

B&H ACADEMIC

AUTHOR GUIDE & STYLE MANUAL

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CAPITALIZATION/SPELLING LIST

I. General Information

A. Manuscript Submission

1. Submit in electronic form as an email attachment (.docx Word file)
2. Use SBL for Greek and Hebrew fonts (download the fonts here: <https://www.sbl-site.org/educational/biblicalfonts.aspx>)
3. Double spaced, 12 point Times New Roman, one space between sentences
4. Manuscripts should be unjustified (but not saved) without hyphenization.
5. Use a tab to indent paragraphs.
6. Do not use automatic numbering anywhere in the document (except footnotes).
7. Use footnotes rather than endnotes.
8. The preferred Bible translation (usually CSB) should be agreed on with the editor before proceeding.

B. General Style Issues

Some of these guidelines are negotiable on a project-by-project basis, but deviations must be agreed on between author and editor at the beginning of the project. It may be necessary to produce a style sheet specific to the project.

Issues not dealt with here should be handled in accordance with *The SBL Handbook of Style* (Peabody, Mass.: Hendrickson, 2014), which should be supplemented by *The Chicago Manual of Style: Sixteenth Edition* (Chicago: University of Chicago Press, 2010). Commentaries and other works in Bible and theology generally follow *The SBL Handbook* when there is a conflict with *CMS* (e.g., Bible book abbreviations), but other works may follow *CMS*. The issue should be settled at the beginning of the project. The authority for spelling is *Merriam-Webster's Collegiate Dictionary, Eleventh Edition* (<http://www.m-w.com/>), supplemented by *Webster's Third New International Dictionary of the English Language*. The *Anchor Bible Dictionary* is the authority for geographical spellings not included in the *SBL*, *CMS*, and the Christian Standard Bible®. The CSB® may also be used as another guide for style. On grammar issues we recommend *The Little, Brown Compact Handbook*, *The Gregg Reference Manual*, or the handy guide by Leonard G. and Carolyn Goss, *The Little Style Guide to Great Christian Writing and Publishing* (B&H, 2004).

II. PUNCTUATION

A. Numbered Lists

1. In a vertical list, use numbers (or letters) followed by a period.
2. In a list within a paragraph, if the items are phrases, introduce the list with a colon and identify the items with numerals enclosed in parentheses without a period. If no items contain a comma, end each item with a comma (except the next to last, which has “and” following the comma). Otherwise, end each item with a semicolon. If the items are sentences, introduce the items with a complete sentence followed by a period. Identify the items with numerals enclosed in parentheses. Conclude each item with a period.

Examples:

The NT uses five different terms for the Pentateuch: (1) “the book of the law,” (2) “the book of Moses,” (3) “the law,” (4) “the law of Moses,” and (5) “the law of the Lord.”

The days of creation in Genesis 1 may be understood to comprise three pairs. (1) Light was created on day one and localized in sun, moon, and stars on day four. (2) The water and atmosphere were created on day two and filled with sea creatures and birds on day five. (3) The earth and vegetation were created on day three, which became the habitat of animals and man on day six.

B. Lists without Numbers

1. Separate every item in a series with a comma. If the items are phrases or clauses that contain internal commas, separate the items with a semicolon.
2. A complete independent clause introducing a series may end with a colon. Avoid, if possible, use of *the following* or *as follows*.

Example:

Aaron had four sons: Nadab, Abihu, Eleazar, and Ithamar.

3. If the list is of exemplary items, either introduce it with a phrase such as *for example* or *such as*, or conclude it with a phrase such as *and so forth* or *etc*. Do not use both.

C. Quotations

1. Quotation should be kept to a minimum, and quotes should be kept as short as possible. Long quotes should be avoided if possible. If a quote of five or more lines is absolutely necessary, it should be in a separate, block-indented paragraph with no quotation marks.
2. Shorter quotations should be enclosed in double quotation marks. Also inside the quotation marks are periods and commas. Colons, semicolons, dashes, and parentheses should be outside the quotation marks. Question marks should be inside the quotations only if the quote is a question.
3. Run-in poetic quotes (including biblical poetry) should indicate poetic breaks with a slash.
4. Quotations should be verbatim and must be checked for accuracy, including matters of spelling, capitalization (though the first word after ellipses should be capitalized if it begins a new sentence; also see point 8 below), punctuation (though it may be omitted where ellipses are used), and abbreviations used in the original, even if they differ from our style. Errors should be indicated by [*sic*], although obvious typographical errors may simply be corrected. Ellipsis should be marked by three periods (or four if the ellipses span sentences). Words of explanation or portions of words to match the quotation to the syntax of the surrounding sentence may be added to a quotation by placing the addition in brackets.
5. Brackets may also be used to furnish lexical or grammatical information when quoting a biblical text. The font of parentheses or brackets (i.e., regular, italics, etc.) is determined by the surrounding text, not by the font within.
6. Quotations within quotations should be marked by single quotation marks (unless inside brackets or within a block quote).

Examples:

Amos 5 has been called “the structural-thematic center of Amos.”

The Hb. word *hinne* is translated “behold”; “behold” in the NT renders the Gk. *idou*.

Can you think of a better response than “That was not my intention”?

“Do not kill them [the Jews]; otherwise, my people will forget. / By Your power, make them homeless wanderers” (Ps 59:11).

“I will completely destroy [lit. “destroying I will destroy”] your cities.”

Israel will be destroyed by foreign nations and “scatter[ed] . . . among all the peoples.”

7. Discussions of the meaning of a word in a text should cite the word for discussion with quotes rather than italics.

Example:

The word “man” translates the Greek *anthropos*.

8. Either the term *so-called* may be used to indicate a debatable term, or the term may be put in quotes, but not both.

Example:

The Chronicler goes ever further than the ~~so-called~~ “Deuteronomic historians.”

8. Quotations normally should be introduced by a quotation formula followed by a comma. In this case the quotation should begin with a capital regardless of where the sentence began in the original. A colon should only be used if the introduction to the quote is a complete sentence or ends with “thus” or “the following.” A quotation formula ending with “that” should not have a comma, and the quotation should not begin with a capital.

Examples:

As A. H. Lewis wrote, “Therefore, we must conclude . . .”

Yahweh promises to dwell with the nation once again: “I will cut a covenant of peace with them.”

According to S. L. Johnson, “Presuppositionless exegesis is an illusive mirage.”

Jesus declared that “salvation is from the Jews” (John 4:22).

D. Exclamations

Use exclamation points sparingly if at all.

E. Questions

A deliberative or rhetorical question within a larger sentence needs no punctuation except sometimes a comma preceding it.

Examples:

Where else could I go? is a reasonable question under the circumstances.

Someone might ask in this situation, What else could he have said?

F. Commas and Semicolons

1. Use a comma when a slight pause is required to avoid miscommunication.
2. A comma should precede a conjunction joining the two clauses of a compound sentence unless the clauses are very short.

Examples:

“The Bible has a lot to say about wisdom [comma] and reverence for God is where it begins.”
(This sentence is almost incomprehensible without a comma after “wisdom.”)
He is intelligent and he knows it.

A semicolon may join the two clauses of a compound *if there is no conjunction* or if the two independent clauses are long and contain internal commas. Two clauses joined by an *adverb* such as *therefore, however, thus, hence, or indeed* should be separated by a semicolon.

3. A sentence with only one subject and a compound predicate is easily mistaken for a compound sentence. The two parts of a compound predicate should not be separated by a comma.

Examples:

Aaron made a calf of gold [no comma] and apparently led in its worship.
Tertullian was aware of this view in the third century [no comma] but rejected it.

4. Use commas to set off an adjectival phrase (including words in apposition) or a clause that is nonrestrictive and could be dropped without changing the reference of the noun or the essential meaning of the sentence.

Examples:

He gave orders to massacre all the male children in and around Bethlehem *who were two years old and under*.
(The italicized clause is restrictive, meaning it is an essential part of the predicate. A comma after “Bethlehem” would mean that all male children were massacred, and that, as a matter of fact, all the male children were two years old and under.)
He saw his brother Simon, *who was called Peter*.

5. Use a comma following an introductory adverbial clause. Likewise a comma may follow an introductory modifying phrase unless it is very short or unless it immediately precedes the verb.

Examples:

When Abram was about to enter Egypt, he spoke to his wife Sarai.
By His great strength and outstretched arm, God made the earth.
By faith Noah built an ark to deliver his family.

6. A dependent clause at the end of a sentence should usually *not* be preceded by a comma, especially if the information in the main clause is dependent on the information in the dependent clause (i.e., if the dependent clause is restrictive). Concluding concessive clauses (*although . . .* or *even though . . .*), being non-restrictive, are usually preceded by commas.

Examples:

Every Egyptian sold his field since the famine was so severe.
This one shall be called woman for she was taken from man.
Adam named his wife Eve because she was the mother of all the living.
I will not destroy it if I find 45 righteous men there.
Israel put his left hand on Manasseh’s head, although Manasseh was the firstborn.

7. An interjected phrase in the form “not only . . .” followed by “but (also) . . .” may be enclosed by commas (two, not one) if a pause is intended.

Examples:

The normal order is reflected, not only in direct references from the second century, but in the church orders both ancient and later.

Therefore, you must submit, not only because of wrath, but also because of your conscience.

They were armed not only with objections but with evidence.

My speech and my proclamation were not with persuasive words of wisdom but with a powerful demonstration by the Spirit

8. A comma should separate two or more adjectives modifying the same noun if the adjectives are of equal weight or could be joined by “and.”

9. A short word or phrase that interrupts the normal structure of its clause should usually be separated by commas.

Example:

Solomon’s Zeitlin’s view that the Dead Sea Scrolls were medieval forgeries, thankfully, was rejected by most scholars.

10. A comma should usually follow an introductory interjection.

Example:

Indeed, his views were proven to be correct.

G. Slash/Solidus

This sign may be used to indicate alternatives (e.g., Jacob/Israel, Sinai/Horeb).

It can also indicate line breaks in poetry without using poetic formatting.

Example:

Proverbs 11:14 states, “Without guidance, people fall, / but with many counselors there is deliverance.”

H. Punctuation of Biblical References

1. Inclusive chapters or verses should be marked with an en dash.
2. Precise verses should be cited rather than using the *f.* or *ff.* abbreviation. There is no space between verses in Bible references, only between chapters.
3. Unless it begins the sentence or appears in a heading, a biblical reference *with chapter and verse*—whether parenthetical or not—should use abbreviations (see “Abbreviations” below; note that no period is used in 1 Sam, 1 Cor, 1 John, etc.).
4. Discontinuous verses in the same chapter should be separated by a comma with a space. A list of verses in different chapters should be separated by a semicolon.

Examples:

The incarnate Son is declared in Heb 1:4 to be higher in rank than the angels.

The Christian’s inheritance is referred to in 1 Corinthians 6.

First Corinthians 15 is the classic chapter on resurrection.

The flood account is found in Genesis 6–9.

The sealing of the Spirit is taught in Eph 1:13–14.

References to Elijah are found in Mk 6:15; 8:28; 9:4–5,11–13; and 15:35–36.

The royal psalms (Psalms 2; 18; 20; 21; 45; 72; 89; 101; 110; and 144) celebrate the human or the divine reign.

I. Italics

Italics should generally be avoided except for foreign words and names of extra-canonical books. Reference to words as terms (i.e., out of context) can use italics. (E.g., The term *bishop* may be translated “pastor” or “minister” in modern terminology.) Occasionally italics can be used if it adds clarity.

Examples:

The word *love* in English has a broad range of meaning.

The *Epistle of Barnabas* reflects early Christian allegorical hermeneutics.

“Man” (*adam*) is generic in Gen 1:26.

J. Hyphens

For questions of when to use a hyphen between words, when to use two separate words, and when to combine them into one word, consult *CMS*. As explained there, the general guide is *Webster*. Another general rule is to use hyphens to avoid ambiguity and to make reading easier—a clearly subjective criterion. Whatever decision is made, consistency within the work is essential. Some general rules:

1. Use a hyphen between multiple modifiers that precede the noun (e.g., “small-town girl”; “nineteenth-century scholar”; “Bible-based curriculum”).
2. A hyphen is usually unnecessary if the adjectives are found in the predicate (e.g., “The man stood before me open mouthed.”).
3. A hyphen should not be used with an adverb ending in *-ly* (e.g., “the widely accepted description”).

III. DIVINE REFERENCES

A. Names for God

1. We will typically use either *God* or *the Lord* as designations of the true God, but *Yahweh* (not *YHWH* or *Jehovah*) may be used where His name is especially the issue (Ps 68:4) or where He is in context with pagan deities.

Example:

Many of the Israelites practiced a syncretistic religion, mixing elements of baalism with worship of Yahweh.

2. The word LORD in all caps or small caps (LORD) should not be used unless required in a quotation (Bible or otherwise).

B. Pronouns for Deity

Pronouns referring to any person of the Trinity should be lower case.

IV. GENDER REFERENCES/INCLUSIVE LANGUAGE

Please be precise when referencing gender. If you're speaking to men only, then mankind is appropriate. If you're speaking to both men and women, use "people," "humanity," "humankind," or "men and women."

V. CITATIONS AND REFERENCES

1. Author should use the footnote feature of the word processing program.
2. Some academic books use few footnotes. This is not a license for plagiarism, however. You can refer to a commonly known fact such as the traditional or critical date for the exodus without identifying a scholar or work that holds that view. But an idea gleaned from someone else's work should be credited to him.
3. The use of someone else's words should be in quotations. The use of the exact or approximate words of a source as if they were one's own constitutes plagiarism and must be avoided. "Putting something in your own words" does not involve simply using a few synonyms or reversing a couple of clauses in your source. See further II.C. "Quotations."
4. Include a bibliography of major sources in case editors need to check a fact or should choose to add such a bibliography to the work.
5. Various abbreviations of Publishers in footnotes and bibliographies:

B&H
Baker
Cerf
Crossway
Eerdmans
Fortress
Hendrickson
Herder
InterVarsity
JSOT Press
Oxford University Press
P&R
Scholars Press
Sheffield Academic Press
S.P.C.K.
T&T Clark
WJK

6. We prefer authors' given names rather than initials in footnotes as well as in main text and the bibliography.
7. We prefer "Against" or "Contrary to" rather than "Contra" for the sake of readability.
8. If an author's words or idea is used in the text, his full name should usually be given in the text. For example, "According to J. Alec Motyer, Gideon's request for a sign was not motivated by doubt or disbelief."¹ This would require a footnote:

¹ J. Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downer's Grove, IL: InterVarsity, 1993), 83.

If you have simply stated something in the text and then need to cite your source for that idea, or want to cite a corroborating source, the citation should generally begin with "See." For example,

² See Robert H. Stein, "Baptism in Luke-Acts," in *Believer's Baptism*, ed. T. R. Schreiner and S. D. Wright (Nashville: B&H, 2006), 35. [Later citations of other articles or chapters in the same book should abbreviate the book reference. E.g., no. 3 below]

³ See Andreas Köstenberger, "Baptism in the Gospels," in Schreiner and Wright, *Believer's Baptism*, 15.

⁴ See David Allan Black, *Learn to Read New Testament Greek*, 2nd ed. (Nashville: B&H, 1994), 196.

⁵ See Horst Dietrich Preuss, *Old Testament Theology*, trans. L. G. Purdue (Louisville: WJK, 1992), 2:76.

Observe that in notes like no. 2 above (i.e., a chapter from a book or whenever the editors are listed following the title of their book), the names of the editors—if more than one—are preceded not by *eds.* but by *ed.*, meaning, "edited by."

Also observe that in notes like no. 5 above (i.e., a multi-volume work), the volume number is indicated only at the end of the note along with the page number.

In footnotes use common abbreviations for journals and reference works (See *SBL Handbook* for biblical studies) and include a list of abbreviations.

¹ G. Baumbach, "grammateus," *EDNT* 1:259–60.

² H. W. Hoehner, "Herodian Dynasty," *DJG* 317–26.

³ Baumbach, *EDNT* 1:260.

⁴ Hoehner, "Herodian Dynasty," 320.

⁵ BDAG 206.

Observe that no comma is needed after abbreviations of journals, reference. Neither is a comma (or vol.) needed between the name of a series and the volume number:

⁶ Charles Homer Giblin, *The Destruction of Jerusalem According to Luke's Gospel: A Historical-Typological Moral*, *AnBib* 107 (Rome: Biblical Institute Press, 1985), 8.

Sometimes there is no common abbreviation for a series. In this case, give the whole series title. The series editor is not necessary. Note a series title is not italicized. Also note that an ongoing series (#7) is not treated the same as a multivolume work (#8).

⁷ Floyd V. Filson, *'Yesterday: A Study of Hebrews in the Light of Chapter 13*, *Studies in Biblical Theology* 4 (London: SCM, 1967), 29.

⁸ Carl F. H. Henry, *God Who Speaks and Shows*, vol. 2 of *God, Revelation, and Authority*, C. F. H. Henry (Wheaton: Crossway, 1999), 125.

10. Use the full reference form for the first time a citation occurs *in each chapter*, then a shortened form afterwards. For example,

⁹ Preuss, *Old Testament Theology*, 1:150.

Observe that only Preuss's last name is given, not his first initials. This would only be necessary if there were another Preuss who wrote a book by the same title, which you have also cited.

11. Give exact page numbers in a footnote. Do not use “ff.” (= “and the following pages, paragraphs, etc.”) or “f.” (= “and the following page”). Do not use *passim* (“here and there”) “unless there are more than three or four precise references.”

VI. GENERAL STYLE ISSUES

A. Outline Format

Use standard outline form where appropriate: I./II. A./B. 1./2. a./b. (1)/(2)

B. Numbers

CSB rules for numbers in the biblical text:

Spell out **all ordinal** numbers: first, second, third, . . . (don’t use *1st*, *2nd*, etc. except in citations).

Spell out numbers from one through ninety-nine (except chapter numbers).

Use Arabic numerals for 100 and above, except:

Spell out numbers used as the first word of a sentence: *Seventy* weeks are decreed . . . (this includes such forms as *A hundred* . . . and *A thousand* . . . as well as *One hundred* . . . and *One thousand* . . . ; within a sentence, these numbers would ordinarily be written 100 and 1,000).

Spell out numbers that are part of a hyphenated word: *two-edged sword*.

Spell out fractions in the text: *three and one-half days*.

Spell out the words “million,” “billion,” etc., but use numerals for the quantity of millions, etc., as in 200 million (Rev 9:16).

Spell out numbers used as plurals or as possessives, as in Dn 7:10: *Thousands upon thousands* . . .

Spell out numbers used as titles (the Ten Commandments, the Twelve, the Eleven; Tower of the Hundred in Neh 3:1) or when a number is not used in a specifically numerical sense (neither a cardinal nor an ordinal), as in Ps 84:10: “Better a day in Your courts than a thousand anywhere else.” Notice, however, that if two numbers are contrasted in this kind of expression, then the Arabic numeral may be used: “. . . with the Lord one day is like 1,000 years, and 1,000 years is like one day” (2 Pet 3:8).

See CMS concerning consistent treatment of comparable numbers.

Percentages are always given in numerals: 45 percent, 5.9 percent, 90–95 percent.

C. Dates

BC follows the year; AD precedes the year (note full caps with no periods). Do not use C.E. or B.C.E.

Use en-dash for inclusive dates. Inclusive dates follow the rules for other numbers except that “inclusive dates used with . . . BC, where the higher number comes first, should be given in full to avoid confusion.”

Examples:

AD 1968–75

1445–1440 BC

D. Bible Book Names

Names of books of the Bible referred to in full without chapter *and* verse indicated should follow the names given in the CSB: the Gospel of Matthew, Acts of the Apostles, the letter to the Romans, the letter to the Hebrews, the Revelation [not Apocalypse] of Jesus Christ, etc. They may also be referred to simply as Matthew, Acts, Romans, Revelation, etc. They should not be italicized, although references to non-canonical books (excluding apocryphal or deuterocanonical books such as Judith) should be italicized (e.g., *3 Maccabees*, *1 Enoch*, *Jubilees*). Note the term *letter* is used rather than *epistle*. For Bible book abbreviations, see VIII.A. Abbreviations should not be used at the beginning of a sentence.

E. Phrases and Expressions to Be Avoided If Possible

1. Economy of words is a virtue in any writing—use enough but no more than necessary. William Zinsser urged writers to avoid “clutter” (*On Writing Well* [HarperCollins, 2001], 7–8):

The secret of good writing is to strip every sentence to its cleanest components. Every word that serves no function, every long word that could be a short word, every adverb that carries the same meaning that’s already in the verb, every passive construction that leaves the reader unsure of who is doing what—these are the thousand and one adulterants that weaken the strength of a sentence. And they usually occur in proportion to education and rank.

He claimed that “most first drafts can be cut by 50 percent without losing any information or losing the author’s voice” (p. 17). A high percentage of an editor’s time is often spent eliminating excess words. He loves it when the author has already done this.

Examples:

~~Note/notice that~~ Amasai does not appear in 2 Samuel 23.

It is important to note that (*or*, It is significant that, *or* It is imperative to keep in mind the fact that) God’s trumpet and the rapture are associated with the voice of the archangel.

Persons in authority should be aware ~~of the fact that~~ all temporal authority derives from God.

~~Despite the fact that~~ [Although] Acts begins with the ascension of Jesus ...

In view of the fact that (*or*, Given the fact that [Since] ...

~~After considering all the evidence, it is my humble opinion~~ [The evidence suggests/indicates] that Paul wrote 1 Timothy.

It is possible that [Perhaps] ...

~~There is no doubt that~~ [Doubtless] Babylon greatly impressed the Jews taken there.

The church ~~that~~ he founded in Macedonia ...

The Sabbath laws ~~were expanded by~~ the Jews. > The Jews expanded the Sabbath laws.

Gar is ~~capable of~~ not only ~~connecting~~ two sentences ~~together~~, but ~~may~~ also ~~serve as a connector~~ of two paragraphs ~~as well~~. > *Gar* can connect not only two sentences, but also two paragraphs.

2. Contractions, clichés, and colloquialisms—they may be tried and true or on the cutting edge, but don’t use ’em ’cause they drive us bananas.
3. “Weasel words” like
 - ... is widely regarded as ...
 - It is believed that ...
 - Critical scholars argue that ...

Many have claimed that ...

It has been suggested that ...

4. Adverbs that exaggerate, such as “clearly, actually, obviously, of course,” or “naturally.”

5. Adjectives that are too vague (“A *very* large percentage . . .”; “I’m *fairly* sure . . .”).

6. Others to avoid (interpret “=” as “when you mean”):

amongst=among	However (beginning a sentence)=nevertheless	employ/utilize=use
and/or	irregardless=regardless	practically=almost
while=although, whereas	it’s=its	upon=on
comprise=constitute	lay=lie (or vice versa)	which=that
farther=further	lead=led, off of=off	with regards to=with regard to/regarding
firstly, secondly=first, second	prophecy=prophesy (and vice versa)	the reason is because=the reason is that
hung=hanged	reason why=reason	
hopefully=it is hoped, I hope	secondly=second	
	supportive of=supported	

(and, of course, incomplete sentences, dangling participles, faulty reasoning, archaisms [e.g., whence, wherein, albeit], etc.)

F. Perspective

1. Verb tense: Prefer the past tense for actions taken in the past—Scripture speaks (present), but characters (e.g., Moses, Paul, Augustine) acted or spoke (past). When dealing with the arguments of scholars expressed in their books, articles, etc., the present tense is preferred since you are interacting primarily with the work and not the person.

2. First person is preferable to third to enhance readability and personal connection with readers.

VIII. ABBREVIATIONS

A. Bible Books

Note that abbreviated canonical and deuterocanonical books do not use periods and are not italicized.

Gen	Genesis	2 Chr	2 Chronicles
Exod	Exodus	Ezra	Ezra
Lev	Leviticus	Neh	Nehemiah
Num	Numbers	Esth	Esther
Deut	Deuteronomy	Job	Job
Josh	Joshua	Ps(s)	Psalms
Judg	Judges	Prov	Proverbs
Ruth	Ruth	Eccl	Ecclesiastes
1 Sam	1 Samuel	Song	Song of Songs
2 Sam	2 Samuel	Isa	Isaiah
1 Kgs	1 Kings	Jer	Jeremiah
2 Kgs	2 Kings	Lam	Lamentations
1 Chr	1 Chronicles	Ezek	Ezekiel

Dan	Daniel
Hos	Hosea
Joel	Joel
Amos	Amos
Obad	Obadiah
Jonah	Jonah
Mic	Micah
Nah	Nahum
Hab	Habakkuk
Zeph	Zephaniah
Hag	Haggai
Zech	Zechariah
Mal	Malachi
Matt	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Rom	Romans
1 Cor	1 Corinthians

2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
Phil	Philippians
Col	Colossians
1 Thess	1 Thessalonians
2 Thess	2 Thessalonians
1 Tim	1 Timothy
2 Tim	2 Timothy
Titus	Titus
Phlm	Philemon
Heb	Hebrews
Jas	James
1 Pet	1 Peter
2 Pet	2 Peter
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Rev	Revelation

B. Apocrypha/Deuterocanonical Books

Bar	Baruch
Add Dan	Additions to Daniel
Pr Azar	Prayer of Azariah
Bel	Bel and the Dragon
Sg Three	Song of the Three Children
Sus	Susanna
1–2 Esd	1–2 Esdras
Jdt	Judith
1–2 Macc	1–2 Macabees
Sir	Sirach/Ecclesiasticus
Tob	Tobit
Wis	Wisdom of Solomon

C. Bible Translations

Our default translation is the CSB. If the author prefers to use another translation as default, this should be discussed with the editor at the beginning of the project. If another translation besides the default is cited, it should be identified using the standard abbreviation. For example,

American Standard Version (ASV)
 Amplified Bible (AMP)
 Authorized Version (KJV)
 The Bible: A New Translation (Moffatt)
 The Bible in Basic English (Basic English)

Contemporary English Version (CEV)
 English Standard Version (ESV)
God's Word, Today's Bible translation (GW)—formerly called *New Evangelical Translation*
Good News Bible, the Bible in Today's English Version (GNB) (a.k.a. TEV)
 The Holy Bible in the Language of Today (Beck)
 The Jerusalem Bible (JB)
 Jewish Publication Society (JPS)
 King James Version (KJV)
 The Living Bible (TLB)
 The Modern Language Bible, The New Berkeley Version (MLB)
 New American Bible (NAB)
 New American Standard Bible (NASB)
 New Century Version (NCV)
 New English Bible (NEB)
 New International Version (NIV)
 The New Jerusalem Bible (NJB)
 New King James Version (NKJV)
 NEW LIFE Testament (N.L.T.)
 New Living Translation (NLT)
 New Revised Standard Version (NRSV)
The New Testament in Modern English, The Centenary Translation (Montgomery)
The New Testament in Modern English (Phillips)—use revised edition, 1972
 The New Testament in the Language of the People (Williams)
 Revised English Bible (REB)
 Revised Standard Version (RSV)
 Today's English Version (TEV) (a.k.a. GNB)
 Weymouth's The New Testament in Modern Speech (Weymouth)

D. Other General Abbreviations

See *The SBL Handbook* for standard abbreviations in biblical studies. See *CMS* for standard abbreviations in theology, Christian education, etc. See under "[Citations and References](#)" for Publisher abbreviations.

Many of these (such as cp., DSS, e.g., Gk., i.e., Lit., pl., and sg.) should only be used in parenthetical references or footnotes. Some (such as BC and AD) should also be used in the text. Note lower case abbreviations use periods, but upper case abbreviations do not.

AD	in the year of our Lord	e.g.	for example (use sparingly, and never use along with <i>etc.</i>)
Aram.	Aramaic	Eng.	English
BC	before Christ	etc.	and so forth
c.	circa	Gk.	Greek
cf.	confer (although <i>see</i> is better) or compare	Hb.	Hebrew
DSS	Dead Sea Scrolls	HB	Hebrew Bible

ibid. ibidem
id. idem
i.e. that is (use sparingly)
Lat. Latin
Lit. Literal(ly)
LXX Septuagint—an ancient translation of the
Old Testament into Greek
MT Masoretic Text
NT New Testament
ms(s) manuscript(s)
OT Old Testament
p(p). page(s)
pl. plural
Sam Samaritan Pentateuch
sg. singular
Sir Sirach/Ecclesiasticus
Sym Symmachus
Syr Syriac
Tg Targum
Theod Theodotian
v(v). verse(s)—use only when followed by a
number.
Vg Vulgate—an ancient translation of the Bible
into Latin
vol(s). volume(s)—use only when followed or
preceded by a number.

IX. REFERENCE TO HEBREW, GREEK, ETC.

1. Quotations from the biblical text should be from the default translation unless specified otherwise. If that is the CSB, the writer is free to disagree with the translation when necessary. References to Hebrew, Greek, or Aramaic words should only be made when necessary. The manner of reference should make clear whether it is the English or the foreign word under discussion, and the reader must understand which English word(s) is(are) at issue. When the writer thinks it is important enough to inform the reader what word is being translated, a parenthetical notation may be used.
2. The names of Hebrew stems/conjugations (voices and *binyanim*) should be given as qal, niph'al, piel, pual, hiph'il, hoph'al, hithpa'el, polal, etc.
3. Insert nonbreaking spaces between Hebrew words written with a Hebrew font to avoid bad line breaks due to right-to-left movement.
4. In certain cases, Hebrew or Greek words may occur in the text normalized without diacritics. This may include the names of letters (e.g., *aleph*, *kaph*), grammatical terms (e.g., *hiphil*, *dagesh*), biblical terms (e.g., Torah, Megilloth), and relatively well-known words or words occurring repeatedly (e.g., *kabod*, *chesed*, *nephesh*, *agape*).
5. Transliteration should follow the style of *The SBL Handbook*, "Academic Style" for Hebrew (5.1.1) unless otherwise determined in consultation with editor/author (note "General Purpose Style" for Hebrew in *The SBL Handbook*, 5.1.2). Greek and Hebrew should generally be given transliterated in the text, reserving Greek and Hebrew font for notes. The following are some examples of how Greek and Hebrew may be referred to in the text.

X. CAPITALIZATION AND SPELLING

A. General Rules

Capitalize all proper nouns, holy days and holidays, names of deity, references to persons of the Trinity, words beginning with Christ- (e.g., Christian, Christlike), words for the Bible (e.g., Bible, Scripture, but biblical, scriptural), divisions and sections of the Bible, and names of specific ethnic or religious groups. The CSB should be used as a guide for spelling as well as capitalization of names and other terms in the Bible. The *Anchor Bible Dictionary* may be used for names of persons and places not occurring in the CSB. Generally do not use diacritics in names.

B. Headings

Follow these rules for capitalization in headings: (1) Capitalize the first and last word regardless of its part of speech. (2) Capitalize all other words, except articles, prepositions (regardless of length), and conjunctions. (3) Capitalize each word in hyphenated terms: Jesus' Self-Witness (Jn 8:13); Storm-Tossed Vessel (Acts 27:13).

C. Possessives

Add *apostrophe-s* to singular nouns and to plural nouns, including those ending in *s*. Add *apostrophe* to plural nouns ending in *s*. This general rule applies to names such as Cyrus's, Clines's, and Watts's and Moses, Jesus, and names of two or more syllables ending in an unaccented syllable pronounced *-eez* (e.g., Euripides).

Examples:

a child's education	Priscilla and Aquila's	Hermes's eloquence
the children's education	ministry	Sosthenes's wounds
two weeks' work	Israel's and Judah's sins	Ramses's statue
the media's attention	Judas's betrayal	Xerxes's defeat
the Jews' beliefs	Boaz's field	Moses's laws
Henry James's novels	James's brother	Jesus's parables
the father-in-law's car	Claudius's reputation	

D. Miscellaneous

1. The generic terms delta, desert, gulf, island(s), khirbet, lake, mount, mountain(s), nahal, nahr, river, sea, strait, tel, tell, valley, wadi should be capitalized when used as part of a specific name: Kidron Valley, Khirbet Qumrum, Nahal Hever, Nahr el-Kebir, Nile Delta, Tell Deir Alla, Tell Fekheriye, Wadi ed-Daliyeh/Qelt.
2. Hyphenated names: the second word will not be capitalized—Kiriath-jearim, Kiriath-sepher, Keriath-hezron, Ramathaim-zophim. See the CSB for specifics.

IX. IMAGES & VIDEOS

All images should be 850 x 850 in size and at least 300 DPI. The author needs to create a list of images and the source information. If an image is selected from an online source, then you will need to include the web address on the source list.

All videos need to be H.264 at 768x432.

CAPITALIZATION / SPELLING LIST

- A -

Aaronic (referring to duties and office of priests)
 Abba
 abomination of desolation (with or without quotes)
 Abrahamic covenant
 Achaemenid
 Advocate = Christ
 affix (any prefix, suffix, or infix)
 Adonai
 age of grace
 Age (for archaeological periods, such as Bronze Age and Iron Age, but late Bronze Age)
 Ahmose
 Akiba (not Akiva or Aquiba)
 Akkadian

Aleppo Codex
 Alpha and Omega (as titles of Christ)
 Amarna age, letters, tablets
 amillennial(ism)
 Analyze (Analyse is British)
 Anat
 ancient Near East(ern)
 angel of the Lord
 Angel of the Lord, Angel of God (for theophanies)
 ante-Christian
 antediluvian
 ante-Nicene fathers
 Antichrist, the
 anti-Christian
 Apocalypse, the (the book of Revelation)

apocalyptic
 Apocrypha, the
 apocryphal
 apostle Paul, the (or Paul the apostle, etc.)
 apostle(s), the (the 12 apostles)
 Apostles' Creed
 apostolic
 apostolic age
 apostolic council / fathers, the
 Aramaean
 archaeology
 Area x (archaeological reports:
 area followed by number)
 ark (Noah's)
 ark of the covenant
 ascension, the
 Asclepius (not Asklepios)
 Asherah
 Ashur (city and god)
 Ashurbanipal
 Ashurnasirpal
 Assyrian Empire
 Assyrian King List
 Astarte
 atheist
 atonement, the
 Atonement, the Day of
 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(s)
 baptistic
 Baptist Faith and Message, the (Don't italicize names
 of Christian confessions)
 Bat Qol (or bat qol)
 battle of Armageddon
 battle of Carchemish, etc.
 beast, the
 beatific
 Beatitudes, the (but first beatitude, etc.)
 bedouin (sg and pl)
 Behistun
 believer's baptism
 believers' church
 Ben-hadad
 Benedictus (Song of Zechariah)

betrayal, the
 Bible
 biblical
 bilingual
 Black Obelisk
 blood of Christ
 Bodmer papyri
 body of Christ
 Book of Common Prayer, the
 book of the covenant, the
 book of Genesis, the (etc.)
 book of the law, the
 Book of Life
 Bread of Life or bread of life
 Bridegroom, the (Christ)
 bulla (pl bullae)
 burnt offering
 - C -
 Cairo Genizah
 call of Amos, etc.
 canon, the
 captivity, the
 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
 Chicago Statement on Biblical Inerrancy
 chief priest
 child, the (Jesus)
 chosen people
 Christian (noun and adj.)
 Christian era
 Christianize
 Christlike
 Christocentric
 Christology, Christological
 Christophany
 Chronicler, the
 church, the (body of Christ, universal Church)
 church, the (institution)
 church age
 church father(s) (but the Fathers [of the church])
 church growth (movement)
 city of David
 city of God

city-state
 coastal plain
 Code of Hammurabi
 Codex Alexandrinus, Codex Vaticanus, etc.
 colon (pl. cola; also bicola, tricola)
 Comforter, the = Holy Spirit
 Coming One (Messiah)
 commandment (first, second, etc.; but Ten Commandments)
 Communion (Lord's Supper)
 Community Rule (1QS) (see also Manual of Discipline)
 conquest, the (period of)
 coregency
 coregent
 cosmogony
 council
 Counselor, the (deity)
 covenant (old covenant, new covenant)
 Covenant Code (Exod 21–23)
 creation, the
 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 -
 Damascus Covenant (see preferred Damascus Document)
 Damascus Document (CD)
 Daughter Jerusalem / Zion
 David's champions
 Davidic (adj.: see Davidide)
 Davidic monarchy / kingdom / covenant
 Davidide (member of the royal house)
 Day of Atonement
 day, the, that
 day of judgment
 day of Pentecost
 day of preparation
 day of the Lord
 day(s) of Unleavened Bread
 Dead Sea Scrolls (but a Dead Sea scroll)
 Decalogue (Ten Commandments)
 deity of Christ
 Deity, the
 demiurge
 demotic
 deuterocanonical
 Deuteronomic
 Devil, the
 Diaspora (the event or the dispersed community)
 Diatessaron
 Diglot
 disciples
 dispensational(ist/ism)
 Dispersion
 divided kingdom
 divided monarchy
 divine
 Divine Warrior
 Dynasty (as in Eighteenth or 18th Dynasty; note Twelfth-Thirteenth Dynasties)
 - E -
 early church
 early church fathers (but the Fathers)
 Earth (as a planet), earth (soil)
 Easter
 Ecumenical = movement
 Eden
 elect, God's elect
 Eleven, the
 Elephantine papyri
 e-mail
 Emergent/Emerging Church (movement), the
 Emperor Constantine
 emperor, an
 Empire, Neo-Babylonian / Roman, etc.
 empire, the
 end time, the
 end-time (adj.)
 Enlightenment (historical period)
 ephod
 epilogue
 Epistles, Paul's (or Letters)
 Epistles, the
 eponym
 eschatology
 Esdraelion Plain
 eternal life
 eternity
 etymology/etymological
 Eucharist, the
 eucharistic
 evangelical(ism)
 evangelist (John the, etc.)
 Evangelists, the (=the Gospels)
 evangelist (popular)
 evangelize
 Execration texts
 exile (the condition)
 exile, the (the Babylonian captivity)
 exilic
 ex nihilo
 exodus, the
 extrabiblical

- F -

faith
fall of humanity
fall of Jerusalem
fall, the
Father, the (referring to God)
Fathers, the (but church fathers; Early Church Fathers
[38-vol. Collection] but early church fathers)
feast day
Feast/Festival of Firstfruits
Feast/Festival of Pentecost
Feast/Festival of Tabernacles
Feast/Festival of Unleavened Bread
Feast/Festival of Weeks / Booths / Passover
Fertile Crescent
fertility god(dess)
First Evangelist
First Jewish Revolt
first missionary journey
First Temple period
firstborn
firstfruits
Fish Gate
flood, the
footwashing
form criticism
Former Prophets
Formula of Concord, the
Fourth Evangelist
Fourth Gospel
Fourth Philosophy
Fundamentalist (movement)
funerary offerings
- G -
garden of Eden
garden of Gethsemane
Gehenna
gematria
General Epistles (or General Letters)
genizah, a (but Cairo Genizah)
Gentile(s) (noun and adj.)
gnosis
gnostic (noun and adj.)
Gnosticism
God Almighty
God Most High
Godfearer(s)
Godhead
godless
godlike
godly
golden calf, the
Golden Calf, the incident of the
good news (the gospel)
Gospel[s] (book[s] of the gospel genre, division of
the canon)

gospel = the good news, the kerygma
Great Awakening
Great Commission, the
Great Rift Valley (= Jordan Valley)
Greco-Roman
Greek (noun and adj.)
Greek Testament
guilt offering
- H -
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)
Hasidic
Hasidim
Hasmonean
Hatti
he-locale
heaven
heavenly Father
Hebraism
Hebrew Bible
hectare
Heilsgeschichte
hell
Hellenism
Hellenistic
hellenize
hendiadys
henotheism
Herodian
hesed
Hexapla (Hexaplaric)
hieroglyph
high priest
hill country
hiphil
Historical Books (of the Bible)
hithpael
Holiness Code (Lev 17–26)
Holy City
Holy Land
holy place, the
holy of holies, the
holy war
homo sapiens
hophal
house of David (David's royal family and heirs)

house of Jacob (Israel)
 humanity
 Hurrian
 Hymns of Thanksgiving (1QH)
 hyper-Calvinism
 - I -
 idolaters
 Immanuel
 Imperial Aramaic
 incarnation
 Indo-European
 infancy gospels
 infix
 interpretive (interpretative is British)
 intertestamental
 intertestamental period
 Ishtar
 Israelite settlement
 - J -
 Jannaeus
 Jehovah
 Jerusalem Council
 Jesus Seminar, the
 Jew
 Jewish
 Jewish War
 Johanan (not Yohanan)
 Johannine
 Jordan Valley
 Jubilee, Jubilee Year
 Judah
 Judah the Patriarch
 Judaic
 Judaism
 Judaizer(s)
 Judea
 Judean
 Judge (in reference to God or Christ)
 judgment day
 - K -
 Kabbalah
 kerygma
 Kethib/Qere
 Ketubim or Ketuvim (a division of the canon)
 Khirbet
 Khirbet Qumran
 King (referring to deity)
 King Herod
 king list (but Sumerian King List, etc.)
 king of Israel
 King of kings
 kingdom of God / heaven
 kingdom, the
 King's Highway
 Koine Greek
 - L -
 Lamb of God, the
 land of Israel
 lapidary
 last day, the
 last days
 Last Judgment, the
 Last Supper, the
 Latter Prophets
 law (versus grace)
 law book
 law code
 law of Moses, Jewish law, law of Israel, the law
 Law, the (Pentateuch; a division of the canon) (the)
 Law and the Prophets (divisions of canon)
 Lemma
 Leningrad Codex (or Leningradensis)
 Letter of Aristeas
 letter to the Galatians (etc.)
 Letters, the
 Leviathan
 levirate
 Levite
 Levitical
 lex talionis
 Light of the World or light of the world
 lingua franca (roman)
 Literature, Second Temple (etc.)
 loanword
 logion (pl logia)
 Logogram
 Lord, the (referring to one of the persons of the
 Trinity)
 Lord's Day
 Lord's Prayer
 Lord's Supper
 Lord of Hosts
 Lord of lords
 Lord's Day, the
 lordship
 lordship of Christ
 Lord's Prayer, the
 Lord's Supper, the
 Lord's Table, the
 Lower Egypt (political division)
 lower Galilee (geographical division)
 Lukan
 Luke–Acts
 - M -
 Ma'at
 Maccabean
 magi (sg magus)
 Magnificat (Song of Mary)
 Major Prophets, the (division of the canon)
 Majority Text
 Maker, the (referring to God)
 man of sin

Man of Sorrows or man of sorrows
 Manual of Discipline (1QS) (see also Community Rule)
 Mari letters, tablets
 Markan
 Masorah
 Masoretes
 masoretic (tradition)
 Masoretic (Text)
 Master (Christ)
 Matthean
 medieval
 megachurch
 Megillah (pl Megilloth)
 menorah
 mercy seat
 merkabah (not merkevah or merkaba)
 Merodach-baladan
 messiah, a
 Messiah, the
 messiahs (false)
 messiahship
 messianic
 Messianic Age
 metanarrative
 Middle Ages
 Middle Assyrian period
 Middle Babylonian period
 middle Euphrates
 midrash (pl midrashim)
 midrashic
 mighty men
 mina
 minor judges
 Minor Prophets, the (a division of the canon)
 minuscule
 Mishnah
 Mishnaic Hebrew
 Moabite Stone
 modalism
 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.)
 Mycenaean
 mysticism
 - N -
 Nabatean
 Nag Hammadi codices
 name of God
 nation-state
 nativity, the
 Nazirite
 Near East
 Nebiim or Nevi'im (a division of the 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)
 neoorthodox(y)
 neoplatonic
 Neoplatonism
 Nevi'im
 new age
 new covenant
 new heaven(s) and new earth
 new Jerusalem
 New Moon (festival)
 new moon, the
 New Testament (noun and adj.) (NT)
 New World (as opposed to Old World)
 New Year festival
 niphah
 Nicene Creed
 Nile Delta
 Nineveh
 noncanonical
 non-Christian (but unchristian)
 north Arabia
 northern Israel
 northern kingdom
 Northwest Semitic
 - O -
 Official Aramaic
 Old Assyrian period
 Old Babylonian period
 old covenant
 Old Latin
 Old South Arabic
 Old Syriac
 Old Testament (noun and adj.) (OT)
 Old World
 Omride dynasty
 Omrides
 One (in reference to God or Christ)
 only begotten of the Father
 only begotten Son
 oral law
 Oral Torah
 oral tradition
 Orient
 oriental
 orientalist

original sin
 Orthodox (Judaism; Eastern Orthodox)
 orthodoxy
 ostrakon (pl. ostraca)
 Oxyrhynchus papyri (but cf. Poxy 250)
 - P -
 pagan
 palace complex
 Paleo-Canaanite
 paleography
 papyrus (pl. papyri)
 parable of the Good Samaritan
 parable of the Wicked Tenants (etc.)
 parachurch
 paradise
 Parousia, the
 paschal
 passim (roman)
 passion, the
 Passion Narrative
 Passion Week
 Passover (noun and adj.)
 Pastoral Epistles
 patriarchal narratives
 patriarchal period / age
 patriarchs, the
 patristic(s)
 Pauline
 Pauline Epistles (or Letters) as a canonical division
 Pentateuch
 pentateuchal
 Pentecost
 pentecostal (adj.)
 Pentecostal (Church or Movement)
 people of Israel
 percent (spelled out in text; % in parentheses)
 period of the judges
 period, as in Roman period, Chalcolithic period (cf.
 Age / Empire), First Intermediate period
 Persian Empire
 person of Christ
 personal name
 persons of the Trinity (but Third Person of the
 Trinity)
 peshet
 Peshitta
 Petrine
 Pharaoh (when used as a proper name)
 Pharisaic
 Pharisees
 piel
 Pietism, pietistic
 pilgrim festivals
 place-name
 plain (as in Esdraelon plain)
 Poetic(al) Books (of the Bible)

pope, the
 postbiblical
 postdiluvian
 postexilic
 post-Nicene fathers
 potsherd (not potshard)
 pre-Christian
 prediluvian
 preexilic
 pre[or post]millennial(ism)
 premonarchic
 preparation day
 pre[or post]tribulational(ist)
 priesthood of Christ
 priesthood, the
 Prison Epistles
 pro-life / pro-choice
 Promised Land, the
 prophet Jeremiah, the
 Prophetic(al) Books (of the Bible)
 prophets
 Prophets, the (a division of the canon)
 Protestant(ism)
 Proto-Sinaitic
 Proto-Semitic
 Proverbs / Words of Ahiqar
 Psalm 23, the Twenty-third Psalm
 psalm, a
 Psalms of Ascent (section of the 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.)
 pual
 - Q -
 qal
 Qoheleth
 Queen of Heaven
 Queen of Sheba
 queen of the South
 Qumran
 Qumranic
 - R -
 rabbi(s)
 rabbinic
 Rameses (place)
 Ramesses (person)
 Re (not Ra)
 Received Text
 Redeemer, the (referring to deity)
 Reformation, the
 Reformed theology
 Reformers, the

resurrection, the
 return, the
 risen Lord
Roe v. Wade (and other Supreme Court cases)
 Roman Catholic Church, Catholic Church
 Roman Empire
 Roman Senate
 Romantic movement
 root form
 Rosh Hashanah
 royal psalms
 Rule of the Community (see preferred Community
 Rule or Manual of Discipline)
 - S -
 Sabbath, the (noun and adj.)
 Sabbatical cycle
 Sabbatical Year
 sacrament
 Sadducees
 salvation history
 Samaritan Chronicle(s) / Pentateuch
 Sanhedrin, the (highest ruling body)
 Sanhedrins
 Satan
 satanic
 satrap
 Satrapy
 Savior, the (referring to deity)
 scarab
 scribal
 scribe
 scriptio continua
 scriptural
 Scripture
 Scriptures, the
 Sea Peoples
 Sea-Land
 Second Coming, the (the second coming of Christ)
 Second Evangelist
 second missionary journey
 Second Temple period / literature
 Seleucids
 Semitic
 Semitism(s)
 seminomadic
 Septuagint
 Sermon on the Mount (in Matthew)
 Sermon on the Plain (in Luke)
 Servant of the Lord
 servant passages
 Servant Songs
 settlement period
 Shalmaneser
 shalom
 Shamash
 Shema, the
 Sheol
 shofar(s)
 Siloam Inscription
 Siloam Pool (but pool of Siloam)
 sin offering
 Son, the (referring to Jesus)
 Son of God
 Son of Man
 sonship (Jesus' divine)
 Song of Deborah
 Song of Moses
 Song of the Sea
 Sopherim
 source criticism
 southern kingdom
 spirit of God
 Spirit, the
 Spirit Baptism
 spring (as in Gihon spring)
 stela (pl stelae)
 Stoic(ism)
 store cities
 storm-god
 Suffering Servant
 Sumerian Law Code
 Sunday school
 sun-god
 Supper, the [Last/Lord's]
 synagogue
 Synod of Carthage
 synoptic (adj.)
 Synoptic Gospels, the
 Synoptic Problem, the
 Synoptics, the
 Syria-Palestine
 Syro-Palestinian
 - T -
 Ta'anach
 tabernacle
 Table of Nations
 Talmud
 talmudic
 Tanak (Tanakh for the JPS edition)
 Tannaim
 Tannaitic
 Targum (pl Targumim)
 Targum of Jonathan (etc.)
 targumic
 Teacher (Christ)
 tell / tel
 Temple Mount
 temple complex
 temple, the; Solomon's temple
 Ten Commandments
 Testaments, both
 testimonia

Tetragrammaton	- V -
Textus Receptus	Valley, Jordan (but valley of the Jordan)
theophoric	vassal tribes
Third Dynasty of Ur (or Ur III period)	verb form
Third Evangelist	versions, the (Greek versions, Coptic versions, etc.)
third missionary journey	vice-regent
Third World, the (adj. Third-World)	virgin birth, the
threshing floor	Virgin, the (Mary)
throne name	virgin Mary (the)
Thutmose	Vulgate
Tiglath-pileser	- W -
torah (instruction)	wadi(s)
Torah, the (a division of the canon)	War Scroll (1QM)
Tosefta	Way of the Sea
Trans-Euphrates	Way, the
transfiguration, the	West Semitic
Transjordan(ian)	Western text
treaty form	Western Wall
tribulation, the (period of), the great tribulation	whole burnt offering
Trinity (cap. when referring to God); Holy Trinity	whole offering
trinitarian (as in trinitarian controversies)	wilderness (but Wilderness of Zin)
Tutankhamun	wilderness wanderings
twelve (12) apostles	wisdom (movement, quality)
twelve (12) tribes	Wisdom (when used as a proper name for personification)
Twelve, the	Wisdom literature
twelve-tribe league	wisdom tradition
Twenty-first Psalm (etc.)	wise men
- U -	word of God = spoken word
Ugarit (Ras Shamra)	Word of God = written word
Ugaritic	Word, the (= Jesus)
Upper Egypt	wordplay
unchristian	worldview
Uncial	worship / worshipper / worshipping
underworld (adj.)	Writings, the (a division of the canon)
Underworld, the	Written Torah
united kingdom	- Y -
united monarchy	Yahweh (not Jahweh)
Upper Egypt	Yam (Sea personified)
upper Galilee	Year of Jubilee
upper Mesopotamia	Yom Kippur (Day of Atonement)
upper room, the	- Z -
Upper Room Discourse	Zealots
Ur III period (or Third Dynasty of Ur)	ziggurat
Urim and Thummim	Zoroastrian(ism)
utopia	