JETS INSTRUCTIONS FOR CONTRIBUTORS

The purpose of the Journal of the Evangelical Theological Society *is to foster conservative biblical scholarship by providing a medium for the written expression of thought and research in the general field of the theological disciplines as centered in the Scriptures.*

1. General Information

1.1 An article submitted for publication is expected to conform to the requirements set forth in these guidelines. If it varies in major ways, corrections may be required by the author before the article is considered for publication.

1.2 There is no rigidly enforced word limit, though successful submissions will normally not exceed 8,500–10,000 words.

1.3 Only one article may be submitted at a time. Articles that have appeared or are to appear elsewhere, whether in English or in another language, should not be submitted.

1.4 Because the peer review process is anonymous, the name and address of the author should not appear in the manuscript itself. Care should also be taken to avoid compromising anonymity by making reference in the article to the author's own work as such; appropriate adjustments can be made as necessary once the peer review process is complete.

1.5 The article is to be submitted electronically as an attachment to an e-mail message sent to editor@etsjets.org. The author should provide *both* a document formatted for Microsoft Word *and* a PDF of the article. Hard-copy articles are no longer accepted without prior approval. Once an article has been accepted for publication, the author is to make any requested revisions and to provide the editor with his final submission in the same two formats.

1.6 Along with the manuscript, the author should include the following at the beginning of the manuscript: (1) an abstract of roughly 150 words which summarizes the article in terms of its purpose, methodology, results, and conclusions; and (2) a list of 5–10 key words or brief phrases that characterize your article. The author should also include the following in the text of the cover email: (3) a statement certifying that the article is not simultaneously being submitted elsewhere for publication; and (4) a concise bio containing the following information: name, position, institution/organization, mailing address, and e-mail address. Examples:

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1.7 Save for the specific instructions given in this guide, the guidance of the most recent edition of *The SBL Handbook of Style* (*SBLHS*) should be followed, supplemented by the most recent edition of *The Chicago Manual of Style* (*CMS*) and *Merriam-Webster's Collegiate Dictionary*. Additional instructions for the preparation of book reviews are supplied by the appropriate editor when a book is assigned for review.

1.8 While *JETS* seeks to preserve the integrity of an author's work, it reserves the right to make any non-substantive stylistic changes it deems necessary. These are typically limited to bringing the article into conformity with *JETS* style, with occasional adjustment of wording for the sake of clarity.

1.9 By submitting an article, the author agrees that the copyright for the article is transferred to *JETS* if and when the article is accepted for publication. The author also agrees not to submit the manuscript for publication elsewhere in any form, in English or any other language, without prior written consent of *JETS*.

1.10 A PDF of published articles will be supplied free of charge to the author for personal use. The unmodified PDF may be posted on an author's personal website free of charge.

2. Manuscript Formatting

2.1 Headings: No heading (e.g. "Introduction") should precede the beginning of the article. Within the body of the article, *JETS* utilizes three levels of headings. The first level uses Roman numerals, and is fully capitalized and centered. The second level uses non-italicized Arabic numbers, has only the first word capitalized, uses italics for the text, and is indented. The third level is identical to the second level, except that a small letter replaces the Arabic number. The second and third levels are part of the first paragraph of the section they begin.

Example:

<div align="center">V. THE OPPONENTS IN THE LETTERS TO TIMOTHY AND TITUS</div>

1. *History of research.* The portrayal of the opponents in these three epistles . . .

a. *The work of Hilgenfeld.* In 1880, Adolf Hilgenfeld published . . .

2.2 Spacing and Margins: The submission should be double spaced, including footnotes and indented quotations, with one-inch margins. Within the article, sentences should be separated by one space, not two spaces. A space should always be left between initials: J. Q. Doe (not J.Q. Doe).

2.3 Special Material: Lists, tables, charts, diagrams, etc., should be included in the text of the submission. If necessary, they may be submitted in a separate file for insertion into the submission. In any case, a pdf (whether of the submission with special material included, or of the special material in separate submission) should be provided which accurately reflects what the special material should look like.

2.4 Capitalization: As a general rule, the capitalization guidance in *SBLHS* should be followed. Overcapitalization is to be avoided.

2.4.1 These common words should not be capitalized: *antichrist*, *apostle*, *ark of the covenant*, *battle* (e.g. *battle of Armageddon*), *charismatic*, *covenant*, *creation*, *cross*, *(the) crucifixion*, *(the) devil*, *epistle* (generically, but *the Epistle to the Romans* as a title), *evangelical*, *exodus* (as an event), *exile, fall*, *flood*, *gospel* (the good news, but when part of a title, *Mark's Gospel/Gospel of Mark*), *heaven*, *hell*, *high priest*, *holy of holies*, *incarnation*, *kingdom*, *last days, paradise*, *rapture*.

2.4.2 These common words should be capitalized: *Pentecostal*, *Protestant*, *Roman Catholic*, *Feast of Tabernacles* (etc.), *Gentiles*, *Last Supper*, *Lord's Day*, *Lord's Prayer*, *Lord's Supper*.

2.4.3 Use *ancient Near East(ern)*, *(the) angel of the Lord*, *the ark of Noah* (*Noah's ark*), *book of Exodus* (etc.), *day of the Lord*, *garden of Eden*, *King of kings*, *Lord of lords*, *Mosaic law/law of Moses* (but *the Law* when equivalent to the Pentateuch).

2.4.4 Divisions of the canon should be capitalized, e.g. *the Law*, *the (Former/Latter/Minor/Major) Prophets*, *the Writings*, *the Synoptics*, *the Synoptic Gospels*, *the Gospels*, *the Epistles of Paul*, *the Prison Epistles*, *the General Epistles*, etc.

2.4.5 Personal pronouns referring to deity should remain lower case (e.g. *he*/*his*/*him* rather than *He*/*His*/*Him*).

2.4.6 Sometimes derived forms of words lose their capitalization. Capitalize *Apocrypha* but not *apocryphal*; *Bible* and *Scripture(s)* but not *biblical* and *scriptural*; *Eucharist* but not *eucharistic*; *God* but not *godly/godless*; *Gnosticism* but not *gnostic* (noun or adj.); *Messiah* (as a title of Christ) but not *messianic*; *Satan* but not *satanic*; *Talmud* but not *talmudic.* As an exception to this general pattern, *JETS* capitalizes forms of *Christ*, such as *Christology*, *Christology*, and *Christological*.

2.4.7 *Church* is capitalized when part of a name or title (e.g. *the Roman Catholic Church*), but remains lower case when a general reference to the worldwide church or a local assembly.

2.4.8 *Apostolic Fathers* and *Church Fathers* are capitalized, as is *Fathers* when referring to either group.

2.4.9 Do not use small caps. This includes, but is not limited to, Bible versions (e.g. ESV), eras (e.g. AD, BC), and the tetragrammaton (YHWH). Additionally, although the tetragrammaton has at times been rendered in translation by capital letters (i.e., "LORD"), it should typically be rendered "Lord" unless quoting from a Bible version which uses all capital letters.

2.5 Quotations:

2.5.1 Quotations of five or more lines in any language should be set apart as a separate indented paragraph, without opening and closing quotation marks.

2.5.2 Put commas and periods inside quotation marks; put colons, semicolons, dashes, parentheses outside quotation marks. Typically, ellipses indicating that quoted material begins or ends mid-sentence should be avoided.

2.5.3 Respect for accuracy in verbatim quotations demands that the spelling, capitalization, punctuation, and abbreviations of the original be reproduced exactly, even if they differ from the style of this journal. However, following *CMS*, the following changes are permissible in quotations and should be made as a general rule:

British conventions for quotation marks in relation to punctuation should be Americanized, e.g., "'He is dead'." becomes "'He is dead.'"

Should the quotation contain an error, this may be indicated by [*sic*] or [?], at the author's discretion. Obvious typographical errors may, however, be corrected silently.

When incorporating quoted material into an article, the initial letter may be capitalized or decapitalized silently—without recourse to brackets. Example:

(Original) "The field of biblical studies is challenging, but it is very rewarding."

(Incorporation): "John Smith notes, 'It is very rewarding.'" (Not '[I]t is very rewarding.' and not '. . . it is very rewarding.')

2.6 Numbers: All numerical ranges should incorporate en-dashes, not hyphens (e.g. 10–20, not 10–20). For a range of years in inclusive dates, the year should always be given in full (e.g., 1939–1945, not 1939–45; 129–125 BC, not 129–25 BC). The abbreviation of the second number of other numerical ranges should follow the guidance of *CMS*. Some examples:

2–9, 12–18, 62–68, 87–124
100–107, 600–602, 1300–1325
356–58, 208-21, 602–708, 1002–8
425–38, 345–406, 1252–65, 1595–1603

Ordinal numbers should be in the following format: 1st, 2nd, 3rd, etc.

2.7 Italics: Italic type is to be used for foreign words used within an English context (e.g. "the appeal to the *imago Dei*") unless they have passed into common English usage (e.g. "The

author has here committed a faux pas"), transliterations (e.g. "*authenteō*"), and titles of books and periodicals. Italics for emphasis are to be avoided as a general rule. When italics are present in quoted material, indicate in the footnote whether they are original or not, using the format "(italics his/hers/theirs)" or "(italics mine/ours)," not "(emphasis original)" or "(emphasis added)."

2.8 Commas: Avoid overusing commas. Do, however, employ the serial comma: In a series consisting of three or more elements, separate the elements by commas, including a comma before the final "and" (e.g. "Peter, Paul, and James"). No comma should be placed after "e.g." ("e.g. the book of Romans"), or "i.e." ("i.e. the apostle John"); exceptions to this guideline may be made when omitting the comma would bring confusion ("See, e.g., Smith, *Works*." "e.g., p. 10").

2.9 Hyphens and dashes: Distinguish between hyphens (e.g. "first-century author"); en dashes, which are used for numerical ranges (e.g. John 1:1–18; 1960–1970); and em dashes (e.g. "Then you will be able to test and approve what God's will is—his good, pleasing, and perfect will"). End-of-line hyphens should be avoided, unless the hyphen is part of the spelling of compound nouns (e.g. proto-Gnosticism), compound adjectives (e.g. up-to-date study), or compound expressions (e.g. Luke-Acts). Prefixes such as *a*, *ante*, *anti*, *inter*, *non*, *post*, and *pre* generally need no hyphen.

2.10 Apostrophes: Whenever possible, avoid contractions (e.g., *can't*, *won't*). Note that the possessive of *Jesus* and *Moses* are *Jesus's* and *Moses's*, not *Jesus'* and *Moses'*.

2.11 Hebrew, Aramaic, and Greek: Ordinarily, Hebrew, Aramaic, and Greek—whether a block of material is quoted or just a word or phrase—should not be transliterated, but given in the proper characters. Ultimately, however, this is left to the discretion of the author, and in cases where transliteration seems appropriate, the guidance provided in *SBLHS* should be used (for Hebrew and Aramaic, use SBLHS's academic style, not general-purpose style) and all transliterations should be in italics. Whether or not one transliterates, an English translation should normally accompany at least the first occurrence of any Hebrew, Aramaic, or Greek word. Unicode fonts (SBL Greek and SBL Hebrew are two examples) must be used for any Greek, Hebrew, and other ancient languages included in your submission. Submissions which are accepted for publication but do not use Unicode fonts will be returned for correction.

2.12 Lists: In vertical lists, use numerals (or letters) followed by a period. In a list within a paragraph, if the items are phrases, introduce the list with a colon and identify the items with numerals enclosed in parentheses without a period. If no items contain a comma, end each item with a comma (except the next to last, which has "and" or another conjunction following the comma). Otherwise, end each item with a semicolon. If the items are sentences, introduce the items with a complete sentence followed by a period, then identify the items with numerals enclosed in parentheses, concluding each item with a period. Examples:

There are essentially three possibilities as to when the Letters to Timothy and Titus were written: (1) during Acts, (2) after the end of Acts, or (3) after Paul's death.

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

3. Citations of Ancient Texts

3.1 Titles of biblical books are not to be italicized. A colon should separate chapter and verse. In a list of references, a comma and space separate verse numbers cited from the same chapter (e.g. Rom 1:1, 3), and a semicolon and space separate references to different chapters (or chapters and verses) (e.g. Isa 1:8; 5:1–7; Jer 2:21); as well, subsequent references from the same book need not repeat the book. The abbreviations for books given below are to be used, but only when chapter-verse references follow. Thus, "Gen 1:2; Exod 3:4, 6, 8; 13:9–14:4"; but,

"One finds this idea in Romans 8." To refer to an unspecified parallel or parallels of a text in a Gospel, use "par(r)." (e.g. Matt 11:2–6 par.); to cite specific parallel texts, use twin slashes between the cited passages (e.g. Matt 11:2–6 // Luke 7:18–23). Typically, the translation being quoted should be noted in parenthesis after the quotation. If the same version, or the author's translation, is being used consistently through the article, a footnote should indicate this at the first citation (e.g. "Translations of Scripture are from the ESV unless otherwise noted" or "Translations of ancient texts, including the OT, are the author's").

3.2 Abbreviations for OT, NT, and apocryphal books, and for Dead Sea Scrolls, do not use a period (e.g. Gen 1:1; Matt 28:18–20; Sir 1:3; 1QS 9:11). All other abbreviations of titles of ancient texts are marked by periods.

3.3 The colon should also be used in references to intertestamental literature and the Mishnah, Talmud, and related literature (e.g. *Jub.* 14:4; 1QS 9:11; *m. Sanh.* 2:4). Periods should be used in references from Philo, Josephus, the Nag Hammadi codices, and Greek and Latin classical and ancient Christian writings (e.g. Philo, *Abr.* 1.1; Josephus, *J.W.* 2.160; *Gos. Truth* [NHC I 32.31–33.32]; Quintilian, *Inst.* 1.10.22; Clement of Alexandria, *Strom.* 2.10).

3.4 Ordinarily, citations of ancient literature (analogous to Scripture references) should be included in the text itself, enclosed in parentheses. Because numerous parenthetical citations unduly interrupt the flow of the text, footnotes may be used for longer series of references.

4. Footnotes

4.1 Footnotes should be consecutively numbered and double-spaced. No period is to be placed after the number at the beginning of the footnote.

4.2 A superscript Arabic numeral (without punctuation or parentheses) should follow the appropriate word in the text (and its punctuation, if any) to call attention to the note. Insofar as is possible, footnotes should occur at the end of the sentence.

4.3 Multiple footnotes within one sentence should generally be avoided. For example, when several names occur in one sentence and a bibliographical reference is to be given for each, the references should be gathered in a single footnote at the end of the sentence (not a separate footnote for each name).

4.4 When a footnote comments on some issue and includes a bibliographic reference within a sentence, the contributor should aim for consistency in the placement of the bibliographic reference. For example, references could consistently be placed parenthetically at the end of the footnote:

E. Randolph Richards argues that the formula γράφω διά was used solely to identify the letter-carrier, never the secretary ("Silvanus Was Not Peter's Secretary," *JETS* 43 [2000]: 426).

Or, directly after the author's name:

As Cynthia Westfall ("A Moral Dilemma? The Epistolary Body of 2 Timothy," in *Paul and the Ancient Letter Form* [ed. Stanley E. Porter and Sean A. Adams; Pauline Studies 6; Leiden: Brill, 2010], 235) observes, "This combination of emphatic features is a cluster of the most prominent discourse markers up to this point, which leads the reader to expect a transition to a new unit."

5. Abbreviations

5.1 Eras are abbreviated with capital letters (not small caps) and no periods: BCE, BC, CE, AD. Note that AD precedes the date and BC follows it (e.g. 44 BC but AD 70).

5.2 Instead of *op. cit., loc. cit.,* and *art. cit.,* a shortened title (but not an acronym) is to be used, once the full bibliographical information has been given. Also, the use of "f." and "ff." for

"following" pages or verses is to be avoided; the proper page or verse numbers should be cited. Similarly, *ad loc.* is to be avoided in favor of citing the proper page numbers in commentaries.

5.3 The following abbreviations for editions, texts, etc., may be used, with no punctuation. Please use "OT" and "NT" to abbreviate "Old Testament" and "New Testament" in all instances except in titles of works and in quoted material.

BHQ	*Biblia Hebraica Quinta*
BHS	*Biblia Hebraica Stuttgartensia*
DSS	Dead Sea Scrolls
Gk	Greek
HB	Hebrew Bible
Heb	Hebrew
LXX	Septuagint
MT	Masoretic Text
NA[28]	*Novum Testamentum Graece,* Nestle-Aland, 28th ed. (etc.)
NT	New Testament
OG	Old Greek
OL	Old Latin
OT	Old Testament
UBS[5]	*The Greek New Testament*, United Bible Societies, 5th ed. (etc.)
Vg	Vulgate
VL	Vetus Latina (Old Italian)

5.4 The following may also be used, always followed by a period:

chap(s).	chapter(s)	p(p).	page(s)
col(s).	column(s)	pl(s).	plate(s)
ep(s).	epistle(s)	v(v).	verse(s)
frg(s).	fragment(s)	vol(s).	volume(s)
n(n).	note(s)		

Abbreviate "chapter"/"chapters" and "verse"/"verses" as "chap(s)." and "v(v)." in parenthetical references in the text, and in all cases in the footnotes. Do not abbreviate when part of the body text. Examples:

In the body: "It is clear that in verse 1, as well as in verses 5–6, that this thesis obtains (see also v. 10 and vv. 12–15)."

In a footnote: "It is clear that in v. 1, as well as in vv. 5–6, that this thesis obtains (see also v. 10 and vv. 12-15)."

5.5 Abbreviations to be used for books of the Bible and Apocrypha are as follows (note no period follows the abbreviation):

Gen, Exod, Lev, Num, Deut, Josh, Judg, Ruth, 1–2 Sam (1–2 Kgdms), 1–2 Kgs (3–4 Kgdms), 1–2 Chr, Ezra, Neh, Esth, Job, Ps/Pss, Prov, Eccl (or Qoh), Song *or* Cant, Isa, Jer, Lam, Ezek, Dan, Hos, Joel, Amos, Obad, Jonah, Mic, Nah, Hab, Zeph, Hag, Zech, Mal

Bar (for Baruch), Pr Azar (for Prayer of Azariah), Bel (for Bel and the Dragon), Sg Three (for Song of the Three Young Men), Sus (for Susanna), 1–2 Esdr (for 1–2 Esdras), Add Esth (for Additions to Esther), Ep Jer (for Epistle of Jeremiah), Jdt (for Judith), 1–2–3–4 Macc (for 1–2–3–4 Maccabees), Pr Man (for Prayer of Manasseh), Sir (for Sirach/Ecclesiasticus), Tob (for Tobit), Wis (for Wisdom of Solomon)

Matt, Mark, Luke, John, Acts, Rom, 1–2 Cor, Gal, Eph, Phil, Col, 1–2 Thess, 1–2 Tim, Titus, Phlm, Heb, Jas, 1–2 Pet, 1–2–3 John, Jude, Rev

5.6 Abbreviations for OT pseudepigrapha, the Dead Sea Scrolls, the Mishnah and Talmud, targumic texts, and other rabbinic works should follow *SBLHS*.

5.7 For Josephus, either Latin titles (e.g., *Vita* 1.1; abbreviations are *A.J., C. Ap., B.J., Vita*) or English titles (*J.W.* 2.160; abbreviations are *Ant., Ag. Ap., J.W., Life*) may be used, but the author should be consistent throughout the article. For Philo, use the Latin abbreviations found in *SBLHS* (e.g. *Praem.* 2.1).

5.8 Abbreviations for Greek and Latin classical and ancient Christian writings should follow *SBLHS.* The Apostolic Fathers should be cited with the following abbreviations, following *SBLHS* (note, however, that *JETS* italicizes the titles of these works although *SBLHS* does not):

Barn. (*Barnabas*), *1–2 Clem*. (*1–2 Clement*), *Did*. (*Didache*), *Diogn*. (*Diognetus*), *Herm. Mand*. (*Shepherd of Hermas, Mandate(s)*), *Herm. Sim*. (*Shepherd of Hermas, Similitude(s)*), *Herm. Vis*. (*Shepherd of Hermas, Vision(s)*), Ign. *Eph*. (Ignatius, *To the Ephesians*), Ign. *Mgn*. (Ignatius, *Letter to the Magnesians*), Ign. *Phld*. (Ignatius, *Letter to the Philadelphians*), Ign. *Pol*. (Ignatius, *Letter to Polycarp*), Ign. *Rom*. (Ignatius, *Letter to the Romans*), Ign. *Smyrn*. (Ignatius, *Letter to the Smyrnaeans*), Ign. *Trall*. (Ignatius, *Letter to the Trallians*), *Mart. Pol*. (Martyrdom of Polycarp), Pol. *Phil.* (Polycarp, *To the Philippians*)

5.9 Abbreviations for Coptic codices (such as those from Nag Hammadi) and abbreviations for NT apocrypha and pseudepigrapha should follow *SBLHS*.

5.10 Format for the citation of the *Summa Theologica* of Thomas Aquinas (if the *Summa* is being quoted, full bibliographic information should be given for the edition being quoted):

Thomas Aquinas, *Summa Theologica*, I.13.1 co.

Aquinas, *ST* II-II.8.7

Explanation: (1) The initial Roman numeral stands for the "Part" of the Summa (I, II-I, II-II, III). Note carefully that some citations of the Part give Latin suffixes to them, e.g., Ia ("prima"), IIa-IIae ("secunda secundae"). These are suffixes, not subparts, and can be safely omitted. (2) The first arabic numeral stands for the "Question," which is the next level down from the "Part." (3) The third arabic numeral stands for the "Article," which is the next level down from the "Question." (4) An "Article" has a standard format of five parts: the issue is given in the form of a question, several plausible responses are given, a contrary response from Thomas is provided from some authority, arguments are provided for Thomas's response, and brief replies are given for objections based on the original responses. Because an Article can be rather lengthy, a citation might specify which section of the Article is being referred to. This is done with Latin abbreviations: pr. (prologue to the question); arg. (objections); s.c. (*sed contra*, on the contrary); co. (the *respondeo*, I answer/respond); ad. (*adversus*, replies to objections).

Example: *ST* I.13.1 co. indicates the "I respond" section of Part I, Question 13, Article 1 of the *Summa*.

5.11 Abbreviations of modern Bible versions should follow *SBLHS*; some of the more common include CEV, ESV, HCSB, JB, KJV, NASB, NEB, NET, NIV, NKJV, NRSV, RSV.

5.12 Abbreviations of reference works, series titles, and periodicals should follow *SBLHS.* Common reference works which may simply be cited by their abbreviation with no bibliographic data provided include the following:

ABD	*Anchor Bible Dictionary*
ANF	*Ante-Nicene Fathers*
BAGD	Bauer, Arndt, Gingrich, and Danker, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd ed.
BDAG	Danker, Bauer, Arndt, and Gingrich, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed.
BNP	*Brill's New Pauly*

COS	*The Context of Scripture*
DDD	*Dictionary of Deities and Demons in the Bible*
DJG	*Dictionary of Jesus and the Gospels*
DLNT	*Dictionary of the Later NT and Its Developments*
DNTB	*Dictionary of NT Background*
DOTHB	*Dictionary of the OT Historical Books*
DOTP	*Dictionary of the OT Pentateuch*
DOTPr	*Dictionary of the OT Prophets*
DOTWPW	*Dictionary of the OT Wisdom, Poetry & Writings*
DPL	*Dictionary of Paul and His Letters*
EDNT	*Exegetical Dictionary of the NT*
GELS	*A Greek-English Lexicon of the Septuagint*
GKC	*Gesenius' Hebrew Grammar*, ed. Kautzsch, trans. Cowley
HALOT	*The Hebrew and Aramaic Lexicon of the OT*
IB	*Interpreter's Bible*
IDB	*The Interpreter's Dictionary of the Bible*
ISBE	*International Standard Bible Encyclopedia*, ed. Bromiley
KBL	Koehler, Ludwig, and Baumgartner, *Lexicon in Veteris Testament Libros*, 2nd ed.
L&N	Louw and Nida, *Greek-English Lexicon of the NT: Based on Semantic Domains*
LEH	Lust, Eynikel, and Hauspie, *Greek-English Lexicon of the Septuagint*, rev. ed.
LSJ	Liddell, Scott, and Jones, *A Greek-English Lexicon*, 9th ed.
MM	Moulton and Milligan, *The Vocabulary of the Greek Testament*
NewDocs	*New Documents Illustrating Early Christianity*
NETS	*New English Translation of the Septuagint*
NIDB	*New Interpreter's Dictionary of the Bible*
NIDNTT	*New International Dictionary of NT Theology*, 1st ed. (ed. Brown)
NIDNTTE	*New International Dictionary of NT Theology*, 2nd ed. (ed. Silva)
NIDOTTE	*New International Dictionary of OT Theology*
NPNF1	*Nicene and Post-Nicene Fathers*, Series 1
NPNF2	*Nicene and Post-Nicene Fathers*, Series 2
OCD	*Oxford Classical Dictionary*, 4th ed.
OTP	*OT Pseudepigrapha*
PGL	*Patristic Greek Lexicon*
TDNT	*Theological Dictionary of the NT*
TDOT	*Theological Dictionary of the OT*

6. Bibliographic References

6.1 Bibliographic information should be given in the following order: editor; translator; number of volumes; edition; series; city; publisher; date. The publisher and place of publication must be included in the first notice of a work, but in subsequent references use only last name, short title, and page number. Subsequent references should use the author's last name and an abbreviated form of the title plus the appropriate page numbers.

6.2 Avoid titles like "Doctor," "Professor," and "Mister." Also, eliminate Roman Catholic postnomials such as "S.J." or "O.F.M." With "Jr.," "Sr.," "III," etc, no comma separates the abbreviation from the name; hence, e.g., "K. Lawson Younger Jr." (but when inverted, "Younger, K. Lawson, Jr.").

6.3 If in a given context, a comma would normally follow a title inside quotation marks, it should do so even if a question mark or exclamation point ends the title (see Example 7 below).

6.4 In the publisher data of a bibliographical reference, major cities need no state/province noted, but minor cities do; names of states and provinces should be abbreviated with the appropriate two-letter postal abbreviation. Some examples: Chicago, Louisville, and Grand Rapids need no state (*JETS* considers Grand Rapids a "major city" for its purposes); but include a state for Downers Grove, IL; Eugene, OR; Peabody, MA; Wheaton, IL; and Winona Lake, IN. Publishers in minor cities outside the U.S. and Canada should typically include the country (e.g. Milton Keynes, UK).

6.5 In the case of reprinted volumes, provide the date of the original publication (but the author may add, e.g.: "repr., New York: Ktav, 1970"). If there is need to indicate a foreign original (which is normally not the case), this form is to be used: "German original, Munich: Kaiser, 1970."

6.6 Bibliographical data should be presented as compactly as possible. Conventional abbreviations of periodicals, reference works, and serials are to be used, as provided in *SBLHS*. Ordinarily, words like "Press," "Verlag," and "Publishers" are omitted, as are the names of translators (exceptions: "Press" is to be retained for university presses; also Scholars' Press; but Brill, Mohr-Siebeck, etc.). A colon, not a period, should separate volume and page numbers where necessary. For essays in journals and collected volumes, include only the page or pages referred to in the article, not the page range of the entire essay in addition to the pages of interest. Follow the parenthetical publisher information with a colon in citations of journal articles; use a comma in other cases.

6.7 Sources that are paginated are preferred over unpaginated electronic sources. If an online source provides a precise duplicate of a source (i.e. a scanned copy), citations need not indicate the format. However, indicate the format (as the last element in a citation) for electronic *editions* of works, such as those for e-readers; if the edition is unpaginated, include a chapter or section number. Documentation of online sources should include a URL, but an access date is unnecessary.

6.8 Examples:

[1] James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 128–61.

[2] F.-M. Abel, *Histoire de la Palestine depuis la conquête d'Alexandre jusqu'à l'invasion arabe* (EBib; Paris: Gabalda, 1952), 2:105–29.

[3] J. K. Elliot, ed., *The Collected Biblical Writings of T. C. Skeat* (NovTSup 113; Leiden: Brill, 2004), xxi–xxiii.

[4] M. Silva, "λυτρόω," *NIDNTTE* 3:184–85. (Note no comma after the abbreviation of a common lexical work; similarly BDAG, *TDNT*, etc.)

[5] Duane Warden, "The Rich and Poor in James: Implications for Institutionalized Partiality," *JETS* 43 (2000): 247–57, esp. p. 254 n. 34. (Note no comma before "n. 34.")

[6] Gerhard von Rad, *Old Testament Theology* (2 vols.; New York: Harper & Row, 1962-65), 1:100-104, 107-8.

[7] Lee Martin McDonald, "Hellenism and the Biblical Canons: Is There a Connection?," in *Christian Origins and Hellenistic Judaism: Social and Literary Contexts for the NT*, vol. 2: *Early Christianity in its Hellenistic Context* (ed. S. E. Porter and A. W. Pitts; Texts and Editions for NT Study 10; Leiden: Brill, 2013), 49. (Note comma after question mark.)

[8] Robert Prescott-Ezickson, "The Sending Motif in the Gospel of John: Implications for Theology of Mission" (Ph.D. diss., The Southern Baptist Theological Seminary, 1986), 78–80.

[9] Irina Levinskaya, *The Book of Acts in Its First Century Setting*, vol. 5: *The Book of Acts in Its Diaspora Setting* (Grand Rapids: Eerdmans, 1996), 101–3.

[10] Howard M. Teeple, review of A. Robert and A. Feuillet, *Introduction to the New Testament*, *JBR* 34 (1966), 368–70. (Subsequent references should follow this format: Teeple, review of Robert and Feuillet, *Introduction*, 368.)

[11] Anonymous, "Postmodernism," http://virtual.park.uga.edu-caudle/postmodern.html.

[12] Claire Smith, "Unchanged 'Teaching': The Meaning of *didaskō* in 1 Timothy 2:12," in *Women, Sermons and the Bible: Essays Interacting with John Dickson's* Hearing Her Voice (ed. Peter G. Bolt and Tony Payne; Kindle edition; Sydney: Matthias Media, 2014), chap. 3.4.a.