makhshirin*

*Meg. Megillah*

*Meil. Me'ilah*

*Men. Menahot*

*Mid. Middot*

*Mik. Mikwa'ot*

*Moed Mo'ed*

*MQ Mo'ed Qatan*

*Nash. Nashim*

*Naz. Nazir*

*Ned. Nedarim*

*Neg. Nega'im*

*Nez. Neziqin*

*Nid. Niddah*

*Ohal. Ohalot*

*Or. Orlah*

*Par. Parah*

*Peah Pe'ah*

*Pes. Pesahim*

*Qin. Qinnim*

*Qid. Qiddushin*

*Qod. Qodashim*

*RS Rosh HaShanah*

*San. Sanhedrin*

*Shab. Shabbat*

*Shevi. Shevi'it*

*Shevu. Shevu'ot*

*Sed. Seder*

*Sheq. Sheqalim*

*Sot. Sotah*

*Suk. Sukkah*

*Taan. Ta'anit*

*Tam. Tamid*

*Tem. Temurah*

*Ter. Terumot*

*Teh. Teharot*

*TY Tevul Yom*

*Uq. Uqtsin*

*Yad. Yadayim*

*Yev. Yevamot*

*Yom. Yoma*

*Zav. Zavim*

*Zev. Zevahim*

*Zer. Zera'im*

**5.4 Other Ancient Literature**

*Italics* should be used for the titles of other ancient literature, but not for authors (e.g. Philo, *Decalogue*). For standard forms and abbreviations, see *The SBL Handbook of Style*: §8.3 and appendix H.

**6. References to Modern Literature (Short-Title System)**

**a. Footnotes**

For referencing, in the footnotes use the ‘short title’ system throughout. That is, provide the author’s surname, followed by a short title — usually from the beginning of the title to the first noun — NOT ‘op. cit.’ or ‘ibid.’. In a repeat reference to an author, do NOT use ‘idem’, but provide the author’s surname as usual.

The full reference should **NOT** be included anywhere in the footnotes, not even on the first occurrence. These details must be provided in the bibliography.

**b. Bibliography**

A bibliography IS required at the end of the article. This should list all works referred to in the article.

The bibliography MUST NOT be generated automatically by a bibliographical program (e.g. Endnote, Zotero, etc.), UNLESS the result can be manipulated to enable further editing if required.

For referencing in the bibliography, use the ‘notes and bibliography’ system as a model, found at [www.chicagomanualofstyle.org/tools\_citationguide.html](http://www.chicagomanualofstyle.org/tools_citationguide.html).

Bibliography should be formatted as a hanging indent, set to 4 cm from the 0 on the ruler. The author is given by surname, then initials (apart from surname, not full names), followed by one tab before the title and remaining details. In giving the name of a publisher, words such as ‘The’, ‘Press’, or ‘Ltd’ should be omitted unless they are necessary to avoid ambiguity (e.g. JSOT Press).

Apart from the author(s), title, and, for a book chapter, the editor(s) of the book, and page numbers, all other publication details need to be within brackets.

To repeat the above in a different way: reference to a series, an edition number, a translator, a general editor, all need to be placed WITHIN the brackets enclosing the publication details.

For an article, essay, or book chapter the page numbers should be placed last, after the close of brackets followed by a comma (not a colon), for example … Eerdmans, 1996), 45–58.

For later editions the year of original publication should be enclosed in square brackets after the date of the later edition, for example … 1975 2nd edn [1934]. Similarly, for an English translation the original language + date ought to be enclosed in square brackets, for example … 1975 [German: 1934].

The following examples are indicative:

**6.1 Book**

Thompson, J. A. *The Bible and Archaeology* (2nd edn; Grand Rapids, MI: Eerdmans, 1972), 25–27.

**6.2 Book in a Series**

Walsh, S. J. *The Mighty from their Thrones: Power in the Biblical Tradition* (Overtures to Biblical Theology, 21; Philadelphia, PA: Fortress, 1987).

**6.3 Edited Book**

Klutz, T. E. (ed.) *Magic in the Biblical World: From the Rod of Aaron to the Ring of Solomon* (JSNTSup., 245; London: T&T Clark, 2003).

**6.4 Translated Book**

Cassuto, U. *A Commentary on the Book of Exodus* (Jerusalem: Magnes, 1967 [Hebrew: 1951]).

**6.5 Reference Book**

Freedman, D. N. (ed.) *The Anchor Bible Dictionary (ABD)* (6 vols.; New York, NY: Doubleday, 1992).

**6.6 Book Section**

Baltzer, K. ‘Liberation from Debt Slavery after the Exile in Second Isaiah and Nehemiah’, in P. D. Miller et al. (eds.), *Ancient Israelite Religion* (Frank Moore Cross Festschrift; Philadelphia, PA: Fortress, 1987), 477–484.

**6.7 Journal Article**

Mendenhall, G. E. ‘Ancient Oriental and Biblical Law’,*Biblical Archaeologist* 17 (1954), 26–46.

**6.8 Book Review**

Brueggemann, W. ‘James Barr on Old Testament Theology’, review of J. Barr, *The Concept of Biblical Theology: An Old Testament Perspective* (1999), in *Horizons in Biblical Theology* 22 (2000), 58–74.

**6.9 Magazine Article**

Marshall, I. H. ‘Justice in the Bible’,*Third Way* (February 1980), 9–12.

**6.10 Internet Publication**

Instone-Brewer, D. *Marriage and Divorce Papyri of the Ancient Greek, Roman and Jewish World* (2000) <http://www.tyndale.cam.ac.uk/Brewer/MarriagePapyri/Index.html> [accessed 17 February 2005].

**6.11 Unpublished Work**

Ashmore, J. P. ‘The Social Setting of the Law in Deuteronomy’ (Unpublished Ph.D. dissertation, Duke University, Department of Religion, 1995).

**7. Abbreviations**

**7.1 Use of Abbreviations**

Abbreviations should not normally be used in the text of an article. Abbreviations may be used in parentheses and footnotes, if they are well-known or can easily be checked in standard works. See §5 above for the Bible and other ancient literature and §3.5 for permissions and prohibitions for Latin abbreviations.

**7.2 Modern Literature**

The most comprehensive and widely used standard for abbreviations of journals and scholarly works is that found in *The SBL Handbook of Style*: §8.4, which is also printed periodically in *Catholic Biblical Quarterly*, *Harvard Theological Review*, *Hermeneia*, *Journal of Biblical Literature*, and *Old Testament Abstracts*. This standard should be followed for well-known and frequently-cited journals and standard works, but titles which are likely to be unfamiliar to most readers should be given in full. Journals with a one-word title should be given in full (e.g. *Interpretation*, *Themelios*).

A few examples are given below. Note the use of italics for titles of books, but not for the titles of series, or for works where the initials are taken from the names of the authors (e.g. BDB).

BDB

*BJRL*

*CBQ*

*HTR*

*IDBSup*

ICC

*IRM*

*JBL*

*JSOT*

JSOTSup

NICOT

*NTS*

*ODDC*

OTL

SBLD

S*SJT*

SNTSMS

*TDNT*

*TDOT*

TNTC

*TynBul*

*VT*

WBC

*ZAW*

**7.3 General Abbreviations**

General abbreviations should follow the conventions of British English. As before, they should be avoided in the text of an article, and only used in parentheses and footnotes if readily understood.

Most single-word abbreviations are followed by a full stop (e.g. ‘vol.’), though there are exceptions (e.g. weights and measures). Contractions (where the final letter of the abbreviation is the same as the final letter of the word) do not need a full stop (e.g. ‘Mr’). Plurals of abbreviations are followed by a full stop (e.g. ‘vols.’). Capitalised abbreviations for reference works, countries, and organisations do not need full stops (e.g. ICC, USA, UNESCO). A few examples are listed below:

ad Anno Domini (*or* ce)

bc Before Christ (*or* bce)

c. circa

cf. compare

ch. chapter

chs. chapters

Dr (*not* Dr.)

ed. edited [by]

edn edition

e.g. for example

esp. (before page numbers)

et al. and others

etc. and so on

g gram

Gk Greek

Heb. Hebrew

i.e. that is

lit. literally

m meter

mg. margin

M.A. Master of Arts

n. note [no space after]

N.B. nota bene

n.d. no date of publication

no. number

p. page [no space after]

pp. pages [no space after]

Ph.D. Doctor of Philosophy

pl. plural

q.v. which see

repr. reprinted

rev. revised

Rev. (*or* Revd)

sing. singular

tr. translated

UK United Kingdom

v. verse [no space after]

vv. verses [no space after]

vol. volume

vols. volumes

§ section

§§ sections

**7.4 Taboo Abbreviations**

Do not use the following abbreviations, unless quoting from another author who uses them:

‘f.’ and ‘ff.’ (specify the exact range of pages or verses)

‘p.’ and ‘pp.’ after a citation. Only use (in a footnote) to indicate a further quotation from another location, for example … Fitzgibbons, *Romans*, 54, who also notes ‘righteousness is a key term for Paul’ (p.45).

‘ibid.’, ‘loc. cit.’, ‘op. cit.’, ‘idem.’ Use the short-title system to specify the exact author and work referred to.

**7.5 Papyrological and Inscriptional Abbreviations**

For papyrological abbreviations, see

library.duke.edu/rubenstein/scriptorium/papyrus/texts/clist.html‎

For inscriptional abbreviations, use the AIEGL’s List of Abbreviations of Editions and Works of Reference for Alphabetic Greek Epigraphy at

<https://www.aiegl.org/newsreader/grepiabbr.html>.

For further ancient source abbreviations, see *Oxford Classical Dictionary.*

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**9. Reference Works**

This style guide is based on the established style of the *Tyndale Bulletin*, standardised and updated with reference to the styles of the Society of Biblical Literature, Modern Humanities Research Association, Cambridge University Press, Sheffield Academic Press, Inter-Varsity Press, and University of Chicago Press. More detailed information may be found in the relevant handbooks:

Alexander, P. H., et al. *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody, MA: Hendrickson, 1999).

Butcher, J. *Copy-Editing: The Cambridge Handbook for Editors, Authors and Publishers* (Cambridge: Cambridge University Press, 1992 3rd edn).

Clines, D. J. A. *The Sheffield Manual for Authors and Editors in Biblical Studies* (Sheffield: Sheffield Academic, 1997).

Inter-Varsity Press ‘Author’s Handbook’ (unpublished style guide, Leicester, 1998).

Luey, B. *Handbook for Academic Authors* (Cambridge: Cambridge University Press, 2002 4th edn).

Modern Humanities Research Association *MHRA Style Guide: A Handbook for Authors, Editors, and Writers of Theses* (London: Modern Humanities Research Association, 2002). Free download at: www.mhra.org.uk/style/download.html.

University of Chicago Press *The Chicago Manual of Style* (Chicago: Chicago University Press, 2003 15th edn).

**Appendix: Capitalisation and Spelling**

Based on list in *The SBL Handbook of Style*, adapted to British English spelling

**A**

Aaronic (re duties/office of priests)

Aaronide (re genealogy/descent of Aaron)

ablative

Abba

abomination of desolation (with or without quotes)

Abrahamic covenant

Achaemenid

ad hoc

affix (any prefix, suffix, or infix)

Adonai

agape (roman); as Greek word, *agape*

age of grace

Age (for archaeological periods, such as Bronze/Iron Age)

ageing

agraphon, pl. agrapha

Ahiram Inscription

Ahmose

Ahura Mazda

Akedah

Akhetaten (Tell el-Amarna)

Akiba (not Akiva or Aqiba)

Akkadian

Aleppo Codex

Alpha and Omega (as titles of Christ)

Amarna age, letters, tablets

amillennial(ism)

amphictyony

Anat

ancient Near East[ern]

angel of the Lord, an

Angel of the Lord, the

Anglican

ante-Christian

antediluvian

ante-Nicene fathers

antichrist, the

anti-Christian

antimonarchic

anti-Semitic

anti-Semitism

Apiru (or Habiru)

Apocalypse, the (book of Revelation)

apocalyptic

Apocrypha, the

apocryphal

apothegm

Apostle Paul, the (but Paul the apostle)

apostle (e.g. the twelve apostles)

Apostles’ Creed

apostolic

apostolic age

apostolic council/fathers

Apostolic Fathers (corpus of writings)

a priori

Aramaean

archaeology

archbishop of Canterbury (but Archbishop Smith)

Area *x* (archaeological reports; area followed by number)

ark (Noah’s)

ark of the covenant

Ascension Day (as liturgical day)

ascension, the

Asclepius (not Asklepios)

Asherah

ashlar masonry

Ashur (city and god)

Ashurbanipal

Ashurnasirpal

Assyrian Empire

Assyrian King List

Astarte

atheist

Athirat

atonement, the

Atonement, the Day of

Atrahasis Epic

Augsburg Confession

**B**

Baal (not Ba'al, unless in Semitic transcription)

Baal and Anath

Baal-shamayn

baalism

Babylonian captivity

Babylonian Chronicle

Babylonian Empire

Babylonian King List

baptism

baptism in/with/of the Holy Spirit

baptism, the (of Christ)

baptist (one who baptises, but John the Baptist)

Baptist (name of church, member of Baptist church)

Bar Kokhba (person)

Bar Kokhba revolt

baraita (rabbinic gloss)

*baraita* (pl. *baraitot;* for pronouncements as such)

*Baraita* (specific rabbinic work)

*Baraita* (for collections; e.g., *Baraita de Sifrei, Baraita of Rabbi Adda*)

*bat qol*

battle of Armageddon

battle of Carchemish, etc.

Beast, the

Beatitudes, the

bedouin (singular and plural)

Behistun

Ben Sira

Ben-hadad

Benedictus (Song of Zechariah)

betrayal, the

Bible

biblical

bilingual

bishop of Rome (but Bishop Smith)

Black Obelisk

Blessing of Moses

blood of Christ

Bodmer papyri

body of Christ

book of the covenant

book of Genesis (etc.)

book of the law

Book of Life

Bread of Life or bread of life

bridegroom, the (Christ)

bulla (pl. bullae)

burnt offering

**C**

caesura

Cairo Genizah

call of Amos, etc.

canon, the

captivity, the

cartouche

catalogue

Catholic (faith)

catholic (universal)

Catholic Church

Catholic Epistles (or Letters)

casuistic

CD-ROM

central hill country

century (the first century; first-century, adj.)

cereal offering

Chaldean

charismatic (noun and adj.)

charismatic movement

Chebar River

Chester Beatty papyri

chief priest

chosen people

Christian (noun and adj.)

Christian era

christianise

Christlike

christocentric

christological

Christology

christophany

Chronicler, the

church (body of Christ)

church (institution)

church age

church father[s] (but the Fathers of the church)

city of David

city of God

city-state

Classical Arabic

coastal plain

Code of Hammurabi

Codex Alexandrinus, Codex Vaticanus, etc.

colon (pl. cola; also bicola, tricola)

Comforter, the

commandment (first, second, etc.; but Ten Commandments)

*Community Rule* (1QS) (or *Manual of Discipline*)

congregation(al)

Congregational (name of church) denomination, member of

conquest period

coregency

coregent

cosmogony

council

Council of Trent

covenant (old covenant, new covenant)

Covenant Code (Exod. 21–23)

creation, the

Creation Epic or Epic of Creation (= *Enuma Elish*)

Creator

crown prince

cross (upon which the crucifixion took place)

cross, the (synecdoche for the entire salvation event)

Crucified One or crucified one, the

crucifixion of Christ

crucifixion, the

Crusades

cupbearer

curse, the

Cyrus Cylinder

**D**

*dagesh forte*

*dagesh lene*

D stem

*Damascus Covenant* (see preferred *Damascus Document*)

*Damascus Document* (CD)

Danel (legendary Ugaritic king)

David’s champions

Davidic (adj.; see Davidide)

Davidic monarchy/ kingdom/covenant

Davidide (member of the royal house)

Day of Atonement

Day of Judgement

day of Pentecost

Day of the Lord

Dead Sea Scrolls (but a Dead Sea scroll)

Decalogue (Ten Commandments)

deity of Christ

Deity, the (but prefer ‘God’)

demiurge

demotic

Deutero-Isaiah

Deutero-Zechariah

deuterocanonical

Deuteronomic

Deuteronomic source

Deuteronomist

Deuteronomistic History/Historian

deuteropauline

devil, the

diacritical mark

Diaspora (the event or the dispersed community)

*Diatessaron*

diglot

diphthong

disciples

Dispersion

distich

divided kingdom

divided monarchy

divine

Divine Warrior

Documentary Hypothesis

Dynasty (as in Eighteenth or 18th Dynasty)

**E**

E account

Ea

early church

early church fathers

*Early Church Fathers* (title of work)

Easter

Eastern Orthodox Church

Eden

Edict of Ammisaduqa

*editio princeps*

Eighteen Benedictions

elect, God’s elect

Elephantine papyri

Elohist source

email

Emperor Constantine

emperor, an

Empire, Babylonian/Roman etc.

empire, the

end time, the

end-time (adj.)

Enlil

enquiry (not inquiry, except for legal investigation)

*Enuma Elish* (see Creation Epic)

ephod

Epic of Creation (see Creation Epic)

Epic of Gilgamesh

epilogue

Epistle to the Romans (etc.)

Epistles, Paul’s (etc.)

Epistles, the

eponym

Eridu Genesis

eschatology

Esdraelon Plain

etiological (not aetiological)

etiology (not aetiology)

eternal life

eternity

etymology/etymological

Eucharist

eucharistic

evangelical

evangelist (John the; the fourth; etc.)

evangelist (popular)

evangelise

Execration texts

exile (the condition)

exile, the (Babylonian captivity)

exilic

*ex nihilo*

exodus, the

extrabiblical

**F**

faith

fall of humanity

fall of Jerusalem

fall, the

Farewell Discourses (in John)

Father, the (re God)

Fathers, the (but church fathers; *Early Church Fathers* for title of book)

feast day

feast of Firstfruits

feast of Pentecost (etc.)

feast of Tabernacles

Fertile Crescent

fertility god(dess)

festival of Weeks/Booths/Passover

Festschrift(en)

First Evangelist

First Jewish Revolt

first missionary journey

First Temple period

firstborn

firstfruits

Fish Gate

flood, the

footwashing

form criticism

Former Prophets

fosse (ditch, moat)

Four Document Hypothesis

Fourth Evangelist

Fourth Gospel

Fourth Philosophy

funerary offerings

**G**

G stem

garden of Eden

gehenna

gematria

General Epistles (or General Letters)

genizah, a

Gentile[s] (noun and adj.)

geographical name

*ger* (pl. *gerim*)

Gezer Calendar

Gilgamesh

gnosis

gnostic (noun and adj.)

Gnosticism

God Almighty

God Most High

Godhead

godless

godlike

godly

golden calf, the

good news

gospel (a [non-canonical] book of the gospel genre; the [message of] good news)

gospels (generically)

Gospels, the (division of canon)

Great Commission, the

Great Rift Valley (= Jordan Valley)

Graeco-Roman

Greek (noun and adj.)

Greek Testament

*Grundlage[n]*

guilt offering

**H**

Habiru (or Apiru)

hades

haggadah (not aggadah)

haggadic (not aggadic)

hagiographa

halakah (not halaka)

halakic (not halakhic)

half-brother

half-tribe

hallelujah

hanging gardens

Hanukkah

*hapax legomenon* (pl. *hapax legomena)*

haplography

Hasidic

Hasidim

Hasmonean

Hatti

Hattusas (Boghazköy)

*Haustafel[n]*

*he*-locale

heaven

Hebraism

Hebrew Bible

hectare

*Heilsgeschichte*

hell

Hellenism

Hellenistic

hellenise

hendiadys

henotheism

Heptateuch

Herodian

Hexapla (Hexaplaric)

hieroglyph

high priest

hill country

Hillel the Elder

Historical Books (of the Bible)

history of religions school

Hittite Laws

Holiness Code

Holy City

holy day

Holy Family

Holy Land

holy of holies

Holy Spirit

holy war

Holy Week

Horus

house of David

humanity

Hurrian

*Hymns of Thanksgiving* (1QH)

**I**

idolaters

*imago Dei*

Immanuel

Imperial Aramaic

incarnation

Indo-European

infancy gospels

infix

Instruction of Amenemhet

intertestamental [period]

*ipsissima verba*

*ipsissima vox*

Ishme-Dagan

Ishtar

Israelite settlement

**J**

Jacobian

Jamnia

Jannaeus

JEDP

Jehovah (prefer Yhwh)

Jerusalem Council

Jew

Jewish

Jewish War

Johanan (not Yohanan)

Johannine

Journey of Wen-Amon

jubilee, jubilee year

Judah

Judah the Patriarch

Judaic

Judaism

Judaiser[s]

Judaea[n]

judgement (not judgment)

Judges (book)

judges (Deborah, Gideon, etc.)

**K**

Kabbalah

Kanesh (Kultepe)

Karatepe inscription

Kassite

Keret: see Kirta

kerygma

Ketiv

Ketuvim (division of canon)

Khirbet

Khirbet el-Qפm

Khirbet Qumran

Kimchi

King (re God)

King Herod

king list (but Sumerian King List)

king of Israel

King of kings

kingdom of God/heaven

kingdom, the

King’s Highway

Kirta Epic (previously known as the Legend of King Keret)

Koine Greek

Koran (prefer Qur’an)

Kuntillet 'Ajrud

**L**

Lachish letters

Lachish Ostracon *x*

Lamb of God, the

Lamentation over the Destruction of Ur

land of Israel

lapidary

last day, the

last days

Last Judgement, the

Last Supper, the

Latter Prophets

law (versus grace)

law book

law code

law collection

law of Moses, Jewish law, law of Israel

Law, the (Pentateuch; division of canon)

Laws of Hammurabi

Laws of Ur-Namma/u

*lectio brevior*/*difficilior*/*facilior*

Legend of King Keret: see Kirta

Legend of Sargon, the

lemma

Leningrad Codex

Letter of Aristeas

Letter to the Galatians (etc.)

Letters, the

Levant, the

Levantine

Level 4 (archaeological reports, level followed by number)

Leviathan

levirate

Levite

Levitical

*lex talionis*

Light of the World or light of the world

lingua franca (roman)

Literature, Second Temple (etc.)

lithic

loanword

*locus classicus*

Locus *x* (archaeological reports,

followed by number)

logion (pl. logia)

Logogram

Lord, the (English translation of Tetragrammaton)

Lord, the (re Jesus)

Lord’s Day

Lord’s Prayer

Lord’s Supper

Lord of Hosts

Lord of lords

lordship

lordship of Christ

Lower Egypt (political division)

lower Galilee (geog. division)

Lukan

Luke–Acts

Lutheran

**M**

Maccabean

magi

Magnificat (Song of Mary)

Major Prophets, the (division of canon)

Maker, the (re God)

man of sin

Man of Sorrows or man of sorrows

Manichaen

*Manual of Discipline* (1QS) (see also *Community Rule*)

Mari letters/tablets

Mark Anthony

Markan

Masorah

Masoretes

masoretic (but Masoretic Text)

*mater lectionis* (pl. *matres lectionis*)

Matthean

medieval

Megillah (pl. Megilloth)

Memphite Theology

menorah

mercy seat

*merkabah* (not merkevah or merkaba)

Merneptah

Merneptah Stela

Merodach-baladan

messiah (in general)

Messiah, the

messiahship

messianic

messianic age

metheg

Methodist

Mican

microliths

Middle Ages

Middle Assyrian Laws

Middle Assyrian period

Middle Babylonian period

middle Euphrates

midrash (pl. midrashim)

midrashic

mighty men

mina

minor judges

Minor Prophets, the (division of canon)

minuscule

Mishnah

Mishnaic Hebrew

Mitanni

Moabite Stone

monarchic period

moon-god

Mosaic covenant

Mosaic law

Mot (Death personified)

Mount of Olives

Mount of Transfiguration

Mount Sinai

mud brick (noun)

mud-brick (adj.)

Muhammad (not Mohammed)

Muraba'at

Murashu archive

Muratorian Canon/Fragment

Muslim (not Moslem)

Mycenaean

Myth and Ritual school

mythopoeic

**N**

N stem

Nabatean

Nag Hammadi codices

nahal

Nahal Hever

Name, the

name of God

Naram-sin

Narmer

nation-state

nativity, the

nawamis (beehive burials)

Nazirite

Near East

Nevi’im (division of canon)

Nebuchadnezzar (unless Nebuchadrezzar is important to the point)

Neco

Negev (not Negeb)

Neo-Assyrian period (but Neo-Assyrian Empire)

Neo-Babylonian period (but Neo-Babylonian Empire)

neo-Evangelicalism

Neofiti

Neo-Hittite

neo-orthodoxy

neo-Pentecostalism

neoplatonic/ism

Nergal and Ereshkigal

Nevi’im

new age

new covenant

new heaven and new earth

new Jerusalem

New Moon (festival)

new moon, the

New Testament (noun and adj.)

New World (contrast Old World)

New Year festival

Nicene Creed

Nile Delta

Nineveh

nomina sacra

noncanonical

non-Christian (but unchristian)

nonidolatrous

non-Pauline

north Arabia

northern Israel

northern kingdom

Northwest Semitic

notariqon

Nuzi texts (not Nuzu)

**O**

Official Aramaic

Old Assyrian period

Old Babylonian period

old covenant

Old Latin

Old South Arabic

Old Syriac

Old Testament (noun and adj.)

Old World

Omride dynasty

Omrides

only begotten of the Father

only begotten Son

Onqelos

oral law

oral Torah

oral tradition

Orient

oriental

orientalist

original sin

Orthodox Judaism (also Eastern Orthodox)

orthodoxy

Orthostat[s]

Osiris

ostracon (pl. ostraca)

Oxyrhynchus papyri (but POxy 250)

**P**

pagan

palace complex

Paleo-Canaanite

paleography

palimpsest

papyrus (pl. papyri)

parable of the Good Samaritan

parable of the Sower (etc.)

paradise

Paraleipomenon

Parousia, the

paschal

passim (roman)

Passion Narrative

passion, the

Passover (noun and adj.)

Passover Seder

Pastoral Epistles (or Letters)

patriarchal narratives

patriarchal period/age

patriarchs, the

patristic[s]

Pauline Epistles (or Letters)

Pentateuch

pentateuchal

Pentecost

pentecostal (adjective)

Pentecostal (name of church, member of Pentecostal church)

people of Israel

percent (spelled out in text; % in parentheses)

pericope

period of the judges

period, as in Roman period, Chalcolithic period, First Intermediate period

Persian Empire

person of Christ

personal name

persons of the Trinity (but Third Person of the Trinity)

pesher

Peshitta

Petrine

Phaestos Disk

Pharaoh (as a proper name)

pharaoh (as a noun)

Pharisaic

Pharisees

pilgrim festivals

place name

plain (as in Esdraelon plain)

Pleistocene

plene writing

Poetic[al] Books (of the Bible)

Pope John XXIII

pope, the

post-Nicene

postbiblical

postdiluvian

postexilic

potsherd (not potshard)

practice (noun), practise (verb)

pre-Christian

prediluvian

preexilic

premillennial(ism)

premonarchic

presbyter

Presbyterian (name of church, member of Presbyterian church)

priesthood of Christ

priesthood, the

Priestly Code/Document

Priestly source

priestly writings

Prison Epistles

promised land

Prophecy of Neferti

Prophet Jeremiah

Prophetic[al] Books (of the Bible)

prophets

Prophets, the (division of canon)

Protestant [ism]

Proto-Sinaitic

Proto-Semitic

Proto-urban period

Proverbs/Words of Ahiqar

Psalm 23, Twenty-third Psalm

psalm, a

Psalms of Ascent (section of book of Psalms)

psalms of ascent (genre of psalms)

psalms, royal

psalmist, the

Psalter, the (book of Psalms)

pseudepigrapha (in general)

Pseudepigrapha, the

pseudepigraphic (adj.)

**Q**

Qadesh

Qere

*qinah*

Qoheleth

Queen of Heaven

Queen of Sheba

queen of the South

quiescent letter

Qumran

Qumranic

Qur’an (not Koran)

**R**

rabbi[s]

rabbinic

Rameses (place)

Ramesses (person)

Ramesside

Re (not Ra)

Received Text

Redeemer, the (re Jesus)

Reformation, the

Reformers

resurrection, the

return, the

risen Lord

Roman Empire

Roman Senate

root form

Rosh Hashanah

royal psalms

*Rule of the Community* (prefer *Community Rule* or *Manual of Discipline*)

**S**

sabbath, the (noun and adjective)

sabbatical cycle

sabbatical year

Sadducees

salvation history

Samaritan Chronicle[s]/Pentateuch

Sanhedrin, the

Satan

satanic

satrap

Satrapy

Saviour, the (re Jesus)

scarab

scribal

scribe

*scriptio continua*

scriptural

Scripture

Scriptures

Sea Peoples

Sea-Land

Second Cataract (Nile)

Second Council of Nicea

second coming

Second Evangelist

Second Isaiah

second missionary journey

Second Temple period/literature

Sed festival

Sefire Stela

segholate

Seleucids

Semitic

Semitism[s]

seminomadic

sensus plenior

Septuagint

Sermon on the Mount

Sermon on the Plain

Servant of the Lord (Isaiah)

servant passages

Servant Songs

settlement period

Shalmaneser

*shalom*

Shamash

sheikh

Shema, the

Sheol

shofar[s]

Siddur

Siloam Inscription

Siloam Pool (but pool of Siloam)

sin offering

*Sitz im Leben*

Son, the (re Jesus)

Son of God

Son of Man

Song of Deborah

Song of Moses

Song of the Sea

Song of Ullikummis

*sopherim*

source criticism

southern kingdom

Spirit of God

Spirit, the

Spirit Baptism

spring (as in Gihon spring)

stela (pl. stelae)

stich

Stoic(ism)

store cities

storm-god

Story/Tale of Sinuhe

Story/Tale of Two Brothers

Stratum *x* (archaeological reports; stratum followed by number)

Succession Narrative

Suffering Servant

Sumerian Law Code

sun-god

syllabary

synagogue

synoptic (adj.)

Synoptic Gospels, the

Synoptic Problem, the

Synoptics, the

Syria-Palestine

Syro-Palestinian

**T**

tabernacle

Table of Nations

Tale of Aqhat

Tale of Sinuhe

Tale of Two Brothers

Talmud

talmudic

Tanak (*Tanakh* for the JPS edn)

Tannaim

Tannaitic

Targum (pl. Targumim)

Targum of Jonathan (etc.)

targumic

tell/tel

Tell Deir 'Alla

Telepinu Myth

Temple Mount

temple, the; Solomon’s temple

Ten Commandments

*Tendenz*

terra-cotta (noun and adjective)

Testaments, both

*testimonia*

Tetragram/Tetragrammaton

Tetrateuch

Textus Receptus

theophoric

Third Dynasty of Ur (or Ur III period)

Third Evangelist

third missionary journey

third world (noun)

third-world (adj.)

threshing floor

throne name

Thutmose

Tiglath-pileser

titulary

torah (instruction)

Torah, the (division of canon)

Tosefta

toward

Trans-Euphrates

transfiguration, the

Transjordan[ian]

treaty form

Trinity (capital when referring to God; Holy Trinity)

Trinitarian (as in Trinitarian controversies)

Tukulti-Ninurta Epic

Tutankhamun

twelve apostles

twelve tribes

Twelve, the (re apostles)

twelve-tribe league

Twenty-first Psalm (etc.)

**U**

Ugarit (Ras Shamra)

Ugaritic

unchristian

Uncial

underworld (adj.)

Underworld, the

united kingdom (re Israel)

United Kingdom (re Britain)

united monarchy

Upper Egypt

upper Galilee

upper Mesopotamia

Ur III period (or Third Dynasty of Ur)

Urim and Thummim

utopia

**V**

vassal treaties

*vaticinium ex eventu*

verb form

versions, the (Greek versions, Coptic versions, etc.)

vice-regent

virgin birth, the

Virgin, the (Mary)

vis-à-vis

*Vorlage*

Vulgate

**W**

wadi[s]

Wadi ed-Daliyeh/Qelt (etc.)

Wailing Wall

*War Scroll* (1QM)

Way of the Sea

Way, the

West Bank

West Semitic

Western church

Western text

Western Wall

whole burnt offering

whole offering

wilderness (but Wilderness of Zin)

wilderness wanderings

wisdom (movement, quality)

Wisdom (personified)

Wisdom literature

wisdom tradition

wise men

word of God

Word, the (= Jesus)

wordplay

world-view

worship/worshipper/worshipping

Writings, the (division of canon)

written Torah

**Y**

Yhwh (not Yahweh or Jahweh)

Yahwist (not Jahwist) source

Yam (Sea personified)

Yamhad

Yarim-Lim

Yavneh (not Jamnia)

Year of Jubilee

Yom Kippur (Day of Atonement)

**Z**

*Zadokite Fragments* (prefer *Damascus Document*)

Zealots

ziggurat

Zimri-Lim

Zoroastrian[ism]

1. Slightly modified from the Tyndale Bulletin Style Guide, 2007, made available for use at [http://www.tyndale.cam.ac.uk/bulletin-submission](http://www.tyndale.cam.ac.uk/bulletin-submission%2525252520). [↑](#footnote-ref-1)
2. Smart quotes can be turned on in Word as your default, and Word will also check this for you. Ask your Help files. [↑](#footnote-ref-2)