



ACADEMIC

AUTHOR GUIDE
& STYLE MANUAL

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CAPITALIZATION/SPELLING LIST

I. GENERAL INFORMATION

A. Manuscript Submission

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

B. General Style Issues

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

Issues not dealt with here should be handled in accordance with *The Chicago Manual of Style: 17th Edition* (Chicago: University of Chicago Press, 2017), which should be supplemented by *The SBL Handbook of Style*. Commentaries and other works in Bible and theology generally follow *The SBL Handbook* when there is a conflict with *CMS* (e.g., Bible book abbreviations), but other works may follow *CMS*. The issue should be settled at the beginning of the project. The authority for spelling is *Merriam-Webster's Collegiate Dictionary, 11th ed.*, or, if using an online dictionary, Merriam-Webster.com (<https://www.merriam-webster.com/>).

The *Anchor Bible Dictionary* is the authority for geographical spellings not included in the SBL, CMS, and the Christian Standard Bible®. The CSB® may also be used as another guide for style. On grammar issues we recommend *The Little, Brown Compact Handbook, The Gregg Reference Manual*, or the handy guide by Leonard G. and Carolyn Goss, *The Little Style Guide to Great Christian Writing and Publishing* (B&H, 2004).

II. PUNCTUATION

A. Numbered Lists

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

Examples:

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

The days of creation in Genesis 1 may be understood to comprise three pairs. (1) Light was created on day

one and localized in sun, moon, and stars on day four. (2) The water and atmosphere were created on day two and filled with sea creatures and birds on day five. (3) The earth and vegetation were created on day three, which became the habitat of animals and man on day six.

B. Lists without Numbers

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

Example:

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

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

C. Quotations

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

Examples:

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

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

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

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

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

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

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

7. Discussions of the meaning of a word in a text should cite the word for discussion with

quotes rather than italics.

Example:

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

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

Examples:

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

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

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

Examples:

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

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

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

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

D. Exclamations

Use exclamation points sparingly if at all.

E. Questions

A deliberative or rhetorical question within a larger sentence needs no punctuation except sometimes a comma preceding it. Questions included within a larger sentence need not 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.
2. A comma should precede a conjunction joining the two clauses of a compound sentence unless the clauses are very short.

Examples:

Now [comma] you may be thinking that there is not enough evidence.

The Bible has a lot to say about wisdom [comma] and reverence for God is where it begins.

(The above 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.

Examples:

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

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

Examples:

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

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

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

Examples:

The normal order is reflected, not only in direct references from the second century, but in the church orders both ancient and later.
Therefore, you must submit, not only because of wrath, but also because of your conscience.
They were armed not only with objections but with evidence.
My speech and my proclamation were not with persuasive words of wisdom but with a powerful demonstration by the Spirit

9. 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.

10. 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.

11. A comma should usually follow an introductory interjection.

Example:

Indeed, his views were proven to be correct.

G. Slash/Solidus

This sign may be used to indicate alternatives (e.g., Jacob/Israel, Sinai/Horeb). It can also indicate line breaks in poetry without using poetic formatting.

Example:

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

H. Punctuation of Biblical References

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

Examples:

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

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

First Corinthians 15 is the classic chapter on resurrection.

The flood account is found in Genesis 6–9.

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

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; and 15:35–36.

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

I. Italics

Italics should generally be avoided except for foreign words that are not in *Webster's* and names of extra-canonical books. Words or terms that are not being used functionally but are used to refer to the words themselves are also italicized. Occasionally italics can be used for a term that

is being introduced for the first time to the reader. Avoid using italics for emphasis as much as possible.

Examples:

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

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

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

The fear of death is known as *thanatophobia*.

J. Hyphens

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

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

III. DIVINE REFERENCES

A. Names for God

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

Example:

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

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

B. Pronouns for Deity

Pronouns referring to any person of the Trinity should be lowercase.

IV. GENDER REFERENCES/INCLUSIVE LANGUAGE

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

V. CITATIONS AND REFERENCES

1. Author should use the footnote feature of Microsoft Word.

2. 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.
3. The use of someone else's words should be in quotations. The use of the exact or approximate words of a source as if they were one's own constitutes plagiarism and must be avoided. "Putting something in your own words" does not involve simply using a few synonyms or reversing a couple of clauses in your source. See further II.C. "Quotations."
4. Include a bibliography of all sources in case editors need to check a fact or should choose to add such a bibliography to the work.
5. Various abbreviations of publishers in footnotes and bibliographies:
 - B&H
 - Baker
 - Cerf
 - Crossway
 - Eerdmans
 - Fortress
 - Hendrickson
 - Herder
 - InterVarsity Press
 - JSOT Press
 - Oxford University Press
 - P&R
 - Scholars Press
 - Sheffield Academic Press
 - S.P.C.K.
 - T&T Clark
 - WJK
6. We prefer authors' given names (rather than initials) in footnotes as well as in main text and the bibliography.
7. We prefer "against" or "contrary to" rather than "contra" for the sake of readability.
8. If an author's words or idea is used in the text, his full name should usually be given in the text. For example, "According to J. Alec Motyer, Gideon's request for a sign was not motivated by doubt or disbelief."¹ This would require a footnote:

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

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

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

(Later citations of other articles or chapters in the same book should abbreviate the book reference. E.g., no. 3 below)

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

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

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

Observe that in notes 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. 5 above (i.e., a multivolume work), the volume number is indicated only at the end of the note along with the page number.

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

⁶ G. Baumbach, “grammateus,” *EDNT* 1:259–60.

⁷ H. W. Hoehner, “Herodian Dynasty,” *DJG* 317–26.

⁸ Baumbach, *EDNT* 1:260.

⁹ Hoehner, “Herodian Dynasty,” 320.

¹⁰ BDAG 206.

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

¹¹ Charles Homer Giblin, *The Destruction of Jerusalem According to Luke’s Gospel: A Historical-Typological Moral*, AnBib 107 (Rome: Biblical Institute Press, 1985), 8.

Sometimes there is no common abbreviation for a series. In this case, give the whole series title. The series editor is not necessary. Note a series title is not italicized. Also note that an ongoing series (no. 12) is not treated the same as a multivolume work (no. 13).

¹² Floyd V. Filson, “Yesterday:” *A Study of Hebrews in the Light of Chapter 13*, Studies in Biblical Theology 4 (London: SCM, 1967), 29.

¹³ Carl F. H. Henry, *God Who Speaks and Shows*, vol. 2 of C. F. H. Henry, *God, Revelation, and Authority* (Wheaton: Crossway, 1999), 125.

10. Use the full reference form for the first time a citation occurs, then a shortened form every place thereafter, even in new chapters. For example, a subsequent citation in the same chapter will look like this:

¹⁴ Preuss, *Old Testament Theology*, 1:150.

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

For a reference to the same work in a new chapter, the citation will look the same, *except* that a note is added to refer the reader to the chapter in which the first citation from this work is found. For example:

¹⁵ Preuss, *Old Testament Theology*, 1:148 (see chap. 2, n. 7).

This tells the reader that the full citation for this book can be found in chapter 2, at note 7.

Finally, *The Chicago Manual of Style* no longer supports the use of *ibid.* for a source just quoted. Instead, the author's name and the page number are repeated, *even if* the page number is the same as in the immediately preceding note. If the same source is repeated a few notes away, the title is also added to the note.

Examples:

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

¹⁶ See Horst Dietrich Preuss, *Old Testament Theology*, trans. L. G. Purdue (Louisville: WJK, 1992), 2:76.

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

¹⁷ Preuss, 2:76.

¹⁸ Preuss, 2:107.

¹⁹ Preuss, 2:69.

Citations from this book later in the same chapter:

²² Preuss, *Old Testament Theology*, 2:69.

First citation from this book in a different chapter:

⁸⁹ Preuss, *Old Testament Theology*, 2:110 (see chap. 2, n. 16).

11. Give exact page numbers in a footnote. Do not use “ff.” (= “and the following pages, paragraphs, etc.”) or “f.” (= “and the following page”). Do not use *passim* (“here and there”)

unless there are more than three or four precise references.

12. 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:

³⁷“He brought Jesus forth; out of the judgment-hall, the place the place where 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: Oxford University Press, 1961), 102.

VI. GENERAL STYLE ISSUES

A. Outline Format

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

B. Numbers

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

1. Spell out all ordinal numbers: first, second, third, . . . (don't use *1st*, *2nd*, etc.; in citations, use the numerals 1, 2, and 3 instead: [1 Cor 1:1]).
2. Spell out numbers from one through ninety-nine (except chapter numbers). Use Arabic numerals for 100 and above, except:
3. 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).
4. Spell out numbers that are part of a hyphenated word: *two-edged sword*.
5. Spell out fractions in the text: *three and one-half days*.
6. Spell out the words “million,” “billion,” etc., but use numerals for the quantity of millions, etc., as in 200 million (Rev 9:16).
7. Spell out numbers used as plurals or as possessives, as in Dan 7:10: *Thousands upon thousands* . . .
8. 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).
9. Percentages are always given in numerals: 45 percent, 5.9 percent, 90–95 percent (unless shown otherwise 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.

See CMS concerning consistent treatment of comparable numbers.

C. Dates

1. BC follows the year; AD precedes the year (note full caps with no periods). Do not use C.E. or B.C.E.
2. Use en dash inclusive dates. Inclusive dates follow the rules for other numbers except that “inclusive dates used with . . . BC, where the higher number comes first, should be given in full to avoid confusion.”

Examples:

AD 1968–75	1445–1440 BC
AD 1900–1901	AD 1901–5

D. Bible Book Names

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, etc. They may also be referred to simply as Matthew, Acts, Romans, Revelation, etc. They should not be italicized, although references to non-canonical books (excluding apocryphal or deuterocanonical books such as Judith) should be italicized (e.g., *3 Maccabees*, *1 Enoch*, *Jubilees*). Note the term *letter* is used rather than *epistle*. For Bible book abbreviations, see VIII.A. Abbreviations should not be used at the beginning of a sentence.

E. Phrases and Expressions to Be Avoided If Possible

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

The secret of good writing is to strip every sentence to its cleanest components. Every word that serves no function, every long word that could be a short word, every adverb that carries the same meaning that’s already in the verb, every passive construction that leaves the reader unsure of who is doing what—these are the thousand and one adulterants that weaken the strength of a sentence. And they usually occur in proportion to education and rank.
2. He claimed that “most first drafts can be cut by 50 percent without losing any information or losing the author’s voice” (p. 17). A high percentage of an editor’s time is often spent eliminating excess words. He loves it when the author has already done this.

Examples:

~~Note/notice that~~ Amasai does not appear in 2 Samuel 23.
~~It is important to note that~~ (*or, It is significant that, or It is imperative to keep in mind the fact that*) God’s trumpet and the rapture are associated with the voice of the archangel.
 Persons in authority should be aware ~~of the fact that~~ all temporal authority derives from God.
~~Despite the fact that~~ [Although] Acts begins with the ascension of Jesus ...
 In view of the fact that (*or, Given the fact that*) [Since] ...
~~After considering all the evidence, it is my humble opinion~~ [The evidence suggests/indicates] that Paul wrote 1 Timothy.
 It is possible that [Perhaps] ...
~~There is no doubt that~~ [Doubtless] Babylon greatly impressed the Jews taken there.
 The church ~~that~~ he founded in Macedonia ...
 The Sabbath laws ~~were expanded by~~ the Jews. > The Jews expanded the Sabbath laws.
~~Gar is capable of not only connecting~~ two sentences together, but ~~may also serve as a connector of~~ two paragraphs as well. > *Gar* can connect not only two sentences, but also two paragraphs.
 It’s ~~vitaly important~~ to determine whether there is a problem. [It’s vital, *or, It’s important, or even It’s critical*]

3. 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.

4. "Weasel words" like

... is widely regarded as ...
It is believed that ...
Critical scholars argue that ...
Many have claimed that ...
It has been suggested that ...

5. Adverbs that exaggerate, such as "clearly, actually, obviously, of course," or "naturally."
6. Adjectives that are too vague ("A *very* large percentage . . ."; "I'm *fairly* sure . . .").
7. Others to avoid (interpret "=" as "when you mean"):

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

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

F. Perspective

1. Verb tense: Prefer the past tense for actions taken in the past—Scripture speaks (present), but people (e.g., Moses, Paul, Augustine) acted or spoke (past). When dealing with the arguments of scholars expressed in their books, articles, etc., the present tense is preferred since you are interacting primarily with the work and not the person. Otherwise, avoid historical present.
2. First person is preferable to third to enhance readability and personal connection with readers.

VIII. ABBREVIATIONS

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

A. Bible Books

Gen	Genesis	1 Kgs	1 Kings
Exod	Exodus	2 Kgs	2 Kings
Lev	Leviticus	1 Chr	1 Chronicles
Num	Numbers	2 Chr	2 Chronicles
Deut	Deuteronomy	Ezra	Ezra
Josh	Joshua	Neh	Nehemiah
Judg	Judges	Esth	Esther
Ruth	Ruth	Job	Job
1 Sam	1 Samuel	Ps(s)	Psalms
2 Sam	2 Samuel	Prov	Proverbs

Eccl	Ecclesiastes	Acts	Acts
Song	Song of Songs	Rom	Romans
Isa	Isaiah	1 Cor	1 Corinthians
Jer	Jeremiah	2 Cor	2 Corinthians
Lam	Lamentations	Gal	Galatians
Ezek	Ezekiel	Eph	Ephesians
Dan	Daniel	Phil	Philippians
Hos	Hosea	Col	Colossians
Joel	Joel	1 Thess	1 Thessalonians
Amos	Amos	2 Thess	2 Thessalonians
Obad	Obadiah	1 Tim	1 Timothy
Jonah	Jonah	2 Tim	2 Timothy
Mic	Micah	Titus	Titus
Nah	Nahum	Phlm	Philemon
Hab	Habakkuk	Heb	Hebrews
Zeph	Zephaniah	Jas	James
Hag	Haggai	1 Pet	1 Peter
Zech	Zechariah	2 Pet	2 Peter
Mal	Malachi	1 John	1 John
Matt	Matthew	2 John	2 John
Mark	Mark	3 John	3 John
Luke	Luke	Jude	Jude
John	John	Rev	Revelation

B. Apocrypha/Deuterocanonical Books

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

C. Bible Translations

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

American Standard Version (ASV)
 Amplified Bible (AMP)
 Authorized Version (KJV)
 The Bible: A New Translation (Moffatt)
 The Bible in Basic English (Basic English)
 Contemporary English Version (CEV)
 English Standard Version (ESV)
God's Word, Today's Bible translation (GW)—formerly called *New Evangelical Translation*
Good News Bible, the Bible in Today's English Version (GNB) (a.k.a. TEV)
 The Holy Bible in the Language of Today (Beck)
 The Jerusalem Bible (JB)
 Jewish Publication Society (JPS)
 King James Version (KJV)

The Living Bible (TLB)
 The Modern Language Bible, The New Berkeley Version (MLB)
 New American Bible (NAB)
 New American Standard Bible (NASB)
 New Century Version (NCV)
 New English Bible (NEB)
 New International Version (NIV)
 The New Jerusalem Bible (NJB)
 New King James Version (NKJV)
 NEW LIFE Testament (N.L.T.)
 New Living Translation (NLT)
 New Revised Standard Version (NRSV)
The New Testament in Modern English, The Centenary Translation (Montgomery)
The New Testament in Modern English (Phillips)—use revised edition, 1972
 The New Testament in the Language of the People (Williams)
 Revised English Bible (REB)
 Revised Standard Version (RSV)
 Today's English Version (TEV) (a.k.a. GNB)
 Weymouth's The New Testament in Modern Speech (Weymouth)

D. Other General Abbreviations

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

Many of these (such as cp., DSS, e.g., Gk., i.e., Lit., pl., and sg.) should only be used in parenthetical references or footnotes. Some (such as BC and AD) should also be used in the text. Note 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.e.	that is (use sparingly)
Lat.	Latin
Lit.	Literal(ly)
LXX	Septuagint—an ancient translation of the Old Testament into Greek
MT	Masoretic Text
NT	New Testament
ms(s).	manuscript(s)
OT	Old Testament
p(p).	page(s)
pl.	plural
QS	used for surahs when quoting the Quran
Sam	Samaritan Pentateuch
sg.	singular
Sir	Sirach/Ecclesiasticus
Sym	Symmachus
Syr	Syriac
Tg	Targum
Theod	Theodotian
v(v).	verse(s)—use only when followed by a number.
Vg	Vulgate—an ancient translation of the Bible into Latin
vol(s).	volume(s)—use only when followed or preceded by a number.

IX. REFERENCE TO HEBREW, GREEK, ETC.

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

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. The CSB should be used as a guide for spelling as well as capitalization of names and other terms in the Bible. The *Anchor Bible Dictionary* may be used for names of persons and places not occurring in the CSB. Generally do not use diacritics in names.

B. Headings

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

C. Possessives

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

Examples:

a child's education
two weeks' work

the children's education
the media's attention

the Jews' beliefs
the father-in-law's car
Israel's and Judah's sins
Boaz's field
Claudius's reputation
Sosthenes's wounds
Xerxes's defeat
Jesus's parables

Henry James's novels
Priscilla and Aquila's ministry
Judas's betrayal
James's brother
Hermes's eloquence
Ramses's statue
Moses's laws

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 when used as part of a specific name: Kidron Valley, Khirbet Qumrum, Nahal Hever, Nahr el-Kebir, Nile Delta, Tell Deir Alla, Tell Fekheriye, Wadi ed-Daliyeh/Qelt.
2. Hyphenated names: the second word will not be capitalized—Kiriath-jearim, Kiriath-sepher, Keriath-hezron, Ramathaim-zophim. See the CSB for specifics.

IX. IMAGES & VIDEOS

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

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

CAPITALIZATION / SPELLING LIST

A

Aaronic (referring to duties and office of priests)
Abba
abomination of desolation (with or without quotes)
Abrahamic covenant
Achaemenid
Adamic covenant
administration (e.g., Trump administration, et al.)
Adonai
Advent season
Advent, the (but the advent of Christ)
adversary, the (Satan)
Advocate = Christ
affix (any prefix, suffix, or infix)
African-American (n. and adj. per W.11; at variance with CMS)
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, the
Almighty, the
Alpha and Omega (as titles of Christ)
al-Qaeda
Amarna age, letters, tablets
amillennial(ism)
Analyze (Analyse is British)
Anat
ancient Near East(ern)
angel of the Lord
Angel of the Lord, Angel of God (for theophanies)
ante-Christian
antediluvian
ante-Nicene fathers
Antichrist, the
anti-Christian
antireligious (see <https://www.merriam-webster.com> to check other words with the prefix anti)
Apocalypse, the (the book of Revelation)
apocalyptic
Apocrypha, the
apocryphal
apostle Paul, the (or Paul the apostle, etc.)
apostle(s), the (the 12 apostles)
Apostles' Creed
apostolic
apostolic age
apostolic council / fathers, the
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
Ashur (city and god)

Ashurbanipal
Ashurnasirpal
Assyrian Empire
Assyrian King List
Astarte
atheist
atonement, the
Atonement, the Day of
Augsburg Confession

B

Baal (not Ba'al, unless in Semitic transcription)
Baal and Anath
baalism
Baal-shamayn
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
best seller (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
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
 catalogue
 Catholic (faith)
 catholic (universal)
 Catholic Church (the denomination), *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 (body of Christ, universal Church)
 church, 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)
 Comforter, the = Holy Spirit
 Coming One (Messiah)
 commandment (first, second, etc.; but Ten
 Commandments)
 Communion (Lord's Supper)
 Community Rule (1QS) (see also Manual of
 Discipline)
 conquest, the (period of)
 Conservative Judaism
 coregency
 coregent
 cosmogony
 council
 Counselor, the (deity)
 covenant (old covenant, new covenant)
 Covenant Code (Exod 21–23)

creation, the
 Creator
 cross (upon which the crucifixion took place)
 cross, the (synecdoche for the entire salvation event)
 crown prince
 Crucified One or crucified one, the
 crucifixion of Christ
 crucifixion, the
 Crusades; the Fourth Crusade (et al.)
 cupbearer
 curse, the
 Cyrus Cylinder

D

Damascus Covenant (see preferred Damascus
 Document)
 Damascus Document (CD)
 Daughter Jerusalem / Zion
 David's champions
 Davidic (adj.: see Davidide)
 Davidic monarchy / kingdom / covenant
 Davidide (member of the royal house)
 Day of Atonement
 day of judgment
 day of Pentecost
 day of preparation
 day of the Lord
 day(s) of Unleavened Bread
 day, the, that
 Dead Sea Scrolls (but a Dead Sea scroll)
 Decalogue (Ten Commandments)
 decision-making (n. or adj.)
 deity of Christ
 Deity, the
 demiurge
 demotic
 deuterocanonical
 Deuteronomic
 Devil, the
 Diaspora (the event or the dispersed community)
 Diatessaron
 Diglot
 disciples
 dispensational(ist/ism)
 Dispersion
 divided kingdom
 divided monarchy
 divine
 Divine Warrior
 Dynasty (as in Eighteenth or 18th Dynasty; note
 Twelfth-Thirteenth Dynasties)

E

early church
 early church fathers (but the Fathers)
 Earth (as a planet), earth (soil)
 East Jerusalem
 Easter
 eastern Europe (unless referring to post-World War II
 division of Europe)
 Ecumenical = movement
 Eden
 elect, God's elect
 Elephantine papyri

Eleven, the
email
Emergent/Emerging Church (movement), the
Emperor Constantine
emperor, an
Empire, Neo-Babylonian / Roman, etc.
empire, the
end time, the
end-time (adj.)
Enlightenment (historical period)
ephod
epilogue
Epistles, Paul's (or Letters)
Epistles, the
eponym
eschatology
Esdraelon Plain
eternal life
eternity
etymology/etymological
Eucharist, the
eucharistic
Euphrates River
evangelical(ism)
evangelist (John the, etc.)
evangelist (popular)
Evangelists, the (=the Gospels)
evangelize
ex nihilo
Execration texts
exile (the condition)
exile, the (the Babylonian captivity)
exilic
exodus, the
extrabiblical

F

faith
fall of humanity
fall of Jerusalem
fall, the
Father, the (referring to God)
Fathers, the (but church fathers; Early Church Fathers
[38-vol. Collection] but early church fathers)
feast day
Feast/Festival of Firstfruits
Feast/Festival of Pentecost
Feast/Festival of Tabernacles
Feast/Festival of Unleavened Bread
Feast/Festival of Weeks / Booths / Passover
Federalist No. 51 (et al.); *Federalist Papers*
Fertile Crescent
fertility god(dess)
First Aliyah (Second, etc.)
first commandment (et al.)
First Evangelist
First Jewish Revolt
first missionary journey
First Temple period
firstborn
firstfruits
Fish Gate
flood, the
footwashing

form criticism
Former Prophets
Formula of Concord, the
Fourth Evangelist
Fourth Gospel
Fourth Philosophy
Fundamentalist (movement)
funerary offerings

G

garden of Eden
garden of Gethsemane
Gehenna
gematria
General Epistles (or General Letters)
genizah, a (but Cairo Genizah)
Gentile(s) (noun and adj.)
Global South
gnosis
gnostic (noun and adj.)
Gnosticism
God Almighty
God Most High
Godfearer(s)
Godhead
godless
godlike
godly
golden calf, the
Golden Calf, the incident of the
good news (the gospel)
google (v.)
gospel = the good news, the kerygma
Gospel[s] (book[s] of the gospel genre, division of the
canon)
Great Apostasy
Great Awakening
Great Commission, the
Great Rift Valley (= Jordan Valley)
Greco-Roman
Greek (noun and adj.)
Greek Testament
guilt offering

H

Hades
haggadah (not aggadah)
haggadic (not aggadic)
hagiographa
halakah (not halaka)
halakic (not halakhic)
half-brother
half-tribe
hallelujah
hanging gardens
Hanukkah
hapax legomenon (pl hapax legomena)
Hasidic
Hasidim
Hasmonean
Hatti
heaven
heavenly Father
Hebraism

Hebrew Bible
hectare
Heilsgeschichte
hell
Hellenism
Hellenistic
hellenize
he-locale
hendiadys
henotheism
Herodian
hesed
Hexapla (Hexaplaric)
hieroglyph
high priest
hill country
hiphil
Historical Books (of the Bible)
hithpael
Holiness Code (Lev 17–26)
Holy City
Holy Land
holy of holies, the
holy place, 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
infix
interpretive (interpretative is British)
intertestamental
intertestamental period
Ishtar
Islamophobic
Israelite settlement

J

Jannaeus
Jehovah
Jerusalem Council
Jesus movement
Jesus Seminar, the
Jew
Jewish
Jewish War
Johanán (not Yohanán)
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 of God / heaven
kingdom, the
Koine Greek

L

Lamb of God, the
land of Israel
lapidary
last day, the
last days
Last Judgment, the
Last Supper, the
late Bronze Age
Latter Prophets
law (versus grace)
law book
law code
law of Moses, Jewish law, law of Israel, the law
Law, the (Pentateuch; a division of the canon) (the
Law and the Prophets (divisions of canon)
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
Light of the World light of the world
lingua franca (roman)
Literature, Second Temple (etc.)
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

Ma'at
Maccabean
magi (sg. magus)
Magnificat (Song of Mary)
Major Prophets, the (division of the canon)
Majority Text
Maker, the (referring to God)
man of sin
Man of Sorrows or man of sorrows
Manual of Discipline (1QS) (see also Community Rule)
Mao Zedong (preferred over Mao Tse-tung)
Mari letters, tablets
Markan
Masorah
Masoretes
Masoretic (Text)
masoretic (tradition)
Master (Christ)
Matthean
medieval
megachurch
Megillah (pl. Megilloth)
menorah
mercy seat
merkabah (not merkeveh or merkaba)
Merodach-baladan
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
mighty men
mina
minor judges
Minor Prophets, the (a division of the canon)
minuscule
Mishnah
Mishnaic Hebrew
Moabite Stone
modalism
Monarchic period
moon-god
Mosaic covenant
Mosaic law

Mot (Death personified)
Mount of Olives
Mount of Transfiguration
Mount Sinai (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
Nebiiim or Nevi'im (a division of the canon)
Nebuchadnezzar (unless Nebuchadrezzar is important to the point)
Neco
Negev (not Negeb)
Neo-Assyrian period (but Neo-Assyrian Empire)
Neo-Babylonian period (but Neo-Babylonian Empire)
neorthodox(y)
neoplatonic
Neoplatonism
Nevi'im
new age
new covenant
new heaven(s) and new earth
new Jerusalem
New Moon (festival)
new moon, the
New Testament (noun and adj.) (NT)
New World (as opposed to Old World)
New Year festival
Nicene Creed
Nile Delta
Nineveh
niphah
Noahic covenant
noncanonical
non-Christian (but unchristian)
north Arabia
northern Israel
northern kingdom
Northwest Semitic

O

Official Aramaic
Old Assyrian period
Old Babylonian period
old covenant
Old Latin
Old South Arabic
Old Syriac
Old Testament (noun and adj.) (OT)
Old World
Omride dynasty
Omrides
One (in reference to God or Christ)

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 Wicked Tenants (etc.)
parachurch
Paradise (Eden), *but* ... paradise (Abraham's bosom/Abraham's side)
Parousia, the
part 1 (of a book)
paschal
passim (roman)
Passion Narrative
Passion Week
passion, the
Passover (noun and adj.)
Pastoral Epistles
patriarchal narratives
patriarchal period / age
patriarchs, the
patristic(s)
Pauline
Pauline Epistles (or Letters) as a canonical division
Pentateuch
pentateuchal
Pentecost
pentecostal (adj.)
Pentecostal (Church or Movement)
people of Israel
percent (spelled out in text; % in parentheses)
period of the judges
period, as in Roman period, Chalcolithic period (cf. Age / Empire), First Intermediate period
Persian Empire
person of Christ
person of Jesus Christ; persons of the Trinity (but Third Person of the Trinity)
personal name
peshet
Peshitta
Petrine
Pharaoh (when used as a proper name)
Pharisaic
Pharisees
piel
Pietism, pietistic

pilgrim festivals
place-name
plain (as in Esdraelon plain)
Poetic(al) Books (of the Bible)
pope, the
postbiblical
postdiluvian
postexilic
post-Nicene fathers
posttribulation, -ist
potsherd (not potshard)
pre[or post]millennial(ism)
pre-Christian
prediluvian
preexilic
premonarchic
preparation day
pretribulation, -ist
priesthood of Christ
priesthood, the
Prison Epistles
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)
Protestant(ism)
Proto-Semitic
Proto-Sinaitic
Proverbs / Words of Ahiqar
Psalm 23, the
psalm, a
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
Twenty-third Psalm

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)
Reform Judaism
Reformation, the

Reformed theology
Reformers, the
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 Supreme 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 (see preferred Community
 Rule or Manual of Discipline)

S

Sabbath, the (noun and adj.)
Sabbatical cycle
Sabbatical Year
sacrament
Sadducees
salvation history
Samaritan Chronicle(s) / Pentateuch
Sanhedrin, the (highest ruling body)
Sanhedrins
Satan
satanic
satrap
Satrapy
Savior, the (referring to deity)
scarab
scribal
scribe
scriptio continua
scriptural
Scripture
Scriptures, the
Sea Peoples
Sea-Land
Second Coming, the (the second coming of Christ)
Second Evangelist
second missionary journey
Second Temple period / literature
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
Shekinah glory
Shema, the
shemithah
Sheol
shofar(s)
Siloam Inscription
Siloam Pool (but pool of Siloam)
sin offering
Son of God
Son of Man
Son, the (referring to Jesus)
Song of Deborah
Song of Moses
Song of the Sea
sonship (Jesus' divine)
Sopherim
source criticism
southern kingdom
Spirit Baptism
spirit of God
Spirit, the
spring (as in Gihon spring)
State of Israel, *but* ... land of Israel
Stations of the Cross
stela (pl stelae)
Stoic(ism)
store cities
storm-god
Suffering Servant
Sumerian Law Code
Sunday school
sun-god
Supper, the [Last/Lord's]
synagogue
Synod of Carthage
synoptic (adj.)
Synoptic Gospels, the
Synoptic Problem, the
Synoptics, the
Syria-Palestine
Syro-Palestinian

T

Ta'anach
tabernacle
Table of Nations
Talmud
talmudic
Tanak (Tanakh for the JPS edition)
Tannaim
Tannaitic
Targum (pl Targumim)
Targum of Jonathan (etc.)
targumic
Teacher (Christ)
tell / tel
temple complex
Temple Mount
temple, the; Solomon's temple
Ten Commandments
Testaments, both
testimonia
Tetragrammaton

Textus Receptus
theophoric
Third Dynasty of Ur (or Ur III period)
Third Evangelist
third missionary journey
Third World, the (adj. Third-World)
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
Tutankhamun
twelve (12) apostles
twelve (12) tribes
Twelve, the
twelve-tribe league
Twenty-first Psalm (etc.)

U

Ugarit (Ras Shamra)
Ugaritic
unchristian
Uncial
underworld (adj.)
Underworld, the
united kingdom
united monarchy
Upper Egypt
Upper Egypt
upper Galilee
upper Mesopotamia
Upper Room Discourse
upper room, the
Ur III period (or Third Dynasty of Ur)
Urim and Thummim
US (adj. only; never use as a noun; spelled out 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 of the Sea
Way, the
West Semitic
West, the (the continents and countries of the Western Hemisphere); Western; Western civilization (*but ... western Europe*)
Western text
Western Wall
whole burnt offering
whole offering
wilderness (but Wilderness of Zin)
wilderness wanderings
wisdom (movement, quality)
Wisdom (when used as a proper name for personification)
Wisdom literature
wisdom tradition
wise men
word of God = spoken word
Word of God = written word
Word, the (= Jesus)
wordplay
worldview
worship / worshipper / worshipping
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
ziggurat
Zoroastrian(ism)