

AUCD Press Style Guide¹

1. General Matters

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

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

Font and font size should be Calibri 11 pt.

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

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

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

2. English Style

2.1 Clarity

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

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

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

2.2 Quotations

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

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

Happy are those
who do not follow the advice of the wicked,
[...]

¹ Slightly modified from the Tyndale Bulletin Style Guide, 2007, made available for use at <http://www.tyndale.cam.ac.uk/bulletin-submission>.

² Smart quotes can be turned on in Word as your default, and Word will also check this for you. Ask your Help files.

but their delight is in the law of the Lord,
and on his law they meditate day and night.

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

2.3 Spelling

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

enquiry (inquiry is used only of a legal investigation)

focused, focusing (*not* focussed, focussing)

Graeco-Roman (*not* Greco-Roman)

practice (noun), practise (verb)

judgement (*not* judgment)

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

reinforce, co-ordinate, pre-eminent

world-view, large-scale analysis

a historical (*not* an historical)

For more details, see appendix on 'Capitalisation and Spelling'.

2.4 Punctuation

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

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

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

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

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

Jerusalem, Hebron, and Beersheba

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

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

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

Apostrophes and 'it':

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

2.5 Capitals

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

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

2.6 Footnotes

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

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

2.7 Font Styles

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

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

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

2.8 Parentheses and Brackets

a. Parentheses () are used to enclose:

- * parenthetical statements within a text
- * references to ancient or modern works within a text
- * an original foreign word or phrase after its English translation, or an English translation if the original is cited directly
- * phonetic transcriptions

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

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

- * reconstructions of unclear text
- * corrections, in which case the bracketed material may replace the original word
- * additions to clarify the sense
- * explanations, e.g. 'He [the owner] gave him [the buyer] the ox'
- * editorial comments, e.g. [two words illegible], [*sic*]
- * added ellipses [...] when words are not included in a quotation

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

2.9 Gender

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

2.10 References to Primary Sources

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

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

3. Foreign Languages

3.1 Foreign Words and Quotations

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

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

3.2 Hebrew and Aramaic

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

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

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

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

A consistent method should be used throughout any document.

3.3 Greek

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

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

α	<i>a</i>								
β	<i>b</i>								
γ	<i>g</i>	γχ	<i>nch</i>	ι	<i>i</i>	ο	<i>o</i>	υ	<i>u; y</i>
γγ	<i>ng</i>	δ	<i>d</i>	κ	<i>k</i>	π	<i>p</i>	φ	<i>ph</i>
γκ	<i>nk</i>	ε	<i>e</i>	λ	<i>l</i>	ρ	<i>r</i>	χ	<i>ch</i>
γξ	<i>nx</i>	ζ	<i>z</i>	μ	<i>m</i>	ῥ	<i>rh</i>	ψ	<i>ps</i>
		η	<i>ē</i>	ν	<i>n</i>	σ	<i>s</i>	ω	<i>ō</i>
		θ	<i>th</i>	ξ	<i>x</i>	τ	<i>t</i>	·	<i>h</i>

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

3.4 Other Scripts and Languages

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

3.5 Latin Abbreviations

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

4. Numbering

4.1 Arabic and Roman Numerals

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

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

4.2 Headings

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

1. Old Testament Theology

- 1.1 Pentateuch
 - a. Genesis
 - b. Exodus–Numbers
 - c. Deuteronomy
 - d. The Concept of *berit* ('Covenant')
- 1.2 Historical Books etc.

4.3 Page Numbers

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

4.4 Volume Numbers

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

4.5 Dates

Dates should be written in the format 17 August 1945. SMALL CAPITALS should be used with stops for BC (after the date) and AD (prior to the date), or, if preferred, BCE and CE may be used (both after the date). Note distinction between the Twentieth Century (noun, no hyphen, capitals) and a twentieth-century scholar (adjective, hyphen, no capitals).

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

4.6 Chapter and Verse Numbers

See below under 'Bible' (§5.1).

4.7 Weights and Measures

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

4.8 Electronic Sources

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

5. References to the Bible and Other Ancient Literature

5.1 Bible

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

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

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

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

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

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

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

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

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

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

5.2 Deuterocanonical Books and the Apocrypha

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

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

5.3 Rabbinic Literature

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

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

<i>AZ</i>	<i>Avodah Zarah</i>	<i>Hul.</i>	<i>Hullin</i>	<i>Ned.</i>	<i>Nedarim</i>	<i>Sed.</i>	<i>Seder</i>
<i>Avot</i>	<i>Avot</i>	<i>Kel.</i>	<i>Kelim</i>	<i>Neg.</i>	<i>Nega'im</i>	<i>Sheq.</i>	<i>Sheqalim</i>
<i>Arak.</i>	<i>Arakhin</i>	<i>Ker.</i>	<i>Keritot</i>	<i>Nez.</i>	<i>Neziqin</i>	<i>Sot.</i>	<i>Sotah</i>
<i>BB</i>	<i>Bava Batra</i>	<i>Ket.</i>	<i>Ketubbot</i>	<i>Nid.</i>	<i>Niddah</i>	<i>Suk.</i>	<i>Sukkah</i>
<i>BM</i>	<i>Bava Metsi'a</i>	<i>Kil.</i>	<i>Kil'ayim</i>	<i>Ohal.</i>	<i>Ohalot</i>	<i>Taan.</i>	<i>Ta'anit</i>
<i>BQ</i>	<i>Bava Qamma</i>	<i>MS</i>	<i>Ma'aser Sheni</i>	<i>Or.</i>	<i>Orlah</i>	<i>Tam.</i>	<i>Tamid</i>
<i>Bek.</i>	<i>Bekhorot</i>	<i>Maas.</i>	<i>Ma'aserot</i>	<i>Par.</i>	<i>Parah</i>	<i>Tem.</i>	<i>Temurah</i>
<i>Ber.</i>	<i>Berakhot</i>	<i>Mak.</i>	<i>Makkot</i>	<i>Peah</i>	<i>Pe'ah</i>	<i>Ter.</i>	<i>Terumot</i>
<i>Bets. Tov)</i>	<i>Betsah (=Yom</i>	<i>Mak.</i>	<i>Makhshirin</i>	<i>Pes.</i>	<i>Pesahim</i>	<i>Teh.</i>	<i>Teharot</i>
<i>Bik.</i>	<i>Bikkurim</i>	<i>Meg.</i>	<i>Megillah</i>	<i>Qin.</i>	<i>Qinnim</i>	<i>TY</i>	<i>Tevul Yom</i>
<i>Dem.</i>	<i>Demai</i>	<i>Meil.</i>	<i>Me'ilah</i>	<i>Qid.</i>	<i>Qiddushin</i>	<i>Uq.</i>	<i>Uqtsin</i>
<i>Eruv.</i>	<i>Eruvin</i>	<i>Men.</i>	<i>Menahot</i>	<i>Qod.</i>	<i>Qodashim</i>	<i>Yad.</i>	<i>Yadayim</i>
<i>Ed.</i>	<i>Eduyyot</i>	<i>Mid.</i>	<i>Middot</i>	<i>RS</i>	<i>Rosh</i>	<i>Yev.</i>	<i>Yevamot</i>
<i>Git.</i>	<i>Gittin</i>	<i>Mik.</i>	<i>Mikwa'ot</i>		<i>HaShanah</i>	<i>Yom.</i>	<i>Yoma</i>
<i>Hag.</i>	<i>Hagigah</i>	<i>Moed</i>	<i>Mo'ed</i>	<i>San.</i>	<i>Sanhedrin</i>	<i>Zav.</i>	<i>Zavim</i>
<i>Hal.</i>	<i>Hallah</i>	<i>MQ</i>	<i>Mo'ed Qatan</i>	<i>Shab.</i>	<i>Shabbat</i>	<i>Zev.</i>	<i>Zevahim</i>
<i>Hal.</i>	<i>Hallah</i>	<i>Nash.</i>	<i>Nashim</i>	<i>Shevi.</i>	<i>Shevi'it</i>	<i>Zer.</i>	<i>Zera'im</i>
<i>Hor.</i>	<i>Horayot</i>	<i>Naz.</i>	<i>Nazir</i>	<i>Shevu.</i>	<i>Shevu'ot</i>		

5.4 Other Ancient Literature

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

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

a. Footnotes

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

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

b. Bibliography

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

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

For referencing in the bibliography, use the 'notes and bibliography' system as a model, found at www.chicagomanualofstyle.org/tools_citationguide.html.

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

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

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

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

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

The following examples are indicative:

6.1 Book

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

6.2 Book in a Series

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

6.3 Edited Book

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

6.4 Translated Book

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

6.5 Reference Book

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

6.6 Book Section

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

6.7 Journal Article

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

6.8 Book Review

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

6.9 Magazine Article

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

6.10 Internet Publication

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

6.11 Unpublished Work

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

7. Abbreviations

7.1 Use of Abbreviations

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

7.2 Modern Literature

The most comprehensive and widely used standard for abbreviations of journals and scholarly works is that found in *The SBL Handbook of Style*: §8.4, which is also printed periodically in *Catholic Biblical*

Quarterly, Harvard Theological Review, Hermeneia, Journal of Biblical Literature, and Old Testament Abstracts. This standard should be followed for well-known and frequently-cited journals and standard works, but titles which are likely to be unfamiliar to most readers should be given in full. Journals with a one-word title should be given in full (e.g. *Interpretation, Themelios*).

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

BDB	<i>IRM</i>	OTL	<i>TynBul</i>
<i>BJRL</i>	<i>JBL</i>	SBLD	<i>VT</i>
<i>CBQ</i>	<i>JSOT</i>	<i>SSJT</i>	WBC
<i>HTR</i>	JSOTSup	SNTSMS	ZAW
<i>IDBSup</i>	NICOT	<i>TDNT</i>	
ICC	<i>NTS</i>	<i>TDOT</i>	
	<i>ODDC</i>	TNTC	

7.3 General Abbreviations

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

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

AD	Anno Domini (<i>or CE</i>)	Gk	Greek	pl.	plural
BC	Before Christ (<i>or BCE</i>)	Heb.	Hebrew	q.v.	which see
c.	circa	i.e.	that is	repr.	reprinted
cf.	compare	lit.	literally	rev.	revised
ch.	chapter	m	meter	Rev.	(<i>or Revd</i>)
chs.	chapters	mg.	margin	sing.	singular
Dr	(<i>not Dr.</i>)	M.A.	Master of Arts	tr.	translated
ed.	edited [by]	n.	note [no space after]	UK	United Kingdom
edn	edition	N.B.	nota bene	v.	verse [no space after]
e.g.	for example	n.d.	no date of publication	vv.	verses [no space after]
esp.	(before page numbers)	no.	number	vol.	volume
et al.	and others	p.	page [no space after]	vols.	volumes
etc.	and so on	pp.	pages [no space after]	§	section
g	gram	Ph.D.	Doctor of Philosophy	§§	sections

7.4 Taboo Abbreviations

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

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

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

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

7.5 Papyrological and Inscriptional Abbreviations

For papyrological abbreviations, see

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

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

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

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

8. Copyright

It is the author’s responsibility to obtain permission for the quotation of any copyright material, if permission is necessary, and to ensure that appropriate acknowledgements are included in their article. The author should be able to provide documentation of copyright permission if required (e.g. email documentation).

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9. Reference Works

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

- Alexander, P. H., et al. *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody, MA: Hendrickson, 1999).
- Butcher, J. *Copy-Editing: The Cambridge Handbook for Editors, Authors and Publishers* (Cambridge: Cambridge University Press, 1992 3rd edn).
- Clines, D. J. A. *The Sheffield Manual for Authors and Editors in Biblical Studies* (Sheffield: Sheffield Academic, 1997).
- Inter-Varsity Press 'Author's Handbook' (unpublished style guide, Leicester, 1998).
- Luey, B. *Handbook for Academic Authors* (Cambridge: Cambridge University Press, 2002 4th edn).
- Modern Humanities Research Association *MHRA Style Guide: A Handbook for Authors, Editors, and Writers of Theses* (London: Modern Humanities Research Association, 2002). Free download at: www.mhra.org.uk/style/download.html.
- University of Chicago Press *The Chicago Manual of Style* (Chicago: Chicago University Press, 2003 15th edn).

Appendix: Capitalisation and Spelling

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

A	apocryphal	baptist (one who baptises, but John the Baptist)
Aaronic (re duties/office of priests)	apothegm	Baptist (name of church, member of Baptist church)
Aaronide (re genealogy/descent of Aaron)	Apostle Paul, the (but Paul the apostle)	Bar Kokhba (person)
ablative	apostle (e.g. the twelve apostles)	Bar Kokhba revolt
Abba	Apostles' Creed	baraita (rabbinic gloss)
abomination of desolation (with or without quotes)	apostolic	<i>baraita</i> (pl. <i>baraitot</i> ; for pronouncements as such)
Abrahamic covenant	apostolic age	<i>Baraita</i> (specific rabbinic work)
Achaemenid	apostolic council/fathers	<i>Baraita</i> (for collections; e.g., <i>Baraita de Sifrei</i> , <i>Baraita of Rabbi Adda</i>)
ad hoc	Apostolic Fathers (corpus of writings)	<i>bat qol</i>
affix (any prefix, suffix, or infix)	a priori	battle of Armageddon
Adonai	Aramaean	battle of Carchemish, etc.
agape (roman); as Greek word, <i>agape</i>	archaeology	Beast, the
age of grace	archbishop of Canterbury (but Archbishop Smith)	Beatitudes, the
Age (for archaeological periods, such as Bronze/Iron Age)	Area x (archaeological reports; area followed by number)	bedouin (singular and plural)
ageing	ark (Noah's)	Behistun
agraphon, pl. agrapha	ark of the covenant	Ben Sira
Ahiram Inscription	Ascension Day (as liturgical day)	Ben-hadad
Ahmose	ascension, the	Benedictus (Song of Zechariah)
Ahura Mazda	Asclepius (not Asklepios)	betrayal, the
Akedah	Asherah	Bible
Akhetaten (Tell el-Amarna)	ashlar masonry	biblical
Akiba (not Akiva or Aqiba)	Ashur (city and god)	bilingual
Akkadian	Ashurbanipal	bishop of Rome (but Bishop Smith)
Aleppo Codex	Ashurnasirpal	Black Obelisk
Alpha and Omega (as titles of Christ)	Assyrian Empire	Blessing of Moses
Amarna age, letters, tablets	Assyrian King List	blood of Christ
amillennial(ism)	Astarte	Bodmer papyri
amphictyony	atheist	body of Christ
Anat	Athirat	book of the covenant
ancient Near East[ern]	atonement, the	book of Genesis (etc.)
angel of the Lord, an	Atonement, the Day of	book of the law
Angel of the Lord, the	Atrahasis Epic	Book of Life
Anglican	Augsburg Confession	Bread of Life or bread of life
ante-Christian	B	bridegroom, the (Christ)
antediluvian	Baal (not Ba'al, unless in Semitic transcription)	bullae (pl. bullae)
ante-Nicene fathers	Baal and Anath	burnt offering
antichrist, the	Baal-shamayn	
anti-Christian	baalism	C
antimonarchic	Babylonian captivity	caesura
anti-Semitic	Babylonian Chronicle	Cairo Genizah
anti-Semitism	Babylonian Empire	call of Amos, etc.
Apiru (or Habiru)	Babylonian King List	canon, the
Apocalypse, the (book of Revelation)	baptism	captivity, the
apocalyptic	baptism in/with/of the Holy Spirit	cartouche
Apocrypha, the	baptism, the (of Christ)	catalogue
		Catholic (faith)

catholic (universal)
 Catholic Church
 Catholic Epistles (or Letters)
 casuistic
 CD-ROM
 central hill country
 century (the first century; first-century, adj.)
 cereal offering
 Chaldean
 charismatic (noun and adj.)
 charismatic movement
 Chebar River
 Chester Beatty papyri
 chief priest
 chosen people
 Christian (noun and adj.)
 Christian era
 christianise
 Christlike
 christocentric
 christological
 Christology
 christophany
 Chronicler, the
 church (body of Christ)
 church (institution)
 church age
 church father[s] (but the Fathers of the church)
 city of David
 city of God
 city-state
 Classical Arabic
 coastal plain
 Code of Hammurabi
 Codex Alexandrinus, Codex Vaticanus, etc.
 colon (pl. cola; also bicola, tricola)
 Comforter, the
 commandment (first, second, etc.; but Ten Commandments)
Community Rule (1QS) (or *Manual of Discipline*)
 congregation(al)
 Congregational (name of church)
 denomination, member of
 conquest period
 coregency
 coregent
 cosmogony
 council
 Council of Trent
 covenant (old covenant, new covenant)

Covenant Code (Exod. 21–23)
 creation, the
 Creation Epic or Epic of Creation (= *Enuma Elish*)
 Creator
 crown prince
 cross (upon which the crucifixion took place)
 cross, the (synecdoche for the entire salvation event)
 Crucified One or crucified one, the
 crucifixion of Christ
 crucifixion, the
 Crusades
 cupbearer
 curse, the
 Cyrus Cylinder

D
dagesh forte
dagesh lene
 D stem
Damascus Covenant (see preferred *Damascus Document*)
Damascus Document (CD)
 Danel (legendary Ugaritic king)
 David's champions
 Davidic (adj.; see Davidide)
 Davidic monarchy/kingdom/covenant
 Davidide (member of the royal house)
 Day of Atonement
 Day of Judgement
 day of Pentecost
 Day of the Lord
 Dead Sea Scrolls (but a Dead Sea scroll)
 Decalogue (Ten Commandments)
 deity of Christ
 Deity, the (but prefer 'God')
 demiurge
 demotic
 Deutero-Isaiah
 Deutero-Zechariah
 deuterocanonical
 Deuteronomic
 Deuteronomic source
 Deuteronomist
 Deuteronomistic History/Historian
 deuteropauline
 devil, the
 diacritical mark

Diaspora (the event or the dispersed community)
Diatessaron
 diglot
 diphthong
 disciples
 Dispersion
 distich
 divided kingdom
 divided monarchy
 divine
 Divine Warrior
 Documentary Hypothesis
 Dynasty (as in Eighteenth or 18th Dynasty)

E
 E account
 Ea
 early church
 early church fathers
Early Church Fathers (title of work)
 Easter
 Eastern Orthodox Church
 Eden
 Edict of Ammisaduqa
editio princeps
 Eighteen Benedictions
 elect, God's elect
 Elephantine papyri
 Elohism source
 email
 Emperor Constantine
 emperor, an
 Empire, Babylonian/Roman etc.
 empire, the
 end time, the
 end-time (adj.)
 Enlil
 enquiry (not inquiry, except for legal investigation)
Enuma Elish (see Creation Epic)
 ephod
 Epic of Creation (see Creation Epic)
 Epic of Gilgamesh
 epilogue
 Epistle to the Romans (etc.)
 Epistles, Paul's (etc.)
 Epistles, the
 eponym
 Eridu Genesis
 eschatology
 Esdraelon Plain
 etiologal (not aetiological)

etiology (not aetiology)
 eternal life
 eternity
 etymology/etymological
 Eucharist
 eucharistic
 evangelical
 evangelist (John the; the fourth;
 etc.)
 evangelist (popular)
 evangelise
 Execration texts
 exile (the condition)
 exile, the (Babylonian captivity)
 exilic
ex nihilo
 exodus, the
 extrabiblical

F

faith
 fall of humanity
 fall of Jerusalem
 fall, the
 Farewell Discourses (in John)
 Father, the (re God)
 Fathers, the (but church fathers;
Early Church Fathers for title of
 book)
 feast day
 feast of Firstfruits
 feast of Pentecost (etc.)
 feast of Tabernacles
 Fertile Crescent
 fertility god(dess)
 festival of
 Weeks/Booths/Passover
 Festschrift(en)
 First Evangelist
 First Jewish Revolt
 first missionary journey
 First Temple period
 firstborn
 firstfruits
 Fish Gate
 flood, the
 footwashing
 form criticism
 Former Prophets
 fosse (ditch, moat)
 Four Document Hypothesis
 Fourth Evangelist
 Fourth Gospel
 Fourth Philosophy
 funerary offerings

G

G stem
 garden of Eden
 gehenna
 gematria
 General Epistles (or General
 Letters)
 genizah, a
 Gentile[s] (noun and adj.)
 geographical name
ger (pl. *gerim*)
 Gezer Calendar
 Gilgamesh
 gnosis
 gnostic (noun and adj.)
 Gnosticism
 God Almighty
 God Most High
 Godhead
 godless
 godlike
 godly
 golden calf, the
 good news
 gospel (a [non-canonical] book of
 the gospel genre; the [message
 of] good news)
 gospels (generically)
 Gospels, the (division of canon)
 Great Commission, the
 Great Rift Valley (= Jordan Valley)
 Graeco-Roman
 Greek (noun and adj.)
 Greek Testament
Grundlage[n]
 guilt offering

H

Habiru (or Apiru)
 hades
 haggadah (not aggadah)
 haggadic (not aggadic)
 hagiographa
 halakah (not halaka)
 halakic (not halakhic)
 half-brother
 half-tribe
 hallelujah
 hanging gardens
 Hanukkah
hapax legomenon
 (pl. *hapax legomena*)
 haplography
 Hasidic
 Hasidim
 Hasmonean

Hatti
 Hattusas (Boghazköy)
Haustafel[n]
he-locale
 heaven
 Hebraism
 Hebrew Bible
 hectare
Heilsgeschichte
 hell
 Hellenism
 Hellenistic
 hellenise
 hendiadys
 henotheism
 Heptateuch
 Herodian
 Hexapla (Hexaplaric)
 hieroglyph
 high priest
 hill country
 Hillel the Elder
 Historical Books (of the Bible)
 history of religions school
 Hittite Laws
 Holiness Code
 Holy City
 holy day
 Holy Family
 Holy Land
 holy of holies
 Holy Spirit
 holy war
 Holy Week
 Horus
 house of David
 humanity
 Hurrian
Hymns of Thanksgiving (1QH)

I

idolaters
imago Dei
 Immanuel
 Imperial Aramaic
 incarnation
 Indo-European
 infancy gospels
 infix
 Instruction of Amenemhet
 intertestamental [period]
ipsissima verba
ipsissima vox
 Ishme-Dagan
 Ishtar
 Israelite settlement

J		
Jacobian	Lamentation over the	lordship of Christ
Jamnia	Destruction of Ur	Lower Egypt (political division)
Jannaeus	land of Israel	lower Galilee (geog. division)
JEDP	lapidary	Lukan
Jehovah (prefer YHWH)	last day, the	Luke–Acts
Jerusalem Council	last days	Lutheran
Jew	Last Judgement, the	M
Jewish	Last Supper, the	Maccabean
Jewish War	Latter Prophets	magi
Johanán (not Yohanán)	law (versus grace)	Magnificat (Song of Mary)
Johannine	law book	Major Prophets, the (division of
Journey of Wen-Amón	law code	canon)
jubilee, jubilee year	law collection	Maker, the (re God)
Judah	law of Moses, Jewish law, law of	man of sin
Judah the Patriarch	Israel	Man of Sorrows or man of
Judaic	Law, the (Pentateuch; division of	sorrows
Judaism	canon)	Manichaen
Judaizer[s]	Laws of Hammurabi	<i>Manual of Discipline</i> (1QS)
Judaea[n]	Laws of Ur-Namma/u	(see also <i>Community Rule</i>)
judgement (not judgment)	<i>lectio brevior/difficilior/facilior</i>	Mari letters/tablets
Judges (book)	Legend of King Keret: see Kirta	Mark Anthony
judges (Deborah, Gideon, etc.)	Legend of Sargon, the	Markan
	lemma	Masorah
K	Leningrad Codex	Masoretes
Kabbalah	Letter of Aristeas	masoretic (but Masoretic Text)
Kanesh (Kultepe)	Letter to the Galatians (etc.)	<i>mater lectionis</i>
Karatepe inscription	Letters, the	(pl. <i>matres lectionis</i>)
Kassite	Levant, the	Matthean
Keret: see Kirta	Levantine	medieval
kerygma	Level 4 (archaeological reports,	Megillah (pl. Megilloth)
Ketiv	level followed by number)	Memphite Theology
Ketuvim (division of canon)	Leviathan	menorah
Khirbet	levirate	mercy seat
Khirbet el-Qāṣm	Levite	<i>merkabah</i> (not merkevah or
Khirbet Qumran	Levitical	merkaba)
Kimchi	<i>lex talionis</i>	Merneptah
King (re God)	Light of the World or light of the	Merneptah Stela
King Herod	world	Merodach-baladan
king list (but Sumerian King List)	lingua franca (roman)	messiah (in general)
king of Israel	Literature, Second Temple (etc.)	Messiah, the
King of kings	lithic	messiahship
kingdom of God/heaven	loanword	messianic
kingdom, the	<i>locus classicus</i>	messianic age
King's Highway	Locus x (archaeological reports,	metheg
Kirta Epic (previously known as	followed by number)	Methodist
the Legend of King Keret)	logion (pl. logia)	Mican
Koine Greek	Logogram	microliths
Koran (prefer Qur'an)	LORD, the (English translation of	Middle Ages
Kuntillet 'Ajrud	Tetragrammaton)	Middle Assyrian Laws
	Lord, the (re Jesus)	Middle Assyrian period
L	Lord's Day	Middle Babylonian period
Lachish letters	Lord's Prayer	middle Euphrates
Lachish Ostrakon x	Lord's Supper	midrash (pl. midrashim)
Lamb of God, the	Lord of Hosts	midrashic
	Lord of lords	mighty men
	lordship	

mina
 minor judges
 Minor Prophets, the
 (division of canon)
 minuscule
 Mishnah
 Mishnaic Hebrew
 Mitanni
 Moabite Stone
 monarchic period
 moon-god
 Mosaic covenant
 Mosaic law
 Mot (Death personified)
 Mount of Olives
 Mount of Transfiguration
 Mount Sinai
 mud brick (noun)
 mud-brick (adj.)
 Muhammad (not Mohammed)
 Muraba'at
 Murashu archive
 Muratorian Canon/Fragment
 Muslim (not Moslem)
 Mycenaean
 Myth and Ritual school
 mythopoeic

N

N stem
 Nabatean
 Nag Hammadi codices
 nahal
 Nahal Hever
 Name, the
 name of God
 Naram-sin
 Narmer
 nation-state
 nativity, the
 nawamis (beehive burials)
 Nazirite
 Near East
 Nevi'im (division of canon)
 Nebuchadnezzar (unless
 Nebuchadrezzar is important
 to the point)
 Neco
 Negev (not Negeb)
 Neo-Assyrian period (but Neo-
 Assyrian Empire)
 Neo-Babylonian period (but Neo-
 Babylonian Empire)
 neo-Evangelicalism
 Neofiti
 Neo-Hittite

neo-orthodoxy
 neo-Pentecostalism
 neoplatonic/ism
 Nergal and Ereshkigal
 Nevi'im
 new age
 new covenant
 new heaven and new earth
 new Jerusalem
 New Moon (festival)
 new moon, the
 New Testament (noun and adj.)
 New World (contrast Old World)
 New Year festival
 Nicene Creed
 Nile Delta
 Nineveh
 nomina sacra
 noncanonical
 non-Christian (but unchristian)
 nonidolatrous
 non-Pauline
 north Arabia
 northern Israel
 northern kingdom
 Northwest Semitic
 notariqon
 Nuzi texts (not Nuzu)

O

Official Aramaic
 Old Assyrian period
 Old Babylonian period
 old covenant
 Old Latin
 Old South Arabic
 Old Syriac
 Old Testament (noun and adj.)
 Old World
 Omride dynasty
 Omrides
 only begotten of the Father
 only begotten Son
 Onqelos
 oral law
 oral Torah
 oral tradition
 Orient
 oriental
 orientalist
 original sin
 Orthodox Judaism (also Eastern
 Orthodox)
 orthodoxy
 Orthostat[s]
 Osiris

ostrakon (pl. ostraca)
 Oxyrhynchus papyri (but POxy
 250)

P

pagan
 palace complex
 Paleo-Canaanite
 paleography
 palimpsest
 papyrus (pl. papyri)
 parable of the Good Samaritan
 parable of the Sower (etc.)
 paradise
 Paraleipomenon
 Parousia, the
 paschal
 passim (roman)
 Passion Narrative
 passion, the
 Passover (noun and adj.)
 Passover Seder
 Pastoral Epistles (or Letters)
 patriarchal narratives
 patriarchal period/age
 patriarchs, the
 patristic[s]
 Pauline Epistles (or Letters)
 Pentateuch
 pentateuchal
 Pentecost
 pentecostal (adjective)
 Pentecostal (name of church,
 member of Pentecostal
 church)
 people of Israel
 percent (spelled out in text; % in
 parentheses)
 pericope
 period of the judges
 period, as in Roman period,
 Chalcolithic period, First
 Intermediate period
 Persian Empire
 person of Christ
 personal name
 persons of the Trinity (but Third
 Person of the Trinity)
 pesher
 Peshitta
 Petrine
 Phaestos Disk
 Pharaoh (as a proper name)
 pharaoh (as a noun)
 Pharisaic
 Pharisees

pilgrim festivals
 place name
 plain (as in Esdraelon plain)
 Pleistocene
 plene writing
 Poetic[al] Books (of the Bible)
 Pope John XXIII
 pope, the
 post-Nicene
 postbiblical
 postdiluvian
 postexilic
 potsherd (not potshard)
 practice (noun), practise (verb)
 pre-Christian
 prediluvian
 preexilic
 premillennial(ism)
 premonarchic
 presbyter
 Presbyterian (name of church,
 member of Presbyterian
 church)
 priesthood of Christ
 priesthood, the
 Priestly Code/Document
 Priestly source
 priestly writings
 Prison Epistles
 promised land
 Prophecy of Neferti
 Prophet Jeremiah
 Prophetic[al] Books (of the Bible)
 prophets
 Prophets, the (division of canon)
 Protestant [ism]
 Proto-Sinaitic
 Proto-Semitic
 Proto-urban period
 Proverbs/Words of Ahiqar
 Psalm 23, Twenty-third Psalm
 psalm, a
 Psalms of Ascent (section of book
 of Psalms)
 psalms of ascent (genre of
 psalms)
 psalms, royal
 psalmist, the
 Psalter, the (book of Psalms)
 pseudepigrapha (in general)
 Pseudepigrapha, the
 pseudepigraphic (adj.)

Q

Qadesh
 Qere

qinah
 Qoheleth
 Queen of Heaven
 Queen of Sheba
 queen of the South
 quiescent letter
 Qumran
 Qumranic
 Qur'an (not Koran)

R

rabbi[s]
 rabbinic
 Rameses (place)
 Ramesses (person)
 Ramesside
 Re (not Ra)
 Received Text
 Redeemer, the (re Jesus)
 Reformation, the
 Reformers
 resurrection, the
 return, the
 risen Lord
 Roman Empire
 Roman Senate
 root form
 Rosh Hashanah
 royal psalms
Rule of the Community (prefer
 Community Rule or *Manual of*
 Discipline)

S

sabbath, the (noun and
 adjective)
 sabbatical cycle
 sabbatical year
 Sadducees
 salvation history
 Samaritan
 Chronicle[s]/Pentateuch
 Sanhedrin, the
 Satan
 satanic
 satrap
 Satrapy
 Saviour, the (re Jesus)
 scarab
 scribal
 scribe
scriptio continua
 scriptural
 Scripture
 Scriptures
 Sea Peoples

Sea-Land
 Second Cataract (Nile)
 Second Council of Nicea
 second coming
 Second Evangelist
 Second Isaiah
 second missionary journey
 Second Temple period/literature
 Sed festival
 Sefire Stela
 segholate
 Seleucids
 Semitic
 Semitism[s]
 seminomadic
 sensus plenior
 Septuagint
 Sermon on the Mount
 Sermon on the Plain
 Servant of the Lord (Isaiah)
 servant passages
 Servant Songs
 settlement period
 Shalmaneser
shalom
 Shamash
 sheikh
 Shema, the
 Sheol
 shofar[s]
 Siddur
 Siloam Inscription
 Siloam Pool (but pool of Siloam)
 sin offering
Sitz im Leben
 Son, the (re Jesus)
 Son of God
 Son of Man
 Song of Deborah
 Song of Moses
 Song of the Sea
 Song of Ullikummis
sopherim
 source criticism
 southern kingdom
 Spirit of God
 Spirit, the
 Spirit Baptism
 spring (as in Gihon spring)
 stela (pl. stelae)
 stich
 Stoic(ism)
 store cities
 storm-god
 Story/Tale of Sinuhe
 Story/Tale of Two Brothers

Stratum x (archaeological reports; stratum followed by number)
Succession Narrative
Suffering Servant
Sumerian Law Code
sun-god
syllabary
synagogue
synoptic (adj.)
Synoptic Gospels, the
Synoptic Problem, the
Synoptics, the
Syria-Palestine
Syro-Palestinian

T

tabernacle
Table of Nations
Tale of Aqhat
Tale of Sinuhe
Tale of Two Brothers
Talmud
talmudic
Tanak (*Tanakh* for the JPS edn)
Tannaim
Tannaitic
Targum (pl. Targumim)
Targum of Jonathan (etc.)
targumic
tell/tel
Tell Deir 'Alla
Telepinu Myth
Temple Mount
temple, the; Solomon's temple
Ten Commandments
Tendenz
terra-cotta (noun and adjective)
Testaments, both
testimonia
Tetragram/Tetragrammaton
Tetrarch
Textus Receptus
theophoric
Third Dynasty of Ur (or Ur III period)
Third Evangelist
third missionary journey
third world (noun)
third-world (adj.)
threshing floor
throne name
Thutmose
Tiglath-pileser
titulary
torah (instruction)

Torah, the (division of canon)
Tosefta
toward
Trans-Euphrates
transfiguration, the
Transjordan[ian]
treaty form
Trinity (capital when referring to God; Holy Trinity)
Trinitarian (as in Trinitarian controversies)
Tukulti-Ninurta Epic
Tutankhamun
twelve apostles
twelve tribes
Twelve, the (re apostles)
twelve-tribe league
Twenty-first Psalm (etc.)

U

Ugarit (Ras Shamra)
Ugaritic
unchristian
Uncial
underworld (adj.)
Underworld, the
united kingdom (re Israel)
United Kingdom (re Britain)
united monarchy
Upper Egypt
upper Galilee
upper Mesopotamia
Ur III period (or Third Dynasty of Ur)
Urim and Thummim
utopia

V

vassal treaties
vaticinium ex eventu
verb form
versions, the (Greek versions, Coptic versions, etc.)
vice-regent
virgin birth, the
Virgin, the (Mary)
vis-à-vis
Vorlage
Vulgate

W

wadi[s]
Wadi ed-Daliyeh/Qelt (etc.)
Wailing Wall
War Scroll (1QM)
Way of the Sea

Way, the
West Bank
West Semitic
Western church
Western text
Western Wall
whole burnt offering
whole offering
wilderness (but Wilderness of Zin)
wilderness wanderings
wisdom (movement, quality)
Wisdom (personified)
Wisdom literature
wisdom tradition
wise men
word of God
Word, the (= Jesus)
wordplay
world-view
worship/worshipper/worshipping
Writings, the (division of canon)
written Torah

Y

YHWH (not Yahweh or Jahweh)
Yahwist (not Jahwist) source
Yam (Sea personified)
Yamhad
Yarim-Lim
Yavneh (not Jamnia)
Year of Jubilee
Yom Kippur (Day of Atonement)

Z

Zadokite Fragments (prefer *Damascus Document*)
Zealots
ziggurat
Zimri-Lim
Zoroastrian[ism]