# THE *TYNDALE BULLETIN* STYLE GUIDE

Tyndale House, Cambridge, March 2007[1]

## 1. Submission of Articles

The *Tyndale Bulletin* publishes articles which make an original contribution to biblical and theological research. Contributions are expected to be compatible with the doctrinal basis of the House and Fellowship (see www.tyndale.cam.ac.uk/tyndale/doc-basis.htm).

Contributors are asked to write as concisely as possible and to avoid lengthy footnotes. Preference will be given to articles and short notes of less than 8,500 words (including footnotes). Manuscripts other than short notes and reviews should begin with a summary of between 75 and 200 words. Authors should take care to write clear prose. The journal has an international readership with a wide range of disciplines, so specialist terminology should be explained and an English translation should be provided when referring to foreign languages.

Articles to be considered for publication should be sent as a Word or RTF file by e-mail to bulletin@tyndale.cam.ac.uk and if the article contains non-English text, please also send a PDF file.

The author should certify that the article has not been published previously, and is not being submitted simultaneously elsewhere. If there is any overlap with books and articles the author has published or intends to publish, this should be made clear.

There is no need to conform to the *Tyndale Bulletin* style for an initial submission. If an article is accepted for publication, the author will be asked to revise it to conform to the style guide. This is similar to the styles used by other academic journals so it may be useful to consult it while writing the article. For Greek and Hebrew, please use Unicode fonts, or use the Scholars Press fonts on older computers. Both are available free for PC & Mac free at www.Tyndale.cam.ac.uk/unicode

## 2. English Style

### 2.1  Clarity
Authors should take care to write clear prose. The journal has an international readership with a wide range of disciplines, so specialist terminology should be explained and an English translation should be provided when referring to foreign languages. Each article should begin with a short introduction, to introduce the subject and capture the reader's attention.

### 2.2  Quotations
First level quotation marks are single (smart), second level double (smart). Long quotations should be indented, in which case no quotation marks are used.

Omissions within prose quotations should be marked by an ellipsis ( … ), preceded and followed by single spaces. Omitted lines of poetry should be marked by an ellipsis on a separate line, e.g.

> Happy are those
> who do not follow the advice of the wicked,
> …
> but their delight is in the law of the Lord,

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[1]Copies may be made freely for personal use, on the condition that they are not sold or used commercially in any way, and all quotations and references are acknowledged.

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 of 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

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.

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: either followed by a comma or a semi-colon if they are phases; or by a full stop where each item in the list is a complete sentence. Full sentences should begin with a capital letter.

## 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 should contain a single tab between the footnote marker and the text.

## 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).

<u>Underlining</u> 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*]

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 should be used whenever possible. Likewise the use of 'man' as a collective noun should be avoided, preferring '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.

# 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

Hebrew and Aramaic should normally be pointed, though occasionally this may be inappropriate. Preferred fonts are Unicode fonts such as those available free at www.tyndale.cam.ac.uk/unicode.

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

| | | |
|---|---|---|
| א | *alef* | ' |
| ב | *bet* | *b; v* |
| ג | *gimel* | *g* |
| ד | *dalet* | *d* |
| ה | *he* | *h* |
| ו | *vav/waw* | *v* or *w* |
| ז | *zayin* | *z* |
| ח | *khet* | *kh* |
| ט | *tet* | *t* |
| י | *yod* | *y* |
| כ | *kaf* | *k; kh* |
| ל | *lamed* | *l* |
| מ | *mem* | *m* |
| נ | *nun* | *n* |
| ס | *samekh* | *s* |
| ע | *ayin* | ' |
| פ | *pe* | *p; f* |
| צ | *tsade* | *ts* |
| ק | *qof* | *q* |
| ר | *resh* | *r* |
| שׂ | *sin* | *s* |
| שׁ | *shin* | *sh* |
| ת | *tav/taw* | *t* |

א and ע do not normally need transliteration at the beginning and end of words because they are silent. They may both be represented by ', since current pronunciation does not distinguish the two letters, or alternatively by using ' and ' respectively. The transliteration of ו as *v* or *w* is a matter of personal preference. A consistent method should be used in any one article.

*Dagʾsh lene* is indicated only when there is a difference in pronunciation (i.e. *b/v*, *k/kh*, *p/f*). *Dagʾsh forte* is indicated by doubled letters (except for *ts* and *sh*  and at the start or end of words).

The long and short e (*tsere* and *segol*) and the vocal *shewa* are transliterated as *e* and silent *shewa* is omitted. All other vowels are transliterated by a, i, o or u, as appropriate, without accents. Vowel letters are not normally transliterated, except that a final *qamʾts hʾ* (הָ) is indicated by *ah*. Consonants without vowels should be separated by hyphens, for example *ts-d-q*.

### 3.3    Greek

Greek should normally be accented, though occasionally this may be inappropriate. Preferred fonts are Unicode fonts such as those available free at www.tyndale.cam.ac.uk/unicode.

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

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

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

### 3.4 Other Scripts and Languages

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

### 3.5 Latin Abbreviations

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

# 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 preferred whenever appropriate.

The numbers one to a 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:

<div align="center">

**1. Old Testament Theology**

</div>

    **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 a hyphen, 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 unspaced (e.g. '2-6,13-18'). The abbreviations 'f.' and 'ff.' should *not* be used.

Full page numbers should be given when citing journal articles, because it is the article that is cited, not just the page. To refer to a specific page, the number may be added using 'esp.' (i.e. 'especially'), for example:

> Roy A. Harrisville, 'Jesus and the Family', *Interpretation* 23 (1969): 425-438.

> Ernest W. Nicholson, 'The Decalogue as the Direct Address of God', *VT* 27 (1977): 422-33, esp. 427.

### 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. Ordinary capitals should be used for BC and AD, without stops. If preferred, BCE and CE may be used. 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.

## 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 are separated by an en-dash (–), verse numbers by a hyphen (-). 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).

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, 1–2 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 prefaced with *m.*, *t.,* *b.,* or *y.* for Mishnah, Tosephta, Babylonian Talmud or Jerusalem Talmud (Yerushalmi), for example *m. Arak.* 1:3 or *b. Arak.* 8a.

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

## 5.4  Other Ancient Literature

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

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

The *Tyndale Bulletin* uses the 'short-title system' of referring to modern literature, with references in footnotes. Initial references should be given in full, and subsequent references use author names with short titles, *not* 'op. cit.' or 'ibid.'.

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).

The following examples indicate the format used in the initial reference:

### 6.1 Book

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

### 6.2 Book in a Series

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

### 6.3 Edited Book

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

*The Works of John Wesley*, vol. 1, ed. A. C. Outler (Nashville, Tennessee: Abingdon, 1984): 274.

### 6.4 Translated Book

Umberto Cassuto, *A Commentary on the Book of Exodus* (Jerusalem: Magnes, 1967; tr. from Hebrew, 1951).

### 6.5 Reference Book

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

### 6.6 Book Section

Klaus Baltzer, 'Liberation from Debt Slavery after the Exile in Second Isaiah and Nehemiah' in *Ancient Israelite Religion*, ed. Patrick D. Miller et al. (Frank Moore Cross Festschrift; Philadelphia: Fortress, 1987): 477-84.

Robert Grant, 'Hellenistic Elements in 1 Corinthians' in *Early Christian Origins: Studies in Honour of Harold R. Willoughby*, ed. Allen Wikgren (Chicago: Quadrangle, 1961): 60–66, esp. 64.

### 6.7 Journal Article

George E. Mendenhall, 'Ancient Oriental and Biblical Law', *Biblical Archaeologist* 17 (1954): 26-46.

—— 'Covenant Forms in Israelite Tradition', *Biblical Archaeologist* 17 (1954): 50-76.

### 6.8 Book Review

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

### 6.9 Magazine Article

I. Howard Marshall, 'Justice in the Bible', *Third Way* (February 1980): 9-12.

### 6.10 Internet Publication

David Instone-Brewer, *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].

Charles J. Harary, 'Stealing to Save Someone's Life', *Jewish Law* (2003) <http://www.jlaw.com/Articles/ch_stealsavelife.html> [accessed 17 February 2005]: paragraph 3.

### 6.11 Unpublished Work

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

Paul Mills, 'Interest in Interest: The Old Testament Ban on Interest and Its Implications for Today' (unpublished paper, Jubilee Centre, Cambridge, 1989).

# 7. References to Modern Literature (Author-Date System)

The *Tyndale Bulletin* does not presently use the author-date method of citation, but a summary is provided here for use in papers and when submitting material to other publications. In this method, brief citations are given in parentheses in the text and full bibliographical details provided at the end of the article. Parenthetical citations should be in the format (Ashmore 1995: 104). The page number may be omitted if reference is made to the whole work, and the name of the author omitted if it is clear from the context, for example 'Ashmore (1995) argues that …'. Multiple references should be separated by semicolons (e.g. Marshall 1980; Mills 1989), and if there are more than two references at a time they should generally be placed in a footnote.

The format for the bibliography is the same as in the footnotes for the short-title system, except that the surname of the author is placed before the initials/forenames, and year of publication immediately after the name of the author. If two works were published by the same author in the same year, they should be distinguished with lower-case letters (e.g. 1960a; 1960b).

For EndNote users, an automated style is available at www.tyndale.cam.ac.uk/tyndale/style.htm.

The above examples would be as follows in an author-date bibliography:

**7.1 Book**

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

**7.2 Book in a Series**

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

**7.3 Edited Book**

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

Outler, A. C., ed. (1984), *The Works of John Wesley*, vol. 1 (Nashville, Tennessee: Abingdon).

**7.4 Translated Book**

Cassuto, Umberto (1967), *A Commentary on the Book of Exodus* (Jerusalem: Magnes; tr. from Hebrew, 1951).

**7.5 Reference Book**

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

**7.6 Book Section**

Baltzer, Klaus (1987), 'Liberation from Debt Slavery after the Exile in Second Isaiah and Nehemiah' in *Ancient Israelite Religion*, ed. Patrick D. Miller et al. (Frank Moore Cross Festschrift; Philadelphia: Fortress): 477-84.

Grant, Robert (1961), 'Hellenistic Elements in 1 Corinthians' in *Early Christian Origins: Studies in Honour of Harold R. Willoughby*, ed. Allen Wikgren (Chicago: Quadrangle): 60–66.

**7.7 Journal Article**

Mendenhall, George E. (1954a), 'Ancient Oriental and Biblical Law', *Biblical Archaeologist* 17: 26-46.

—— (1954b), 'Covenant Forms in Israelite Tradition', *Biblical Archaeologist* 17: 50-76.

**7.8 Book Review**

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

**7.9 Magazine Article**

Marshall, I. Howard (1980), 'Justice in the Bible', *Third Way* (February): 9-12.

**7.10 Internet Publication**

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

Harary, Charles J. (2003), 'Stealing to Save Someone's Life', *Jewish Law* <http://www.jlaw.com/Articles/ch_stealsavelife.html> [accessed 17 February 2005]: paragraph 3.

### 7.11 Unpublished Work

Ashmore, James Philip (1995), 'The Social Setting of the Law in Deuteronomy' (Ph.D. thesis, Duke University, Department of Religion).

Mills, Paul (1989), 'Interest in Interest: The Old Testament Ban on Interest and Its Implications for Today' (unpublished paper, Jubilee Centre, Cambridge).

# 8. Abbreviations

## 8.1  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.

The guidelines are as follows:

* for the Bible and other ancient literature, see above: §5;
* for modern literature, see below: §8.2;
* for general abbreviations, see below: §8.3.

## 8.2  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 readers of the *Tyndale Bulletin* 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 | ICC | NICOT | *SJT* | *TynBul* |
| *BJRL* | *IRM* | *NTS* | SNTSMS | *VT* |
| *CBQ* | *JBL* | *ODDC* | *TDNT* | WBC |
| *HTR* | *JSOT* | OTL | *TDOT* | *ZAW* |
| *IDBSup* | JSOTSup | SBLDS | TNTC | *ZNW* |

## 8.3     General Abbreviations

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

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

| | | | | | |
|---|---|---|---|---|---|
| AD | Anno Domini (*or* CE) | Gk | Greek | pl. | plural |
| BC | Before Christ (*or* BCE) | 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. | (*or* Revd) |
| chs. | chapters | mg. | margin | sing. | singular |
| Dr | (*not* Dr.) | M.A. | Master of Arts | tr. | translated |
| ed. | edited [by] | n. | note | UK | United Kingdom |
| edn | edition | N.B. | nota bene | v. | verse |
| e.g. | for example | n.d. | no date of publication | vv. | verses |
| esp. | (before page numbers) | no. | number | vol. | volume |
| et al. | and others | p. | page | vols. | volumes |
| etc. | and so on | pp. | pages | § | section |
| g | gram | Ph.D. | Doctor of Philosophy | §§ | sections |

### 8.4 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)

'ibid.', 'loc. cit.', 'op. cit.' (use the short-title or author-date system to specify the exact work referred to)

# 9. 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.

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# 10. 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, Patrick H., et al., *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody, Massachusetts: Hendrickson, 1999).

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

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

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

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

Modern Humanities Research Association, *MHRA Style Guide: A Handbook for Authors, Editors, and Writers of Theses* (London: Modern Humanities Research Association, 2002); may be downloaded free at www.mhra.org.uk/Publications/Books/StyleGuide/download.shtml.

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

# Appendix: Capitalisation and Spelling

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

**A**

Aaronic (re duties/office of priests)
Aaronide (re genealogy/descent of Aaron)
ablative
Abba
abomination of desolation (with or without quotes)
Abrahamic covenant
Achaemenid
ad hoc
affix (any prefix, suffix, or infix)
Adonai
agape (roman); as Greek word, *agape*
age of grace
Age (for archaeological periods, such as Bronze/Iron Age)
ageing
agraphon, pl. agrapha
Ahiram Inscription
Ahmose
Ahura Mazda
Akedah
Akhetaten (Tell el-Amarna)
Akiba (not Akiva or Aqiba)
Akkadian
Aleppo Codex
Alpha and Omega (as titles of Christ)
Amarna age, letters, tablets
amillennial(ism)
amphictyony
Anat
ancient Near East[ern]
angel of the Lord, an
Angel of the Lord, the
Anglican
ante-Christian
antediluvian
ante-Nicene fathers
antichrist, the
anti-Christian
antimonarchic
anti-Semitic
anti-Semitism
Apiru (or Habiru)
Apocalypse, the (book of Revelation)
apocalyptic
Apocrypha, the
apocryphal
apothegm
Apostle Paul, the (but Paul the apostle)
apostle (e.g. the twelve apostles)

Apostles' Creed
apostolic
apostolic age
apostolic council/fathers
Apostolic Fathers (corpus of writings)
a priori
Aramaean
archaeology
archbishop of Canterbury (butArchbishop Smith)
Area *x* (archaeological reports; area followed by number)
ark (Noah's)
ark of the covenant
Ascension Day (as liturgical day)
ascension, the
Asclepius (not Asklepios)
Asherah
ashlar masonry
Ashur (city and god)
Ashurbanipal
Ashurnasirpal
Assyrian Empire
Assyrian King List
Astarte
atheist
Athirat
atonement, the
Atonement, the Day of
Atrahasis Epic
Augsburg Confession

**B**

Baal (not Ba'al, unless in Semitic transcription)
Baal and Anath
Baal-shamayn
baalism
Babylonian captivity
Babylonian Chronicle
Babylonian Empire
Babylonian King List
baptism
baptism in/with/of the Holy Spirit
baptism, the (of Christ)
baptist (one who baptises, but John the Baptist)
Baptist (name of church, member of Baptist church)
Bar Kokhba (person)
Bar Kokhba revolt
baraita (rabbinic gloss)
*baraita* (pl. *baraitot;* for pronouncements as such)
*Baraita* (specific rabbinic work)

*Baraita* (for collections; e.g., *Baraita de Sifrei, Baraita of Rabbi Adda*)
*bat qol*
battle of Armageddon
battle of Carchemish, etc.
Beast, the
Beatitudes, the
bedouin (singular and plural)
Behistun
Ben Sira
Ben-hadad
Benedictus (Song of Zechariah)
betrayal, the
Bible
biblical
bilingual
bishop of Rome (but Bishop Smith)
Black Obelisk
Blessing of Moses
blood of Christ
Bodmer papyri
body of Christ
book of the covenant
book of Genesis (etc.)
book of the law
Book of Life
Bread of Life or bread of life
bridegroom, the (Christ)
bulla (pl. bullae)
burnt offering

**C**

caesura
Cairo Genizah
call of Amos, etc.
canon, the
captivity, the
cartouche
catalogue
Catholic (faith)
catholic (universal)
Catholic Church
Catholic Epistles (or Letters)
casuistic
CD-ROM
central hill country
century (the first century; first-century, adj.)
cereal offering
Chaldean
charismatic (noun and adj.)
charismatic movement
Chebar River
Chester Beatty papyri

chief priest
chosen people
Christian (noun and adj.)
Christian era
christianise
Christlike
christocentric
christological
Christology
christophany
Chronicler, the
church (body of Christ)
church (institution)
church age
church father[s] (but the Fathers of the church)
city of David
city of God
city-state
Classical Arabic
coastal plain
Code of Hammurabi
Codex Alexandrinus, Codex Vaticanus, etc.
colon (pl. cola; also bicola, tricola)
Comforter, the
commandment (first, second, etc.; but Ten Commandments)
*Community Rule* (1QS) (or *Manual of Discipline*)
congregation(al)
Congregational (name of church)
denomination, member of
conquest period
coregency
coregent
cosmogony
council
Council of Trent
covenant (old covenant, new covenant)
Covenant Code (Exod 21–23)
creation, the
Creation Epic or Epic of Creation ( = *Enuma Elish*)
Creator
crown prince
cross (upon which the crucifixion took place)
cross, the (synecdoche for the entire salvation event)
Crucified One or crucified one, the
crucifixion of Christ
crucifixion, the
Crusades
cupbearer
curse, the
Cyrus Cylinder

**D**

*dagesh forte*
*dagesh lene*
D stem
*Damascus Covenant* (see preferred *Damascus Document*)
*Damascus Document* (CD)
Danel (legendary Ugaritic king)
David's champions
Davidic (adj.; see Davidide)
Davidic monarchy/ kingdom/covenant
Davidide (member of the royal house)
Day of Atonement
Day of Judgement
day of Pentecost
Day of the Lord
Dead Sea Scrolls (but a Dead Sea scroll)
Decalogue (Ten Commandments)
deity of Christ
Deity, the (but prefer 'God')
demiurge
demotic
Deutero-Isaiah
Deutero-Zechariah
deuterocanonical
Deuteronomic
Deuteronomic source
Deuteronomist
Deuteronomistic History/Historian
deuteropauline
devil, the
diacritical mark
Diaspora (the event or the dispersed community)
*Diatessaron*
diglot
diphthong
disciples
Dispersion
distich
divided kingdom
divided monarchy
divine
Divine Warrior
Documentary Hypothesis
Dynasty (as in Eighteenth or 18th Dynasty)

**E**

E account
Ea
early church
early church fathers
*Early Church Fathers* (title of work)
Easter
Eastern Orthodox Church
Eden

Edict of Ammisaduqa
*editio princeps*
Eighteen Benedictions
elect, God's elect
Elephantine papyri
Elohist source
e-mail
Emperor Constantine
emperor, an
Empire, Babylonian/Roman etc.
empire, the
end time, the
end-time (adj.)
Enlil
enquiry (not inquiry, except for legal investigation)
*Enuma Elish* (see Creation Epic)
ephod
Epic of Creation (see Creation Epic)
Epic of Gilgamesh
epilogue
Epistle to the Romans (etc.)
Epistles, Paul's (etc.)
Epistles, the
eponym
Eridu Genesis
eschatology
Esdraelon Plain
etiological (not aetiological)
etiology (not aetiology)
eternal life
eternity
etymology/etymological
Eucharist
eucharistic
evangelical
evangelist (John the; the fourth; etc.)
evangelist (popular)
evangelise
Execration texts
exile (the condition)
exile, the (Babylonian captivity)
exilic
*ex nihilo*
exodus, the
extrabiblical

**F**

faith
fall of humanity
fall of Jerusalem
fall, the
Farewell Discourses (in John)
Father, the (re God)
Fathers, the (but church fathers; *Early Church Fathers* for title of book)
feast day

feast of Firstfruits
feast of Pentecost (etc.)
feast of Tabernacles
Fertile Crescent
fertility god(dess)
festival of Weeks/Booths/Passover
Festschrift(en)
First Evangelist
First Jewish Revolt
first missionary journey
First Temple period
firstborn
firstfruits
Fish Gate
flood, the
footwashing
form criticism
Former Prophets
fosse (ditch, moat)
Four Document Hypothesis
Fourth Evangelist
Fourth Gospel
Fourth Philosophy
funerary offerings

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

guilt offering

**H**
Habiru (or Apiru)
hades
haggadah (not aggadah)
haggadic (not aggadic)
hagiographa
halakah (not halaka)
halakic (not halakhic)
half-brother
half-tribe
hallelujah
hanging gardens
Hanukkah
*hapax legomenon*
 (pl. *hapax legomena)*
haplography
Hasidic
Hasidim
Hasmonean
Hatti
Hattusas (Boghazköy)
*Haustafel[n]*
*he*-locale
heaven
Hebraism
Hebrew Bible
hectare
*Heilsgeschichte*
hell
Hellenism
Hellenistic
hellenise
hendiadys
henotheism
Heptateuch
Herodian
Hexapla (Hexaplaric)
hieroglyph
high priest
hill country
Hillel the Elder
Historical Books (of the Bible)
history of religions school
Hittite Laws
Holiness Code
Holy City
holy day
Holy Family
Holy Land
holy of holies
Holy Spirit
holy war
Holy Week
Horus
house of David
humanity
Hurrian
*Hymns of Thanksgiving* (1QH)

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

**J**
Jacobian
Jamnia
Jannaeus
JEDP
Jehovah (prefer Y<small>HWH</small>)
Jerusalem Council
Jew
Jewish
Jewish War
Johanan (not Yohanan)
Johannine
Journey of Wen-Amon
jubilee, jubilee year
Judah
Judah the Patriarch
Judaic
Judaism
Judaiser[s]
Judaea[n]
judgement (not judgment)
Judges (book)
judges (Deborah, Gideon, etc.)

**K**
Kabbalah
Kanesh (Kultepe)
Karatepe inscription
Kassite
Keret: see Kirta
kerygma
Ketiv
Ketuvim (division of   canon)
Khirbet
Khirbet el-Qɔm
Khirbet Qumran
Kimchi
King (re God)
King Herod
king list (but Sumerian King List)
king of Israel
King of kings

kingdom of God/heaven
kingdom, the
King's Highway
Kirta Epic (previously known as
     the Legend of King Keret)
Koine Greek
Koran (prefer Qur'an)
Kuntillet 'Ajr□d

**L**
Lachish letters
Lachish Ostracon *x*
Lamb of God, the
Lamentation over the Destruction
     of Ur
land of Israel
lapidary
last day, the
last days
Last Judgement, the
Last Supper, the
Latter Prophets
law (versus grace)
law book
law code
law collection
law of Moses, Jewish law, law of
     Israel
Law, the (Pentateuch; division of
     canon)
Laws of Hammurabi
Laws of Ur-Namma/u
*lectio brevior/difficilior/facilior*
Legend of King Keret: see Kirta
Legend of Sargon, the
lemma
Leningrad Codex
Letter of Aristeas
Letter to the Galatians (etc.)
Letters, the
Levant, the
Levantine
Level 4 (archaeological reports,
     level followed by number)
Leviathan
levirate
Levite
Levitical
*lex talionis*
Light of the World or light of the
     world
lingua franca (roman)
Literature, Second Temple (etc.)
lithic
loanword
*locus classicus*
Locus *x* (archaeological reports,
followed by number)
logion (pl. logia)
Logogram

LORD, the (English translation of
     Tetragrammaton)
Lord, the (re Jesus)
Lord's Day
Lord's Prayer
Lord's Supper
Lord of Hosts
Lord of lords
lordship
lordship of Christ
Lower Egypt (political division)
lower Galilee (geog. division)
Lukan
Luke–Acts
Lutheran

**M**
Maccabean
magi
Magnificat (Song of Mary)
Major Prophets, the (division of
     canon)
Maker, the (re God)
man of sin
Man of Sorrows or man of sorrows
Manichaen
*Manual of Discipline* (1QS)
     (see also *Community Rule*)
Mari letters/tablets
Mark Anthony
Markan
Masorah
Masoretes
masoretic (but Masoretic Text)
*mater lectionis*
     (pl. *matres lectionis*)
Matthean
medieval
Megillah (pl. Megilloth)
Memphite Theology
menorah
mercy seat
*merkabah* (not merkevah or
     merkaba)
Merneptah
Merneptah Stela
Merodach-baladan
messiah (in general)
Messiah, the
messiahship
messianic
messianic age
metheg
Methodist
Mican
microliths
Middle Ages
Middle Assyrian Laws
Middle Assyrian period
Middle Babylonian period

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

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

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

**O**
Official Aramaic
Old Assyrian period
Old Babylonian period
old covenant
Old Latin
Old South Arabic
Old Syriac
Old Testament (noun and adj.)
Old World
Omride dynasty
Omrides
only begotten of the Father
only begotten Son
Onqelos
oral law
oral Torah
oral tradition
Orient
oriental
orientalist
original sin
Orthodox Judaism (also Eastern
    Orthodox)
orthodoxy
Orthostat[s]
Osiris
ostracon (pl. ostraca)
Oxyrhynchus papyri (but POxy
    250)

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

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

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

**R**
rabbi[s]
rabbinic
Rameses (place)
Ramesses (person)

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

**S**
sabbath, the (noun and adjective)
sabbatical cycle
sabbatical year
Sadducees
salvation history
Samaritan Chronicle[s]/Pentateuch
Sanhedrin, the
Satan
satanic
satrap
Satrapy
Saviour, the (re Jesus)
scarab
scribal
scribe
*scriptio continua*
scriptural
Scripture
Scriptures
Sea Peoples
Sea-Land
Second Cataract (Nile)
Second Council of Nicea
second coming
Second Evangelist
Second Isaiah
second missionary journey
Second Temple period/literature
Sed festival
Sefire Stela
segholate
Seleucids
Semitic
Semitism[s]
seminomadic
sensus plenior
Septuagint
Sermon on the Mount
Sermon on the Plain
Servant of the Lord (Isaiah)
servant passages

Servant Songs
settlement period
Shalmaneser
*shalom*
Shamash
sheikh
Shema, the
Sheol
shofar[s]
Siddur
Siloam Inscription
Siloam Pool (but pool of Siloam)
sin offering
*Sitz im Leben*
Son, the (re Jesus)
Son of God
Son of Man
Song of Deborah
Song of Moses
Song of the Sea
Song of Ullikummis
*sopherim*
source criticism
southern kingdom
Spirit of God
Spirit, the
Spirit Baptism
spring (as in Gihon spring)
stela (pl. stelae)
stich
Stoic(ism)
store cities
storm-god
Story/Tale of Sinuhe
Story/Tale of Two Brothers
Stratum *x* (archaeological reports;
   stratum followed by number)
Succession Narrative
Suffering Servant
Sumerian Law Code
sun-god
syllabary
synagogue
synoptic (adj.)
Synoptic Gospels, the
Synoptic Problem, the
Synoptics, the
Syria-Palestine
Syro-Palestinian

**T**
tabernacle
Table of Nations
Tale of Aqhat
Tale of Sinuhe
Tale of Two Brothers
Talmud
talmudic
Tanak (*Tanakh* for the JPS edn)
Tannaim

Tannaitic
Targum (pl. Targumim)
Targum of Jonathan (etc.)
targumic
tell/tel
Tell Deir 'Alla
Telepinu Myth
Temple Mount
temple, the; Solomon's temple
Ten Commandments
*Tendenz*
terra-cotta (noun and adjective)
Testaments, both
*testimonia*
Tetragram/Tetragrammaton
Tetrateuch
Textus Receptus
theophoric
Third Dynasty of Ur (or Ur III
   period)
Third Evangelist
third missionary journey
third world (noun)
third-world (adj.)
threshing floor
throne name
Thutmose
Tiglath-pileser
titulary
torah (instruction)
Torah, the (division of canon)
Tosefta
toward
Trans-Euphrates
transfiguration, the
Transjordan[ian]
treaty form
Trinity (capital when referring to
   God; Holy Trinity)
Trinitarian (as in Trinitarian
   controversies)
Tukulti-Ninurta Epic
Tutankhamun
twelve apostles
twelve tribes
Twelve, the (re apostles)
twelve-tribe league
Twenty-first Psalm (etc.)

**U**
Ugarit (Ras Shamra)
Ugaritic
unchristian
Uncial
underworld (adj.)
Underworld, the
united kingdom (re Israel)
United Kingdom (re Britain)
united monarchy
Upper Egypt

upper Galilee
upper Mesopotamia
Ur III period (or Third Dynasty of
    Ur)
Urim and Thummim
utopia

**V**
vassal treaties
*vaticinium ex eventu*
verb form
versions, the (Greek versions,
    Coptic versions, etc.)
vice-regent
virgin birth, the
Virgin, the (Mary)
vis-א-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]