



AUTHOR GUIDE  
& STYLE MANUAL

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## I. GENERAL INFORMATION

### A. Manuscript Submission

1. Submit in electronic form as an email attachment (.docx Word file). *All Greek and Hebrew should be transliterated* unless a book is an ancient-language grammar.
2. Use the SBL (Society for Biblical Literature) website for Greek and Hebrew fonts for any characters that must be shown in the original language (download the fonts here: <https://www.sbl-site.org/educational/biblicalfonts.aspx>).
3. Submit manuscripts double spaced, 12-point Times New Roman. Do not apply Microsoft Word styles (Normal, Body Text, List Paragraph, etc.).
4. Manuscripts should be unjustified without auto hyphenation.
5. Please do not auto-insert page numbers in your table of contents (TOC) or insert page numbers manually. Page numbers are added to the TOC by the typesetter during design and are subject to change as the editorial process progresses. If page numbers are already present in the table of contents when you submit your manuscript, your project manager will have to delete them before the file can be submitted for copyediting or design, so please ensure that no page numbers appear in your table of contents.
6. Use a tab to indent paragraphs.
7. Do not use automatic numbering anywhere in the document (except footnotes).
8. Use footnotes rather than endnotes, and make sure to use Microsoft Word's footnote function rather than inserting manual superscript numbers. (See section V for more details on citation.)
9. The preferred Bible translation should be agreed on with the editor before proceeding. Unless the context of a specific phrase demands the use of a different translation, B&H Academic prefers that authors use the CSB (Christian Standard Bible) for all quoted scripture; however, other translations are acceptable, with the exception of **NIV 1984** and the **Common English Bible (CEB)**. *Never quote from these two translations.* Zondervan does not grant permission to quote from any NIV earlier than the 2011 version. And the Common English Bible contains problematic renderings and a troubling overuse of gender-neutral pronouns that compromise the biblical authors' intention. The CEB cannot be quoted without publisher permission anyway, so do not quote it at all.  
Note that any bold text used in the CSB must be retained in quotations. (Bold text in the New Testament is used for words quoted directly from the Old Testament.)

## B. General Style Issues

Some of these guidelines are negotiable on a project-by-project basis, but deviations must be agreed on between the author and the editor at the beginning of the project. The copyeditor will prepare a style sheet specific to each project.

Issues not dealt with here should be handled according to *The Chicago Manual of Style*, 18th edition (University of Chicago Press, 2024; aka *CMS 18*), supplemented by *The SBL Handbook of Style*, 2nd ed. (2014; aka *SBL 2*), available on the Society of Biblical Literature website (<https://www.sbl-site.org/publications/sblhandbookofstyle.aspx>). NOTE: It is critical that you have access to the newly published 18th edition of *The Chicago Manual of Style*, as any books assigned after September 1, 2024, defer to its rules. For a list of what changed in the 18th edition, see <https://www.chicagomanualofstyle.org/help-tools/what-s-new.html>. You should also have access to the second edition of the *SBL Handbook*, as it dropped the use of italics in the titles of most ancient sources, a big change from the first edition. Commentaries and other theological works generally follow *The SBL Handbook* when there is a conflict with *CMS 18* (e.g., Bible book abbreviations), but other works may follow *CMS 18*. The issue should be settled at the beginning of each project. The authority for general spelling is the *Merriam-Webster Dictionary* on the website Merriam-Webster.com (<https://www.merriam-webster.com>).

The *Anchor Bible Dictionary* is the authority for geographical spellings not included in *SBL 2*, *CMS 18*, and the Christian Standard Bible®. The CSB® may also be used as another guide for style. For grammar issues we recommend *The Blue Book of Grammar and Punctuation*, 12th ed. (Jossey-Bass, 2021); *Practical English Usage*, 4th ed. (Oxford University Press, 2017), or the handy guide by Leonard G. and Carolyn Goss, *The Little Style Guide to Great Christian Writing and Publishing* (B&H, 2004).

## II. LISTS, PUNCTUATION, AND QUOTATIONS

### A. Numbered and Bulleted Lists

1. In a vertical list, use numbers (or letters) followed by a period. The list items carry no terminal punctuation unless they are complete sentences. Alternately, you may use bullets.
2. In a run-in list, if the items are phrases, introduce the list with a colon and identify the items with numerals (or letters) enclosed in parentheses without a period. If no items contain an internal comma, end each item with a comma (except the next to last if the word “and” follows 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 or colon. 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.”

For this course, you are advised to purchase the following items: (a) the course textbook; (b) a ruler, a protractor, and a compass; and (c) notebook and graph paper.

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; earth became the habitat of animals and man on day six.

## B. Lists Without Numbers or Bullets

1. Separate items in a series with a comma. If the items are phrases or clauses that contain internal commas, separate the items with semicolons instead. Example:

Mrs. Smith had outlived three husbands: her first, Gerald, who died in 1989; her second, Henry, who died in 2004; and her third, Ronald, who died in 2016.

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*. Do not use both.

## C. Quotations

### *Scripture Quotations:*

1. Quotations from any Bible translation should match the version word for word, and both copyeditors and first-pass proofreaders are expected to check scriptures. Most Bible translations can be found on Bible Gateway: <https://www.biblegateway.com/>. As noted elsewhere in this guide, our preferred Bible translation is the CSB (Christian Standard Bible). If an agreement has not been made for the author to use another translation, please change all Scripture quotations to CSB unless the context of the author's writing is dependent on a word or phrasing from a different translation. In particular, change HCSB quotations to CSB since the CSB replaces the HCSB just as NIV 2021 replaced NIV 1984. (Again, though, leave as is if the context of an author's statements is dependent on the HCSB's wording.) Note that bold text in the New Testament of the CSB is used for wording quoted directly from the Old Testament and must be retained in manuscripts. Following is the credit line for the CSB:

Unless otherwise indicated, Scripture quotations are taken from The Christian Standard Bible. Copyright © 2017 by Holman Bible Publishers. Used by permission. Christian Standard Bible®, and CSB® are federally registered trademarks of Holman Bible Publishers, all rights reserved. Bold text in the New Testament is used for words quoted directly from the Old Testament.

2. It is not necessary to change Bible poetry to poetic form if the author has typed it as regular text. For instance, Psalm 1 appears in the CSB like this:

How happy is the one who does not  
walk in the advice of the wicked  
or stand in the pathway with sinners  
or sit in the company of mockers!  
Instead, his delight is in the Lord's instruction,  
and he meditates on it day and night.  
He is like a tree planted beside flowing streams  
that bears its fruit in its season. . . .

But it can be presented like this: “How happy is the one who does not walk in the advice of the wicked or stand in the pathway of sinners . . .” or, if you prefer, with added slashes, as shown in CMS 6.118: “When two or more lines of poetry are quoted in regular text, slashes with space on each side are used to show line breaks.”

*Other Quotations:*

1. Quotation of sources, printed or otherwise, should be kept to a minimum, and direct quotations should be kept as short as possible. Long quotes should be avoided. If a quotation of five or more lines is absolutely necessary, it should be in a separate, block-indented paragraph with no quotation marks. See section XIII for information on permissions and fair use
2. Shorter quotations (five lines or fewer) should be enclosed in double quotation marks. Terminal periods and commas also go inside the quotation marks. Colons, semicolons, dashes, and parentheses should be outside the quotation marks. Question marks should be inside the quotations only if the quotation is itself 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 where possible, including matters of spelling, capitalization (though the first word after ellipses may be capitalized if it begins a new sentence), punctuation (though it may be omitted where ellipses are used), and abbreviations used in the original, even if they differ from our own style. Errors should be indicated by [*sic*], although obvious typographical errors may simply be corrected silently. Ellipses should be marked by three periods (or four if the ellipses span sentences). Brackets should be used when adding words of explanation to a quote or when altering portions of quoted words to match the syntax of the surrounding sentence (e.g., adjusting subject-verb agreement). Quotations can be checked on Amazon Online Reader, Google Books (<https://books.google.com/>), and the Internet Archive (<https://archive.org/details/texts>). On Google Books, you can enter the book title in the search field, and it will pull up one or more editions of that title. If you have a quotation that is not sourced and you have no idea where it came from, enter the quotation itself in the search field on Google Books. Often, it will pull

up the exact book from which the quotation originated (as well as other sources that quote that original source). At archive.org, you will need to create a free account and check out individual books online to check quotations.

If you don't know where a source came from and none of the above help, enter the quotation in your regular search engine (Chrome, Edge, Google, etc.). If it's from an online article or website, you can often find the source this way. Yet another option is JSTOR:  
<https://www.jstor.org/>.

Finally—and this is addressed later in this guide, but it cannot be stressed enough—B&H Academic *does not allow* the citation of quotation websites, such as BrainyQuote, Quotations Page ([www.quotationspage.com](http://www.quotationspage.com)), Wikiquote, and so on, as sources. Quotation websites frequently (and grossly) misquote and/or misattribute. Neither should anyone *ever* quote Wikipedia, which is user generated. Anyone can author or edit Wikipedia articles, and often information is incomplete or inaccurate, whether intentionally or unintentionally. If the author has cited a quotation site, please locate the original source of a quotation if possible. If the original source cannot be found, note the instance so the managing editor can go back to the author for the source.

An important word about quotations from Dr. Martin Luther King Jr.: The rights to all of Dr. King's speeches, writings, and recordings are owned by members of King's family, some of whom also operate the licensing operation that must be contacted for usage permission, which typically involves paying a fee. None of King's quotations are in the public domain but are all protected by copyright. Unless an author has sought and obtained permission to use a King quotation, we will not quote Dr. King directly, even if the quotation is properly cited. Authors who quote Dr. King must seek and gain permission to use the quotation(s), and a copy of the permission release must be forwarded to B&H Academic. It is the author's responsibility, not B&H's, to secure the necessary permission. Otherwise, please paraphrase Dr. King while still citing the source.

Copyeditors and proofreaders who encounter a quote from Dr. King should flag it in the text so B&H can query its status and, if necessary, rewrite the text or instruct the author to do so.

5. When quoting a biblical text or other source, use brackets to insert commentary, lexical or grammatical information, corrections, editorial interpolations, and so on. Sometimes the bracketed material may replace rather than amplify the original wording. If quoted text already includes brackets of its own, state this in the source citation, e.g., "Brackets in original."
6. Quotations within quotations should be marked by single quotation marks (unless inside brackets or within a block quote).

*Examples of the above rules:*

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.”

When he healed the leper, Jesus employed physical means by “touch[ing] him, saying, ‘I am willing; be made clean’” (Matt 8:3).

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 from the Greek *anthropos*.

7. Either the term *so-called* may be used to indicate a debatable term or the term may be put in quotation marks, but not both. Examples:

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

The Chronicler goes even 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 letter regardless of where the sentence began in the original. A colon should only be used if the introduction to the quotation is a complete sentence or ends with “thus” or “the following” (again, use of “the following” is discouraged). A quotation formula ending with “that” should not have a comma, and the quotation should not begin with a capital letter. Examples:

As A. D. 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).

9. Quotation marks should not be used around epigraphs at the beginnings of chapters or sections. They should also be omitted at the beginning of a chapter that starts with a quotation if the first letter is set as a display initial (drop cap). Example:

**O**, what a tangled web we weave,” it has been said.

#### **D. Exclamations**

Use exclamation points sparingly if at all except in direct quotations where they appear.

## E. Questions

A deliberative or rhetorical question within a larger sentence needs no punctuation except sometimes a preceding comma (see the second example below). Questions included within a larger sentence begin with a capital letter. Examples:

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

The question is, Did he believe in Calvinism?

## F. Commas and Semicolons

1. Use a comma when a slight pause is required to avoid miscommunication. Example:

Now, you may be thinking that there is not enough evidence.

2. A comma should precede a conjunction joining the two clauses of a compound sentence (example 1) unless the clauses are very short (example 2).

The Bible has a lot to say about wisdom, 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.

3. 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. Examples:

Spurgeon was known to be an outstanding husband; his wife, Susannah, would have tolerated no less.

His favorite Old Testament books are Ruth, Ezra, and Psalms; in the New Testament he prefers Mark, James, and 1 Peter.

He had sinned repeatedly; therefore, his confidence was shaken.

4. 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.

5. 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. Otherwise omit the comma. Examples:

He saw his brother Simon, **who was called Peter**. [*The second clause is nonrestrictive and could be deleted without altering the understanding of the first clause.*]

He gave orders to massacre all the male children in and around Bethlehem **who were two years old and under**. [*In this sentence, the italicized clause is restrictive, meaning it is an essential part of the predicate, and thus the comma is omitted. An added comma after "Bethlehem" would mean that all male children were massacred, and that, in fact, all the male children were two years old and under.*]

6. Use a comma following an introductory adverbial clause, as in the first example below. Likewise, a comma may follow an introductory modifying phrase unless it is very short, as in the second example, or 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.

7. 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.

Adam named his wife Eve because she was the mother of all the living.

I will not destroy it if I find forty-five righteous men there.

Israel put his left hand on Manasseh's head, although Manasseh was the firstborn.

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." Example:

It was a long, fiery sermon.

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

Solomon 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). There is no space before or after the slash. The slash can also indicate line breaks in poetry without using poetic formatting. In poetry there is a space both before and after the slash. 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 separated by an en dash (–): John 1–3; John 1:1–10.
2. Precise verses should be cited rather than using the *f.* or *ff.* abbreviation.
3. Unless it begins the sentence or appears in a heading/subhead, a biblical reference *with chapter and verse*—whether parenthetical or not—should be abbreviated (see "Abbreviations" below; note that no period is used in 1 Sam, 1 Cor, etc., when both chapter and verse numbers follow the abbreviated name): "In 1 Cor 1:8, Paul tells us . . ." If a reference contains a biblical book followed by a chapter number only, spell out the name of the book: "We read in Matthew 12 that . . ."
4. When citing verses from a book that only has one chapter—for instance, Philemon or Jude—do not include the chapter number (which could only be 1) followed by a colon. Instead, we will accept either of two citation styles, using 3 John as our example:

3 John 2 (preferred)

3 John v. 2

(*never* 3 John 1:2)

Both of these point the reader to the second verse in 3 John. Again, the chapter number is not needed, as there is only one chapter.

In the past, we insisted on the inclusion of the abbreviations *v.* or *vv.* (the second for a range of verses) in books such as 3 John and Philemon, but many academic publishers now omit these abbreviations, and that is our preferred style. *However*, if an author has submitted a manuscript consistently using these abbreviations, DO NOT mark all those abbreviations for deletion. Leave the manuscript as is. On the other hand, if you see, for example, “Philemon 1:5” or Jude 1:1–2,” just delete the initial *1:* and retain only the verse number: Philemon 5; Jude 1–2. Don’t go through the whole manuscript and add *v.* and *vv.*

5. Discontinuous verses in the same chapter should be separated by a comma with a space following. A list of verses in different chapters should be separated by a semicolon with a space.

***Examples of the above rules:***

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.

See John 5:1, 7. [verses 1 and 7 of the same chapter];

See John 5:1; 7. [verse 1 of chapter 5, as well as all of chapter 7]

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

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

**A Study of Genesis 1:5**

Genesis 1:5 tells us that . . . But we read in Gen 6:2 . . . All of Genesis 7 shows that . . . And Gen 8:1, 17. . . .

**I. Italics**

Italics should generally be avoided for emphasis. Some other uses of italics include foreign words that are not in *Webster’s*; titles of books, blogs, and periodicals; and “words as words” (terms that are not being used functionally but instead refer to the words themselves). Italics can also be used for a term that is being introduced for the first time to the reader. Examples:

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

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

The fear of death is known as *thanatophobia*.

Please read Bunyan’s *The Pilgrim’s Progress* before Tuesday.

It is on her blog *Seasons*.

You can find it in every issue of *Vogue*, if not daily in the *New York Times*.

## J. Hyphens

For questions of when to use a hyphen between words, when to use two separate words, and when to combine two words into one word, consult the Hyphenation Guide in *CMS 18*. As explained there, the general guide is *Webster's*. 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 in my dream was black haired and green eyed.” (Note that the hyphenated *green-eyed* means “jealous” anyway, another reason to avoid hyphenating.)
3. A hyphen should not be used with an adverb ending in *-ly* (e.g., “the widely accepted description”—*not* widely-accepted).

## III. DIVINE REFERENCES

### A. Names for God

1. We typically use either *God* or *the Lord* as designations of the true God, but *Yahweh* (not *YHWH* or *Jehovah*) may be used where the name itself is especially the issue (Ps 68:4) or where it is being used along with names of pagan deities. Capitalize references to God/Jesus as “the One” (e.g., “God is the One who . . .”)

*Example:*

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

2. The word *Lord* with an initial cap and small caps (LORD) should not be used unless required in a direct quotation, usually from a Bible translation that renders it that way.

### B. Pronouns for Deity

Pronouns referring to any person of the Trinity should be lowercase: “Praise God because he is worthy. Where would we be without him?” The only exception is in direct quotations (e.g., from the NASB).

#### IV. GENDER REFERENCES/INCLUSIVE LANGUAGE

Per *The Chicago Manual of Style*, 18th edition: “Traditionally, a singular antecedent requires a singular pronoun. But even before the movement away from *he*, *him*, *his*, and *himself* as generic pronouns referring to a person of unspecified gender, people had long substituted the third-person-plural pronouns *they*, *them*, *their*, and *themselves* (or possibly *themselves*) as generic singular forms—especially in speech and informal prose {somebody forgot **their** coat}. In recent years this usage has become accepted in more formal contexts . . . , and Chicago now endorses it” (CMS 5.52). This is a change from B&H Academic’s previous style guide, so please avoid any effort to change “them,” “their,” and “they” to cumbersome strings of “him or her,” “his or hers,” and “he or she.” In the past, editors were compelled to make such substitutions where the language did not become bulky, but the singular *they* is now considered acceptable even in formal writing. In cases where gender is known and correctly identified by its pronoun use, don’t change the pronouns to *they/them/their*, but where these pronouns are used, don’t feel you have to alter them. Strive for consistency in either case. NOTE: If uses of the singular *they/them* are few, then by all means change them to singular pronouns or alter the sentence. But again, if uses of the singular *they* are many, just go with it.

#### V. LANGUAGE TO BE AVOIDED

Avoid language that disfavors individuals with disabilities. Focus on the person(s), not the disability, by favoring terms such as “person with a disability,” “people who are blind,” “someone who is deaf,” and so on, rather than “the handicapped,” “the blind,” “the deaf.” Consult CMS 5.262 and 8.44 for more detail.

Also avoid language that tends to have a primarily sexual connotation that is not essential to the context. This includes terms such as “intercourse” when intended to mean a verbal exchange or one’s dealings with another. Bearing in mind that in Greek and Roman mythology, the gods purportedly had sexual intercourse with humans, we do not want our authors writing about God’s “intercourse” with humanity and vice versa when the intention is to discuss God’s dealings with humans or a verbal exchange between parties.

For additional phrases and expressions to be avoided, see section VII.E.

#### VI. CITATIONS AND REFERENCES

1. Authors should use Microsoft Word’s footnote feature.
2. A very important change in *CMS* 18 is the omission of precise publisher locations from notes and bibliographies for books published after the year 1900. Source citations now list the publisher’s name and date *only*: city, state, and country are omitted. Example:

Aya Birkle, *Greece: An Old Testament Search* (Wickingham, 2020), 40.

Specifically, CMS 14.30 says, “In line with emerging practice, Chicago no longer requires a place of publication for books published since 1900.

3. A reference number in the text should never appear midsentence unless it follows internal punctuation (e.g., a comma or semicolon). A single sentence can have multiple reference numbers as long as each follows internal punctuation or appears at the end of the sentence. Examples:

**A single note in a sentence:**

***Wrong:***

Reciting the shahada<sup>1</sup> may confuse a former Muslim who has converted to Christianity and misleads the Muslim community about whom the new Christian serves.

***Right:***

Reciting the shahada may confuse a former Muslim who has converted to Christianity and misleads the Muslim community about whom the new Christian serves.<sup>1</sup> [*The reference number is moved to the end of the sentence.*]

**Two notes in a sentence with internal punctuation:**

***Wrong:***

There is never an excuse<sup>1</sup> for pretending you're something that you're not, even if it is in the guise of being a good witness.<sup>2</sup>

***Right:***

There is never an excuse for pretending you're something you're not,<sup>1</sup> even if it is in the guise of being a good witness.<sup>2</sup> [*The first reference number is moved to follow the internal comma.*]

If there are two reference numbers in a sentence with no internal punctuation, use a single reference number at the end of the sentence and list both sources in the same footnote. The sources should be separated by a semicolon in the note. If there is more than one source cited in a footnote, the sources are separated by a semicolon *only*. The word *and* is omitted. Here are some examples of these rules:

***Wrong:***

The Insert Movement<sup>1</sup> is modeled after the Hebrew Christians' inclination of late to remain in Judaism and call themselves Messianic Jews.<sup>2</sup>

***Right:***

The Insert Movement is modeled after the Hebrew Christians' inclination of late to remain in Judaism and call themselves Messianic Jews.<sup>1</sup> [*In footnote, list source from initial note 1; source from initial note 2.*]

**Wrong:**

23. You can find information about the XUA model in Abe Acker, *The XUA Model* (Hux, 2021); Bob Berg, *XUA Studied* (Hux, 2012); **and** C. Christy, *Learning XUA* (Rox, 2022).

**Right:**

23. You can find information about the XUA model in Abe Acker, *The XUA Model* (Hux, 2021); Bob Berg, *XUA Studied* (Hux, 2012); C. Christy, *Learning XUA* (Rox, 2022).

On the omission of the word *and* before the last reference in a number of references, the same principle applies to Bible references:

17. Examples of this include Gen 1:1; Exod 1:1; 1 Chron 1:1; 2 Cor 2:3.

(See, for example, Lev 12:6; Num 4:2; John 2:2; 2 Thess 1:3; Rev 22:1.)

4. Some academic books require fewer footnotes than others, but this is not a license for plagiarism. You can refer to a commonly known fact, such as the traditional or critical date of 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 that person. B&H Academic runs each submitted manuscript through an anti-plagiarism application, so if large sections of a manuscript have been "borrowed" without being properly documented, the software will identify the plagiarized material. Please be vigilant in this regard.
5. 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."
6. Authors, please include a bibliography of all sources in case editors need to check a fact or should choose to add such a bibliography to the work. If your bibliography is not a full one (that is, it lists selected sources but not every source cited), title it "Selected Bibliography."
7. Here are some common publisher abbreviations used in notes and bibliographies:

B&H; B&H Academic (not Broadman & Holman)  
JSOT Press  
P&R  
SPCK  
T&T Clark  
WJK

In spelled-out publisher names, an initial *The* is omitted from a publisher's name, as are the abbreviations *Inc.* and *Ltd.* following a publisher's name. Also omit words such as *Co.*, *& Co.*, *Publishing Co.*, and the like, even if *Company* is spelled out; and omit *Publishing*, *Publishers*, and *Press* (exceptions: Free Press; New Press). Examples:

Little, Brown, *not* Little, Brown & Co.

Macmillan, *not* Macmillan Publishers

Black Dog, *not* Black Dog Publishing

Ecco, *not* Ecco Press

*Press* should not be omitted from the name of a university press because the university itself may issue publications independent of its press: Harvard University Press.

8. We prefer authors' given names (rather than initials) in footnotes as well as in main text and the bibliography except when an author permanently goes by his or her initials (e.g., N. T. Wright). This can be confirmed by looking at the cover of the book being cited. Whatever is shown on a book's cover is the name by which we should refer to the author in a footnote reference.
9. We prefer "against" or "contrary to" rather than "contra" for the sake of readability.
10. If an author's words or ideas are used in the text, his or her 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."<sup>1</sup>

This would require a footnote:

<sup>1</sup> J. Alec Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (InterVarsity, 1993), 83.

If you have simply stated something in the text (as opposed to directly quoting someone) and need to cite your source for that idea or want to corroborate your statement, the citation should begin with "See." For example,

<sup>2</sup> See Robert H. Stein, "Baptism in Luke-Acts," in *Believer's Baptism*, ed. T. R. Schreiner and S. D. Wright (B&H, 2006), 35.

<sup>3</sup> See David Allan Black, *Learn to Read New Testament Greek*, 2nd ed. (B&H, 1994), 196.

<sup>4</sup> See George Preck, *Old Testament Theology*, trans. Donnie King (BCW, 1992), 5:76.

Observe that in notes such as 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 such as no. 4 above (i.e., a multivolume work), the volume number is indicated at the end of the note, along with the page number, if that particular volume has no secondary title.

11. In footnotes, use common abbreviations for journals and reference works if cited more than once. (See *SBL Handbook*, 2nd edition) and include a list of abbreviations.

<sup>5</sup> G. Baumbach, “grammateus,” *EDNT* 1:259–60.

<sup>6</sup> H. W. Hoehner, “Herodian Dynasty,” *DJG* 317–26.

<sup>7</sup> Baumbach, *EDNT* 1:260.

<sup>8</sup> Hoehner, “Herodian Dynasty,” 320.

<sup>9</sup> BDAG 206.

No comma is needed between the abbreviations of journals and the volume number. Neither is a comma needed between the name of a series and the volume number:

<sup>10</sup> C. Homer, “The Destruction of a Pagan City,” *Biblica* 107 (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 that a series title is not italicized. Also note that an ongoing series (no. 12) is not treated the same as a multivolume work (no. 13).

<sup>1</sup> Floyd V. Filson, “Yesterday:” *A Study of Hebrews in the Light of Chapter 13*, Studies in Biblical Theology 4 (SCM, 1967), 29.

<sup>2</sup> Carl F. H. Henry, *God Who Speaks and Shows*, vol. 2 of C. F. H. Henry, *God, Revelation, and Authority* (Crossway, 1999), 125.

12. Use the full reference form the first time a citation occurs, then a shortened form every place thereafter *within that chapter*. Contrary to our previous style guide, we ask that you repeat the full reference in the first citation in any subsequent chapter *unless there is a full bibliography*. In works with a bibliography, it is unnecessary to cite the full source in any citation but the very first in the book.

We will no longer use the directive “(see chap. X, n. X).” Both of these styles are endorsed by the University of Chicago, but CMS 13.34 states that rather than using the cross-referencing directive, “it may be better simply to repeat the full details for a source at its first appearance in the notes to each new chapter, an approach recommended by Chicago for works that lack a full bibliography.” Furthermore, we discovered that many of our freelancers were using the “(see chap. X, n. X)” directives incorrectly such that a single long footnote might contain several of these directives or referencing back to a dense note containing multiple sources. Our authors and freelancers have also disliked this referencing method.

Note that if an author has *already* used the “(see chap. X, n. X)” style of cross-referencing, or if a manuscript comes back from copyediting with that method in use, please don’t delete the “see” notations and replace the shortened citations with full citations. But in every other case, please use the full citation for each first mention in a chapter unless there is a full bibliography.

Remember that *The Chicago Manual of Style* no longer supports the use of *ibid.* for a source just quoted. Instead, the author’s name, a shortened title, and the page number are repeated, *even if* the page number is the same as in the immediately preceding note (see the examples in CMS 13.37). For example, a citation that *immediately follows* the first full citation of a book titled *Old Testament Theology, Long and Short: An Examination*, by George Preck, will look like this:

<sup>20</sup>Preck, *Old Testament Theology*, 150.

(Preck's last name and a shortened title are given.)

A subsequent citation that appears later in the same chapter, with citations from other sources between the initial full citation and this one, should look like this:

<sup>28</sup>Preck, *Old Testament Theology*, 150.

(Again, only Preck's last name is given, plus the shortened title and page number)

For a reference to the same work in a new chapter, again, repeat the full citation unless there is a full bibliography.

Here are a few more examples:

First citation in the book (let's say it's in chapter 2 of our book):

<sup>16</sup> George Preck, *Old Testament Theology, Long and Short: An Examination*, (BCW, 1992), 76.

Citations from the same book (and on the same page number) just quoted:

<sup>17</sup> Preck, *Old Testament Theology*, 76.

<sup>18</sup> Preck, *Old Testament Theology*, 76.

<sup>19</sup> Preck, *Old Testament Theology*, 76.

Citations from this book later in the same chapter:

<sup>22</sup> Preck, *Old Testament Theology*, 69.

First citation from this book in a different chapter (given in full):

<sup>89</sup> George Preck, *Old Testament Theology, Long and Short: An Examination*, (BCW, 1992), 102.

13. 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”) either. If there are more than three or four precise references, list those and follow the last page number with *et al.* Ex.:

<sup>4</sup> Baker, *A Book About Whatever*, 2, 4, 8, et al.

14. When a footnote contains both a quotation and a source, the source is not enclosed in parentheses following the quotation (which would involve changing existing parentheses to brackets, thus creating clutter). Example:

<sup>37</sup> “He brought Jesus forth; out of the judgment-hall, the place where he had been examined in; not to declare his innocence, not to move their pity, nor to release him, but to pass sentence on him.” John Gill, *An Exposition of the New Testament* (Oxford University Press, 1961), 102.

15. Avoid beginning a note with the designation *So*, e.g. “So Carlson, 222” or “So Gen 3:12.” This is an old form, and *CMS* 18 does not address or endorse its use. Often, freelancers don’t even know what it means.

## VII. GENERAL STYLE ISSUES

### A. Outline Format

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

### B. Numbers

For numbers in running text, defer to CSB rules for numbers in the biblical text:

1. Spell out numbers from one through ninety-nine (except chapter numbers). Use Arabic numerals for 100 and above. Exceptions follow.
2. 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). For non-round numbers at the beginning of the sentence, omit the word *and*; hence, “Three hundred five days ago . . .” rather than “Three hundred *and* five days ago . . .”
3. Spell out numbers that are part of a hyphenated word: *two-edged sword*.
4. Spell out fractions in the text: *three and one-half days*.
5. Spell out the words *million*, *billion*, and so on, but use numerals for the quantity of millions, as in 200 million (Rev 9:16).
6. Spell out numbers used as plurals or as possessives, as in Dan 7:10: *Thousands upon thousands* . . .
7. 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).
8. Spell out ordinal numbers: *first*, *second*, and so on, according to CMS’s basic rule. Use numerals for ordinals greater than 100: *221st* (note that the suffix is not raised). For ordinals in scripture references, use the numerals 1, 2 and 3 (not *1st*, *2nd*, or *3rd*): (1 Cor 1:1).
9. Percentages are always given in numerals (45 percent, 5.9 percent, 90–95 percent), *unless* shown otherwise in a direct quotation or if the number begins a sentence. The word *percent* is spelled out unless the percent sign (%) has been used in a direct quotation.

10. Retain the numeral for any book of the Bible that begins with a number (e.g., 1 Peter) where that book is used as a standalone subhead.

### C. Dates

1. *BC* follows the year; *AD* precedes the year (note full caps with no periods). Do not use *C.E./CE* or *B.C.E./BCE*.
2. Use an en dash in 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.”

AD 268–75  
1445–1440 BC

AD 300–301  
AD 301–5

### D. Bible Book Names and Titles of Other Ancient Sources

1. 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, and so on. The term *letter* is used rather than *epistle* for canonical letters discussed in running text (Johannine, Pauline, etc.). They may also be referred to simply as Matthew, Acts, Romans, Revelation, 1 John, and so on. These names should not be italicized.

Similarly, pursuant to the second edition of the *SBL Handbook* (4.3.3.1; 8.3.3–4; 8.3.13), and at variance with previous editions of *The SBL Handbook* and *the B&H Academic Author Guide & Style Manual*, references (whether spelled-out or abbreviated) to ancient Near Eastern Texts, deuterocanonical works, or apocryphal/ pseudepigraphal books (Old and New Testament) should be set in Roman. A few examples:

Additions to Esther  
Baruch (Bar.)  
1 Enoch (1 En.)  
4 Ezra  
Jubilees (Jub.)  
Psalms of Solomon (Pss. Sol.)  
2 Baruch (2 Bar.)

2 Clement (2 Clem.)  
Sibylline Oracles (Sib. Or.)  
Testaments of the Twelve  
Patriarchs (T. 12 Patr.)  
3 Maccabees (3 Macc)  
Testament of Levi (T. Levi)

Titles of Greek and Latin works and their abbreviations are italicized. Some examples:

*Praeparatio evangelica* (*Praep. ev.*)

If you are in doubt about which works to italicize and which to set in Roman, refer to *The SBL Handbook of Style*, 2nd ed.

- Names of books of the Bible and other ancient sources are spelled out in subheads, in chapter titles, at the beginning of sentences, and in both running text and notes when followed by a chapter number *only*. When a biblical book name is followed by a chapter *and* a verse number or range, the book name should be abbreviated in both references and running text. No terminal period is used in abbreviated canonical books (Gen 1:1, not Gen. 1:1). See section VII for abbreviations for Bible books.

## E. Phrases and Expressions to Be Avoided If Possible

- Economy of words is a virtue in any writing—use enough but no more than necessary. William Zinsser in *Writing Well* urges writers to avoid “clutter.”

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. (New York: HarperCollins, 2001).

Zinsser says that “most first drafts can be cut by 50 percent without losing any information or losing the author’s voice” (p. 17). Often, much of copy editors’ time is spent eliminating excess words. They love 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.

People 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* ... [Substitute *Since*, or *Because*]

~~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.

It’s ~~vitaly important~~ to determine whether there is a problem. [It’s vital, *or*, It’s important, *or even* It’s critical]

See also section V for more on language that should be avoided.

- Avoid 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. (See what we mean?)

3. Avoid “weasel words,” such as

... is widely regarded as ...

It is believed that ...

Critical scholars argue that ...

Many have claimed that ...

It has been suggested that ...

They say that ... [*Who is “they,” anyway?!*]

4. Avoid adverbs that assume, generalize, or exaggerate, such as “clearly,” “actually,” “obviously,” “of course,” or “naturally.”

5. Also avoid adjectives that are too vague (“a *very* large percentage”; “I’m *fairly* sure . . .”).

6. Avoid the use of “above” and “below” in reference to text that readers read earlier or will read later in the book. Examples:

**Not This . . .**

Refer to the section about David and Bathsheba *above*.

We will discuss this further *below*.

See note 14, *below*.

**But This . . .**

Refer to the section “David and Bathsheba” on pages XX–XX.

We will discuss this further in the next section.

*or*

We will discuss this further on page X.

See note 14.

7. Other words and phrases to avoid (interpret “=” as “when you mean”):

amongst = among  
comprised of = composed of  
employ/utilize = use  
farther = further (and vice versa)<sup>1</sup>  
firstly, secondly = first, second  
hung = hanged  
irregardless = regardless  
it’s = its  
lay = lie (or vice versa)<sup>2</sup>  
practically = almost

prophecy (n.) = prophesy (v.)  
the reason why = the reason  
supportive of = supports, supported  
the reason is because = the reason is  
upon = on  
the way in which = the way; how  
which = that  
while = although, whereas  
with regards to = regarding  
whence = from what place

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<sup>1</sup> Use *farther* when it involves physical distance (“Nashville is farther from Memphis than from Knoxville”) and *further* for figurative distance (“I read chapter 1; I need go no further”).

<sup>2</sup> *Lay* must have an object: “Lay your sins at the altar; lay them down.” *Lie* is used without an object: “Go lie down.” The past tense of *lay* is *laid*: “He laid down his life.” The past tense of *lie* is *lay*: “He fell down and just lay there.”

Rules concerning many of these words/phrases can be found in CMS 5.254.

## F. Perspective

1. Verb tense: **(1)** B&H prefers past tense for actions in the past—Scripture *speaks* (present), but people (e.g., Moses, Augustine) *acted* or *spoke* (past). *But* if the biblical figure is speaking or acting *in the text*, it is OK to retain the historical present tense. E.g., “In Matthew 6, Jesus *preaches* to the people.” **(2)** When dealing with the arguments of a scholar expressed in his or her work, whether that scholar is still living or deceased, present tense is preferred since you are interacting primarily with the work, not the person. Otherwise, **avoid historical present**. So:

### Not This . . .

Paul scolds the Corinthian church.

Solomon asks God for wisdom.

Thaddeus Theologian *opined* in his *Read the Bible*, “No version is clearer than the CSB.”

### But This . . .

Paul scolded the Corinthian Church. [*see (a), past action*] *But . . .* In 2 Corinthians, Paul warns . . .

Solomon asked God for wisdom. [*see (a) past action*]

Thaddeus Theologian *opines* in his *Read the Bible*, “No version is clearer than the CSB.” [**(b) historical present OK here**]

One caveat: Individual authors have very strong opinions regarding the use of historical present. Some unyieldingly prefer it. If you as a copyeditor or proofreader see consistent use of historical present where you would typically change it, check with your managing editor before making a wholesale change. More important is to ensure that tense usage is consistent—whichever tense is used—rather than mixed (a little past tense and a little historical present).

2. When the author himself or herself is the speaker in a book, first person should be used rather than third person to enhance readability and personal connection with readers (“I suggest . . .” rather than “This author suggests . . .”). However, because our books are academic, it is preferred that an author avoid personal references and stick to facts.
3. The reader’s perspective should always be singular (“you”) so that each reader is an audience of one. Avoid phrases such as “*Some of you* may. . .” or “*Many of you* probably . . .”
4. Also avoid referring to the individual as “the reader.” For example, “*The reader* should be careful before making assumptions about character” would be better expressed, “Be careful before making assumptions about character,” and “*The reader* will not benefit from skipping this section” would be better expressed “*You* will not benefit from skipping this section.”

## VIII. ABBREVIATIONS

Abbreviate names of books of the Bible in both references and running text when followed by a chapter *and* a verse number or range. No terminal period is used in abbreviated canonical/deuterocanonical books (Gen 1:1, not Gen. 1:1). Translation abbreviations are given in full caps (ESV, KJV, NIV, etc.) (Names of Bible books are *spelled out* in subheads, chapter titles, and at the beginning of sentences. They are always spelled out when followed by a chapter number only. Examples:

In Matthew 3 we find . . .

We learn from Matt 2:15 that . . .

“So let the one who boasts, boast in the Lord” (2 Cor 10:17).

### A. Bible Books

Gen	Genesis	Nah	Nahum
Exod	Exodus	Hab	Habakkuk
Lev	Leviticus	Zeph	Zephaniah
Num	Numbers	Hag	Haggai
Deut	Deuteronomy	Zech	Zechariah
Josh	Joshua	Mal	Malachi
Judg	Judges	Matt	Matthew
Ruth	Ruth	Mark	Mark
1 Sam	1 Samuel	Luke	Luke
2 Sam	2 Samuel	John	John
1 Kgs	1 Kings	Acts	Acts
2 Kgs	2 Kings	Rom	Romans
1 Chr	1 Chronicles	1 Cor	1 Corinthians
2 Chr	2 Chronicles	2 Cor	2 Corinthians
Ezra	Ezra	Gal	Galatians
Neh	Nehemiah	Eph	Ephesians
Esth	Esther	Phil	Philippians
Job	Job	Col	Colossians
Ps(s)	Psalms	1 Thess	1 Thessalonians
Prov	Proverbs	2 Thess	2 Thessalonians
Eccl	Ecclesiastes	1 Tim	1 Timothy
Song	Song of Songs	2 Tim	2 Timothy
Isa	Isaiah	Titus	Titus
Jer	Jeremiah	Phlm	Philemon
Lam	Lamentations	Heb	Hebrews
Ezek	Ezekiel	Jas	James
Dan	Daniel	1 Pet	1 Peter
Hos	Hosea	2 Pet	2 Peter
Joel	Joel	1 John	1 John
Amos	Amos	2 John	2 John
Obad	Obadiah	3 John	3 John
Jonah	Jonah	Jude	Jude
Mic	Micah	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 Maccabees
Sir	Sirach/Ecclesiasticus
Tob	Tobit
Wis	Wisdom of Solomon

## C. Bible Translations

B&H Academic's preferred Bible translation is the CSB. If the author prefers another translation, this should be discussed with the editor at the beginning of the project. Cite each translation using the standard abbreviation below. Most versions can be checked at [biblegateway.com](http://biblegateway.com). Some exceptions are noted.

Occasionally, manuscripts are submitted quoting many Bible translations though CSB is the primary translation. Wherever the context does not require the use of a particular translation's wording (or if another default translation has been approved for use), we prefer converting to CSB.

1599 Geneva Bible (GNV)  
American Standard Version (ASV)  
Amplified Bible (AMP)  
Amplified Bible, Classic Edition (AMPC)  
Authorized (King James) Version (AKJV)  
Bible: A New Translation, The (Moffatt)  
Bible in Basic English, The; BRG Bible (BRG)  
Christian Standard Bible (CSB): only quote from the 2020 edition as shown on [biblegateway.com](http://biblegateway.com)  
Common English Bible (CEB): ***DO NOT QUOTE!***  
Complete Jewish Bible (CJB)  
Contemporary English Version (CEV)  
Darby Translation (DARBY)  
Disciples' Literal New Testament (DLNT)  
Douay-Rheims 1899 American Edition (DRA)  
EasyEnglish Bible (EASY)  
Easy-to-Read Version (ERV)  
English Standard Version (ESV): only quote the **2016 edition** as shown on Bible Gateway  
Evangelical Heritage Version (EHV)  
Expanded Bible (EXB)  
1599 Geneva Bible (GNV)  
Geneva Bible: *see previous*  
God's Word Translation (GW)  
*Good News Bible*, the Bible in Today's English Version (GNB) (aka TEV)

Hebrew Names Version (HNV): must check at <https://www.biblestudytools.com/hnv/>  
Holman Christian Standard Bible (HCSB): authors may quote but CSB is preferred  
Holy Bible in the Language of Today, The (Beck)  
International Children's Bible (ICB)  
International Standard Version (ISV)  
J. B. Phillips New Testament (PHILLIPS)  
Jerusalem Bible (JB)  
Jubilee Bible 2000 (JUB)  
King James Version (KJV)  
Legacy Standard Bible (LSB)  
Lexham English Bible (LEB)  
Living Bible (TLB)  
*Message, The* (MSG)  
Modern English Version (MEV)  
Modern Language Bible / Modern Language Bible, New Berkeley Version (MLB). *Do not quote*  
Mounce Reverse Interlinear New Testament (MOUNCE)  
Names of God Bible (NOG)  
New American Bible (NAB)  
New American Bible (Revised Edition) (NABRE)  
New American Standard Bible (NASB) [*Note: This abbreviation now refers to the updated*

*edition of the New American Standard Bible, not the 1995 edition; do not use this abbreviation for the classic 1995 version; see next]*

New American Standard Bible 1995  
(NASB1995): abbreviation is for the familiar 1995 version previously referred to as NASB  
New Berkeley Version. *See* Modern Language Bible  
New Century Version (NCV)  
New English Bible (NEB)  
New International Reader's Version (NIRV)  
New International Version 2011 (NIV)  
New International Version, 1984 edition  
(NIV84): *we are not legally allowed to quote any version of the NIV earlier than 2011, so do not quote from NIV 1984; **change any NIV 1984 passage to NIV 2011***  
New Jerusalem Bible (NJB)  
New King James Version (NKJV)  
New Life Version (NLV)  
New Living Translation (NLT)  
New Matthew Bible (NMB)  
New Revised Standard Version (NRSV): cannot be viewed on Bible Gateway; check NRSV at <https://bible.oremus.org/> or <https://www.biblestudytools.com/nrs/>  
New Revised Standard Version, Anglicised (NRSVA)  
New Revised Standard Version Anglicised Catholic Edition (NRSVACE)  
New Revised Standard Version Catholic Edition (NRSVCE)  
New Revised Standard Version, Updated Edition (NRSVUE)  
New Testament for Everyone (NTFE)  
*New Testament in Modern English, The Centenary Translation (Montgomery)*  
*New Testament in Modern English (Phillips)*—use revised edition, 1972  
Orthodox Jewish Bible (OJB)

Revised English Bible (REB)  
Revised Geneva Translation (RGT)  
Revised Standard Version (RSV)  
Revised Standard Version Catholic Edition (RSVCE)  
Today's English Version (TEV) (aka GNB)  
Tree of Life Version (TLV)  
21st Century King James Version (KJ21)  
Voice, The (VOICE): *do not use the credit line shown at Biblegateway.com; see note below for critical information and the correct credit line*<sup>3</sup>  
Weymouth's The New Testament in Modern Speech (Weymouth)  
World English Bible (WEB)  
Worldwide English (New Testament) (WE)  
Wycliffe Bible (WC)  
Young's Literal Translation (YLT)

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<sup>3</sup> Italics shown in *The Voice* must be retained when quoting. If emphasis is added by the author, add such emphasis in bold text and note in reference "bold emphasis added."

Credit line for *The Voice*:

*The Voice*<sup>TM</sup>. Copyright © 2012 by Ecclesia Bible Society. Used by permission. All rights reserved. Note: Italics in quotations from *The Voice* are used to "indicate words not directly tied to the dynamic translation of the original language" but that bring out the nuance of the original, assist in completing ideas, and . . . provide readers with information that would have been obvious to the original audience" (*The Voice*, preface).

## D. Other General Abbreviations

See *The SBL Handbook*, 2nd edition, for standard abbreviations in biblical studies. See *CMS*, 17th edition, for standard abbreviations in theology, Christian education, and so on. 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 that lowercase abbreviations use periods, but uppercase abbreviations do not.

AD	in the year of our Lord
Aram.	Aramaic
BC	before Christ
c.	circa
cf.	confer (although <i>see</i> is better) or compare
DSS	Dead Sea Scrolls
e.g.	for example (use sparingly, and never use along with <i>etc.</i> )
Eng.	English
etc.	and so forth
Gk.	Greek
Hb.	Hebrew
HB	Hebrew Bible
id.	idem: <i>DO NOT USE AT ALL.</i>
i.e.	that is (use sparingly, and only in parenthetical phrases)
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
QS	used for surahs when quoting the Quran
Sam	Samaritan Pentateuch
sg. <i>or</i> sing.	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. REFERENCES TO HEBREW, GREEK, AND ARAMAIC

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 and always transliterated. 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 words 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*, *niphal*, *piel*, *pual*, *hiphil*, *hophal*, *hithpael*, *poel*, *polal*, and so on.
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*, 2nd edition, “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, again, should generally be given transliterated in the text, reserving Greek and Hebrew font for notes.

## X. CAPITALIZATION AND SPELLING

### A. General Rules

Capitalize all proper nouns, holy days and holidays, names of deity, references to persons of the Trinity (except pronouns), 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 (Muslims, Buddhists, Serbs).

In titles of works and chapters and in subheads, prepositions of five or more letters are now capitalized (*Much Ado About Nothing*). This is an important change in *CMS* 18.

Regarding titles of newspaper articles, *please carefully observe CMS* 14.90: “Because headlines often consist of complete sentences, many newspapers put them in sentence case. . . . Chicago, however, recommends title case for cited headlines for . . . consistency with other titles. . . . If the title is divided by a period, convert the period to a colon; if the result is unwieldy, use only the first part of the title (or the part that makes the most sense as a main title.” Please don’t ignore this rule; change these headlines-turned-article titles to **title case**.

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.

Copyeditors and proofreaders should not guess at words with multiple spellings or hyphens. The conscientious freelancer should keep the Merriam-Webster dictionary website open as he or she works (<https://www.merriam-webster.com/>). Here are just a few examples of words that have been misspelled or incorrectly hyphenated in recent books:

Spelling/Hyphenation Allowed by Freelancer	Correct Spelling/Hyphenation
God-forsaken	godforsaken
half-century	half century
lay people	laypeople
nightlight	night-light
non-religious	nonreligious
office-holder	officeholder
one-time	onetime
recreate (to mean “to create again”)	re-create
short-sightedness	shortsightedness
simple-minded	simpleminded
smokescreen	smoke screen
race track	racetrack
unheard of	unheard-of
wellbeing	well-being

## B. Headings

1. Capitalize the first and last words regardless of their parts of speech: **In Christ Alone**
2. Capitalize all other words except articles, prepositions of four letters or fewer, and conjunctions: **Loving God between the Seasons of Life**. As noted previously, *CMS 18* now mandates that prepositions of five letters or more be capitalized: *About*, *Between*, and the like.
3. Capitalize each word in hyphenated terms, including numbers: **Jesus’s Self-Witness; The Twenty-Fifth Floor**
4. Capitalize *Than* and *That* per examples in *CMS 18* (regardless of part of speech): **The House That Fell; More “Christian” Than Christlike**

## C. Possessives

Add *apostrophe* + *s* to singular nouns and to plural nouns, both common and proper, including those ending in *s*. This general rule applies to names such as Cyrus, Clines, and Watts as well as Moses (Moses’s), Jesus (Jesus’s), and names of two or more syllables ending in an unaccented syllable pronounced *eez* (e.g., Euripides’s). See the examples on the next page for plural possessives—*weeks’*; *Jews’*—which take an apostrophe only.

Note also how possessives are formed when there is more than one “possessor.” When the thing “possessed” is the same for all parties, such as the shared ministry of Priscilla and Aquila, only the last name takes the apostrophe + *s*: *Priscilla and Aquila’s ministry*. If the thing possessed differs between individuals (e.g., Judah’s sins and Israel’s sins varied, hence “Judah’s and Israel’s sins”), both names take the apostrophe + *s*.

**Examples:**

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

**D. Miscellaneous**

1. The generic terms *delta*, *desert*, *gulf*, *island(s)*, *khirbet*, *lake*, *mount*, *mountain(s)*, *nahal*, *nahr*, *river*, *sea*, *strait*, *tel*, *tell*, *valley*, and *wadi* should be capitalized only 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. In hyphenated names in the CSB, the second word is generally not capitalized—Kiriath-jearim, Kiriath-sepher, Kerioth-hezron, Ramathaim-zophim. See the CSB for specific names.

**E. Glossaries**

Per CMS 2.23, “Each entry in a glossary or list of abbreviations should begin on a new line, capitalized *only* if the term is capitalized in the text [not counting at the beginning of a sentence]. Separate each term from the definition that follows with a colon. Begin the definition with a lowercase capital letter.” So:

*[common noun or term]: [definition . . .]*

interminable: having or seeming to have no end

*[proper noun or name]: [definition]*

Christmas: a Christian feast on December 25 . . .

## **XI. INDEXING**

Though, in a departure from previous editions of *The Chicago Manual of Style*, the University Chicago now prefers the word-by-word system of alphabetizing entries; B&H Academic will continue to alphabetize using the letter-by-letter system. (See CMS 15.67, 15.69.)

## **XII. IMAGES AND 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 768 x 432.

## **XIII. PERMISSIONS AND FAIR USE**

Permission should be sought for the use of 300 or more words from a single book (prose)—fewer than 300 is typically considered fair use (though this has not been set by any court decision).

Permission should be sought for 200 or more words from an article or essay, or for any quotation that represents more than 50 percent of a work, regardless of size.

Permission should be sought for the use of *any* number of lines of poetry or song lyrics unless they are in the public domain. The belief that two quoted lines of such text are allowable without permission is inaccurate. The songwriter or publisher, not the artist, controls the rights.

Permission must be sought for *any* quotation from the late Dr. Martin Luther King Jr. All of his speeches, books and papers, and recordings are protected by copyright and the rights to them are owned by the King family.

Permission should be sought for the use of any cartoon, chart, graph, map, photograph, table, or other image. Do not assume that because the image is on the internet, it's fair game and you can use it without permission.

Permission should be sought before quoting any work that is complete within itself, such as a full chapter from a book, a full essay, a complete short story, or, as mentioned above, any full chart, graph, or table.

Permission should be sought for quoted letters, emails, texts, and so forth, from the writer of the correspondence, not the person who received it or a third party.

## **XIV. A NOTE TO FREELANCERS**

Freelancers should be well versed in the rules in *The Chicago Manual of Style*. We recommend that you either own a hard copy of the latest edition of the book or purchase a yearly online subscription to the manual at <https://www.chicagomanualofstyle.org/>.

1. Copy editors are asked to check the assigned Microsoft Word text for readability, grammar, and spelling. Unnecessary words should be culled out, as discussed previously in this guide. Spellings should conform to the first-listed spellings at <https://www.merriam-webster.com/dictionary>, as noted earlier. Scriptures should be checked at [biblegateway.com](http://biblegateway.com), and the credit lines of all versions that appear in a book should be listed on the copyright page.

Other quotations should also be verified where possible. (As noted earlier, Amazon Online Reader and Google Books are two places where quotations can be checked, along with others mentioned.) Obviously, some quotations are impossible to check, but please check what you can.

The spellings of proper names should also be verified. Please defer to the spellings that appear at <https://www.britannica.com/>. We should never see “Adolph Hitler” or “Josef Stalin” in any of our books. Copy editors are also expected to create a book-specific style sheet for every project they edit, to be turned in with the edited manuscript. Finally, copy editors are asked to highlight two to three possible callouts per chapter in each book, for marketing use. (This may be a task to be done after editing a chapter, since the chapter has been fully edited and the content of the chapter is still fresh in your mind.)

Occasionally, B&H Academic uses a printer based in China to produce some of our larger academic or full-color, multi-image volumes. We would ask that when copyediting, each freelancer be on the lookout for any text that casts a negative light on China; the Chinese people, government, or history; and/or Mao Tse-tung. Also be watchful for any mentions of Taiwan as an independent country (China contends that Taiwan is *not* a country but is part of China.) We will still print what we choose to, but flag any such text during copyediting so we are aware that the volume will need to be printed stateside.

As noted earlier, B&H prohibits the citation of quotation websites, such as BrainyQuote, [www.quotationspage.com](http://www.quotationspage.com), and so on, as sources. Wherever possible, please locate and substitute the original source of a quotation wherever an author has initially cited a quotation site. Such quote websites frequently (and often grossly) misquote and/or misattribute.

Finally, copy editors should be watchful of the placement of reference numbers in text. A reference number should always follow punctuation, whether internal or terminal; it should never follow a random word in the middle of a sentence where there is no internal comma or other punctuation mark.

2. Proofreaders are asked to proof an assigned book electronically using Adobe Acrobat. Please use *only* the following functions:

- Strike-Through
- Replace Text
- Insert Text
- Highlight Text
- Underline

Please do *not* use the Sticky Note option. Sticky notes in Acrobat tend to float on the page; they do not necessarily appear where you initially placed them once a PDF is reopened. Instead, for comments and queries, use the Highlight Text option to highlight the character, word, sentence, or line(s) in question; then double-click on the highlighted text and type your comment or query in the text box that opens.

Proofreaders are asked to check

- for typographical errors or misspellings
- grammar and usage
- for omissions (letters, words, lines, and paragraphs)
- punctuation (pay careful attention to quotation marks, block quotes, etc.)
- footnotes (make sure there is a corresponding footnote for every note number in the text, and vice versa)
- for correspondence of chapter titles and page numbers on the table of contents with actual chapter titles and page numbers
- for consistency in design in chapter displays, subheads, and so on
- for correct numbering in numbered lists, numbered sections, and footnotes.
- running heads, to ensure that they match the chapter title at the chapter display and in the table of contents, and that they change as necessary

If you are proofreading second pages, also

- check for improper word divisions at the ends of lines and odd-numbered pages:
  - Words should be divided after a vowel: elimi/nation or elimina/tion, not elim/ination.
  - Words should not have a two-letter ending carried over to the next line: Chi/cago, not Chica/go.
  - URLs should be divided before a period or slash:  
http://www  
.blahblahblah.com
  - Already-hyphenated words should be broken only at that hyphen: fifty-/year, not fif/ty-year.
  - Words with prefixes should only be broken after the prefix: pre/millennialism; post/exilic; mis/placed.
- check that the page numbers listed on the contents page match each chapter's opening page
- check index entries of proper names to make sure all mentions of a particular name are to that individual and not to another with the same name (e.g., if "Saul" is discussed in one place referring to King Saul but then discussed elsewhere referring to Saul of Tarsus (the apostle Paul), there will need to be two separate entries)
- check page numbers listed in each index against the actual pages on which each entry appears to ensure each indexed scripture or word is really on the page number the index says it is; also ensure page numbers are listed in abbreviated form: 113–14, not 113–114.
- make sure there are no "stacks" (three consecutive lines beginning or ending with the same word or suffix)

## XV. SHORT LIST OF CHANGES IN CMS 18

Following is a short list of some of the changes implemented in the 18th edition of *The Chicago Manual of Style*:

- A city or city and state is no longer required when citing books (e.g., B&H Academic, 2024, *not* Brentwood, TN: B&H Academic, 2024).
- In titles of works, prepositions of five or more letters are now capitalized (*Life After Roe*). CMS refers to this now as *title case* rather than *headline style*.
- An initial *The* in the title of a newspaper, journal, or magazine that appears on the periodical's masthead or cover will now also be retained in running text (e.g., *The New York Times* and *The American Naturalist* but the *Chicago Tribune* and the *American Journal of Sociology*).
- Words originating from proper nouns but used in a nonliteral sense are now capitalized according to the first-listed entries at Merriam-Webster.com. For example, *french fries* will appear with the word *french* lowercased, as previously, but the word *French* in *French dressing* will now get a capital *F*.
- The first word of a complete sentence following a colon gets an initial capital.
- The terms *ebook* and *esports* will be additional exceptions to the rule for hyphenating *e*-terms (along with the previous exception *email*).
- Rules relative to compound modifiers that follow a noun have been clarified to allow for certain hyphenated exceptions. For example, though a *well-read student* is *well read* (no change to our current rules), a *first-rate editor* will remain *first-rate* after the noun. We'll also clarify our rules for compound modifiers that may remain open before a noun, as the term *guest room* in *guest room access*.
- Rules for en dashes were expanded to include an additional category: The names of two or more people used as a compound modifier in certain terms will now be separated by an en dash rather than a hyphen; a hyphenated name, however, remains hyphenated (*Epstein–Barr virus*, named for two people, but *Albers-Schönberg disease*, named for one person).
- The generic singular *they* will now be considered acceptable even in formal writing—for example, when the antecedent is an indefinite pronoun (*someone forgot their coat*) or when referring to a person whose gender is unknown or irrelevant (*will the driver of the yellow sedan please move their car*) or whose identity must be concealed (*the author wants their privacy protected*).

(Adapted from: CMOS Shop Talk © 2024 by The University of Chicago, <https://cmosshoptalk.com/2024/04/16/announcing-the-chicago-manual-of-style-18th-edition/>. For a full list of changes in the 18th edition, see <https://www.chicagomanualofstyle.org/help-tools/what-s-new.html>.)

## XVI. CAPITALIZATION / SPELLING LIST

### A

apocryphal; apocryphal gospels  
Aaronic (referring to duties and office of priests)  
Abba  
abomination of desolation (with or without quotes)  
Abrahamic covenant  
Achaemenid  
Adamic covenant  
administration (e.g., Trump administration, et al.)  
Adonai  
Advent season  
Advent, the (but the advent of Christ)  
adversary, the (Satan)  
Advocate = Christ  
African American (n. and adj.)  
Age (for archaeological periods, such as Bronze Age and Iron Age, but late Bronze Age)  
age of grace  
Ahmose  
Akiba (not Akiva or Aquiba)  
Akkadian  
Aleppo Codex  
almighty God  
Almighty, the  
Alpha and Omega (as titles of Christ)  
al-Qaeda  
Amarna age, letters, tablets  
amillennial(ism)  
Anat  
ancient Near East(ern)  
angel of the Lord  
ante-Christian antediluvian  
ante-Nicene fathers  
Antichrist, the  
anti-Christian  
antireligious (see <https://www.merriam-webster.com> to check other words with the prefix anti)  
Apocalypse, the (the book of Revelation)  
apocalyptic  
Apocrypha, the

apostle Paul, the (or Paul the apostle, etc.)  
apostle(s), the (the 12 apostles)  
Apostles' Creed; the creed  
apostolic. *See also next three entries*  
apostolic age  
apostolic council  
Apostolic Fathers (the men and the writings)  
appendix, the (or appendix 1, 2, etc.)  
Aramaean archaeology  
Area x (archaeological reports: area followed by number)  
ark (Noah's)  
ark of the covenant  
ascension, the  
Asclepius (not Asklepios)  
Asherah  
Ashurbanipal  
Asshur (city and Bible character)  
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-[xxx] (second part of name lowercased)  
Baal and Anath  
baalism  
Babylonian captivity  
Babylonian Chronicle  
Babylonian Empire  
Babylonian King List  
baptism  
baptism in / with / of the Holy Spirit baptism, the (of Christ)  
Baptist Faith and Message, the (don't italicize names of Christian confessions)  
Baptist(s)  
baptistic  
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  
 Benedictus (Song of Zechariah)  
 Ben-hadad  
 bestseller (n.);  
 best-selling  
 betrayal, the  
 Bible  
 biblical  
 bilingual  
 Black Obelisk  
 blood of Christ  
 Bodmer papyri  
 body of Christ  
 Book of Common Prayer, the  
 book of Genesis, the (etc.)  
 Book of Life  
 book of the covenant, the  
 book of the law, the; books of law  
 Bread of Life or bread of life  
 bride of Christ  
 Bridegroom, the (Christ)  
 bulla (pl bullae)  
 burnt offering

**C**

Cairo Genizah  
 call of Amos, etc.  
 canon, the  
 captivity, the  
 casuistic  
 Catholic (faith)  
 catholic (universal)  
 Catholic Church (the denomination); the  
     Church; St. Peter's Catholic Church, *but* . . .  
     a Catholic church  
 Catholic Epistles (or Letters)  
 CD-ROM  
 central Asia; central Europe  
 central hill country  
 century (the first century; first-century [adj.])  
 cereal offering  
 Chaldean

chapter 1 (et al.)  
*Charisma* magazine, *but* . . . Charisma News  
     (news source)  
 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 age  
 church father(s) (but the Fathers [of the church])  
 church growth (movement)  
 church, the (the body of Christ and the  
     institution)  
 city of David  
 city of God  
 city-state  
 coastal plain  
 coauthor; cofounder; cohost (no hyphen; see  
     <https://www.merriam-webster.com> for other  
     words beginning with the prefix *co*)  
 Code of Hammurabi  
 Codex Alexandrinus, Codex Vaticanus, etc.  
 colon (pl. cola; *also* bicola, tricola)  
 Colosseum (*preferred over* Coliseum)  
 Comforter, the = Holy Spirit  
 Coming One (Messiah)  
 commandment (first, second, etc.; but Ten  
     Commandments)  
 Communion (Lord's Supper)  
 Community Rule (1QS) (*formerly* Manual of  
     Discipline)  
 conquest, the (period of)  
 Conservative Judaism coregency  
 copyeditor, copyediting  
 coregent  
 cosmogony  
 council

Council of Nicaea  
 Counselor, the (deity)  
 covenant (old covenant, new covenant)  
 Covenant Code (Exodus 21–23)  
 creation (the act or the product)  
 Creator  
 creed, the, *but* . . . the Nicene Creed; the  
     Apostles' Creed  
 cross, the (the object and the event)  
 Crucified One or crucified one, the  
 crucifixion of Christ; the crucifixion  
 Crusades; the Fourth Crusade (et al.)  
 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, the, that  
 Day of Atonement  
 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)  
 decision-making (n. or adj.)  
 deism  
 deity of Christ  
 Deity, the  
 demiurge  
 demotic  
 deuterocanonical  
 Deuteronomic  
 devil, the  
 Didache  
 Diaspora (the event or the dispersed community)  
 Diatessaron  
 Diglot  
 disciples  
 dispensational(ist/ism)  
 Dispersion

divided kingdom  
 divided monarchy  
 divine (adj.)  
 Divine Warrior  
 Dynasty (as in Eighteenth or 18th Dynasty; note  
     Twelfth–Thirteenth Dynasties)

**E**

early church  
 early church fathers (but the Fathers)  
 Earth (as the proper name of our planet), the  
     earth (the planet); earth (soil)  
 East Jerusalem  
 Easter  
 Eastern church, the; the Western church  
 eastern Europe (unless referring to post–World  
     War II division of Europe)  
 ebook  
 ecumenical movement  
 elect, God's elect  
 Elephantine papyri  
 Eleven, the  
 email  
 Emergent/Emerging Church (movement), the  
 Emperor Diocletian, *but* . . . the emperor  
     Diocletian; the emperor; an emperor  
 empire, the, *but* . . . Neo-Babylonian Empire;  
     Roman Empire, etc.  
 end time, the  
 end-time (adj.)  
 enemy, the (Satan)  
 Enlightenment (historical period)  
 Enuma Elish  
 Epistles, Paul's (or Letters)  
 Epistles, the  
 eschatology  
 Esdraelon Plain  
 eternal life  
 eternity  
 etymology/etymological  
 Eucharist, the  
 eucharistic  
 Euphrates River  
 evangelical(ism)  
 evangelist (John the, etc.)  
 Evangelists, the (=the Gospels)  
 evil one, the  
 ex nihilo

Execration texts  
exile (the condition)  
exile, the (the Babylonian captivity)  
exilic  
exodus, the  
extrabiblical

## F

faith  
fall, the; fall of humanity  
fall of Jerusalem  
Father, the (referring to God)  
Fathers, the (but church fathers; Early Church Fathers [38-vol. Collection], but early church fathers)  
feast day  
feasts. *See* festivals *below*  
Feast of Booths = Festival of Weeks (CSB)  
Feast of Passover: substitute Passover; Passover Festival  
Feast of Tabernacles = Festival of Ingathering (CSB)  
Feast of Weeks: substitute Festival of Weeks  
*Federalist* No. 51 (et al.); *Federalist* Papers  
Fertile Crescent  
fertility god(dess)  
festival. *See next entries*  
Festival of Firstfruits  
Festival of Ingathering  
Festival of Unleavened Bread  
First Aliyah (Second, etc.)  
first commandment (et al.)  
First Evangelist  
First Gospel, the  
First Jewish Revolt  
first missionary journey  
First Temple period  
firstborn  
Firstfruits  
Fish Gate flood, the  
foot washing  
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.)  
Global South  
gnosis  
gnostic (noun and adj.), *but* . . . Gnostic Gospels; Gnosticism  
God Almighty  
God Most High  
Godfearer(s)  
Godhead  
godless  
godlike  
godly  
God-man  
golden calf, the  
Golden Calf, the incident of the  
golden rule  
good news (the gospel)  
good Samaritan; parable of the good Samaritan  
google (v.)  
gospel = the good news, the kerygma  
Gospel[s] (canonical book[s] of the gospel genre, division of the canon), *but* apocryphal gospels; noncanonical gospels  
Great Apostasy  
Great Awakening  
Great Commission, the  
Great Rift Valley (= Jordan Valley)  
Great Tradition, the  
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  
heaven  
heavenly Father  
Hebraism  
Hebrew Bible  
hectare  
Heilsgeschichte  
hell  
Hellenism  
Hellenistic  
hellenize  
*he*-locale  
hendiadys  
henotheism  
Herodian  
hesed  
Hexapla (Hexaplaric)  
hieroglyph  
high priest (human); High Priest (Christ)  
hill country  
hiphil  
Historical Books (of the Bible)  
hithpael  
Holiness Code (Leviticus 17–26)  
Holy City  
holy of holies, the: where possible, substitute  
“most holy place”  
Holy Land  
holy place, the  
Holy Scripture (*but* holy Word)  
Holy Trinity, 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; hyper-grace

## I

idolaters  
Immanuel  
Imperial Aramaic incarnation  
Indo-European  
infancy gospels  
Instruction of Amenemope (Egyptian work)  
intelligent design theory  
Internet (MW) or internet (CMS); allow author  
to choose, but retain consistency within a  
document  
interpretive (interpretative is British)  
intertestamental  
intertestamental period  
Ishtar  
Islamophobic  
Israelite settlement

## J

Jannaeus  
Jehovah  
Jerusalem Council  
Jesus followers (no hyphen)  
Jesus movement  
Jesus Seminar, the  
Jew  
Jewish  
Jewish law  
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  
King's Highway  
kingdom, the; kingdom of God / heaven  
Koine Greek

## L

Lamb of God, the  
land of Israel  
Landmarkism, -ists  
last-days (adj.)  
Last Judgment, the  
Last Supper, the  
late Bronze Age  
Latter Prophets  
law (versus grace)  
law, the (of Moses)  
law book; books of law  
law code  
law of Israel / law of Moses; genre of law; book of law  
Law, the (Pentateuch; a division of the canon) (the)  
Law and the Prophets (divisions of canon); books of law  
Left, the (the group); the Far Left, *but* ... on the left; leftists; left-wing (adj.); a member of the left wing; a left-winger  
Lemma  
Leningrad Codex (or Leningradensis)  
Letter of Aristeas  
letter to the Galatians (etc.)  
Letters, the  
Leviathan  
levirate  
Levite  
Levitical  
lex talionis  
liberation theology  
light of the world  
lingua franca (roman)

Literature, Second Temple (etc.)  
living one, the  
loanword  
logion (pl logia)  
Logogram  
Lord of Hosts  
Lord of lords  
Lord, the (referring to one of the persons of the Trinity)  
Lord's Day, the Lord's Prayer, the Lord's Supper, the Lord's Table, the lordship (of Christ)  
Lower Egypt (political division)  
lower Galilee (geographical division)  
Lukan  
Luke–Acts

## M

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, the; a man of sorrows  
Manual of Discipline (1QS) (*prefer instead: Community Rule*)  
Mao Zedong (preferred over Mao Tse-tung)  
Mari letters, tablets  
Markan  
Martyrdom of Polycarp  
Masorah  
Masoretes  
Masoretic (Text)  
masoretic (tradition)  
Master (Christ)  
Matthean  
medieval  
megachurch  
Megillah (pl. Megilloth)  
menorah  
mercy seat  
merkabah (not merkevah or merkaba)  
Merodach-baladan  
Messiah (Christ), *but* . . . see next  
messiah; a messiah, the messiahs (false)  
messiahship

messianic (but Messianic Age; Messianic movement)  
 metanarrative  
 Middle Ages  
 Middle Assyrian period  
 Middle Babylonian period  
 middle Euphrates  
 midrash (pl midrashim)  
 midrashic  
 midtribulationism  
 mighty men  
 Millennium, the  
 mina  
 minor judges  
 Minor Prophets, the (a division of the canon)  
 minuscule  
 Mishnah  
 Mishnaic Hebrew  
 Moabite Stone  
 modalism  
 Monarchic period  
 moon-god  
 moral influence theory (of the atonement)  
 Mosaic covenant  
 Mosaic law  
 most holy place  
 Mot (Death personified)  
 Mount of Olives  
 Mount of Transfiguration  
 Mount Sinai (et al., *not* Mt.)  
 mud brick (noun); mud-brick (adj.)  
 Muhammad (Islam's "prophet")  
 Mycenaean  
 Mystery Babylon  
 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 (Pharaoh 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, the (in the Bible)  
 New Testament (noun and adj.) (NT)  
 New World (as opposed to Old World)  
 New Year festival  
 Nicene Creed; the creed  
 Nile Delta  
 Ninety-Five Theses (roman)  
 Nineveh  
 niphah  
 Noahic covenant  
 noncanonical  
 non-Christian (but unchristian)  
 North Africa, *but* . . . 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)  
 onetime (whether the meaning is "occurring only once" or "former")  
 one true God  
 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 sower (et al.)  
parable of the wheat and the weeds (or, parable of the weeds)  
parable of the wicked tenants (et al.)  
parachurch  
Paradise (Eden), *but* . . . paradise (Abraham's bosom/Abraham's side)  
Parousia, the  
part 1 (of a book)  
paschal  
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  
penal substitution theory (of the atonement)  
Pentateuch; pentateuchal  
Pentecost; Pentecostal (n. or adj.)  
people of Israel  
percent (spelled out; only use the symbol when it appears in a direct quotation)  
period, as in Roman period, Chalcolithic period (cf. Age / Empire), First Intermediate period  
period of the judges  
Persian Empire  
person of Christ; persons of the Trinity (but Third Person of the Trinity)

pesher  
Peshitta  
Petrine  
Pharaoh (when used as a proper name)  
Pharisaic (when related to the Pharisees; otherwise, pharisaical)  
Pharisees  
Pietism, pietistic  
pilgrim festivals  
place-name (*Web.*)  
plain (as in Esdraelon plain)  
Poetic(al) Books (of the Bible)  
popes, the, *but* . . . Pope Francis  
postbiblical  
postdiluvian  
postexilic  
postmillennialism  
post-Nicene fathers  
posttribulation, -ism, -ist  
potsherd (not potshard)  
premillennial(ism)  
pre-Christian  
prediluvian  
preexilic  
premonarchic  
preparation day  
pretribulation, -ist  
priesthood, the; priesthood of Christ  
Prison Letters (or, depending on the default translation, Prison Epistles)  
prodigal son  
pro-life / pro-choice  
Promised Land, the  
prophet Jeremiah, the  
prophet Muhammad, the  
Prophetic(al) Books (of the Bible)  
prophets  
Prophets, the (a division of the canon)  
prosperity gospel  
Protestant(ism)  
Proto-Semitic  
Proto-Sinaitic  
Proverbs / Words of Ahiqar  
psalm, a  
Psalm 23; Twenty-Third Psalm  
psalmist, the  
Psalms of Ascent (section of the book of Psalms); psalms of ascent (genre of psalms)

psalms, royal  
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  
Reformer (any leader of the Protestant  
Reformation)  
Reformers, the  
Reform Judaism  
resurrection, the  
return, the  
Right, the; the Far Right, the radical Right, *but*  
... members of the right wing; right-wingers;  
on the right  
risen Lord  
*Roe v. Wade* (and other court cases)  
Roman Catholic Church; Catholic Church  
Roman Empire  
Roman Senate  
Romantic movement  
root form  
Rosh Hashanah  
royal psalms  
Ruach HaKodesh (Holy Spirit)  
Rule of the Community (of 1QS) *preferred*:  
Community Rule)

## 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  
satisfaction theory (of the atonement)  
satrap  
Satrapy  
Savior, the (referring to deity)  
scarab  
scribal scribe  
scriptio continua  
scriptural  
Scripture; Scriptures, the  
Sea Peoples  
Sea-Land  
Second Coming, the, *but* . . . the second coming  
of Christ  
Second Evangelist  
Second Gospel, the  
second missionary journey  
Second Temple period / literature  
section 1, 2, et al. (of a book)  
Seder  
Seleucids  
seminomadic  
Semitic  
Semitism(s)  
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  
Shavuot  
Sheep Gate  
Shekinah glory  
Shema, the  
*shemitah*

Sheol  
 shofar(s)  
 Siloam Inscription  
 Siloam Pool (but pool of Siloam)  
 sin bearer  
 sin offering  
 Son, the (referring to Jesus); Son of God; Son of  
     Man  
 Song of Deborah  
 Song of Moses  
 Song of the Sea  
 sonship (Jesus's divine)  
 Sopherim  
 source criticism  
 southern kingdom  
 Spirit Baptism  
 Spirit, the; Spirit of God  
 spring (as in Gihon spring)  
 stained glass (n. or adj.)  
 State of Israel, *but* ... land of Israel  
 Stations of the Cross  
 stela (pl stelae)  
 Stoic(ism)  
 store cities  
 storm-god  
 storyline  
 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  
 Syria-Palestine  
 Syro-Palestinian

## T

tabernacle  
 Table of Nations  
 Talmud  
 talmudic  
 Tanakh  
 Tannaim  
 Tannaitic  
 Targum (pl Targumim); targumic

Teacher (Christ)  
 tell / tel  
 temple, the; Solomon's temple  
 temple complex  
 Temple Mount  
 Ten Commandments  
 Testaments, both  
 testimonia  
 Tetragrammaton  
 Textus Receptus  
 theophoric  
 Third Dynasty of Ur (or Ur III period)  
 Third Evangelist  
 Third Gospel, the  
 third missionary journey  
 Third World (n. or adj.)  
 threshing floor  
 throne name  
 Thutmose  
 Tiglath-pileser  
 torah (instruction)  
 Torah, the (a division of the canon)  
 Tosefta  
 Tower of Babel  
 Trans-Euphrates  
 transfiguration, the  
 Transjordan(ian)  
 treaty form  
 tree of life; tree of the knowledge of good and  
     evil  
 tribulation, the (period of), the great tribulation  
 trinitarian (as in trinitarian controversies)  
 Trinity (cap. when referring to God); Holy  
     Trinity  
 triune God, the  
 Tutankhamun  
 Twelve, the; the twelve apostles  
 twelve tribes  
 Twenty-Third Psalm (etc.)  
 twelve-tribe league

## U

Ugarit (Ras Shamra)  
 Ugaritic  
 unchristian  
 Uncial  
 Underworld, the; underworld (adj.)  
 united kingdom (OT)

united monarchy  
Upper Egypt  
upper Galilee  
upper Mesopotamia  
upper room, the  
Upper Room Discourse  
Ur III period (or Third Dynasty of Ur)  
Urim and Thummim  
US (United States)  
utopia

## V

Valley, Jordan (but valley of the Jordan)  
vassal tribes  
verb form  
versions, the (Greek versions, Coptic versions,  
etc.)  
vice-regent  
virgin birth, the  
virgin Mary (the)  
Virgin, the (Mary)  
Vulgate

## W

wadi(s)  
War Scroll (1QM)  
Way, the  
Way of the Sea  
West, the (the continents and countries of the  
Western Hemisphere); Western (of the  
hemisphere)  
Western civilization (*but* . . . western Europe)  
Western church, the  
Western text  
Western Wall  
West Semitic  
whole burnt offering; whole offering  
wilderness, the (but Wilderness of Beer-sheba;  
Wilderness of Zin)  
wilderness wanderings  
Wipf and Stock (*and*, not &)  
wisdom (movement, quality)  
Wisdom (when used as a proper name for  
personification)  
Wisdom literature  
wisdom tradition  
wise men  
Word, the (= Jesus)

word of God = spoken word  
Word of God = written word  
wordplay  
worldview  
worship / worshiped/ worshiper / worshipping  
(except where spelled with two *p*'s in a  
direct quotation)  
Writings, the (a division of the canon)  
Written Torah

## Y

Yahweh (not Jahweh) Yam (Sea personified)  
Year of Jubilee  
Yom Kippur (Day of Atonement)

## Z

Zealots  
Zoroastrian(ism)

## XVII. GRAMMAR, USAGE, MORE ON PUNCTUATION

1. *On coordinate nouns.* In a series of coordinate nouns, an article may be used before each noun but is not necessary when the same kind of article applies to each noun {his hands and feet were dirty}. If the things listed make up a single idea, repeating the article is particularly unnecessary {the horse and rider appear to be one entity}. If the things listed can be covered by one plural noun, the definite article should not be repeated {in her fifth and sixth **years** of ballet}. If you want to distinguish concepts or add emphasis, then do repeat the article {your time, treasure, and talent belong to God}. For indefinite articles, you may either use *or* omit the article before each subsequent noun {her fruit salad requires an apple, a banana, and an apricot} {bring a raincoat, hat, and umbrella}. In the last example, the first two items would take *a* while the last would take *an*, but only the first item needs to be matched with *a* or *an* {bring a protractor, pencil, and eraser}. See CMS 5.79.
2. *On verb agreement with “group of” and similar phrases.* When a noun that expresses an indefinite quantity, such as *bunch*, *cluster*, or *group*, is followed by *of* and a second noun, ensure that the verb that follows that second noun agrees in number with the *initial* noun. For example, in *A **bunch** of chopped onions **enhances** the soup’s flavor*, the verb *enhances* must agree with the singular noun *bunch*, not the plural noun *onions*. Another example: *Where is the **cluster** of grapes that **was** sitting on the counter?* Here, the singular verb *was* agrees with the singular noun *cluster*. For exceptions to this rule, see CMS 5.192.
3. *On omitting “that.”* Some freelancers are so intent upon deleting unneeded uses of the conjunction *that*, that other (often greater) errors are ignored. Additionally, the overfocus on eliminating unnecessary uses of *that* can result in awkward-sounding sentences that could be misunderstood. CMS gives as an example “The plaintiff charged the expenses were recorded as \$5,000 instead of \$500.” But the omission of *that* after the verb *charged* could lead to the misunderstanding that it was the *expenses* that were charged. (It wasn’t.) So, the conjunction *that* is needed after *charged*: “The plaintiff charged **that** . . .” CMS goes on to say that “though the word *that* may often be safely omitted after the verbs *say* and *think*, it should be retained after other verbs, including near-synonyms . . . , to make it clear that what follows is a clause and not a complement.” Examples:

The bride thinks the dress needs to be hemmed. (*The conjunction that is safely omitted here.*)

Georgette says the dress is fine as is. (*The use of that is also unnecessary here.*)

The bride’s mother believes **that** the dress needs to be shorter. (*That is needed here to avoid confusion as to whether needs is a noun or a verb in this sentence. What are “dress needs”?*)

We decided **that** the dress needs to be shortened by two inches. [Again, is *needs* a noun or a verb?]

However, when the subordinate clause begins with a pronoun, the conjunction *that* can often be safely omitted:

The seamstress promised it would be hemmed properly.

4. *Commas and imperative clauses.* A comma is not required between imperative clauses joined by a coordinating conjunction (CMS 6.25; a change from previous editions of CMS):

Use a good knife to dice the carrots or put whole carrots in your chopper and use the dicing blade.

Locate each semicolon on the page and change it to a period followed by a new sentence.