



# McMaster Divinity College Press Style Guide

August 2025



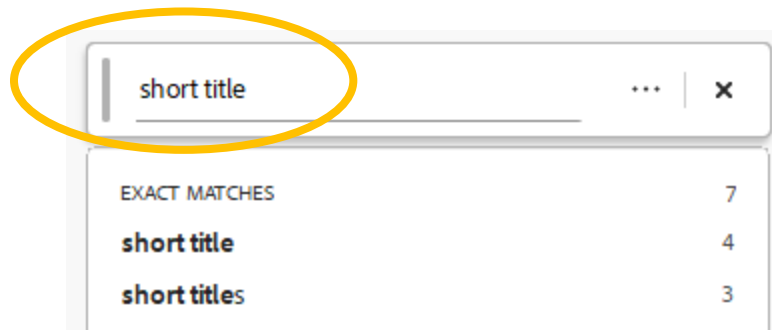
## Introduction

This style guide seeks to consolidate and streamline the following style instructions by identifying common principles and providing general examples of situations most relevant both to book-manuscript and journal-article submissions to the McMaster Divinity College Press and to the writing of essays, theses, and dissertations at McMaster Divinity College, thereby offering consistent guidelines for authors and editors, as well as for MDC professors and students.

- The Wipf & Stock Author Guide (version 9.7 [Feb 2025]) (cited here as *WSAG*)
- *The Chicago Manual of Style* (18th ed [2025]) (cited here as *CMOS*)
- *The SBL Handbook of Style* (2014) (cited here as *SBLHS*)

**NOTE:** The MDC Press Style Guide uses an asterisk (\*) before an example to indicate an incorrect style. It signals that the example does not conform to the guidelines set out in our Style Guide.

If you are using a PDF version of this Style Guide,  
be sure to use the *Search* function in your PDF reader.



All style-related inquiries should be directed to [mdcpres@mcmaster.ca](mailto:mdcpres@mcmaster.ca)



**McMaster University Writing Centre**

<https://studentsuccess.mcmaster.ca/grad-students/writing>

## Table of Contents

Introduction.....	2
Table of Contents .....	3
Quick Reference Guide.....	7
Academic Dishonesty .....	9
About Using Reference Software.....	9
Gender Inclusive Language .....	9
<b>PART 1: For MDC Press Authors and Editors .....</b>	<b>10</b>
1. Footnotes and Bibliography.....	11
1.1 Footnotes .....	11
1.1.1 Short Titles .....	11
1.1.2 ibid., idem., or ff. in Footnotes .....	13
1.1.3 Citing Numbered Footnotes.....	13
1.2 Bibliography .....	14
1.2.1 Bibliographic Entry Format .....	14
1.2.1.1 Books .....	14
1.2.1.1.1 Book with One Author .....	14
1.2.1.1.2 Book with Two Authors .....	15
1.2.1.1.3 Book with Three or More Authors .....	15
1.2.1.1.4 Books with Editors, Translators, and/or Revisers .....	15
1.2.1.1.5 Books with Translators, Introducers, or Compilers .....	16
1.2.1.1.6 Books with an English Translation (ET) .....	17
1.2.1.1.7 Edited Book with One Editor .....	17
1.2.1.1.8 Edited Book with Two Editors.....	17
1.2.1.1.9 Edited Book with Three or More Editors .....	18
1.2.1.1.10 Citing a Multi-Volume Work with Individual Titles .....	18
1.2.1.1.11 Citing a Multi-Volume Commentary .....	20
1.2.1.1.12 When Multi Volumes Are Published in One Physical Volume .....	20
1.2.1.1.13 If the Author is an Organization or Institution .....	21
1.2.1.1.14 Editions .....	21
1.2.1.1.15 Reprints .....	21
1.2.1.1.16 Forthcoming Books.....	22
1.2.1.2 Journal Articles.....	23

1.2.1.2.1 When Referring to an Article in its Entirety .....	23
1.2.1.2.2 Journal's Volume/Issue Numbers .....	23
1.2.1.2.3 Journal Articles with Both Print Versions and DOIs .....	24
1.2.1.2.4 Online-Only Articles and their DOIs or URLs .....	24
1.2.1.2.5 When a Journal Article Is Republished in a Collected Volume .....	25
1.2.1.2.6 When Citing a Translated Article .....	25
1.2.1.3 Book Chapters .....	26
1.2.1.3.1 If the Volume is Edited by Three or More Editors .....	26
1.2.1.3.2 If the Edited Volume Is a Multi-Volume Work .....	26
1.2.1.3.3 When Citing a Titled Chapter .....	27
1.2.1.4 Encyclopedia or Dictionary Entries .....	28
1.2.1.5 Online Dictionaries .....	33
1.2.1.6 Unpublished Theses, Dissertations, or Papers .....	34
1.2.1.7 Unpublished Lectures or Talks .....	34
1.2.1.8 Conference Presentations .....	35
1.2.1.9 Conference Proceedings .....	35
1.2.1.10 Book Reviews .....	36
1.2.1.11 Handouts .....	36
1.2.1.12 Pamphlets, Handbooks .....	36
1.2.1.13 Kindle E-Books .....	37
1.2.1.14 Webpages and Blogs .....	37
1.2.1.15 YouTube Videos .....	38
1.2.1.16 Movies, Television, Radio, or Podcasts .....	39
1.2.1.17 Musical Works .....	39
1.2.1.18 Works of Art .....	41
1.2.1.19 Poetry .....	41
1.2.1.20 Interviews and Personal Communications .....	42
1.2.1.21 Citing AI-Generated Content (CMOS 14.112) .....	43
1.2.1.22 Archives .....	44
1.2.1.23 Meeting Notes (Minutes) .....	45
1.2.1.24 Newspapers and News Sites .....	45
1.2.1.25 Magazines .....	46
1.2.2 Sections in Bibliography .....	46

1.2.3 Arranging Entries in Bibliography .....	47
1.2.4 Titles of Works in Bibliography .....	49
1.2.3.1 Capitalization in Titles .....	49
1.2.3.2 Colons (:), Periods (.), Commas (,), or Ampersands (&) in Titles .....	50
1.2.5 Author/Editor Names .....	51
1.2.4.1 Initials.....	51
1.2.4.2 Religious Orders or Suffixes .....	52
1.2.4.3 European Surnames .....	53
1.2.6 Abbreviating Book Series and Journal Titles .....	57
1.2.7 Cities and Publishers .....	58
2. General Guidelines .....	61
2.1 Paper Size.....	61
2.2 Page Margins .....	61
2.3 Font .....	61
2.4 Line Spacing.....	61
2.5 Text Alignment .....	62
2.6 Indentation.....	62
2.7 Headings and Subheadings .....	62
2.8 Capitalization .....	65
2.9 Italicization.....	71
2.10 Common Abbreviations .....	73
2.11 Indicating Bible Translations.....	74
2.12 Transliterations and Translations .....	75
2.13 Hyphens and Dashes .....	76
2.14 Quotations .....	77
2.15 Block Quotations .....	79
2.16 Punctuation.....	79
2.17 Ellipsis.....	80
2.18 Possessives .....	81
2.19 Numerals .....	82
2.20 Dates .....	83
2.21 US and Canadian Spelling .....	84
2.22 The Oxford Comma (Serial Comma) .....	84

3. Ancient Sources .....	85
3.1 Ancient Sources: Translations .....	86
3.2 Ancient Sources: Original Languages .....	87
3.3 Biblical Books .....	88
3.4 Jewish Apocrypha .....	88
3.5 Old Testament Pseudepigrapha .....	89
3.6 Targums .....	89
3.7 Josephus .....	90
3.8 Philo .....	90
3.9 Mishnah Tractates .....	91
3.10 Texts from Qumran .....	93
3.11 Midrash .....	93
3.12 Coptic: Nag Hammadi Codices (NHC) .....	94
3.13 Apostolic Fathers .....	95
3.14 New Testament Apocrypha and Pseudepigrapha .....	96
3.15 Other Early Jewish and Christian Writings .....	96
3.16 Other Ancient Sources .....	96
3.17 Hebrew Manuscripts .....	105
3.18 Papyri, Ostraca, and Tablets .....	105
<b>PART 2: For MDC Students.....</b>	<b>106</b>
4. Student Essays and Other Written Assignments .....	107
4.1 Essay Title Page .....	107
4.2 Essay Pagination .....	109
4.3 Essay Font .....	109
4.4 Essay Bibliography .....	109
5. Theses and Dissertations .....	110
5.1 Thesis/Dissertation Front Matter .....	110
5.2 Thesis/Dissertation Page Margins .....	117
5.3 Thesis/Dissertation Pagination .....	117
5.4 Thesis/Dissertation Font .....	117
5.5 Thesis/Dissertation Footnote Numbering .....	117

## Quick Reference Guide

This section lists some of the most important elements to keep in mind when writing. While not exhaustive, it will serve as a convenient and practical guide.

### Font

For the main text—including bibliography and appendices—use Times New Roman, 12-pt font, for both English and non-English text. For footnotes, use Times New Roman, 10-pt font. (see [2.3 Font](#))

### Linespacing

For the main text—including bibliography and appendices—use double spacing. Footnotes should be single-spaced. (see [2.4 Line Spacing](#))

### Bibliography

All manuscripts—including books, articles, MDC written assignments, theses, and dissertations—must contain a bibliography listing all the sources cited in the footnotes. The following are the three most commonly used formats. (see [1.2 Bibliography](#))

#### Books (see [1.2.1.1 Books](#))

Last Name, First Name. *Book Title*. (Edited by Editor.) (Translated by Translator.) (Number of Volumes.) (Edition.) (Series.) City: Publisher, Year.

#### Journal Articles (see [1.2.1.2 Journal Articles](#))

Last Name, First Name. “Article Title.” *Journal Title* Volume# (Year) Page–Page.

#### Book Chapters (see [1.2.1.3 Book Chapters](#))

Last Name, First Name. “Chapter Title.” In *Book Title*, edited by Editor(s), Page–Page. (Series.) City: Publisher, Year.

### Footnotes

Use footnotes—not endnotes—for source references and ancillary discussion. All quotations and references to external sources must be accompanied by a corresponding footnote citation. Use short versions of titles of works (see [1.1.1 Short Titles](#)) in footnotes. (see [1.1 Footnotes](#)).

## Authored Books

<sup>14</sup> Last Name, *Book Title*, Page–Page.

## Edited Books

<sup>14</sup> Last Name, ed., *Book Title*, Page–Page.

## Journal Articles or Book Chapters

<sup>14</sup> Last Name, “Article (Chapter) Title,” Page–Page.

## General Guidelines

### En Dashes (see [2.13 Hyphens and Dashes](#))

Use en dashes (–) between page numbers, chapters, verses, and dates (e.g., 134–36; vv. 13–26; Rom 2–3; Rom 2:17–3:21; 1939–1945).

### Inclusive numerals

Use inclusive number ranges according to the scheme outlined in [2.19 Numerals](#) (e.g., 112–23, not 112–123).

### Headings and Subheadings (see [2.7 Headings and Subheadings](#))

PRIMARY HEADING

**First-Level Heading**

Second-Level Heading

*Third-Level Heading*

Fourth-Level Heading

### Quotations (see [2.14 Quotations](#))

For quotations, use double quotation marks, and place commas or periods before closing quotation marks.

e.g., This is an example that demonstrates the notion of “context of situation.”

### Italicization (see [2.9 Italicization](#))

For *emphasis*, use italics.



### **Academic Dishonesty**

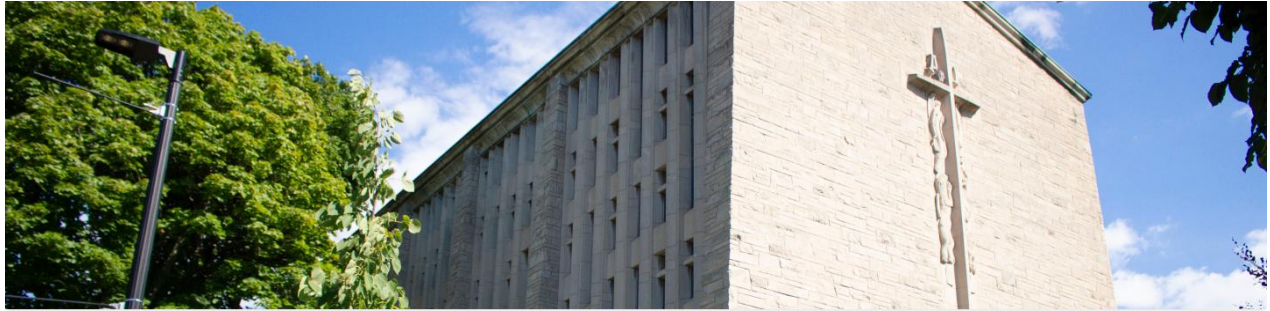
Academic dishonesty is not qualitatively different from other types of dishonesty. It consists of misrepresenting the ownership of written work by deception or by other fraudulent means. In an academic setting this may include any number of forms such as: copying or using unauthorized aids in tests, examinations; plagiarism, i.e., submitting work that is not one's own (regardless of the means of its production) but passing it off as if it is; submitting work for credit in a course for which credit is being or has already been given, unless the previously submitted work was presented as such to the instructor of the second course and has been deemed acceptable for credit by the instructor of that course; aiding and abetting another student's dishonesty; giving false information for the purposes of gaining admission or credit; giving false information for the purposes of obtaining deferred examinations or extension of deadlines; forging or falsifying McMaster University or McMaster Divinity College documents.

### **About Using Reference Software**

If you have used reference management software, you must remove all coding or field tags generated by these programs (e.g., Zotero or EndNote) before submitting your manuscript to MDC Press.

### **Gender Inclusive Language**

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as, for example, the following: NRSV (1989), NCV (1991), TEV/GNB/GNT (1992), CEV (1995), NLT (1996), NIV (2011), and the CEB (2011).



## **PART 1: For MDC Press Authors and Editors**

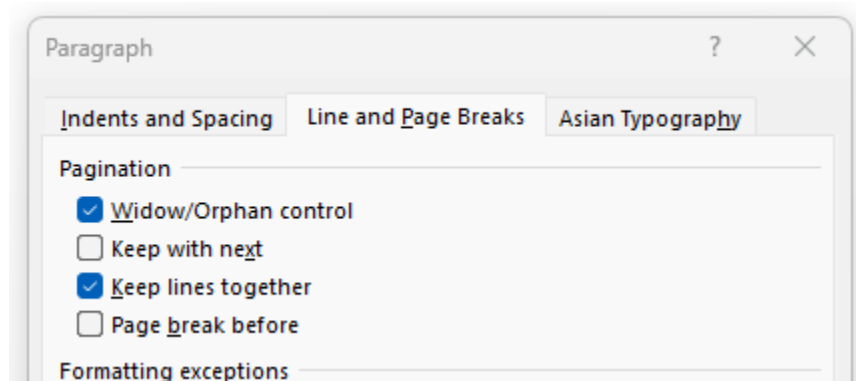
## 1. Footnotes and Bibliography

As for source citations, *CMOS* offers two systems: (1) notes and bibliography system and (2) author–date system (see *CMOS* ch. 13). McMaster Divinity College uses the **notes and bibliography** system, which is preferred by scholars working in the humanities, literature, history, and the arts. In the notes and bibliography system, “sources are cited in numbered footnotes . . . and each note corresponds to a raised (superscript) number in the text. Sources are also listed in a separate bibliography” (*CMOS*).

### 1.1 Footnotes

Use footnotes—not endnotes—for source references and ancillary discussion. All quotations and references to external sources must be accompanied by a corresponding footnote citation.

Use the “Insert Footnote” function in your word processor. Ensure that the footnote number and its corresponding note both appear on the same page. Make sure both the “Window/Orphan control” and “Keep lines together” options are selected (Microsoft Word > Paragraph > Line and Page Breaks > Pagination).



The superscript number and first line of a footnote should be indented by one-half inch. Please do not use a full-size footnote number and a period (contra *SBLHS*). Do not reset footnote numbering to “1” at the beginning of each chapter.

#### 1.1.1 Short Titles

Use abbreviated (short) versions of titles of works in footnotes. Although no fixed rule governs the shortening of titles, a short title should be both clear and easy to distinguish from other short titles. “The short title contains the key word or words from the main title. [This can be clarified as usually the first noun and modifiers.] An initial *A* or *The* is usually omitted from longer titles but may be retained if the [original] title is short. [However, do not remove German articles (e.g., *der*, *die*, etc.).] The order of the words

should not be changed . . . Titles of four words or fewer are seldom shortened” (CMOS 13.36).

#### Bibliography

Park, Sung Min. *The Prestige Language of Christianity in the Book of Acts: Historical Sociolinguistic Approaches to Multilingualism*. LBS 29. Leiden: Brill, 2025.

#### Footnote

Park, *Prestige Language*, 223.

For volumes in the International Critical Commentary (ICC) series, if your bibliography includes more than one of them, use only the *title of the biblical book* (e.g., *Romans*) when creating short titles. Since the initial portion of these titles is lengthy and identical across volumes, abbreviating to the biblical book title ensures clarity and consistency.

#### Bibliography

Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. 2 vols. ICC. Edinburgh: T&T Clark, 1975–1979.

Davies, W. D., and Dale C. Allison Jr. *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*. 3 vols. ICC. Edinburgh: T&T Clark, 1988–1997.

#### Footnote

<sup>14</sup> Cranfield, *Romans*, 2:322.

<sup>28</sup> Davies and Allison, *Saint Matthew*, 1:xii.

Please be consistent in your use of the abbreviated version of a given title.

When citing a source in the course of a footnote discussion, include the short title and page range in parentheses following the name of the author.

<sup>14</sup> Spinks (*Bible and the Crisis of Meaning*, 39) paints a picture . . .

### 1.1.2 *ibid.*, *idem.*, or *ff.* in Footnotes

Do *not* use *ibid.* for consecutive citations of a given source.

<sup>14</sup> Boda and Conway, *Judges*, 344.

<sup>15</sup> Boda and Conway, *Judges*, 100–105.

<sup>16</sup> Boda and Conway, *Judges*, xii.

<sup>17</sup> Boda and Conway, *Judges*, 103–5.

<sup>18</sup> Boda and Conway, *Judges*, 23.

<sup>14</sup> Boda and Conway, *Judges*, 344.

\*<sup>15</sup> *ibid.*, 100–105.

\*<sup>16</sup> *ibid.*, xii.

\*<sup>17</sup> *ibid.*, 103–5.

\*<sup>18</sup> *ibid.*, 23.

Please do *not* use *idem.* to indicate the same author whose works are cited successively in the same footnote. You don't need to repeat the author's name, either (contra *WSAG*).

<sup>14</sup> On salted fish, see, for example, Varro, *Rust.* 3.17.7; *Ling.* 7.47; Strabo, *Geogr.* 3.4.2.

<sup>38</sup> See also Halliday, "Linguistic Function and Literary Style"; *Learning How to Mean*; and *Language as Social Semiotic*.

Avoid using "ff." when citing page ranges. Always specify the exact pages referenced.

### 1.1.3 Citing Numbered Footnotes

Use n (or nn) without additional spacing.

<sup>14</sup> See, for example, McKim, *Secularization of Baptism*, 276n474.

## 1.2 Bibliography

The full form of any reference source should appear in the bibliography at the end of the article, chapter, thesis or dissertation, or book—in case of a book, a bibliography precedes the index. For accountability and precision, the bibliography should consist solely of sources cited in the footnotes. Bibliographic entries should have a hanging indent of one-half inch.

### 1.2.1 Bibliographic Entry Format

#### 1.2.1.1 Books

**Last Name, First Name. *Book Title*. (Edited by Editor.) (Translated by Translator.) (Number of Volumes.) (Edition.) (Series.) City: Publisher, Year.**

Lyons, John. *Introduction to Theoretical Linguistics*. Cambridge: Cambridge University Press, 1968.

Luz, Ulrich. *Matthew: A Commentary*. Edited by Helmut Koester. Translated by James E. Crouch. 3 vols. Hermeneia. Minneapolis: Fortress, 2001–2007.

Jerome. *Commentary on Jeremiah*. Edited by Christopher A. Hall. Translated by Michael Graves. ACT. Downers Grove, IL: IVP Academic, 2011.

#### 1.2.1.1.1 Book with One Author

##### Bibliography

Spinks, D. Christopher. *The Bible and the Crisis of Meaning: Debates on the Theological Interpretation of Scripture*. London: T&T Clark, 2007.

##### Footnote

<sup>14</sup> Spinks, *Bible and the Crisis of Meaning*, 127–29.

<sup>28</sup> Spinks (*Bible and the Crisis of Meaning*, 39) paints a picture . . .

<sup>39</sup> Spinks also asserts that . . . (*Bible and the Crisis of Meaning*, 200–203).

<sup>40</sup> Spinks, *Bible and the Crisis of Meaning*, 56. Spinks re-emphasizes his main claims in chapter 4 (175–78).

<sup>54</sup> Spinks, *Bible and the Crisis of Meaning*, 33. See, however, pp. 45–47 for how his claim is viewed in . . .

<sup>65</sup> Spinks, *Bible and the Crisis of Meaning*, 3–8 (the quotation is on p. 8).

<sup>66</sup> Spinks, *Bible and the Crisis of Meaning*, 22 and 25, respectively.

### 1.2.1.1.2 Book with Two Authors

#### Bibliography

Porter, Stanley E., and Jason Robinson. *Hermeneutics: An Introduction to Interpretive Theory*. Grand Rapids: Eerdmans, 2011.

#### Footnote

<sup>14</sup> According to Porter and Robinson, it was Friedrich Schleiermacher (1768–1834) that began the shift to a general hermeneutics (*Hermeneutics*, 8).

<sup>28</sup> Porter and Robinson, *Hermeneutics*, 101–5.

### 1.2.1.1.3 Book with Three or More Authors

#### Bibliography

For example, the authors of the following book are A. K. M. Adam, Stephen E. Fowl, Kevin J. Vanhoozer, and Francis Watson.

Adam, A. K. M., et al. *Reading Scripture with the Church: Toward a Hermeneutic for Theological Interpretation*. Grand Rapids: Baker Academic, 2006.

#### Footnote

Remember that there is no comma between the author's name and the "et al." in footnote entries.

<sup>14</sup> Adam et al., *Reading Scripture with the Church*, v.

### 1.2.1.1.4 Books with Editors, Translators, and/or Revisers

If the book has translator(s), use the following format:

#### Bibliography

Aquinas, Thomas. *Incomplete Commentary on Matthew (Opus imperfectum)*: Volume 1. Edited by Thomas C. Oden. Translated by James A. Kellerman. ACT. Downers Grove, IL: IVP Academic, 2025.

Barth, Karl. *The Epistle to the Romans*. Translated by Edwyn C. Hoskyns. 6th ed. Oxford: Oxford University Press, 1933.

Blass, Friedrich, and Albert Debrunner. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Translated and revised by Robert W. Funk. Chicago: University of Chicago Press, 1961.

Denniston, J. D. *The Greek Particles*. Revised by K. J. Dover. 2nd ed. 1950. Reprint, London: Gerald Duckworth, 1996.

Egger, Wilhelm. *How to Read the New Testament: An Introduction to Linguistic and Historical-Critical Methodology*. Edited and introduced by Hendricks Boers. Translated by Peter Heinegg. Peabody, MA: Hendrickson, 1996.

Campbell, Constantine R., et al. *The Perfect Storm: Critical Discussion of the Semantics of the Greek Perfect Tense under Aspect Theory*. Edited and introduced by D. A. Carson. SBG 21. New York: Peter Lang, 2021.

Hengel, Martin. *The Atonement: A Study of the Origins of the Doctrine in the New Testament*. Translated by John Bowden. London: SCM, 1981.

If the editor and the translator are the same person, use the following format:

Schleiermacher, Friedrich. *Hermeneutics and Criticism—and Other Writings*. Edited and translated by Andrew Bowie. Cambridge Texts in the History of Philosophy. Cambridge: Cambridge University Press, 1998.

### **1.2.1.1.5 Books with Translators, Introducers, or Compilers**

#### **Bibliography**

Lichtheim, Miriam, trans. and comp. *Ancient Egyptian Literature*. 3 vols. Berkeley: University of California Press, 1971–1980.

Silvas, Anna, trans. and intro. *Jutta and Hildegard: The Biographical Sources*. Philadelphia: Pennsylvania State University Press, 1999.

#### **Footnote**

<sup>14</sup> Silvas, trans. and intro., *Jutta and Hildegard*, 323.

<sup>28</sup> Lichtheim, trans. and comp., *Ancient Egyptian Literature*, 2:104–7.



### 1.2.1.1.6 Books with an English Translation (ET)

When citing a non-English work for which an English translation (ET) is available, use the following format:

#### Bibliography

Bultmann, Rudolf. *Die Geschichte der synoptischen Tradition*. FRLANT 29. 3rd ed. Göttingen: Vandenhoeck & Ruprecht, 1957. ET: *The History of the Synoptic Tradition*. Translated by John Marsh. New York: Harper & Row, 1963.

#### Footnote

<sup>14</sup> Bultmann, *Die Geschichte* (ET: *History*), 33.

### 1.2.1.1.7 Edited Book with One Editor

#### Bibliography

Barrett, C. K., ed. *The New Testament Background: Selected Documents*. Harper Torchbook. New York: Harper & Row, 1961.

Porter, Stanley E., ed. *Paul: Jew, Greek, and Roman*. PAST 5. Leiden: Brill, 2008.

#### Footnote

Contra WSAG, “ed.” is included in footnotes when citing edited volumes.

<sup>14</sup> Barrett, ed., *New Testament Background*, 173.

<sup>28</sup> Porter, ed., *Paul*, x.

### 1.2.1.1.8 Edited Book with Two Editors

#### Bibliography

Bird, Michael F., and Preston M. Sprinkle, eds. *The Faith of Jesus Christ: Exegetical, Biblical, and Theological Studies*. Peabody, MA: Hendrickson, 2009.

#### Footnote

<sup>14</sup> Bird and Sprinkle, eds., *Faith of Jesus Christ*, iv–vii.

### 1.2.1.1.9 Edited Book with Three or More Editors

#### Bibliography

For example, the editors of the following volume are Anne-Marie Simon-Vandenberg, Miriam Taverniers, and Louise Ravelli.

Simon-Vandenberg, Anne-Marie, et al., eds. *Grammatical Metaphor: Views from Systemic Functional Linguistics*. Amsterdam Studies in the Theory and History of Linguistic Science 236. Amsterdam: Benjamins, 2003.

#### Footnote

<sup>14</sup> Simon-Vandenberg et al., eds. *Grammatical Metaphor*, xiii.

### 1.2.1.1.10 Citing a Multi-Volume Work with Individual Titles

When each book of a multi-volume work has an individual title, use the following format:

#### Bibliography

Bavinck, Herman. *Prolegomena*. Vol. 1 of *Reformed Dogmatics*. Edited by John Bolt. Translated by John Vriend. 4 vols. Grand Rapids: Baker Academic, 2003.

Bavinck, Herman. *God and Creation*. Vol. 2 of *Reformed Dogmatics*. Edited by John Bolt. Translated by John Vriend. 4 vols. Grand Rapids: Baker Academic, 2004.

Bavinck, Herman. *Sin and Salvation*. Vol. 3 of *Reformed Dogmatics*. Edited by John Bolt. Translated by John Vriend. 4 vols. Grand Rapids: Baker Academic, 2006.

Bavinck, Herman. *Holy Spirit, Church, and New Creation*. Vol. 4 of *Reformed Dogmatics*. Edited by John Bolt. Translated by John Vriend. 4 vols. Grand Rapids: Baker Academic, 2008.

Foakes-Jackson, F. J., and Kirsopp Lake, eds. *Prolegomena I*. Vol. 1 of *The Beginnings of Christianity: Part I. The Acts of the Apostles*. 5 vols. London: Macmillan, 1920.

Foakes-Jackson, F. J., and Kirsopp Lake, eds. *Prolegomena II: Criticism*. Vol. 2 of *The Beginnings of Christianity: Part I. The Acts of the Apostles*. 5 vols. London: Macmillan, 1922.

Ropes, James H. *The Text of Acts*. Vol. 3 of *The Beginnings of Christianity: Part I. The Acts of the Apostles*. 5 vols. London: Macmillan, 1926.

Lake, Kirsopp, and H. J. Cadbury, eds. *English Translation and Commentary*. Vol. 4 of *The Beginnings of Christianity: Part I. The Acts of the Apostles*. 5 vols. London: Macmillan, 1933.

Lake, Kirsopp, and H. J. Cadbury, eds. *Additional Notes to the Commentary*. Vol. 5 of *The Beginnings of Christianity: Part I. The Acts of the Apostles*. 5 vols. London: Macmillan, 1933.

Geisler, Norman L. *God*. Vol. 1 of *Systematic Theology*. 4 vols. Minneapolis: Bethany House, 2002.

Geisler, Norman L. *God, Creation*. Vol. 2 of *Systematic Theology*. 4 vols. Minneapolis: Bethany House, 2003.

Geisler, Norman L. *Sin, Salvation*. Vol. 3 of *Systematic Theology*. 4 vols. Minneapolis: Bethany House, 2004.

Geisler, Norman L. *Church, Last Things*. Vol. 4 of *Systematic Theology*. 4 vols. Minneapolis: Bethany House, 2005.

McGrath, Alister E. *Nature*. Vol. 1 of *A Scientific Theology*. 3 vols. Grand Rapids: Eerdmans, 2001.

McGrath, Alister E. *Reality*. Vol. 2 of *A Scientific Theology*. 3 vols. Grand Rapids: Eerdmans, 2002.

McGrath, Alister E. *Theory*. Vol. 3 of *A Scientific Theology*. 3 vols. Grand Rapids: Eerdmans, 2003.

Schaff, Philip, and David S. Schaff, eds. *The Greek and Latin Creeds with Translations*. Vol. 2 of *The Creeds of Christendom with a History and Critical Notes*. 3 vols. 6th ed. 1931. Reprint, Grand Rapids: Baker, 1998.

## Footnote

<sup>14</sup> Bavinck, *Prolegomena*, 15.

<sup>17</sup> Geisler, *Sin, Salvation*, 321.

<sup>28</sup> McGrath, *Theory*, 17.

<sup>39</sup> Schaff and Schaff, eds., *Greek and Latin Creeds*, 347.

When referring to a multi-volume work as a whole, use the following format:

## Bibliography

Bavinck, Herman. *Reformed Dogmatics*. Edited by John Bolt. Translated by John Vriend. 4 vols. Grand Rapids: Baker Academic, 2003–2008.

## Footnote

<sup>14</sup> For a complete presentation of Bavinck's theology, see Bavinck, *Reformed Dogmatics*.

### 1.2.1.1.11 Citing a Multi-Volume Commentary

For example, W. D. Davies and Dale C. Allison Jr.'s *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew* is a three-volume work published in 1988–1997 (Volume 1 [Matthew 1–7]: 1988; Volume 2 [Matthew 8–18]: 1991; Volume 3 [Matthew 19–28]: 1997).

## Bibliography

Davies, W. D., and Dale C. Allison Jr. *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*. 3 vols. ICC. Edinburgh: T&T Clark, 1988–1997.

Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. 2 vols. ICC. Edinburgh: T&T Clark, 1975–1979.

## Footnote

<sup>14</sup> Davies and Allison, *Saint Matthew*, 3:568.

<sup>28</sup> Cranfield, *Romans*, 1:344.

### 1.2.1.1.12 When Multi Volumes Are Published in One Physical Volume

## Bibliography

Baur, F. C. *Paul the Apostle of Jesus Christ: His Life and Works, His Epistles and Teachings*. 2 vols. in 1. 1845. Reprint, Peabody, MA: Hendrickson, 2003.

Murray, John. *The Epistle to the Romans: The English Text with Introduction, Exposition and Notes in Two Volumes*. ECBC. 1968. Reprint, Grand Rapids: Eerdmans, 2018.

Footnote: indicate the volume number.

<sup>14</sup> Baur, *Paul*, 1:134.

<sup>28</sup> Murray, *Epistle to the Romans*, 2:99.

### 1.2.1.1.13 If the Author is an Organization or Institution

#### Bibliography

American Psychiatric Association. *Diagnostic and Statistical Manual of Mental Disorders (DSM–5)*. 5th ed. Washington, DC: American Psychiatric Publishing, 2013.

The Missions Society. *Annual Reports*. Toronto: Briggs, 1921.

#### Footnote

<sup>14</sup> The Missions Society, *Annual Reports*, 37.

<sup>28</sup> American Psychiatric Association, *Diagnostic and Statistical Manual*, 233.

### 1.2.1.1.14 Editions

Use the following format:

2nd ed.

3rd ed.

\*2<sup>nd</sup> ed. (Do not use superscripts)

\*3<sup>rd</sup> ed. (Do not use superscripts)

Rev. ed.

Rev. and exp. ed.

2nd and rev. ed.

### 1.2.1.1.15 Reprints

For example, the English translation of Joachim Jeremias's *Jesu Verheissung für die Völker* (1956) was originally printed in 1958 by SCM Press in London. It was reprinted by Fortress in Philadelphia in 1982. Use the following format:

#### Bibliography

Jeremias, Joachim. *Jesus' Promise to the Nations*. Translated by S. H. Hooke. 1958.  
Reprint, Philadelphia: Fortress, 1982.

#### Footnote

<sup>14</sup> Jeremias, *Jesus' Promise*, 323.

The *WSAG* omits the original place of publication and publisher name whereas *SBLHS* includes them. As stipulated by *CMOS*, include these details only where relevant (e.g., for history of scholarship). For example, David Rhoads and Donald Michie published

*Mark as Story: An Introduction to the Narrative of a Gospel* by Fortress in Philadelphia in 1982. The second edition of the book had an additional co-author Joanna Dewey and was published by Fortress in Minneapolis in 1999. The third edition was published by the same publisher in 2012. So, if you need to include its full publication history in the bibliographic entry, use the following format.

#### Bibliography

Rhoads, David, and Donald Michie. *Mark as Story: An Introduction to the Narrative of a Gospel*. 1982. 2nd ed. with Joanna Dewey, 1999. 3rd ed. Minneapolis: Fortress, 2012.

However, in most cases, you will only include one of the multiple editions in your bibliography.

Rhoads, David, and Donald Michie. *Mark as Story: An Introduction to the Narrative of a Gospel*. Philadelphia: Fortress, 1982.

or

Rhoads, David, et al. *Mark as Story: An Introduction to the Narrative of a Gospel*. 2nd ed. Minneapolis: Fortress, 1999.

or

Rhoads, David, et al. *Mark as Story: An Introduction to the Narrative of a Gospel*. 3rd ed. Minneapolis: Fortress, 2012.

#### **1.2.1.1.16 Forthcoming Books**

For forthcoming publications, do not use “in press.” Instead, use “forthcoming” in place of the publication date.

#### Bibliography

Doe, John. *Book Title*. Peabody, MA: Hendrickson, forthcoming.

Smith, John. “Article Title.” *JGRChJ* 21 (2025) 134–56, forthcoming.

#### Footnote

<sup>14</sup> Doe, *Book Title*.

<sup>28</sup> Smith, “Article Title,” 144.

### 1.2.1.2 Journal Articles

**Last Name, First Name. “Article Title.” *Journal Title* Volume# (Year) Page–Page.**

Do not place any punctuation after the closing parenthesis of the publication year.

#### Bibliography

Evans, Paul S. “Creating a New ‘Great Divide’: The Exoticization of Ancient Culture in Some Recent Applications of Orality Studies to the Bible.” *JBL* 136 (2017) 749–64.

Porter, Stanley E. “The Language of the Apocalypse in Recent Discussion.” *NTS* 35 (1989) 582–603.

#### Footnote

<sup>14</sup> Porter, “Language of the Apocalypse,” 600–601.

<sup>15</sup> Porter, “Language of the Apocalypse,” 582n1.

<sup>28</sup> Evans, “Creating a New ‘Great Divide,’” 749.

#### 1.2.1.2.1 When Referring to an Article in its Entirety

When citing a journal article (or a book chapter) in its entirety, do not include the page range in the corresponding footnote. Page ranges should appear only in the bibliography entry.

#### Footnote

<sup>38</sup> See Porter, “Language of the Apocalypse.”

\*<sup>38</sup> See Porter, “Language of the Apocalypse,” 582–603.

#### 1.2.1.2.2 Journal’s Volume/Issue Numbers

Many journals use consecutive pagination across an entire volume within a given year. In such cases, the issue number is not required in the citation (*SBLHS*). This applies to many academic journals, including—but not limited to—the following:

*American Journal of Philology (AJP)*

*Catholic Biblical Quarterly (CBQ)*

*Ephemerides Theologicae Lovanienses (ETL)*

*Harvard Theological Review (HTR)*

*Journal of Biblical Literature (JBL)*

*Journal of Early Christian Studies (JECS)*

*Journal of the Evangelical Theological Society (JETS)*

*Journal of Religion (JR)*  
*New Testament Studies (NTS)*  
*Scottish Journal of Theology (SJT)*  
*Vetus Testamentum (VT)*

Achenbach, Reinhard. “The Deuteronomic Law of the King (Deut 17:14–20) and the Formation of the Book of Deuteronomy.” *VT* 62 (2012) 549–70.

However, some journals—e.g., *St. Vladimir’s Theological Quarterly*—use separate pagination for each issue within a given publication year. For these journals, the issue number must be included in the citation.

Kegley, John. “The Contours of an Incipient Pro-Nicene *Habitus* of the Mind: Book One of Basil of Caesarea’s *Contra Eunomium*.” *SVTQ* 67.3/4 (2023) 1–36.

### **1.2.1.2.3 Journal Articles with Both Print Versions and DOIs**

When you include an article with both a print version and a DOI—even though CMOS recommends the opposite—please do *not* include the DOI.

Dowd, Sharyn, and Elizabeth Struthers Malbon. “The Significance of Jesus’ Death in Mark: Narrative Context and Authorial Audience.” *JBL* 125 (2006) 271–97.

\*Dowd, Sharyn, and Elizabeth Struthers Malbon. “The Significance of Jesus’ Death in Mark: Narrative Context and Authorial Audience.” *JBL* 125 (2006) 271–97.  
<http://doi.org/10.2307/27638361>.

### **1.2.1.2.4 Online-Only Articles and their DOIs or URLs**

When you include an online-only article that does not have a DOI, include its URL.

Menhinick, Keith A. “Searching, Not Leaving: Exclusion, Belonging, and Becoming in Religious Communities.” *Practical Matters Journal* 14 (2021). No pages. Online:  
<https://pmcleanup.ecdsdev.org/?p=4740>.

When you include an online-only article with a DOI, include the DOI.

Vicens, Leigh. “Divine Holiness and the Axiology of Theism.” *Faith and Philosophy: Journal of the Society of Christian Philosophers* 41 (2025) 27–42. DOI:  
<https://doi.org/10.37977/faithphil.2025.41.1.2>.

When you include an online-only article with both a DOI and a URL, only include the DOI. For example, the article below has the following DOI (<https://doi.org/10.37977/faithphil.2025.41.1.2>) and URL (<https://place.asburyseminary.edu/faithandphilosophy/vol41/iss1/2>).



Vicens, Leigh. “Divine Holiness and the Axiology of Theism.” *Faith and Philosophy: Journal of the Society of Christian Philosophers* 41 (2025) 27–42. DOI: <https://doi.org/10.37977/faithphil.2025.41.1.2>.

#### **1.2.1.2.5 When a Journal Article Is Republished in a Collected Volume**

(See *SBLHS* 6.3.3)

Do not cite both (i.e., the article in the journal and the article in the collected volume); cite only the version you are referring to in your work.

#### **Bibliography**

Campbell, William S. “Romans 3 as a Key to the Structure and Thought of the Letter.” *NovT* 23 (1981) 22–40.

Or

Campbell, William S. “Romans 3 as a Key to the Structure and Thought of the Letter.” In William S. Campbell, *Paul’s Gospel in an Intercultural Context: Jew and Gentile in the Letter to the Romans*, 25–42. Studies in the Intercultural History of Christianity 69. Frankfurt am Main: Peter Lang, 1991.

\*Campbell, William S. “Romans 3 as a Key to the Structure and Thought of the Letter.” *NovT* 23 (1981) 22–40. Republished in William S. Campbell, *Paul’s Gospel in an Intercultural Context: Jew and Gentile in the Letter to the Romans*, 25–42. Studies in the Intercultural History of Christianity 69. Frankfurt am Main: Peter Lang, 1991.

#### **1.2.1.2.6 When Citing a Translated Article**

When citing a journal article translated by someone other than the author, use the following format:

Todorov, Tzvetan. “The Categories of Literary Narrative.” *Papers on Language & Literature* 50 (2014) 381–424. Translated by Joseph Kestner.

### 1.2.1.3 Book Chapters

**Last Name, First Name. “Chapter Title.” In *Book Title*, edited by Editor(s), Page–Page. (Series.) City: Publisher, Year.**

#### Bibliography

Bakhtin, M. M. “The Problem of Speech Genres.” In *Speech Genres and Other Late Essays*, edited by Caryl Emerson and Michael Holquist, 2:60–102. Translated by Vern W. McGee. 2 vols. 2nd ed. Austin: University of Texas Press, 1986.

Newman, Barbara. “Introduction.” In Saint Hildegard of Bingen, *Symphonia: A Critical Edition of the Symphonia Armonie Celestium Revelationum [Symphony of the Harmony of Celestial Revelations]*, introduced, translated, and commented by Barbara Newman, 1–63. 2nd ed. Ithaca, NY: Cornell University Press, 1988.

Reed, Jeffrey T. “The Cohesiveness of Discourse: Towards a Model of Linguistic Criteria for Analyzing New Testament Discourse.” In *Discourse Analysis and the New Testament: Approaches and Results*, edited by Stanley E. Porter and Jeffrey T. Reed, 28–46. JSNTSup 170. SNTG 4. Sheffield: Sheffield Academic, 1999.

#### Footnote

<sup>14</sup> Reed, “Cohesiveness of Discourse,” 29.

<sup>28</sup> Bakhtin, “Problem of Speech Genres,” 99–102.

<sup>29</sup> Newman, “Introduction,” 1.

#### 1.2.1.3.1 If the Volume is Edited by Three or More Editors

If the volume is edited by three or more editors, use “et al.”:

Rummel, Stan. “The Ninth Day: To Say ‘Creation’ in Genesis 1:1—11:26.” In *Problems in Biblical Theology: Essays in Honor of Rolf Knierim*, edited by Henry T. C. Sun et al., 295–314. Christian Studies 234. Grand Rapids: Eerdmans, 1997.

#### 1.2.1.3.2 If the Edited Volume Is a Multi-Volume Work

If the edited volume is a multi-volume work, include the volume number:

#### Bibliography

Wright, N. T. “The Letter to the Romans.” In *The New Interpreter’s Bible: A Commentary in Twelve Volumes*, edited by Leander E. Keck, 10:398–770. Nashville: Abingdon, 2002.

Footnote: You do not need to indicate the volume number in footnotes because it is already provided in the bibliography.

<sup>14</sup> See Wright, “Letter to the Romans,” 399–401.

### 1.2.1.3.3 When Citing a Titled Chapter

When citing a titled chapter in a book that is a collection of the author's own essays, use the following format:

#### Bibliography

Porter, Wendy J. “Liturgical and Musical Interpretation.” In *Worship, Music, and Interpretation: Exploratory Essays*, 17–36. McMaster General Studies Series 16. Eugene, OR: Pickwick, 2024.

**NOTE:** There is no editor listed, as the author and the compiler of the essays are the same.

Cf. When citing an introductory chapter of a translation of ancient sources, use the following format:

#### Bibliography

Robinson, David C. “Introduction.” In Tyconius, *Exposition of the Apocalypse*, translated by Francis X. Gumerlock, 3 – 26. FC 134. Washington, DC: Catholic University of America Press, 2017.

#### Footnote

<sup>14</sup> Robinson, “Introduction,” 21.

### 1.2.1.4 Encyclopedia or Dictionary Entries

Authors may abbreviate frequently cited reference works in footnotes according to the abbreviations provided by the McMaster Divinity College Press Style Guide. For a comprehensive list of abbreviations of reference sources, refer to *SBLHS* 8.4 “Secondary Sources: Journals, Major Reference Works, and Series.”

<i>ABD</i>	<p>Source Information</p> <p>Freedman, David Noel, ed. <i>The Anchor Bible Dictionary</i>. 6 vols. New York: Doubleday, 1992.</p> <p>Bibliography</p> <p>Bassler, Jouette M. “God in the New Testament.” In <i>ABD</i> 2:1054–55.</p> <p>Footnote</p> <p><sup>14</sup> See Bassler, “God,” 1055.</p>
<i>ANET</i>	<p>Source Information</p> <p>Pritchard, James B., ed. <i>Ancient Near Eastern Texts: Relating to the Old Testament</i>. 3rd ed. Princeton: Princeton University Press, 1969.</p> <p>Bibliography</p> <p>Kramer, S. N., “Sumerian Myths and Epic Tales.” In <i>ANET</i> 37–59.</p> <p>Footnote</p> <p><sup>14</sup> Kramer, “Sumerian Myths,” 44–45.</p>
BDAG <sup>1</sup>	<p>Source Information</p> <p>Walter Bauer, Frederick W. Danker, W. F. Arndt, and F. W. Gingrich. <i>Greek–English Lexicon of the New Testament and Other Early Christian Literature</i>. 3rd ed. Chicago: University of Chicago Press, 2000.</p>

<sup>1</sup> Note that works cited by authors’ initials are not italicized.

	<p>Footnote</p> <p><sup>14</sup> See BDAG 920–21.</p> <p><sup>28</sup> “I make this rule (διατάσσομαι) in all the churches” (BDAG 238).</p> <p><sup>55</sup> Mealy notes Paul’s similar notion in Col 2:14 concerning χειρόγραφον (“a certificate of indebtedness,” BDAG 332).</p>
BDB	<p>Source Information</p> <p>Brown, Francis, S. R. Driver, and Charles A. Briggs. <i>Hebrew and English Lexicon of the Old Testament</i>. Oxford: Clarendon, 1907.</p> <p>Footnote</p> <p><sup>14</sup> BDB renders this term as “light” (21).</p> <p><sup>28</sup> In BDB 18, we can see that . . .</p>
BDF	<p>Source Information</p> <p>Blass, Friedrich, and Albert Debrunner. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i>. Translated and revised by Robert W. Funk. Chicago: University of Chicago Press, 1961.</p> <p>Footnote (use section numbers [§])</p> <p><sup>14</sup> For the Greek adverbial genitive, see BDF §§169–184.</p> <p>Cf. When citing a single section: BDF §169.</p>
CD	<p>Source Information</p> <p>Karl Barth’s <i>Church Dogmatics</i>. 14 vols (each volume has parts; and each part has chapters and paragraphs). Published by T&amp;T Clark, 1936–1977.</p> <p>Bibliography: Indicate which edition you are using; the Torrance-Bromiley edition is usually the standard; in the example below, 3/1 means Volume 3 and Part 1)</p> <p>Barth, Karl. <i>Church Dogmatics</i>. 2/1: <i>The Doctrine of God</i>. Edited by G. W. Bromiley and T. F. Torrance. Translated by T. H. L. Parker et al. London: T&amp;T Clark, 1957.</p>

	<p>Barth, Karl. <i>Church Dogmatics. 3/1: The Doctrine of Creation</i>. Edited by G. W. Bromiley and T. F. Torrance. Translated by J. W. Edwards et al. London: T&amp;T Clark, 1958.</p> <p>Barth, Karl. <i>Church Dogmatics. 3/2: The Doctrine of Creation</i>. Edited by G. W. Bromiley and T. F. Torrance. Translated by H. Knight et al. London: T. &amp; T Clark, 1960.</p> <p>Barth, Karl. <i>Church Dogmatics. 3/4: The Doctrine of Creation</i>. Edited by G. W. Bromiley and T. F. Torrance. Translated by A. T. McKay et al. London: T&amp;T Clark, 1961.</p> <p>Footnote</p> <p><sup>14</sup> See Barth, <i>CD</i> 3/1:183–87.</p> <p><sup>28</sup> Barth, <i>CD</i> 3/2:99–100.</p>
<i>EDNT</i>	<p>Source Information</p> <p>Balz, Horst, and Gerhard Schneider, eds. <i>Exegetical Dictionary of the New Testament</i>. 3 vols. Grand Rapids: Eerdmans, 1990–1993.</p> <p>Bibliography</p> <p>Goldstein, H. “ποιμήν, ἑνος, ὁ.” In <i>EDNT</i> 3:126–27.</p> <p>Footnote</p> <p><sup>14</sup> Goldstein, “ποιμήν,” 127.</p>
<i>EncJud</i>	<p>Source Information</p> <p>Skolnik, Fred, and Michael Berenbaum, eds. <i>Encyclopedia Judaica</i>. 22 vols. 2nd ed. Farmington Hills, MI: Macmillan Reference, 2007.</p> <p>Bibliography</p> <p>Bayer, Bathja. “JACOB.” In <i>EncJud</i> 11:17–25.</p> <p>Footnote</p> <p><sup>14</sup> Bayer, “JACOB,” 23.</p>
<i>ER</i>	<p>Source Information</p>

	<p>Jones, Lindsay, ed. <i>Encyclopedia of Religion</i>. 15 vols. 2nd ed. Farmington Hills, MI: Macmillan Reference, 2005.</p> <p>Bibliography</p> <p>Leff, Gordon. “Waldesians.” In <i>ER</i> 14:9662–63.</p> <p>Footnote</p> <p><sup>14</sup> Leff, “Waldesians,” 9662.</p>
GKC	<p>Source Information</p> <p>Kautzsch, Emil, ed. <i>Gesenius’ Hebrew Grammar</i>. Revised by A. E. Cowley. 2nd ed. Oxford: Clarendon, 1910.</p> <p>Footnote (use section numbers [§])</p> <p><sup>14</sup> See GKC §118h–n.</p>
<i>HALOT</i>	<p>Source Information</p> <p>Köhler, Ludwig, and Walter Baumgartner, eds. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i>. Revised by Walter Baumgartner and Johann Jacob Stamm. 4 vols. Leiden: Brill, 1994–1999.</p> <p>Footnote</p> <p><sup>14</sup> It is a “term of affection for the beloved” (<i>HALOT</i> 1:402).</p>
LN	<p>Source Information</p> <p><a href="#">Louw, Johannes P.</a>, and E. A. Nida, eds. <i>Greek–English Lexicon of the New Testament: Based on Semantic Domains</i>. 2 vols. 2nd ed. New York: United Bible Societies, 1989.</p> <p>Footnote</p> <p><sup>14</sup> By contrast, LN (s.v. κλίνω) affirms that the meaning is “to bow down (the head)” (1:214).</p> <p><sup>28</sup> LN 1:214.</p> <p><sup>29</sup> See domain 16.16 (LN 1:214).</p>
LSJ	<p>Source Information</p>

	<p>Liddell, Henry George, Robert Scott, and Henry Stuart Jones. <i>A Greek–English Lexicon</i>. 9th ed. Oxford: Clarendon, 1996.</p> <p>Footnote</p> <p><sup>14</sup> Cf. LSJ 1268, who notes as first meaning “but not.”</p>
MM	<p>Source Information</p> <p>Moulton, James H., and George Milligan. <i>The Vocabulary of the Greek Testament: Illustrated from the Papyri and Other Non-Literary Sources</i>. London: Hodder and Stoughton, 1930.</p> <p>Footnote</p> <p><sup>14</sup> For δοῦλος, see MM 170.</p>
NIDB	<p>Source Information</p> <p>Sakenfeld, Katharine Doob, ed. <i>New Interpreter’s Dictionary of the Bible</i>. 5 vols. Nashville: Abingdon, 2006–2009.</p> <p>Bibliography</p> <p>Jackson, Glenna S. “DEATH, SECOND.” In <i>NIDB</i> 1:107–9.</p> <p>Footnote</p> <p><sup>14</sup> Jackson, “DEATH,” 108.</p>
OTP	<p>Source Information</p> <p>Charlesworth, James H., ed. <i>Old Testament Pseudepigrapha: Apocalyptic Literature and Testaments</i>. Edited by James H. Charlesworth. 2 vols. New York: Doubleday, 1983–1985.</p> <p>Bibliography</p> <p>Stone, M. E. “Greek Apocalypse of Ezra.” In <i>OTP</i> 1:561–79.</p> <p>Footnote</p> <p><sup>14</sup> Stone, “Greek Apocalypse of Ezra,” 577.</p>



PG	<p>Source Information</p> <p>Migne, Jacques-Paul, ed. <i>Patrologia Graeca (Patrologiae Cursus Completus: Series Graeca)</i>. 162 vols. Paris, 1857–1886.</p> <p>Footnote (or Main Text)</p> <p><sup>14</sup> Gregory of Nazianzus, <i>Orationes theologicae</i> 4 (PG 36:12c)</p> <p><sup>28</sup> Dionysius the Areopagite, <i>Divine Names</i> 2.9 (PG 3:648B).</p>
TDNT	<p>Source Information</p> <p>Kittel, Gerhard, and Gerhard Friedrich, eds. <i>Theological Dictionary of the New Testament</i>. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976.</p> <p>Bibliography</p> <p>Zimmerli, Walther, and Joachim Jeremias. “παῖς θεοῦ.” In <i>TDNT</i> 5:677–717.</p> <p>Footnote</p> <p><sup>14</sup> Zimmerli and Jeremias, “παῖς θεοῦ,” 679–80.</p>

### 1.2.1.5 Online Dictionaries

#### Bibliography

“δοῦλος.” *Perseus UChicago Home: Philologic4*. No pages. Online: <https://artflsrv03.uchicago.edu/philologic4/LSJ/query?report=concordance&method=proxy&q=δοῦλος&start=0&end=0>.

#### Footnote

<sup>14</sup> See “δοῦλος.”

### 1.2.1.6 Unpublished Theses, Dissertations, or Papers

Use the following:

PhD diss.

ThD diss.

MA thesis

BDiv thesis

Research Paper

#### Bibliography

Collier, Charles M. “A Nonviolent Augustinianism? History and Politics in the Theologies of St. Augustine and John Howard Yoder.” PhD diss., Duke University, 2008.

Gibson, Glenn Alexander. “Urbanization in a Rural Denomination: A Study of Pastoral and Congregational Values in the Missionary Church—Canada East District.” Research Paper, Ontario Theological Seminary, 1992.

Lewis, James K. “Religious Life of Fugitive Slaves and Rise of Coloured Baptist Churches 1820–1865 in What Is Now Known as Ontario.” BDiv thesis, McMaster University, 1965.

Lieberman, Sandra J. “Amos and the Rhetoric of Prophetic Utterance.” MA thesis, State University of New York College at Brockport, 1979.

Singh, Jennifer. “Toward a Theological Response to Prostitution: Listening to the Voices of Women Affected by Prostitution and of Selected Church Leaders in Addis Ababa, Ethiopia.” PhD diss., Oxford Centre for Mission Studies, 2018.

#### Footnote

<sup>14</sup> Collier, “Nonviolent Augustinianism?” 201–2.

### 1.2.1.7 Unpublished Lectures or Talks

#### Bibliography

Carellas, Demetrios. “Beatitudes: A Patristic Look at the Beatitudes.” Unpublished talk, given at St. Nicholas Serbian Orthodox Church in Hamilton, ON, 2011.

Mix, Clint. “Leading through Conflict.” Unpublished lecture, given at Tyndale Seminary, Toronto, ON, 2019.

## Footnote

<sup>14</sup> Carellas, “Beatitudes.”

## 1.2.1.8 Conference Presentations

## Bibliography

Kim, Ji Hoe. “Beyond the Paragraph: Using Cohesive Harmony for Grouping Paragraphs in James 1 as a Test Case.” Paper presented at the Virtual Meeting of the Evangelical Theological Society. November 2020.

Stovell, Beth M. “‘Sky Will Answer Earth, Earth Will Answer Grain’: The Personification of Nature in the Book of the Twelve.” Paper presented at the Annual Meeting of the Society of Biblical Literature. Baltimore, MD, November 24, 2013.

Streight, Irwin. “The Christology of Bruce Springsteen.” Paper presented at the CLSG/ACCUTE Conference. Ottawa, ON. June 1, 2015.

## Footnote

<sup>14</sup> Kim uses Hasan’s notion of cohesive harmony (“Beyond the Paragraph”).

<sup>28</sup> Stovell (“‘Sky Will Answer Earth, Earth Will Answer Grain’”) describes the phenomenon as . . .

## 1.2.1.9 Conference Proceedings

## Bibliography

Jakobson, Roman. “Results of the Congress.” In *Proceedings of the Ninth International Congress of Linguists: Cambridge, Mass., August 27–31, 1962*, edited by Horace G. Lunt, 1135–42. The Hague: Mouton, 1964.

Lunt, Horace G., ed. *Proceedings of the Ninth International Congress of Linguists: Cambridge, Mass., August 27–31, 1962*. Janua Linguarum 12. The Hague: Mouton, 1964.

Smith, John, ed. *Indexing, Providing Access to Information—Looking Back, Looking Ahead: Proceedings of the 25th Annual Meeting of the American Society of Indexers*. Port Aransas, TX: American Society of Indexers, 1993.

## Footnote

<sup>14</sup> Jakobson, “Results,” 1140.

#### 1.2.1.10 Book Reviews

Original Work and Author: Jacques Dupont's *Gnosis* (1949)

Book Reviewer: Rudolf Bultmann

Publisher: *Journal of Theological Studies* 3 (1952) 10–26

##### Bibliography

Bultmann, Rudolf. Review of *Gnosis*, by Jacques Dupont. *JTS* 3 (1952) 10–26.

##### Footnote

<sup>14</sup> Bultmann, Review of *Gnosis*, 12.

#### 1.2.1.11 Handouts

##### Bibliography

Westfall, Cynthia. “Theologies, Theories and Philosophies.” Class handout, McMaster Divinity College, Hamilton, ON, 2019.

##### Footnote

<sup>14</sup> See Westfall, “Theologies, Theories and Philosophies.”

#### 1.2.1.12 Pamphlets, Handbooks (CMOS 14.117)

For pamphlets or handbooks, sufficient bibliographic information should be provided to clearly identify the document.

##### Bibliography

*Acadia Divinity College: Equipping Christians to Serve*. Wolfville, NS: Acadia Divinity College, 2024. Online: <https://acadiadiv.ca/wp-content/uploads/2024/07/83357-ADC-Calendar-July-5-2024-25-FINAL-Print-copy.pdf>.

*General Information: Academic Planning, Western Australian College of Advanced Education*. Joondalup, Australia: Edith Cowan University, 1986. Online: <https://ro.ecu.edu.au/cgi/viewcontent.cgi?article=8046&context=ecuworks>.

“Master of Divinity.” *Acadia Divinity College: Equipping Christians to Serve*, 58–66. Wolfville, NS: Acadia Divinity College, 2024.

“The Reverend John Gladstone 1960–65.” *125th Anniversary Booklet*, 12–13. Ottawa, ON: Bromley Road Baptist Church, 1988.

#### Footnote

<sup>14</sup> For more information, see *Acadia Divinity College*.

<sup>28</sup> For more information on the tuition of their MDiv program, see “Master of Divinity,” 59–60.

#### 1.2.1.13 Kindle E-Books

#### Bibliography

Carson, D. A., and Douglas J. Moo. *An Introduction to the New Testament*. Grand Rapids: Zondervan, 2005. Kindle edition.

#### Footnote

<sup>14</sup> Carson and Moo, *Introduction*, chapter 13, para. 9, location 12411, footnote 8.

#### 1.2.1.14 Webpages and Blogs

If there is no author indicated, use the following format:

#### Bibliography

“Dr. John N. Gladstone: 2001–2005.” *Tyndale University*. No pages. Online: <https://www.tyndale.ca/about/chancellor/past/john-n-gladstone>.

“Ethnologue: Languages of the World.” *SIL*. No pages. Online: <https://www.sil.org/about/endangered-languages/languages-of-the-world>.

“Immigrants Make Up the Largest Share of the Population in Over 150 Years and Continue to Shape Who We Are as Canadians.” *Statistics Canada*. No pages. Online: <https://www150.statcan.gc.ca/n1/daily-quotidien/221026/dq221026a-eng.htm>.

“38% of U.S. Pastors Have Thought about Quitting Full-Time Ministry in the Past Year.” *Barna* (November 16, 2021). No pages. Online: <https://www.barna.com/research/pastors-well-being>.

## Footnote

<sup>14</sup> “Dr. John N. Gladstone.”

<sup>15</sup> “Ethnologue.”

<sup>28</sup> See “Immigrants.”

<sup>33</sup> “38% of U.S. Pastors,” November 16, 2021.

If there is an author, use the following format:

## Bibliography

Anderson, Elizabeth. “Feminist Epistemology and Philosophy of Science.” *The Stanford Encyclopedia of Philosophy* (March 16, 2011). No pages. Online: <http://plato.stanford.edu/archives/fall2012/entries/feminism-epistemology>.

## Footnote

<sup>14</sup> Anderson, “Feminist Epistemology,” March 16, 2011.

## Blogs:

## Bibliography

Yoon, David I. “John’s Gospel and its Sources (Johannine Studies 5; Brill).” *Domain Thirty-Three* (May 19, 2025). No pages. Online: <https://domainthirtythree.com/2025/05/19/johns-gospel-and-its-sources-johannine-studies-5-brill>.

## Footnote

<sup>14</sup> Yoon, “John’s Gospel and its Sources,” May 19, 2025.

## 1.2.1.15 YouTube Videos

## Bibliography

“Martin Luther King—I Have a Dream Speech: August 28, 1963,” posted January 20, 2011, by SullenToys.com, YouTube, <https://www.youtube.com/watch?v=smEqnklfYs>.

“Why So Many Americans Believe in So Many ‘Crazy’ Things,” posted March 21, 2022, by University of Chicago, YouTube, <https://youtu.be/hfq7AnCF5bg>.

## Footnote

<sup>14</sup> “Martin Luther King.”

### 1.2.1.16 Movies, Television, Radio, or Podcasts (cf. CMOS 8.191)

The titles should be italicized.

#### Bibliography

*Calvary*, a film directed by John M. McDonagh, produced by Searchlight, 2014.

*The Chosen*, a television series directed by Dallas Jenkins, produced by Out of Order Studios, 2017–Present.

#### Footnote

<sup>14</sup> In the first multi-season series about Jesus *The Chosen*, . . .

<sup>28</sup> While McDonagh was still in the planning stages of the film *Calvary*, he was often asked . . .

The title of a single episode/show should be set in roman with double quotation marks.

#### Bibliography

“The Bedroom,” the third episode in the television series *If Walls Could Talk: The History of the Home*, produced by BBC Four, 2011. Online: <https://www.bbc.co.uk/programmes/b010p5z5>.

#### Footnote

<sup>14</sup> In “The Bedroom,” Lucy Worsley explains the history of the British bedroom.

### 1.2.1.17 Musical Works (cf. CMOS 8.195–199)

For operas, oratorios, tone poems, and other *long* musical compositions, italicize and capitalize.

#### Footnote (or Main Text)

<sup>14</sup> *The St Matthew Passion* (*Matthäus-Passion*, BWV 244) is a sacred oratorio written by Johann Sebastian Bach in 1727.

The titles of shorter works should be in roman with double quotation marks. Tune titles in hymnology are set in italicized small caps without any uppercase letters. Do not italicize music band names.

#### Footnote (or Main Text)

See the lyrics of “La vendetta, oh, la vendetta” from *The Marriage of Figaro*.

<sup>14</sup> “All You Need Is Love” is a song by the Beatles.

<sup>28</sup> “O Canada” is the national anthem of Canada.

<sup>33</sup> “How Great Is our God” (a song by Chris Tomlin)

<sup>35</sup> The English is “O Holy Spirit, by Whose Breath” (translated by John W. Grant [1968]; music: Mechlin plainsong [Mode 8]; tune: *VENI CREATOR SPIRITUS*).

<sup>37</sup> The E Street Band is an American rock band and has been musician Bruce Springsteen’s primary backing band since 1972.

<sup>44</sup> Then I returned to my KISS album and . . .

<sup>47</sup> Mainstream Christian groups such as Hillsong, Bethel, Elevation, and Passion Worship have become increasingly popular and . . .

For classical music (instrumental works), capitalize the title, but do not italicize it. Both words *-flat* and *-sharp* are lowercased. But the words *Major* and *Minor* are capitalized and are used without a hyphen. The abbreviation no. (nos. [pl.]) is capitalized (using standard title capitalization) and set in roman. But the title should be capitalized when referring to a full work. The abbreviation op. (opp. [pl.]) should be set in roman and lowercased. Abbreviations used for a particular composer’s works (e.g., BWV [Bach-Werke-Verzeichnis]) should be capitalized.

#### Footnote (or Main Text)

<sup>14</sup> Nocturne in B-flat Minor op. 9, no.1 by Frédéric Chopin 1810–1849.

<sup>15</sup> Bach’s Mass in B Minor.

<sup>28</sup> Bartok’s *Concerto for Orchestra*.

<sup>35</sup> *The St Matthew Passion* (*Matthäus-Passion*, BWV 244) is a sacred oratorio written by Johann Sebastian Bach in 1727.

The official title of an album should be italicized.

Keith and Kristyn Getty’s *Confessio—Irish American Roots* was released in 2024.

#### Bibliography

Bach, Johann Sebastian. *The Well-Tempered Clavier*. Performed by Edwin Fischer. CD Recording. EMI, 1989.



Phillips, Peter. “Liner Notes.” In *Western Wind Masses*, performed by John Taverner, Christopher Tye, and John Sheppard. Directed by Peter Phillips. CD Recording. Gimell, 1993.

Springsteen, Bruce. *Darkness on the Edge of Town*. Performed by Bruce Springsteen. LP Recording. Columbia Records, 1978.

#### Footnote

<sup>14</sup> *Well-Tempered Clavier* is one of the recordings the pianist Edwin Fischer produced in 1933–1938 in Berlin, Germany.

<sup>28</sup> See Phillips, “Liner Notes.”

Individual song titles in an album should be in roman with double quotation marks.

#### Bibliography

Jennings, Waylon. “Storms Never Last.” In *Nashville Rebel*, performed by Waylon Jennings. CD Recording. Sony Music, 2006.

Springsteen, Bruce. “Something in the Night.” In *Darkness on the Edge of Town*, performed by Bruce Springsteen. LP Recording. Columbia Records, 1978.

#### Footnote

<sup>14</sup> The song “Storms Never Last” (Jennings) is a prime example of this.

<sup>34</sup> Springsteen’s “Something in the Night” is a song about . . .

#### 1.2.1.18 Works of Art (cf. CMOS 8.200–204)

Titles of artworks (e.g., paintings, drawings, photographs, or statues/sculptures) are italicized.

Leonardo da Vinci’s *Mona Lisa* and *The Last Supper*  
Michelangelo’s *David*

#### 1.2.1.19 Poetry

#### Bibliography

Martin, D. S. “Not the Winged Messengers.” In D. S. Martin, *Angelicus: Poems*, 7. Poima Poetry Series. Eugene, OR: Cascade, 2021.

Tighe, Mary. *The Collected Poems and Journals of Mary Tighe*. Edited by Harriet Kramer Linkin. Lexington: The University Press of Kentucky, 2005.

Tighe, Mary. "Hagar in the Desert." In *The Collected Poems and Journals of Mary Tighe*, edited by Harriet Kramer Linkin, 194–96. Lexington: The University Press of Kentucky, 2005.

#### Footnote

<sup>14</sup> In "Not the Winged Messengers," Martin begins with " All you see is what you see."

<sup>28</sup> See Tighe, "Hagar in the Desert," 195.

**NOTE:** Long works—such as epic poems, plays, or novels—are treated as standalone works and should therefore be italicized.

*Aurora Leigh* by Elizabeth Barrett Browning

*The Divine Comedy* by Dante Alighieri

*Paradise Lost* by John Milton

*The Prelude* by William Wordsworth

#### 1.2.1.20 Interviews and Personal Communications

(cf. CMOS 14.108–112)

Unpublished interviews do not normally appear in bibliographies.

#### Bibliography

bell hooks, interview by Sut Jhally, 1997, transcript, Media Education Foundation, Northampton, MA. Transcript available at <http://www.mediaed.org/transcripts/Bell-Hooks-Transcript.pdf>.

#### Footnote

<sup>14</sup> Sharon Budd, interview by Melody Maxwell and Samantha Diotte, December 12, 2019, transcript, Wolfville, NS.

<sup>15</sup> See bell hooks, interview.

Personal communications (e.g., face-to-face conversations, emails, telephone, social media, or Zoom calls, etc.) "usually run in to the text or given in a note. They are rarely listed in a bibliography. Most such information can be referred to simply as a conversation, message, or the like" (CMOS 14.111).

In a conversation with the author on January 6, 2019, lobbyist John Q. Advocate admitted that . . .

<sup>14</sup> Madhur Anand, email message to author, November 14, 2017.

<sup>28</sup> John Smith’s Instagram direct message to author, May 26, 2024.

### 1.2.1.21 Citing AI-Generated Content (CMOS 14.112)

“Authors who have relied on content generated by a chatbot or similar AI tool must make it clear how the tool has been used (either in the text or in a preface or the like). Any specific content, whether quoted or paraphrased, should be cited where it occurs, either in the text or in a note. Like personal communications (CMOS 14.111) and social media posts (CMOS 14.106), chatbot conversations are not usually included in a bibliography or reference list (but see below). In the first three examples that follow, ChatGPT is the author of the content (though not in the traditional sense), and OpenAI is the publisher or developer. The URL points to a publicly archived copy of the conversation (see also CMOS 13.6, 17). Include the date the content was generated in addition to a version number. If the AI-generated text has been edited or adapted in any way, this fact should be acknowledged in the text or in the note.”

#### Main Text

The following recipe for pizza dough was generated on December 9, 2023, by ChatGPT-3.5.

#### Footnote

<sup>14</sup> Text generated by ChatGPT-3.5, OpenAI, December 9, 2023, <https://chat.openai.com/share/90b8137d-ff1c-4c0c-b123-2868623c4ae2>.

A prompt, if not included in the text, may be added to the note. Multiple prompts (as in an extended conversation) may be summarized.

<sup>14</sup> Response to “Explain how to make pizza dough from common household ingredients,” ChatGPT-3.5, Open AI, December 9, 2023, edited for style and accuracy.

If for any reason an AI conversation is included in a bibliography or reference list, cite it under the name of the publisher or developer rather than the name of the tool and include a publicly available URL).

#### Bibliography

Google. Response to “How many copyeditors does it take to fix a book-length manuscript?” Gemini 1.0, February 10, 2024. <https://g.co/gemini/share/cccc26abdc19>.

## Footnote

<sup>14</sup> To see my entire AI conversation, see Google, Response.

## 1.2.1.22 Archives

(CMOS 14.119–129)

“In a bibliography, the main element is usually either the collection in which the specific item may be found, the author(s) of the items in the collection, or the depository for the collection” (CMOS 14.120).

## Bibliography

Archives and Special Collections. James P. Boyce Centennial Library. Southern Baptist Theological Seminary, Louisville, KY.

Bob Stewart Archive. Vancouver, BC.

Canadian Baptist Archives. McMaster Divinity College, Hamilton, ON.

University of Calgary Special Collections. Calgary, AB.

“In a note, the main element of a manuscript citation is usually a specific item (a letter, a memorandum, or whatever)” (CMOS)

## Footnote

<sup>14</sup> Charles Selden, “Letter to Maggie,” letter, August 26, 1911, box 443, file 5k, Bob Stewart Archive.

<sup>25</sup> G. P. Albaugh, “The Function of the Canadian Baptist Association,” presented to the Convention in June 1956, Canadian Baptist Archives.

<sup>28</sup> “The Organizing and Recognizing of New Churches,” Canadian Baptist Archives.

<sup>37</sup> Arnold Dallimore, “T. T. Shields: Baptist Fundamentalist,” unpublished paper, Canadian Baptist Archives.

<sup>39</sup> William Aberhart, “Sermons” (ca. 1918–1943), CAACU SPC F0088-S0002-FL0015, University of Calgary Special Collections.

<sup>50</sup> James W. Cox, “The Deeper Meaning of Baptism (Acts 2.38, Romans 6.4, Colossians 2.12, 1 Corinthians 12.13),” paper (ID: 050/0221; folder 16), Archives and Special Collections.

### 1.2.1.23 Meeting Notes (Minutes)

#### Bibliography

Minutes of Staff Meeting, McMaster Divinity College, Hamilton, ON, April 2, 2025.

Minutes of Executive Meeting, Atlantic United Baptist Convention Council, August 1986.

“Ottawa Association Circular Letter.” Minutes of the Ottawa Association, 1886.

#### Footnote

<sup>14</sup> Minutes of Staff Meeting.

<sup>28</sup> See “Ottawa Association Circular Letter.”

<sup>32</sup> See Minutes of Executive Meeting.

### 1.2.1.24 Newspapers and News Sites (CMOS 14.89–98)

#### Bibliography

Benchetrit, Jenna. “Wave of Black Studies Programs at Canadian Universities, a Long Time Coming, Scholars Say.” *CBC News*, October 31, 2021. No pages. Online: <https://www.cbc.ca/news/canada/new-black-studies-curriculums-1.6229321>.

Burke, Daniel. “Millennials Leaving Church in Drove, Study Finds.” *CNN*, May 14, 2015. No pages. Online: <https://www.cnn.com/2015/05/12/living/pew-religion-study/index.html>.

Lehmann-Haupt, Christopher. “Robert Giroux, Editor, Publisher and Nurturer of Literary Giants, Is Dead at 94.” *The New York Times*, September 6, 2008. No pages. Online: <https://www.nytimes.com/2008/09/06/books/06giroux.html>.

Royko, Mike. “Next Time, Dan, Take Aim at Arnold.” *Chicago Tribune*, September 23, 1992.

#### Footnote

<sup>14</sup> Royko, “Next Time.”

<sup>28</sup> See Benchetrit, “Wave of Black Studies.”

1.2.1.25 Magazines

Bibliography

Han, Sarah. “The Everyday Adventure: Making Space to Join Jesus in his Mission Every Day.” *Faith Today*, 14–15, July/August 2025.

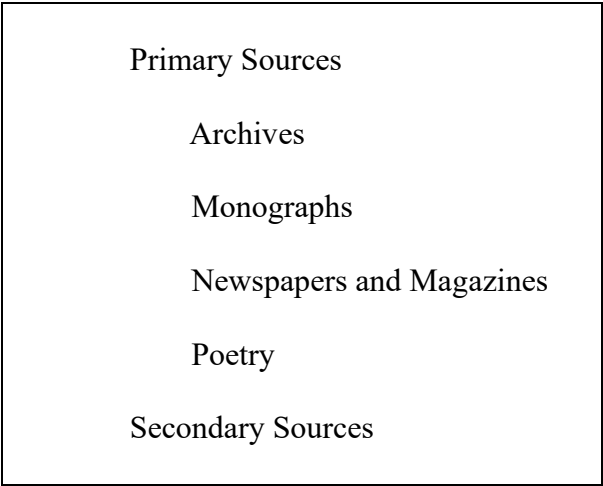
Wells, Paul. “The Battle against Quebec’s Bill 21.” *Maclean’s*, November 8, 2019. No pages. Online: <https://www.macleans.ca/news/canada/the-teachers-taking-on-quebecs-bill-21>.

Footnote

<sup>14</sup> Han writes, “My calling wasn’t to start the mission. It was to join it” (“Everyday Adventure,” 15).  
<sup>28</sup> See Wells, “Battle.”

1.2.2 Sections in Bibliography

A bibliography may be divided into sections, especially in areas of historical studies (e.g., historical theology); however, it should be done only when it serves to make the reader’s task easier.



### 1.2.3 Arranging Entries in Bibliography

Arrangement of Entries (CMOS 13.69–71): A bibliography should be arranged in alphabetical order by author’s last name. Do not arrange the bibliographic entries in chronological order. According to the word-by-word system by CMOS (13.69), Fernán Gómez should appear before Fernández in the following example:

Fernán Gómez, Fernando  
Fernández, Angelines

If there are multiple authors with the same last name, entries should be arranged in alphabetical order by the authors’ first names.

Skalovich, Alexander.  
Smith, John.  
Smith, Keith.  
Tauber, Max.

When arranging multiple works by the same author, follow this order. (Use 3-em dashes in place of the author’s name, beginning with the second entry.)

- (1) works of sole authorship
- (2) works of multiple authorship
- (3) works of sole editorship
- (4) works of multiple editorship

And multiple entries within each of these categories should be arranged by alphabetical order of title. When arranging works in alphabetical order, initial articles (e.g., *a*, *an*, or *the*) should be disregarded.

Porter, Stanley E. “The Argument of Romans 5: Can a Rhetorical Question Make a Difference?” *JBL* 110 (1991) 655–77.

———. *Verbal Aspect in the Greek of the New Testament: With Reference to Tense and Mood*. SBG 1. New York: Peter Lang, 1989.

———. “Wittgenstein’s Classes of Utterances and Pauline Ethical Texts.” *JETS* 32 (1989) 85–97.

Porter, Stanley E., and Gordon L. Heath. *The Lost Gospel of Judas: Separating Fact from Fiction*. Grand Rapids: Eerdmans, 2007.

Porter, Stanley E., and Jason Robinson. *Hermeneutics: An Introduction to Interpretive Theory*. Grand Rapids: Eerdmans, 2011.

Porter, Stanley E., ed. *Diglossia and Other Topics in New Testament Linguistics*. JSNTSup 193. Sheffield: Sheffield Academic, 2000.

———, ed. *Paul's World*. PAST 4. Leiden: Brill, 2008.

Porter, Stanley E., and Mark J. Boda, eds. *Translating the New Testament: Text, Translation, Theology*. McMaster New Testament Studies. Grand Rapids: Eerdmans, 2009.

Porter, Stanley E., and Sean A. Adams, eds. *Paul and the Ancient Letter Form*. PAST 6. Leiden: Brill, 2010.

Use 3-em dashes (three consecutive em dashes) to indicate the same author or editor named in the preceding entry. The 3-em dash should be followed by a period.

Porter, Stanley E. "The Language of the Apocalypse in Recent Discussion." *NTS* 35 (1989) 582–603.

———. *Verbal Aspect in the Greek of the New Testament with Reference to Tense and Mood*. SBG 1. New York: Peter Lang, 1989.

———, ed. *The Pauline Canon*. PAST 1. Leiden: Brill, 2004.

Taylor, Charles. *Hegel*. Cambridge: Cambridge University Press, 1975.

———. *A Secular Age*. Cambridge, MA: Belknap, 2007.

Do not use 3-em dashes when a work involves different co-authors or co-editors—even if one of them is repeated. In such cases, list the full names of all co-authors or co-editors to avoid ambiguity.

Halliday, M. A. K., and Ruqaiya Hasan. *Cohesion in English*. ELS 9. London: Longman, 1976.

Halliday, M. A. K., and Ruqaiya Hasan. *Language, Context, and Text: Aspects of Language in a Social-Semiotic Perspective*. 2nd ed. Oxford: Oxford University Press, 1989.

Porter, Stanley E., and Sean A. Adams, eds. *Paul and the Ancient Letter Form*. PAST 6. Leiden: Brill, 2010.

Porter, Stanley E., and Sean A. Adams, eds. *Pillars in the History of Biblical Interpretation: Volume 1—Prevailing Methods before 1980*. McMaster Biblical Studies Series 2. Eugen, OR: Pickwick, 2016.



### 1.2.4 Titles of Works in Bibliography

(adapted from *SBLHS* 6.1.3; *CMOS* 8.157)

#### 1.2.3.1 Capitalization in Titles

Titles should be capitalized in headline style. Both parts of a hyphenated compound are usually capitalized (e.g., “Re-Thinking”).

*Mnemonics That Work Are Better Than Rules That Do Not*

Porter, Stanley E., et al., eds. *The Literary-Linguistic Analysis of the Bible: The Enduring Legacies of Russian Formalism and the Prague Linguistic Circle*. LBS 27. Leiden: Brill, 2024.

Collar, Anna. “Re-Thinking Jewish Ethnicity through Social Network Analysis.” In *Network Analysis in Archaeology: New Approaches to Regional Interaction*, edited by Carl Knappett, 223–45. Oxford: Oxford University Press, 2013.

However, do not capitalize articles (*the*, *a*, and *an*), coordinating conjunctions (e.g., *and*, *but*, *for*, *or*, and *nor*), or prepositions (e.g., *between*, *among*, *to*, *in*, etc.). For phrases such as *according to*, *owing to*, or *due to*, capitalize the major words.

*Four Theories Concerning the Gospel According to John*  
*\*Four Theories Concerning the Gospel according to John*

If the prepositions are used adverbially, capitalize them.

*Building Up One Another*

Possessive pronouns (e.g., *my*, *your*, *her*, *its*, etc.)—unless they are the first words in the title—are generally not capitalized in book titles or headlines.

*Her Journey to Freedom*

Arnold, Clinton E. *Ephesians: Power and Magic—the Concept of Power in Ephesians in Light of its Historical Setting*. SNTSMS 63. Cambridge: Cambridge University Press, 1989.

### 1.2.3.2 Colons (:), Periods (.), Commas (,), or Ampersands (&) in Titles

A colon (:) is used to separate the title and subtitle.

Lam, Tat Yu. *The Signs of the New Temple: The Tabernacle Signs in John's Gospel*. McMaster Biblical Studies Series 12. Eugene, OR: Pickwick, 2023.

Wright, Travis. "Prepositions and Perpetual Virginity: Until as a Scalar Item in Matt 1:25." *BAGL* 13 (2025) 5–38.

After a colon, capitalize the first word of the subtitle.

Lam, Tat Yu. *The Signs of the New Temple: The Tabernacle Signs in John's Gospel*. McMaster Biblical Studies Series 12. Eugene, OR: Pickwick, 2023.

\*Lam, Tat Yu. *The Signs of the New Temple: the Tabernacle Signs in John's Gospel*. McMaster Biblical Studies Series 12. Eugene, OR: Pickwick, 2023.

Do not use more than one colon in a title; use it sparingly.

Scolnic, Benjamin E. *Alcimus: Enemy of the Maccabees. Studies in Judaism*. Lanham, MD: University Press of America, 2005.

\*Scolnic, Benjamin E. *Alcimus: Enemy of the Maccabees: Studies in Judaism*. Lanham, MD: University Press of America, 2005.

In a long book title, use colons (:) and full stops (.) appropriately.

Schrekenberg, H. "Flavius Josephus und die lukanischen Schriften." In *Wort in der Zeit: Neutestamentliche Studien. Festgabe für Karl Heinrich Rengstorff zum 75*, edited by W. Haubeck and M. Bachmann, 179–209. Leiden: Brill, 1980.

\*Schrekenberg, H. "Flavius Josephus und die lukanischen Schriften." In *Wort in der Zeit: Neutestamentliche Studien: Festgabe für Karl Heinrich Rengstorff zum 75*, edited by W. Haubeck and M. Bachmann, 179–209. Leiden: Brill, 1980.

Dik, Simon C. *The Theory of Functional Grammar: Part 1. The Structure of the Clause*. Edited by Kees Hengeveld. 2nd and rev. ed. FGS 20. Berlin: de Gruyter, 1997.

———. *The Theory of Functional Grammar: Part 2. Complex and Derived Constructions*. Edited by Kees Hengeveld. FGS 21. Berlin: de Gruyter, 1997.

Meier, John P. *Rethinking the Historical Jesus: A Marginal Jew. Volume 1: The Roots of the Problem and the Person*. 5 vols. AYBRL. New Haven: Yale University Press, 1991.

———. *Rethinking the Historical Jesus: A Marginal Jew. Volume 2: Mentor, Message, and Miracles*. 5 vols. AYBRL. New Haven: Yale University Press, 1994.

———. *Rethinking the Historical Jesus: A Marginal Jew. Volume 3: Companions and Competitors*. 5 vols. AYBRL. New Haven: Yale University Press, 2001.

———. *Rethinking the Historical Jesus: A Marginal Jew. Volume 4: Law and Love*. 5 vols. AYBRL. New Haven: Yale University Press, 2009.

———. *Rethinking the Historical Jesus: A Marginal Jew. Volume 5: Probing the Authenticity of the Parables*. 5 vols. AYBRL. New Haven: Yale University Press, 2016.

Winter, Bruce, and Andrew D. Clarke, eds. *The Book of Acts in its First Century Setting: Volume 1. Ancient Literary Setting*. Grand Rapids: Eerdmans, 1993.

Use a comma (,) before a range of years at the end of a title, unless the title includes parentheses.

Murray, Taylor, and Paul R. Wilson, eds. *Canadian Baptist Fundamentalism, 1878–1978*. McMaster General Studies Series 14. Canadian Baptist Historical Society Series 4. Eugene, OR: Pickwick, 2024.

Ampersands (&) in original titles should be changed to “and” both in footnotes and bibliographical entries (see *SBLHS* 6.1.3.2). For example, the original title of the following source is *Jutta & Hildegard: The Biographical Sources*, but it should be rendered as *Jutta and Hildegard: The Biographical Sources*.

Silvas, Anna, trans. and intro. *Jutta and Hildegard: The Biographical Sources*. Philadelphia: Pennsylvania State University Press, 1999.

**NOTE:** Ampersands in publishers’ names should remain unchanged.

Vandenhoeck & Ruprecht  
\*Vandenhoeck and Ruprecht

Wipf & Stock  
\*Wipf and Stock

### 1.2.5 Author/Editor Names

(adapted from *SBLHS* 6.1.3; *CMOS* 8.157)

#### 1.2.4.1 Initials

Do not use initials for first names, unless the author publishes using initials only. When using initials, use a period after each initial and add a space between the initials.

N. T. Wright  
Wright, N. T.  
\*N.T. Wright  
\*NT Wright

### 1.2.4.2 Religious Orders or Suffixes

Eliminate and do not use abbreviations for religious orders (e.g., OFM [Order of Friars Minor], OP [*Ordo Praedicatorum*], or SJ [Society of Jesus]).

#### Bibliography

Fitzmyer, Joseph A. *Luke the Theologian: Aspects of His Teaching*. Eugene, OR: Wipf & Stock, 1989.

\*Fitzmyer, Joseph A., SJ. *Luke the Theologian: Aspects of His Teaching*. Eugene, OR: Wipf & Stock, 1989.

#### Footnote

<sup>14</sup> Fitzmyer, *Luke*, 33.

Suffixes (e.g., Jr., Sr., II, or III) should be set off by commas when they follow a personal name.

#### Bibliography

Chisholm, Robert B., Jr. “Does God Deceive?” *BSac* 155 (1998) 11–28.

However, in the example below, since James M. Hamilton is presented in natural order, no comma should precede “Jr.” See also Dale C. Allison Jr. below.

Zaspel, Fred G., and James M. Hamilton Jr. “A Typological Future–Mass–Conversion View.” In *Three Views on Israel and the Church: Perspectives on Romans 9–11*, edited by Jared Compton and Andrew D. Naselli, 97–140. Grand Rapids: Kregel Academic, 2018.

Davies, W. D., and Dale C. Allison Jr. *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*. 3 vols. ICC. Edinburgh: T&T Clark, 1988–1997.

Do not use suffixes in the body text or footnotes.

Chisholm argues that . . .

\*Chisholm Jr. argues that . . .

\*<sup>17</sup> Chisholm, Jr., “Does God Deceive?” 14.

\*<sup>18</sup> Zaspel and Hamilton, Jr., “Typological Future–Mass–Conversion View,” 99.

\*<sup>19</sup> Witherington, III, *Matthew*, 122.

### 1.2.4.3 European Surnames

(Adapted from *WSAG* and *CMOS*)

Some European (Dutch, French, German, etc.) names have the following structure:

First Name	Separate Part	Main Term
Gerhard	von	Rad
James	van der	Spuy
Pius	ten	Hacken

In bibliographies, the basic rules for European names are as follows: (1) alphabetize under the main term, and (2) treat the separate parts as if they were middle names.

#### Bibliography

Broek, R. van den. *Book Title*.

Exter Blokland, A. François den. *Book Title*.

Genlis, Stéphanie Félicité de. *Book Title*.

Horst, Pieter Willem van der. *Book Title*.

Houwelingen, P. H. R. van. *Book Title*.

Kolk, Bessel van der. *Book Title*.

Rad, Gerhard von. *Book Title*.

Ruiten, Jacques T. A. G. M. van. *Book Title*.

Toit, Philip la Grange du. *Book Title*.

In English usage, the particles *van*, *van den*, *ter*, and the like are lowercased when full names are given. But they are usually capitalized when only the last name is used.

Johannes van Keulen; Van Keulen  
 Pieter van den Keere; Van den Keere  
 Vincent van Gogh; Van Gogh  
 Gerard ter Borch; Ter Borch

For certain Americanized European names, use their established conventions and alphabetize under them.

## Bibliography

De Gruchy, John W. *Book Title*.

De Hulster, Izaak J. *Book Title*.

De Lubac, Henri. *Book Title*.

Van der Toorn, Karel. *Book Title*.

Van Seters, John. *Book Title*.

VanderKam, James. *Book Title*.

VanDrunen, David M. *Book Title*.

Vanhoozer, Kevin. *Book Title*.

## Footnote

<sup>14</sup> Van der Toorn, *Book Title*, 35.

You should verify each author's name individually to ensure adherence to their preferred name conventions. For example, you can consult the author's published works. Or you can use scholarly databases (e.g., ATLA or Google Scholar) to check their name conventions. See, for example, Theo van Leeuwen and Raymond C. Van Leeuwen in the example below.

Leeuwen, Theo van. "Legitimation in Discourse and Communication." *DC 1* (2007) 91–112.

Van Leeuwen, Raymond C. "Cosmos, Temple, House: Building and Wisdom in Ancient Mesopotamia and Israel." In *From the Foundations to the Crenellations: Essays on Temple Building in the Ancient Near East and Hebrew Bible*, edited by Mark J. Boda and Jamie Novotny, 399–421. AOAT 366. Münster: Ugarit, 2010.

However, in footnotes, retain the separate parts.

## Footnote

<sup>14</sup> von Rad, *Theologies*, 34–45.

<sup>18</sup> van Leeuwen, "Legitimation," 100.

<sup>20</sup> Van Leeuwen, "Cosmos," 400.

<sup>28</sup> van Unnik, *Title*, 45.

<sup>32</sup> van der Kolk, *Title*, 55.

<sup>36</sup> van Houwelingen, *Title*, 100–103.

<sup>48</sup> van der Horst, *Title*, 35.

<sup>118</sup> du Toit, *Title*, 35.

In French names, the capitalization of particles can vary. The particles *de*, *le*, and *la* are generally not capitalized, but *Du* and the compound *de La* typically are. The separate parts (*de*, *d'*) are lowercased except when they appear at the beginning of a sentence. When the surname is used alone, *de* is dropped, but *d'* is retained.

#### Bibliography

d'Alembert, James. *Book Title*.

Gaulle, Charles de. *Book Title*.

Plessis, Isak J. Du. *Book Title*.

Saussure, Ferdinand de. *Book Title*.

Tocqueville, Alexander de. *Book Title*.

#### In-Text

Saussure once said . . .

D'Alembert states that . . .

It is seen in d'Alembert's writings . . .

According to du Toit, . . .

Exceptions: by tradition (not by logic)

De Gaulle decided that . . .

It was when de Gaulle was called . . .

When *de la* precedes a name, *la* is usually capitalized as *La* and is always retained when the surname is used alone. The particle *du* (a contraction of *de la*) is usually lowercased in the full name but is retained and capitalized when the surname is used alone. When a name begins with the closed-up form *Du*, such as *Dupont*, the initial *D* is always capitalized.

#### Bibliography

Clinchamps, Philippe du Puy de. *Book Title*.

Fontaine, Jean de La. *Book Title*.

Mothe, Gordon de La. *Book Title*.

### In-Text

According to La Fontaine, the evidence is . . .  
Du Puy de Clinchamps states that . . .

### Footnote

<sup>14</sup> de La Mothe, *Book Title*, 34.

When the article *le* accompanies a name, it is capitalized with or without the first name.

Gustave Le Bon  
Le Bon

Particles (i.e., separate parts) in German and Portuguese names are lowercased and are usually dropped when the last name is used alone.

### Bibliography

Beethoven, Ludwig van. *Title*.

Humboldt, Alexander von. *Book Title*.

Silva, Agostinho da. *Book Title*.

Spee, Maximilian von. *Book Title*.

Stein, Heinrich Friedrich Karl vom und zum. *Book Title*.

### In-Text

According to Humboldt . . .  
Spee says that . . .  
It is found in Stein's writings  
I like Beethoven's music.  
Silva argues that . . .

But in English contexts, if another form is widely known, it may be used instead.

Gama, Vasco da. *Book Title*.

When I read da Gama's journal, I found . . .



Exception: David A. deSilva

deSilva, David A. *Book Title*.

In-Text

As deSilva summarizes, . . .

Exception: von Rad

In-Text

Von Rad, for example, argues that . . .

### **1.2.6 Abbreviating Book Series and Journal Titles**

In a bibliography, all book series and journal titles should use the abbreviations recommended by the SBL Handbook of Style. See:

*SBLHS* 8.4.1 Alphabetized by Source

*SBLHS* 8.4.2 Alphabetized by Abbreviation

Dvorak, James D. *The Interpersonal Metafunction in 1 Corinthians 1–4: The Tenor of Toughness*. LBS 19. Leiden: Brill, 2021.

\*Dvorak, James D. *The Interpersonal Metafunction in 1 Corinthians 1–4: The Tenor of Toughness*. Linguistic Biblical Studies 19. Leiden: Brill, 2021.

The following *must* provide a separate list of the abbreviations used in the manuscript.

- Book Authors submitting their manuscripts to MDC Press
- Book Editors submitting their manuscripts to MDC Press
- McMaster Divinity College students submitting their theses or dissertations (see [5.1 Thesis/Dissertation Front Matter](#))

Although written assignments for McMaster Divinity College or journal article submissions for McMaster Divinity College Press do not include front matter, MDC students are expected to consult *SBLHS* 8.4.1–2 and apply the appropriate abbreviations where relevant.

**NOTE:** For the WUNT (Wissenschaftliche Untersuchungen zum Neuen Testament) series, use the following format:

Band 1:

#### Bibliography

Allen, Garrick V., ed. *The Future of New Testament Textual Scholarship: From H. C. Hoskier to the Editio Critica Maior and Beyond*. WUNT 417. Tübingen: Mohr Siebeck, 2019.

Band 2:

Weissenrieder, Annette, et al., eds. *Picturing the New Testament: Studies in Ancient Visual Images*. WUNT 2/193. Tübingen: Mohr Siebeck, 2005.

### 1.2.7 Cities and Publishers

We do not always use postal abbreviations for the names of US states or Canadian provinces in full bibliographic entries. As for well-known places like Grand Rapids, New York, Dallas, Atlanta, Minneapolis, Oxford, London, San Francisco, Philadelphia, Cambridge (unless it is Cambridge, MA), Princeton, Detroit, Seattle, Nashville, Los Angeles, Ottawa, Indianapolis, Chicago, Boston, please do not use the postal abbreviations.

Philadelphia: Fortress  
 Minneapolis: Fortress  
 Louisville: Westminster John Knox  
 St. Louis: Concordia  
 Princeton: Princeton University Press  
 Indianapolis: Pegasus  
 Grand Rapids: Eerdmans  
 Atlanta: SBL  
 Nashville: Abingdon

Peabody, MA: Hendrickson  
 Hanover, NH: Elijah  
 Wheaton, IL: Crossway  
 Winona Lake, IN:  
 Collegeville, MN: Liturgical Press  
 Downers Grove, IL: IVP Academic  
 Waco, TX: Baylor University Press  
 Ithaca, NY: Cornell University Press  
 Eugene, OR: Pickwick  
 Chico, CA: Scholars

Use the standard English spellings for the following cities:

Cologne  
 Moscow  
 The Hague  
 Rome  
 Milan  
 Munich  
 \*München

Vienna  
\*Wien

However, since the following cities do not have an English alternative, use the form of the city name used in English:

Münster  
Göttingen  
Zürich  
Tübingen

Some publisher names to be used with care—note the correct forms:

Amsterdam: Benjamins  
\*Amsterdam: John Benjamins

London: Arnold  
\*London: Edward Arnold

London: T&T Clark  
\*London: T. & T. Clark

Nashville: B&H Academic  
\* Nashville: B. & H. Academic

Rome: Pontifical Biblical Institute  
\*Rome: Pontificium institutum biblicum

Names of publishers should omit “Press,” “Publishing House,” “Publisher,” “Publishing Company,” “Verlag,” etc., except in the case of university presses and other instances in which the fuller name is required to avoid ambiguity (e.g., “Free Press,” or “Liturgical Press”).

Atlanta: SBL  
\*Atlanta: SBL Press

London: Penguin  
\*London: Penguin Books

Maryknoll, NY: Orbis  
\*Maryknoll, NY: Orbis Books

Cambridge: Cambridge University Press  
Oxford: Oxford University Press  
Collegeville, MN: Liturgical Press  
Washington, DC: American Psychiatric Publishing

As for JSOT Press, “Press” should be included since JSOT is a journal, not the publisher.

Sheffield: JSOT Press

For a comprehensive list of publisher names, see *SBLHS* 6.1.4.1.

## 2. General Guidelines

### 2.1 Paper Size

Use high-quality white paper of standard letter size (8½ × 11 in [21.5 × 28 cm]) (typed on one side only).

### 2.2 Page Margins

All page-margins should be set to 1 inch (2.5 cm).

**NOTE:** For MDC students' *theses* and *dissertations*, see [5.2 Thesis/Dissertation Page Margins](#).

### 2.3 Font

#### Body Text

Use 12-point Times New Roman for English text, including Latin and other non-English Roman-script characters. Times New Roman can be used for both Greek and Hebrew font.

#### Footnotes

Use 10-point Times New Roman. Greek and Hebrew may use Times New Roman.

### 2.4 Line Spacing

The body of the text (including appendices) should be double-spaced throughout. Do not add extra spacing between paragraphs.

Footnotes should be single-spaced, with no extra spacing before or after the note.

#### Block quotations

Block (extended) quotations should be single-spaced, with a double-space (one extra line) before and after the quoted text. The text that follows the block quotation should return to double spacing.

#### Bibliography

The bibliography should be single-spaced, with a double space between entries.

## 2.5 Text Alignment

The main text and footnotes should be left-justified (aligned to the left margin only). Similarly, the text of a block quotation should also be left-justified.

## 2.6 Indentation

### Main Text

Following a heading or subheading, the first line of the initial paragraph is not indented, whereas the first line of each subsequent paragraph should be indented 0.5 inch (1.25 cm).

Indent the first line of each subsequent paragraph by 0.5 inch (1.25 cm). Use the first-line indentation feature of your word processor rather than tabs.

If the paragraph following the block quotation continues the discussion, it should begin at the left margin (i.e., no indentation is required).

### Footnotes

The superscript number and first line of a footnote should be indented by one-half inch. Please do not use a full-size footnote number and a period (contra *SBLHS*).

### Bibliography

Bibliographic entries should have a hanging indent of one-half inch.

## 2.7 Headings and Subheadings

Primary headings refer to main titles (e.g., chapter or article titles). They should be centred and in capital letters. If the title extends beyond one line, it should be single-spaced on subsequent lines, with no extra spacing between lines.

THE CONSIDERATION OF A FUTURE FOR ISRAEL  
IN THE LIGHT OF THE APPARENTLY BLEAK CONSEQUENCES  
FOR NEGATIVE RESPONSES TO JESUS' MINISTRY IN THE GOSPEL

**NOTE:** Line breaks should be determined by natural syntactic or semantic breaks in the title, not by visual symmetry or descending line length. There is no intended hierarchy or pyramid structure. Ensure clear and readable presentation.

When a primary heading appears at the top of the page, there is an extra double-spaced line between the primary heading and the ensuing text (or subheading). There should be no extra spacing between a subheading and the ensuing paragraph. Please note that the bibliography and appendices are formatted in the same manner as chapters.

THE CONSIDERATION OF A FUTURE FOR ISRAEL  
IN THE LIGHT OF THE APPARENTLY BLEAK CONSEQUENCES  
FOR NEGATIVE RESPONSES TO JESUS' MINISTRY IN THE GOSPEL

Matthew's Gospel has long been noted for having complex perspectives on the nation of Israel—for example, particularistic and universal, positive and negative. Focusing on these complex perspectives, Matthias Konradt commences his important study of Matthew's theological underpinnings, Israel, church, and the gentiles in the Gospel of Matthew, by raising this question . . .

Or

THE CONSIDERATION OF A FUTURE FOR ISRAEL  
IN THE LIGHT OF THE APPARENTLY BLEAK CONSEQUENCES  
FOR NEGATIVE RESPONSES TO JESUS' MINISTRY IN THE GOSPEL

**Introduction**

Matthew's Gospel has long been noted for having complex perspectives on the nation of Israel—for example, particularistic and universal, positive and negative. Focusing on these complex perspectives, . . .

Keep an extra blank line between the text of the preceding section and a subheading, regardless of the level.

Jesus' singular attention to Israel underscores God's faithfulness to his covenant promises, the continuity of his purposes, and that his plan for Israel is still unfinished. Jesus dispels any doubt as to whether he is truly the Messiah coming in fulfillment of the promises given to Israel. This is an important message that Matthew clarifies for his readers.

### **Many in Israel Respond Positively to Jesus Messiah**

Throughout his narrative, Matthew records a positive response from many of the people of Israel, and from many gentiles, to the ministry of Jesus Messiah . . .

First-level headings should be centered, bolded, and capitalized in headline style.

## **Introduction**

Second-level subheading should be centered and capitalized headline style, but not bolded.

### Traditional Approaches

Third-level subheadings should be aligned to the left margin, bolded, italicized, and capitalized in headline style.

#### ***Redaction Criticism***



Fourth-level subheadings should be aligned to the left margin and capitalized in headline style, but without bolding or italics.

Hans Conzelmann (1915–1989)

A (sub)heading should never appear alone at the bottom of a page; use text blocking or insert a manual page break to ensure that the heading and the first paragraph it introduces both appear on the same page. Additionally, a (sub)heading should never be the last line of text on a page.

## 2.8 Capitalization

(adapted from *CMOS* 8.92–113; *SBLHS* 4.3.6)

Religious events and notions of significant theological importance are frequently capitalized—however, note that this practice contradicts *SBLHS* 4.3.6.

Alpha and Omega  
 the Ascension  
 the Atonement  
 the Creation  
 the Crucifixion  
 the Diaspora  
 the Exodus  
 the Fall  
 the Passover  
 the Resurrection  
 the Savior (US)/Saviour (Can)  
 the Scripture (n.); scriptural (adj.)  
 the Second Coming  
 the Son of Man (christological title)

However, if the term is used in a generic sense, it should be lowercased.

ante-Nicene fathers  
 A Canadian Reformed church  
 An Eastern Orthodox church  
 Most religions have creation myths.  
 For the Romans, crucifixion was a common form of execution.

The following words are typically capitalized.

Acts of the Apostles (cf. the book of Acts)  
 Adonai  
*Aktionsart*  
 the Almighty  
 Amish  
 Apocalypse (the book of Revelation)  
 anti-Semitism; anti-Semitic (adj.)  
 Assyrian Empire  
 Babylonian Empire  
 Bar Kokhba revolt  
 Bronze Age (Iron Age)  
 Community Rule (or Rule of the Community) (1QS)  
 Council of Trent  
 the Deity (cf. the deity of Christ)  
 ancient Near East (n.); ancient Near Eastern (adj.)  
 Apocrypha  
 Apostles' Creed  
 AUC (*ab urbe condita* ["from the founding of the city"] [Rome, 753 BC])  
 BCE (BC), CE (AD)  
 Beatitudes  
 Book of Common Prayer  
 Book of the Twelve  
 Catholicism; Roman Catholicism  
 Christology; christological (adj.)  
 Church of England  
 Codex Sinaiticus  
 Conservative Judaism; a Conservative Jew  
 Council of Chalcedon  
 Damascus Document (CD)  
 Day of Atonement (Yom Kippur)  
 Decalogue  
 Dead Sea Scrolls (DSS) (cf. a Dead Sea scroll)  
 Deuteronomic  
 Deuteronomistic History/Historian  
 Documentary Hypothesis  
 Eastern Church  
 Eucharist; eucharistic (adj.)  
 Evangelical  
 Evangelicalism  
 Evangelist (Gospel writer's title [e.g., John the Fourth Evangelist])  
 First Epistle to the Corinthians (1 Corinthians; First Corinthians)  
 General Epistles  
 Global South  
 Gnosticism; gnostic (n. and adj.)

God Almighty  
 God Most High  
 Gospel (writings)  
 Good Shepherd  
 Great Commission  
 Hades  
 Hanukkah  
 Hebrew Bible (Tanakh)  
*Heilsgeschichte; heilsgeschichtlich* (adj.)  
 High Mass; Low Mass  
 the Holy Communion  
 Immanuel (not Emmanuel)  
 Jerusalem Council  
 Jewish War  
 John the Baptist  
 King (referring to God)  
 King Herod (King Omri, King David, etc.)  
 King of kings  
 Koine Greek  
 Lamb of God  
 Last Supper  
 Law (Pentateuch—as a division the canon)  
 Leviathan  
 the Lord  
 Lord of lords  
 Lord's Day  
 Lord's Prayer  
 Lord's Supper  
 Lukan (not Lucan)  
 LXX  
 Majority World  
 Markan (not Marcan)  
 Masoretic Text (MT)  
 Matthean (not Matthaean)  
 the Merciful  
 the Messiah  
 Methodism  
 Middle Ages  
 Midrash; Midrashic (adj.)  
 Mishnah; Mishnaic (adj.)  
 Mount of Olives  
 Mount of Transfiguration  
 Mount Sinai  
 Muratorian Canon  
 Nicene Creed  
 Northern Kingdom (as substitute for Israel)

Olympus  
 Orthodox Judaism; an Orthodox Jew  
 Pastoral Epistles  
 Pauline Epistles  
 Pentateuch; Pentateuchal (adj.)  
 Pentecost; Pentecostal (adj.)  
 Persian Empire  
 Pope John XXIII  
 Prison Epistles  
 Providence  
 Psalms; the Psalter (cf. book of Psalms; a psalm)  
 Pseudepigrapha  
 Rabbi Akiva, Rabbi Judah the Prince, etc. (cf. a rabbi)  
 Qoheleth  
 Qur'an (or Quran)  
 Reform Judaism; a Reform Jew  
 Reformation  
 Reformer(s)  
 Roman Empire  
 Sabbath  
 Saint John (the Beloved Apostle; the Beloved Disciple)  
 Satan  
 Scripture; scriptural (adj.)  
 Second Temple (Herod's Temple; Solomon's Temple)  
 Second Temple Judaism  
 Second Temple literature  
 Second Temple period  
 Second Vatican Council; Vatican II  
 Septuagint  
 Sermon on the Mount  
 Seventh-day Adventist  
 Shema  
 Sheol  
 Synoptic Gospels; synoptic (adj.)  
 Systemic Functional Linguistics (SFL)  
 Talmud; Talmudic (adj.)  
 Tanakh  
 Ten Commandments  
 Tetragram, Tetragrammaton  
 Textus Receptus  
 Third World  
 Thummim  
 Torah (cf. oral tradition; Oral Torah; Written Torah)  
 the Trinity (cf. person of Christ; persons of the Trinity; but Third Person of the Trinity [as  
 a title]); Trinitarian (adj.)  
 United Methodist Church

Ur-text  
 Urim  
 Virgin Mary (cf. the virgin birth)  
 Vorlage  
 Vulgate  
 War Scroll (1QM)  
 Western Wall  
 YHWH, Yahweh  
 Year of Jubilee  
 Zealots

However, some specific words should not be capitalized.

agora  
 the antichrist  
 apocalyptic  
 the apostle Paul  
 the apostles (the twelve apostles)  
 the ark of the covenant  
 atonement (as a general concept)  
 Babylonian captivity  
 baptism  
 bar mitzvah  
 biblical (not Biblical)  
 body of Christ  
 the book of Acts (cf. the Acts of the Apostles)  
 the book of Genesis  
 burnt offering  
 the church (general reference) (e.g., church and state; the early church)  
 church father(s)  
 city of David; house of David  
 city of God  
 Nag Hammadi codices  
 covenant (Abrahamic, Mosaic, old, new)  
 covenant theology  
 day of judgment  
 day of Pentecost  
 day of the Lord  
 deuterocanonical  
 doxology  
 early church  
 early church fathers  
 the emperor Constantine; the emperor Hadrian (but Emperor Hadrian)  
 eucharistic (cf. the Eucharist)  
 garden of Eden  
 gentile(s) (n. and adj.)

halakah, halakic, halakist  
 heaven  
 hell  
 North Galatian hypothesis  
 kingdom of God (heaven)  
 law (Mosaic law, Jewish law, law of Moses, law of Israel)  
 liberation theology  
 limbo  
 menorah  
 mercy seat  
 messianic; messianic age  
 miracle of the loaves and fishes  
 neo-orthodoxy  
 new covenant  
 new heaven and new earth  
 new Jerusalem  
 nirvana  
 northern Israel  
 Noah's ark  
 only begotten of the Father  
 only begotten Son  
 oral tradition (cf. Oral Torah; Torah)  
 original sin  
 the parable of the prodigal son (of the good Samaritan; of the wicked tenants, etc.)  
 paradise  
 parousia  
 the prophet Isaiah  
 a psalm; psalms (e.g., royal psalms) (cf. Psalms)  
 queen of Sheba  
 queen of the South  
 rabbinic  
 resurrection (as a general concept)  
 salvation history  
 school (Tübingen, Copenhagen)  
 school of Hillel  
 school of Shammai  
 the second book of Chronicles  
 shalom  
 synoptic (view, etc.) (cf. the Synoptic Gospels)  
 Synoptic problem  
 targum (cf. Targum Onkelos; Targum Jonathan)  
 temple  
 upper Galilee  
 versions (Greek versions, Coptic versions)  
 Western church  
 Western text

word of God

**NOTE:** Do not capitalize pronouns for the Godhead.

God sent his Son.

\*God sent His Son.

Use full capital letters for abbreviations of Bible versions.

ESV

NASB

NIV

Use small caps for the following abbreviations:

AM, PM

## 2.9 Italicization

Use italics, not boldface or underlining, for *emphasis*. Note that underlining is to be employed only for the purpose of textual criticism and/or comparison of translations.

I suspect him of having *improved* the work, . . .

\*I suspect him of having “improved” the work, . . .

When introducing or discussing terms or concepts, use double quotation marks.

The notion of “context of situation”

\*The notion of *context of situation*

For a “scare quote” (or sneer quote), use double quotation marks—but use them sparingly.

He is the “expert” who thought the Dead Sea Scrolls were written by medieval monks.

\*He is the *expert* who thought the Dead Sea Scrolls were written by medieval monks.

If the italics appear in the original source, note this with “(italics original).”

<sup>14</sup> Lam, *Signs of the New Temple*, 144 (italics original).

If you have added italics for emphasis, note this with “(emphasis mine).”

<sup>14</sup> Lam, *Signs of the New Temple*, 233 (emphasis mine).

Some specific words (e.g., transliterated foreign terms) should be in italics (see *SBLHS* 4.3.2.5).

*hapax legomena (hapax legomenon)*  
*imago Dei*  
*inclusio*  
*lectio difficilior*  
*nomina sacra (nomen sacrum)*  
*Sitz im Leben*

Some specific words should be in roman (see *SBLHS* 4.3.2.5).

kerygma  
 lingua franca  
 Q  
 parousia  
 passim  
 shalom  
 Shema  
 telos  
 topos, topoi

Do not italicize commonly used Latin words and abbreviations (see *CMOS* 7.57).

a priori	de novo	in extenso	locus classicus
bis	e.g.	in se	par excellence
ca.	et al.	in vitro	s.v.
cf.	etc.	inter alios	vis-à-vis
contra	i.e.		

Under virtually all circumstances, any language cited in a different script should simply be given in that script and not either put in quotation marks or set in italics.

天にまします我らの父よ	λόγος
*天にまします我らの父よ	*λόγος
*“天にまします我らの父よ”	*“λόγος”

מְזַמֵּר לְדָגֵד יְהוָה רָעִי לֹא אֶחָד	Здравствуйте
*מְזַמֵּר לְדָגֵד יְהוָה רָעִי לֹא אֶחָד	*Здравствуйте
*“מְזַמֵּר לְדָגֵד יְהוָה רָעִי לֹא אֶחָד”	*“Здравствуйте”

The only exception is Latin, which should be put in italics.



*Simul justus et peccator* (“simultaneously righteous and sinner”) is a central concept in Martin Luther’s theology.

\**Simul justus et peccator* (“simultaneously righteous and sinner”) is a central concept in Martin Luther’s theology.

## 2.10 Common Abbreviations

For commonly used abbreviations, use the following format:

### **ca. (*circa*)**

(ca. 1275)

### **cf.**

Note that “cf.” should be used exclusively to mean “compare” or “see, by way of comparison,” not merely as a synonym for “see.” Use “cf.” without a comma.

<sup>14</sup> This debate continues; cf. Smith, *Romans*, 132.

<sup>14</sup> This debate continues (cf. Smith, *Romans*, 132).

\*<sup>14</sup> This debate continues, cf. Smith, *Romans*, 132.

### **e.g. (*exempli gratia*)**

Use e.g. with a comma.

The author introduces other views as well (e.g., Chomsky).

### **et al. (*et alii*)**

Use the abbreviated form et al. (from *et alii*, meaning “and others”) to indicate works with three or more (3+) authors or editors. Use it, however, with some flexibility to make sure that information is retained where necessary. Therefore, to prevent confusion, avoid using “et al.” in the main text or in any context where the authors or editors have not been previously introduced.

## Bibliography

Argamon, Shlomo, et al., eds. *The Structure of Style: Algorithmic Approaches to Understanding Manner and Meaning*. Heidelberg: Springer, 2010.

Pelikan, Jaroslav, et al. *Religion and the University*. York University Invitation Lecture Series. Toronto: University of Toronto Press, 1964.

## Footnote

<sup>14</sup> Argamon et al., eds., *Structure of Style*, iv.

<sup>17</sup> Pelikan et al., *Religion and the University*, 175–85.

**i.e. (id est)**

Use i.e. (*id est*, meaning “that is”) with a comma.

He enjoys outdoor activities (i.e., hiking, cycling, and kayaking).

**passim**

Passim means “to be found at various places throughout the text.” Use it in roman.

<sup>14</sup> See Porter, “Introduction,” esp. 17–24 but passim.

<sup>28</sup> E.g., virtually all of these figures are discussed somewhere in Wolfreys, ed., *Continuum Encyclopedia*, passim.

**sic.**

“sic.” indicates that errors of spelling or form in quoted material are reproduced exactly as in the original and should be followed by “[sic].”

“And therefore, when a man [sic] accommodates himself barely to God, with love, he is unformed, then informed and transformed in the divine uniformity wherein he is one with God.”

**vs. (versus)**

Always spell it out as “versus.”

Chomsky versus Halliday

\*Chomsky vs. Halliday

**2.11 Indicating Bible Translations**

Always indicate which Bible translation you are using. If you are not using a published translation but instead your own, you should clearly indicate this, for example:

<sup>14</sup> Unless otherwise indicated, scriptural quotations are the author’s translations.

When a citation appears in parenthesis, do not include a comma between the reference and the abbreviation of the translation.

(e.g., Gen 1:1 NASB)  
 \*(e.g., Gen 1:1, NASB)  
 \*(e.g., Gen 1:1; NASB)

When there is a difference between the Hebrew Bible and the LXX, use the following format:

Ps 81:8 (80:9 LXX)  
 Ps 109:1 LXX (110:1 MT)

When indicating an LXX passage, simply add “LXX” without a comma.

Jesus’ recitation of Ps 30.6 LXX is unique to Luke 23:46.  
 Psalm 79:2 LXX begins with the petition . . .

## 2.12 Transliterations and Translations

Minimize the use of transliterations in your manuscript. One of our journals—the *Journal of Greco-Roman Christianity and Judaism*—generally does not use transliterations. Quotations from non-English languages should be accompanied by a translation into English (either within the body of the text or in a footnote). Transliterations should be set in italics. Use the following format:

after the verb *hishkhiṭh* (“to destroy, exterminate”)  
 the word “desolation” (ἐρήμωσις)  
 The term for the king’s “halls” (רָחֵץ) is used  
 The term for the king’s “halls” (רָחֵץ, *khadhar*) is used  
 The term κοινωνία (*koinōnia*) is  
 The Greek word ὕμνος (*hymnos*, “hymn”) is  
 The origin of νέκταρ (*nektar*) was  
 The Semitic root *QTR* (קטר) is used  
 I prefer to translate the initial הִנֵּה (*hinne*) literally as “behold!”  
 Phrases such as πιστὸς ὁ λόγος (*pistis ho logos*, “this is a faithful saying” [e.g., 2 Tim 2:11–13]) or ὁμολογουμένως (*homologoumenōs*, “undeniably” [e.g., 1 Tim 3:16])

For detailed instructions on Greek and Hebrew transliteration, see *SBLHS* 5 “Transliterating and Transcribing Ancient Texts” (esp. 5.1.2 “Hebrew” [General-purpose style] and 5.3 “Greek”).

## 2.13 Hyphens and Dashes

(Adapted from *CMOS* 6.79–100)

Use a hard hyphen (not an en dash) in people’s names.

Wolf-Dietrich Köhler  
Helen Leckie-Tarry

Use a hard hyphen for compound modifiers.

first-century Judea  
in the Greco-Roman world  
one-year-old child  
right-hand margin  
Syro-Phoenician cities

Use a hard hyphen to separate non-inclusive numerals (e.g., ISBN).

978-1-7252-7976-6 (ISBN)

Use en dashes (–) between page numbers, verses, and dates. Mac keystroke: option + hyphen.

134–36  
vv. 13–26  
1939–1945

Use an en dash to indicate a range of chapters or a range of chapters and verses.

Rom 2–3  
Rom 2:17–3:21

Use an en dash to join otherwise separate elements.

Greek–English dictionary  
Louw–Nida  
Luke–Acts

Use an en dash when the first element does not directly modify the second—i.e., when connecting two equal or related entities.

Jewish–Christian tension  
the First Jewish–Roman War

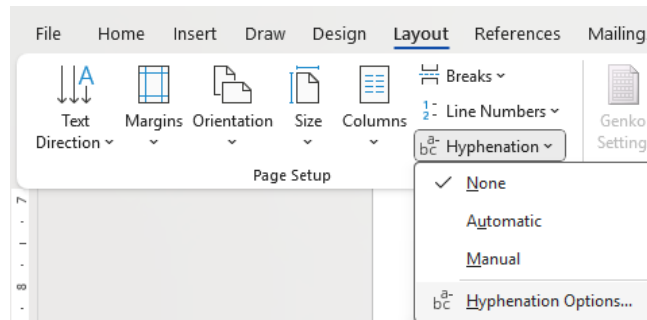
Use em dashes (—), rather than two hyphens, between phrases where appropriate, but without additional spacing on either side. Do not use two consecutive hyphens. Mac keystroke: shift + option + hyphen.

The greatest writers—Homer, Dante, Shakespeare—are effective largely because they deal in particulars and report the details that matter.

Use an em dash to precede the source of an epigraph.

“Happy families are all alike; every unhappy family is unhappy in its own way”—  
Tolstoy, *Anna Karenina*

Do not use the hyphenation feature for end-of-line word wrapping. Ensure that the “None” option is selected (Microsoft Word > Layout > Hyphenation).



## 2.14 Quotations

Follow the US standard for quotations: (1) use double quotation marks instead of single ones, and (2) place commas or periods before closing quotation marks.

All quotations—whether words, phrases, or clauses—should be enclosed in double quotation marks. Use single quotation marks to enclose quotations within quotations.

“the ‘polite’ request”

Please do not use straight quotation marks—use smart (or curved) quotation marks.

“smart quotation marks”

\*"straight quotation marks"

Quotations fewer than five (5) lines of text are enclosed in double quotation marks and followed by a footnote. However, quotations comprising five or more lines must be block-indented by 0.5 inch (1.25 cm) and presented without quotation marks, with the footnote number placed at the end of the extract.

When using a full quotation in the sentence, use a colon (:).

Elliott notes the contrast: “In the highly competitive and stratified world of Greco-Roman antiquity . . . the high valued placed on humility by Israelites and Christians is remarkable.”

Periods and commas should appear before closing quotation marks, whether double or single.

“The author has already discussed it in the text.”

“[t]he final gathering in the future of that which in the past and present is scattered in ‘tradition.’”

“Otherwise, they might simply respond, ‘But we want only what you have: Jewish identity, without obligation to observe “the whole law.”’”

However, colons, semicolons, question marks, and exclamation points should follow the closing quotation mark, unless they are part of the quoted material. Authors are responsible for verifying the accuracy of all quotations.

“example”:

“example”;

“example”?

“example”!

With the plural possessive marker (’s), the comma or period should follow the apostrophe.

Even though I do refer to the diatribe, Stowers’s work and others’, more recently Elliott’s, have provided necessary comparative evidence.

When a title includes quotation marks, the period should still be placed inside the closing quotation marks.

## Bibliography

Willitts, Joel. *Matthew’s Messianic Shepherd-King: In Search of “The Lost Sheep of the House of Israel.”* BZNW 147. Berlin: de Gruyter, 2007.

Emerson, Matthew Y. *“He Descended to the Dead”: An Evangelical Theology of Holy Saturday.* Downers Grove, IL: IVP, 2019.

## Footnote

<sup>14</sup> Willitts, *Matthew’s Messianic Shepherd-King*, 33.

<sup>28</sup> Emerson, *“He Descended to the Dead,”* 20.

## 2.15 Block Quotations

While the main text is always double-spaced, block quotations should be single-spaced. Use a colon (:) to introduce block quotations.

Upon the Jews he lays the sole responsibility for the death of the Messiah and justifies their suffering by using their own heritage. Justin contends:

Indeed, . . . that not one of you be permitted to enter your city of Jerusalem Your circumcision of the flesh is the only mark by which you can certainly be distinguished from other men . . . Therefore, the above-mentioned tribulations were justly imposed upon you, for you have murdered the Just One, and His prophets before Him . . . To the utmost of your power you dishonor and curse in your synagogues all those who believe in Christ.<sup>12</sup>

## 2.16 Punctuation

Use the following format:

<sup>14</sup> Harrison, *What Is Fiction For?* 34.

<sup>28</sup> Hagedorn, “What Kind of Love Is It?” 92.

<sup>29</sup> See Sibley, “‘You Talkin’ to Me?’”

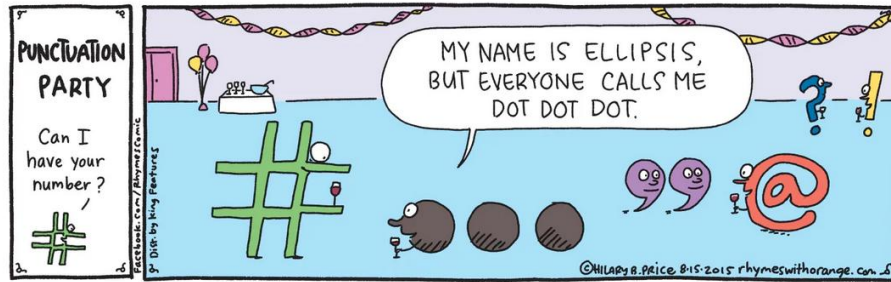
<sup>40</sup> Hunter, “‘Sweet Talk,’” 241.

When using parentheses. The comma (or other punctuation) should appear outside the closing parenthesis when the parenthetical clause is a part of the larger sentence.

He argues that the covenant is unconditional (a view shared by several early interpreters), and he supports the claim by . . .

He argues that the covenant is unconditional. (This view is also held by other early interpreters.)

## 2.17 Ellipsis



For an ellipsis, use three periods separated by non-breaking spaces with a hard space before and after each period ( . . . ) rather than the horizontal ellipsis character or three unspaced periods (...). The Horizontal Ellipsis symbol (...) is a single character that Microsoft Word gives you when you type three dots (full stops) in a row. MS Word also has a special shortcut for this single ellipsis character: Ctrl + Alt + . The Unicode number of this single character is 8230 (Decimal) and 2026 (Hex).

“The basis of aesthetics has shifted . . . the moral interest in natural beauty that Kant had portrayed so enthusiastically now retreats behind the self-encounter of man in works of art.”

Do not use ellipses both before the first word of a quotation and after the last word of a quotation (cf. *CMOS* 12.61).

If you are omitting material that comes after a complete sentence in the original source, keep the original sentence's period and then follow it with an ellipsis. For example:

Mark 2:13–14 (ESV)

“He went out again beside the sea, and all the crowd was coming to him, and he was teaching them. And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, ‘Follow me.’ And he rose and followed him.”

The passage might be shortened as follows:

“He went out again beside the sea, and all the crowd was coming to him, and he was teaching them. . . . And he rose and followed him.”

When other punctuations appear (e.g., a comma, a colon, or a question mark) in the original source, keep them. The passage above might be shorted as follows:

“He went out again beside the sea, and all the crowd was coming to him, . . . he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, ‘Follow me.’ And he rose and followed him.”



e.g., Rom 3:1–2 (ESV)

“Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews were entrusted with the oracles of God.”

The passage might be shortened as follows:

“Then what advantage has the Jew? . . . To begin with, the Jews were entrusted with the oracles of God.”

## 2.18 Possessives

(adapted from *CMOS* 7.16–29)

The possessive form of plural nouns is made by adding only an apostrophe.

students' families  
cats' paws

For proper names ending in sibilant sounds (-s, -x, or -z), always add 's to form the possessive.

Archilles's  
Euripides's  
Jones's  
Josephus's  
Judas's  
Lazarus's  
Marx's  
Tacitus's  
Xerxes's

The only exceptions are Jesus and Moses, which take only an apostrophe in the possessive form.

Jesus'  
Moses'

For names ending in an unpronounced s, always add 's to form the possessive.

Descartes's  
Camus's

## 2.19 Numerals

Abbreviate inclusive number ranges according to the following preferred scheme. When the last two digits of the beginning numbers are 00 (e.g., 100), the last number should have all three digits, e.g., 100–102. However, when the last two digits of the beginning numbers are in 0X form (e.g., 101), then abbreviate the numbers: 101–2 or 101–15.

10–11	100–102	1000–1004
35–38	200–252	1002–8
98–99	300–303	1002–23
	101–2	1002–1135
	204–11	1015–28
	309–56	1064–1103
	115–17	1207–11
	294–307	1203–205

However, do not abbreviate years.

593–596 CE  
\*593–96 CE

For BCE years less than 10,000, do not use a comma.

26,500 BCE

6000 BCE  
\*6,000 BCE

Be careful when using “from” and “to” with years.

from 1996 to 1998  
\*from 1996–1998

Decades should be written without an apostrophe.

in the 1990s  
\*in the 1990’s

When using only the last two digits, decades should be spelled out and written without an apostrophe:

in the fifties  
\*in the 50’s

As for CE and BCE, the year precedes the era abbreviation.

120 CE  
\*CE 120

30 BCE  
\*30 BCE

However, as for AD and BC, while AD precedes the year number, BC follows the year number.

AD 30  
\*30 AD

30 BC  
\*BC 30

When numbers 1 through 100 begin a clause, they should be spelled out.

Twenty members of the group survived the challenge.  
\*20 members of the group survived the challenge.

The only exception is percentages.

20 percent of the population is over age 60.  
\*Twenty percent of the population is over age 60.

A block of Bible chapters or verses is treated as singular.

Rom 1:16–17 says . . .  
\*Rom 1:16–17 say . . .

## 2.20 Dates

Regarding date formatting, follow the guidelines outlined in *SBLHS* 4.3.7.

15 August 1979 (or, if the month-day-year system is used, August 15, 1979)  
August 1979  
August 20 CE (August AD 20)  
August 20 BCE (August 20 BC)  
400 BCE–400 CE  
1400–900 BCE

Regarding century numbers, spell them out and do not use superscript numbers:

In the second century CE  
 twenty-first century  
 twenty-first-century design  
 \*In the 2<sup>nd</sup> century CE  
 \*In the 2<sup>nd</sup> century CE

## 2.21 US and Canadian Spelling

As a Canadian publisher, McMaster Divinity College Press uses Canadian spelling where possible.

centre, honour, colour, favour, cancelled, modelling, fulfilment, defence, Saviour, neighbour, etc.

However, while both "analyse" and "analyze" are acceptable in Canadian English, our preference is to use "-ize" in words like "analyze," "catalyze," etc.

US spelling will be used for authors affiliated with US institutions. If the author works at a US institution, they may use US spelling. The most important consideration is consistency. The author should maintain a consistent spelling convention throughout the manuscript.

One area of particular importance is quotations. It is essential to retain the integrity of the original spelling in quotations. Therefore, even in a US article quoting a non-US source that employs Canadian, UK, or other regional spellings, the original spelling should be preserved as far as possible.

## 2.22 The Oxford Comma (Serial Comma)

Use the Oxford (serial) comma—that is, include a comma before the final conjunction in a list (e.g., A, B, C, and D).

They sell tomatoes, apples, melons, and strawberries.

If the final element in a series is a compound term joined by “and,” a serial comma should still be placed before “and.”

The course will cover Greek syntax, textual criticism, and form and genre.

### 3. Ancient Sources

Abbreviations for ancient literature should conform to the SBL Handbook of Style (see *SBLHS* 8.3.1–17).

Use the Latin title wherever possible.

Justin Martyr's *Dialogus cum Tryphone*

\*Justin Martyr's *Dialogue with Trypho*

For Irenaeus of Lyons, in *Adversus haereses* (3.21.1), the grace of God has been removed from the Jews.

\*For Irenaeus of Lyons, in *Against Heresies* (3.21.1), the grace of God has been removed from the Jews.

For paragraph/section and chapter/verse references, always use Arabic numerals.

Josephus, *War* 3.121.

\*Josephus, *War* III.121.

For the Apocrypha and Pseudepigrapha, use the chapter:verse format when citing texts.

2 Bar 21:23

For other ancient sources, use the book and small-unit numbering scheme.

Josephus, *War* 3.121–132.

\*Josephus, *War* 3.10.7–8.

However, some sources only have the older system.

Quintilian, *Inst. or.* 2.17.21

Note also that you should use a full-number scheme for ancient sources—that is, do not abbreviate numbers.

Josephus, *War* 3.121–132.

\*Josephus, *War* 3.121–32.

If you should cite by verso, recto, column, line, case, or fragment number, use the following format:

<sup>14</sup> It is “useful for health as well as for property management and for philosophy” (column B; lines 6–8).

<sup>28</sup> See 4Q266 (fragment 18; column 4; lines 5–6).

<sup>33</sup> E.g., Aristaenetus, *Erot. Ep.* 1.10 (line 37); 1.27 (lines 32–34).

If the translation is being quoted, cite the translator:

Bibliography

Aristotle, *On Rhetoric: A Theory of Civic Discourse*. Translated by George A. Kennedy. 2nd ed. Oxford: Oxford University Press, 2006.

Homer. *Illiad, Volume II: Books 13–24*. Translated by A. T. Murray. [LCL](#) 171. Cambridge, MA: Harvard University Press, 1925.

Origen. *Origen: Contra Celsum*. Translated by Henry Chadwick. Cambridge: Cambridge University Press, 1953.

Footnote

<sup>14</sup> Homer, *Il.* 24.744–746 (Murray, LCL).

<sup>36</sup> Irenaeus, *Haer.* 1.8.1 (Unger, ACW).

<sup>39</sup> Origen, *Cels.* 24 (Chadwick, *Origen*).

<sup>48</sup> Aristotle, *Rhet.* 3.1.1 (Kennedy, *On Rhetoric*).

When referring to an ancient source in the body of the text, do not use the abbreviated form.

Origen’s *Contra Celsum* (1.3) contains . . .

\*Origen’s *Cels.* (1.3) contains . . .

However, the following form is acceptable:

What Origen argues (*Cels.* 1.3) is that . . .

3.1 Ancient Sources: Translations

<i>ANF</i>	<p>Source Information</p> <p>Roberts, Alexander, and James Donaldson, eds. <i>Ante-Nicene Fathers</i>. 10 vols. 1885–1896. Reprint, Peabody, MA: Hendrickson, 1994.</p> <p>Footnote</p> <p><sup>14</sup> The <i>ANF</i> translation follows . . .</p>
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ACW	<p>Source Information</p> <p>The Ancient Christian Writers: The Works of the Fathers in Translation. 63 vols.</p> <p>Footnote (Note: Unger is the translator's name)</p> <p><sup>14</sup> Irenaeus, <i>Haer.</i> 3.11.8 (Unger, ACW).</p>
<p><i>NPNF</i><sup>1</sup> <i>NPNF</i><sup>2</sup></p>	<p>Source Information</p> <p><i>Nicene and Post-Nicene Fathers.</i> 14 vols. Series 1. <i>Nicene and Post-Nicene Fathers.</i> 14 vols. Series 2.</p> <p>Footnote</p> <p><sup>14</sup> This translation is from <i>NPNF</i><sup>1</sup> 6:366. <sup>28</sup> Augustine, <i>Letters of St. Augustine</i> 28.3.5 (<i>NPNF</i><sup>1</sup> 1:252). <sup>38</sup> Gregory of Nazianzus, <i>Or.</i> 31.32 (<i>NPNF</i><sup>2</sup> 7:657).</p>

### 3.2 Ancient Sources: Original Languages

<i>CCSL</i>	<p>Source Information</p> <p><i>Corpus Christianorum, Series Latina.</i> Brepols.</p> <p>(a critical edition of Latin texts from early Christian writers, published by Brepols)</p> <p>Footnote</p> <p><sup>14</sup> See <i>CCSL</i> 77.3–4.</p>
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### 3.3 Biblical Books

#### Hebrew Bible / Old Testament

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

#### New Testament

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

The words “First” and “Second” should be spelled out when they occur as the first word of a sentence. Spell out the name of the book when the whole book is cited, but do not spell out verse or chapter numbers.

First Samuel narrates that . . .  
 First Samuel 10 narrates that . . .  
 . . . which is clearly seen in 2 Corinthians . . .

### 3.4 Jewish Apocrypha

1 Esd	1 Esdras
2 Esd	2 Esdras
Tob	Tobit
Jdt	Judith
Add Esth	The Additions to the Book of Esther
Wis	The Wisdom of Solomon
Sir	Ecclesiasticus (Sirach, Ben Sirach, Ben Sira)
Bar	Baruch
Ep Jer	The Letter of Jeremiah
Pr Azr	The Prayer of Azariah
Sg Three	The Song of the Three Holy Children
Sus	Susanna
Bel	Bel and the Dragon
Pr Man	The Prayer of Manasseh



1 Macc	1 Maccabees
2 Macc	2 Maccabees

### 3.5 Old Testament Pseudepigrapha

Jub	Jubilees
Ep Arist	Letter of Aristeas
LAE	Life of Adam and Eve
Mart Isa	Martyrdom of Isaiah
1 En	1 Enoch
2 En	2 Enoch
Test XII Patr	The Testament of the Twelve Patriarchs
Test Ash	Testament of Asher
Test Benj	Testament of Benjamin
Test Dan	Testament of Dan
Test Gad	Testament of Gad
Test Iss	Testament of Issachar
Test Jos	Testament of Joseph
Test Jud	Testament of Judah
Test Levi	Testament of Levi
Test Naph	Testament of Naphtali
Test Reu	Testament of Reuben
Test Sim	Testament of Simeon
Test Zeb	Testament of Zebulun
Test Ab	Testament of Abraham
Test Isaac	Testament of Isaac
Test Jac	Testament of Jacob
Sib Or	Sibylline Oracles
2 Bar	2 Baruch
3 Bar	3 Baruch
3 Macc	3 Maccabees
4 Macc	4 Maccabees
Ahiqar	Story of Ahiqar
Pss Sol	Psalms of Solomon
4 Ezra	4 Ezra
LAB	Liber antiquitatum biblicarum

### 3.6 Targums

(SBLHS 8.3.9)

Frg. Tg.	Fragmentary Targum
Sam. Tg.	Samaritan Targum
Tg. Esth. I, II	First or Second Targum of Esther
Tg. Isa.	Targum Isaiah
Tg. Ket.	Targum of the Writings
Tg. Neb.	Targum of the Prophets

Tg. Neof.	Targum Neofiti
Tg. Onq.	Targum Onqelos
Tg. Ps.-J.	Targum Pseudo-Jonathan
Tg. Yer. I	Targum Yerushalmi I
Tg. Yer. II	Targum Yerushalmi II
Yem. Tg.	Yemenite Targum

### 3.7 Josephus

(SBLHS 8.3.7)

Josephus, <i>War</i>	(Jewish War; do not use <i>J. W.</i> , <i>Wars</i> , nor <i>B. J.</i> [ <i>Bellum Judaicum</i> ])
Josephus, <i>Ant.</i>	(Jewish Antiquities)
Josephus, <i>Life</i>	(The Life)
Josephus, <i>Ap.</i>	(Against Apion)

### 3.8 Philo

(SBLHS 8.3.6)

Philo, <i>Abr.</i>	( <i>De Abrahamo</i> )
Philo, <i>Aet.</i>	( <i>De aeternitate mundi</i> )
Philo, <i>Agr.</i>	( <i>De agricultura</i> )
Philo, <i>Cher.</i>	( <i>De cherubim</i> )
Philo, <i>Conf. Ling.</i>	( <i>De confusione linguarum</i> )
Philo, <i>Congr.</i>	( <i>De congressu eruditionis gratia</i> )
Philo, <i>Contempl.</i>	( <i>De vita contemplativa</i> )
Philo, <i>Decal.</i>	( <i>De decalogo</i> )
Philo, <i>Det.</i>	( <i>Quod deterius potiori insidari soleat</i> )
Philo, <i>Deus</i>	( <i>Quod Deus sit immutabilis</i> )
Philo, <i>Ebr.</i>	( <i>De ebrietate</i> )
Philo, <i>Exsecr.</i>	( <i>De exsecrationibus</i> )
Philo, <i>Flacc.</i>	( <i>In Flaccum</i> )
Philo, <i>Fug.</i>	( <i>De fuga et invention</i> )
Philo, <i>Gig.</i>	( <i>De gigantibus</i> )
Philo, <i>Her.</i>	( <i>Quis rerum divinarum heres sit</i> )
Philo, <i>Hypoth.</i>	( <i>Hypothetica</i> )
Philo, <i>Ios.</i>	( <i>De Iosepho</i> )
Philo, <i>Leg. 1, 2, 3</i>	( <i>Legum allegoriae</i> )
Philo, <i>Legat.</i>	( <i>Legatio ad Gaium</i> )
Philo, <i>Migr.</i>	( <i>De migratione Abrahami</i> )
Philo, <i>Mut.</i>	( <i>De mutatione nominum</i> )
Philo, <i>Opif.</i>	( <i>De opificio mundi</i> ["On the Creation of the World"])
Philo, <i>Plant.</i>	( <i>De plantatione</i> )
Philo, <i>Post.</i>	( <i>De posteritate Caini</i> )

Philo, <i>Praem.</i>	( <i>De praemiis et poenis</i> )
Philo, <i>Prob.</i>	( <i>Quod omnis probus liber sit</i> )
Philo, <i>QG</i> 1, 2, 3, 4	( <i>Quaestiones et solutiones in Genesin</i> I, II, III, IV)
Philo, <i>QE</i> 1, 2	( <i>Quaestiones et solutiones in Exodum</i> I, II)
Philo, <i>Sacr.</i>	( <i>De sacrificiis Abelis et Caini</i> )
Philo, <i>Sobr.</i>	( <i>De sobrietate</i> )
Philo, <i>Somn.</i> 1, 2	( <i>De Somniis</i> I, II)
Philo, <i>Spec.</i> 1, 2, 3, 4	( <i>De specialibus legibus</i> I, II, III, IV)
Philo, <i>Virt.</i>	( <i>De virtutibus</i> )

### 3.9 Mishnah Tractates

Italicize (contrary to *SBLHS*), and use four types of prefixes:

<i>m.</i>	the Mishnah
<i>b.</i>	Babylonian Talmudic
<i>y.</i>	Jerusalem Talmudic
<i>t.</i>	the Tosefta

Examples:

<i>m. Ketub.</i> 3.6.	( <i>Ketubbot</i> )
<i>m. Tamid</i> 3.6.	( <i>Tamid</i> )
<i>b. Sanh.</i> 3.6.	( <i>Sanhedrin</i> )
<i>b. Shab.</i> 3.6.	( <i>Shabbat</i> )
<i>y. Ber.</i> 3.6.	( <i>Berakhot</i> )
<i>y. Sot.</i> 3.6.	( <i>Sotah</i> )
<i>t. Ber.</i> 2.1.	( <i>Berakhot</i> )
<i>t. Suk.</i> 2.1.	( <i>Sukkah</i> )

The Talmud (*y. Mak.* 28b) tells us that there are 613 commandments in the Torah.

The tradition was not opposed to the saving of life on the Sabbath (e.g., *m. Yoma* 8.6: “Whenever there is doubt whether life is in danger this takes precedence over the Sabbath”).

Complete list of tractates (note that we have simplified the spellings [cf. *SBLHS* 8.3.8]):

<i>Arak.</i> 1.1	<i>Arakhin</i>	(Seder Kodashim “Sacrifices”)
<i>Avot.</i> 1.1	<i>Pirkei Avot</i>	(Seder Nezikin “Damages”)
<i>Avod. Zar.</i> 1.1	<i>Avodah Zarah</i>	(Seder Nezikin “Damages”)
<i>B. Bat.</i> 1.1	<i>Bava Batra</i>	(Seder Nezikin “Damages”)
<i>B. Metz.</i> 1.1	<i>Bava Metzia</i>	(Seder Nezikin “Damages”)
<i>B. Qam.</i> 1.1	<i>Bava Qamma</i>	(Seder Nezikin “Damages”)
<i>Bekh.</i> 1.1	<i>Bekhorot</i>	(Seder Kodashim “Sacrifices”)

<i>Ber.</i> 1.1	<i>Berakhot</i>	(Seder Zeraim “Agriculture”)
<i>Betz.</i> 1.1	<i>Betzah (Yom Tov)</i>	(Seder Moed “Holidays”)
<i>Bik.</i> 1.1	<i>Bikkurim</i>	(Seder Zeraim “Agriculture”)
<i>Chal.</i> 1.1	<i>Challah</i>	(Seder Zeraim “Agriculture”)
<i>Demai</i> 1.1	<i>Demai</i>	(Seder Zeraim “Agriculture”)
<i>Ed.</i> 1.1	<i>Eduyyot</i>	(Seder Nezikin “Damages”)
<i>Eruv.</i> 1.1	<i>Eruvin</i>	(Seder Moed “Holidays”)
<i>Git.</i> 1.1	<i>Gittin</i>	(Seder Nashim “Family Law”)
<i>Hor.</i> 1.1	<i>Horayot</i>	(Seder Nezikin “Damages”)
<i>Hul.</i> 1.1	<i>Hullin</i>	(Seder Kodashim “Sacrifices”)
<i>Kelim</i> 1.1	<i>Kelim</i>	(Seder Tahorot “Purity”)
<i>Ker.</i> 1.1	<i>Kerithot</i>	(Seder Kodashim “Sacrifices”)
<i>Ketub.</i> 1.1	<i>Ketubbot</i>	(Seder Nashim “Family Law”)
<i>Kil.</i> 1.1	<i>Kilayim</i>	(Seder Zeraim “Agriculture”)
<i>Maas.</i> 1.1	<i>Maasrot</i>	(Seder Zeraim “Agriculture”)
<i>Maas. S.</i> 1.1	<i>Maaser Sheni</i>	(Seder Zeraim “Agriculture”)
<i>Mak.</i> 1.1	<i>Makkot</i>	(Seder Nezikin “Damages”)
<i>Maksh.</i> 1.1	<i>Makshirin</i>	(Seder Tahorot “Purity”)
<i>Meil.</i> 1.1	<i>Meilah</i>	(Seder Kodashim “Sacrifices”)
<i>Meg.</i> 1.1	<i>Megillah</i>	(Seder Moed “Holidays”)
<i>Menach.</i> 1.1	<i>Menachot</i>	(Seder Kodashim “Sacrifices”)
<i>Mid.</i> 1.1	<i>Middot</i>	(Seder Kodashim “Sacrifices”)
<i>Mikv.</i> 1.1	<i>Mikvaot</i>	(Seder Tahorot “Purity”)
<i>Moed Qat.</i> 1.1	<i>Moed Qatan</i>	(Seder Moed “Holidays”)
<i>Naz.</i> 1.1	<i>Nazir</i>	(Seder Nashim “Family Law”)
<i>Ned.</i> 1.1	<i>Nedraim</i>	(Seder Nashim “Family Law”)
<i>Neg.</i> 1.1	<i>Nega'im</i>	(Seder Tahorot “Purity”)
<i>Nid.</i> 1.1	<i>Niddah</i>	(Seder Tahorot “Purity”)
<i>Ohal.</i> 1.1	<i>Ohalot</i>	(Seder Tahorot “Purity”)
<i>Or.</i> 1.1	<i>Orlah</i>	(Seder Zeraim “Agriculture”)
<i>Parah</i> 1.1	<i>Parah</i>	(Seder Tahorot “Purity”)
<i>Peah</i> 1.1	<i>Peah</i>	(Seder Zeraim “Agriculture”)
<i>Peshach.</i> 1.1	<i>Peshachim</i>	(Seder Moed “Holidays”)
<i>Qidd.</i> 1.1	<i>Qiddushin</i>	(Seder Nashim “Family Law”)
<i>Qinn.</i> 1.1	<i>Qinnim</i>	(Seder Kodashim “Sacrifices”)
<i>Rosh Hash.</i> 1.1	<i>Rosh Hashanah</i>	(Seder Moed “Holidays”)
<i>Sanh.</i> 1.1	<i>Sanhedrin</i>	(Seder Nezikin “Damages”)
<i>Shab.</i> 1.1	<i>Shabbat</i>	(Seder Moed “Holidays”)
<i>Sheqal.</i> 1.1	<i>Sheqalim</i>	(Seder Moed “Holidays”)
<i>Shev.</i> 1.1	<i>Sheviit</i>	(Seder Zeraim “Agriculture”)
<i>Shevu.</i> 1.1	<i>Shevuot</i>	(Seder Nezikin “Damages”)
<i>Sot.</i> 1.1	<i>Sotah</i>	(Seder Nashim “Family Law”)
<i>Suk.</i> 1.1	<i>Sukkah</i>	(Seder Moed “Holidays”)
<i>T. Yom.</i> 1.1	<i>Tevul Yom</i>	(Seder Tahorot “Purity”)
<i>Ta'an.</i> 1.1	<i>Ta'anit</i>	(Seder Moed “Holidays”)
<i>Tamid</i> 1.1	<i>Tamid</i>	(Seder Kodashim “Sacrifices”)

<i>Tehar.</i> 1.1	<i>Teharot</i>	(Seder Tahorot “Purity”)
<i>Tem.</i> 1.1	<i>Temurah</i>	(Seder Kodashim “Sacrifices”)
<i>Ter.</i> 1.1	<i>Terumot</i>	(Seder Zeraim “Agriculture”)
<i>Yad.</i> 1.1	<i>Yadayim</i>	(Seder Tahorot “Purity”)
<i>Yev.</i> 1.1	<i>Yevamot</i>	(Seder Nashim “Family Law”)
<i>Yoma</i> 1.1	<i>Yoma</i>	(Seder Moed “Holidays”)
<i>Zav.</i> 1.1	<i>Zavim</i>	(Seder Tahorot “Purity”)
<i>Zevach.</i> 1.1	<i>Zevachim</i>	(Seder Kodashim “Sacrifices”)

### 3.10 Texts from Qumran

(see *SBLHS* 8.3.5)

The different caves: Use sequential numbers. Do not italicize.

1Q  
2Q  
...

“The first seven scrolls from Cave 1 and the CD (Cairo Genizah copy of the Damascus Document) . . . are customarily referred to by name” (*SBLHS*)

1QapGen ar	Genesis Apocryphon
1QH <sup>a</sup>	Hodayot <sup>a</sup> or Thanksgiving Hymns <sup>a</sup>
1QIsa <sup>a</sup>	Isaiah <sup>a</sup>
1QIsa <sup>b</sup>	Isaiah <sup>b</sup>
1QM	Milhamah or War Scroll
1QpHab	Pesher Habakkuk
1QS	Serek Hayahad or Rule of the Community (or Community Rule)

Example:

1QS 9:17–19  
11QT<sup>a</sup> 3:1–2      Temple Scroll

For the list of some frequently cited DSS (Dead Sea Scrolls) texts, see *SBLHS* p. 128.

### 3.11 Midrash

For example, Midrash Rabbah (Do not italicize):

Gen Rab 1:1  
Exod Rab 1:1  
Lev Rab 1:1  
Num Rab 1:1

Deut Rab 1:1  
 Song Rab 1:1  
 Ruth Rab 1:1  
 Lam Rab 1:1  
 Eccl Rab 1:1  
 Esth Rab 1:1

### 3.12 Coptic: Nag Hammadi Codices (NHC)

(see *SBLHS* 8.3.12.1)

Abbreviation	Codex Number	Tractate Number	Title
Pr. Paul	I	1	Prayer of the Apostle Paul
Ap. Jas	I	2	Secret Book of James
Gos. Truth	I	3	Gospel of Truth
Treat. Res.	I	4	Treatise on the Resurrection
Tri. Trac.	I	5	Tripartite Tractate
Ap. John	II	1	Secret Book of John
Gos. Thom.	II	2	Gospel of Thomas
Gos. Phil	II	3	Gospel of Philip
Nat. Rulers	II	4	Nature of the Rulers
Orig. World	II	5	On the Origin of the World
Exeg. Soul	II	6	Exegesis of the Soul
Bk. Thom.	II	7	Book of Thomas
Ap. John	III	1	Secret Book of John
Gos. Eg.	III	2	Gospel of the Egyptians
Eugnostos	III	3	Eugnostos the Blessed
Wis. Jes. Chr.	III	4	Wisdom of Jesus Christ
Dial. Sav.	III	5	Dialogue of the Savior
Ap. John	IV	1	Secret Book of John
Gos. Eg.	IV	2	Gospel of the Egyptians
Eugnostos	V	1	Eugnostos the Blessed
Apoc. Paul	V	2	Revelation of Paul
1 Apoc. Jas.	V	3	(First) Revelation of James
2 Apoc. Jas.	V	4	(Second) Revelation of James
Apoc. Adam	V	5	Revelation of Adam
Acts Pet. 12 Apos.	VI	1	Acts of Peter and the Twelve Apostles
Thund.	VI	2	Thunder: Perfect Mind
Auth. Disc.	VI	3	Authoritative Discourse
Great Pow.	VI	4	Concept of our Great Power
Plato Rep.	VI	5	Plato, <i>Republic</i> 588b–589b
Disc. 8–9	VI	6	Discourse on the Eighth and Ninth
Pr. Thanks	VI	7	Prayer of Thanksgiving

Abbreviation	Codex Number	Tractate Number	Title
Perf. Disc.	VI	8	Excerpt from the Perfect Discourse 21–29
Paraph. Shem	VII	1	Paraphrase of Shem
Disc. Seth	VII	2	Second Discourse of Great Seth
Apoc. Pet.	VII	3	Revelation of Peter
Teach. Silv.	VII	4	Teachings of Silvanus
Steles Seth	VII	5	Three Steles of Seth
Zost.	VIII	1	Zostrianos
Ep. Pet. Phil	VIII	2	Letter of Peter to Philip
Melch.	IX	1	Melchizedek
Norea	IX	2	Thought of Norea
Testim. Truth	IX	3	Testimony of Truth
Marsanes	X		Marsanes
Interp. Know.	XI	1	Interpretation of Knowledge
Val. Exp.	XI	2	A Valentinian Exposition
On Anointing	XI	2a	On the Anointing
On Bap. A	XI	2b	On Baptism A
On Bap. B	XI	2c	On Baptism B
On Euch. A	XI	2d	On the Eucharist A
On Euch. B	XI	2e	On the Eucharist B
Allogenes	XI	3	Allogenes the Stranger
Hypsiph.	XI	4	Hypsiphron
Sent. Sextus	XII	1	Sentences of Sextus
Gos. Truth	XII	2	Gospel of Truth
Frm.	XII	3	Fragments
Three Forms	XIII	1	Three Forms of First Thought
Orig. World	XIII	2	On the Origin of the World

### 3.13 Apostolic Fathers

(see *SBLHS* pp. 133–34)

Barn.	[Barnabas]
1 Clem.	
2 Clem.	
Did.	[Didache]
Diogn.	[Diognetus]
Herm. Vis.	[Shepherd of Hermas, Vision(s)] – Book 1
Herm. Mand.	[Shepherd of Hermas, Mandate(s)] – Book 2
Herm. Sim.	[Shepherd of Hermas, Similitude(s)] – Book 3
Ign. <i>Eph.</i>	[Ignatius, To the Ephesians]
Ign. <i>Magn.</i>	[Ignatius, To the Magnesians]
Ign. <i>Phld.</i>	[Ignatius, To the Philadelphians]
Ign. <i>Pol.</i>	[Ignatius, To Polycarp]
Ign. <i>Rom.</i>	[Ignatius, To the Romans]

Ign. <i>Smyrn.</i>	[Ignatius, To the Smyrnaeans]
Ign. <i>Trall.</i>	[Ignatius, To the Trallians]
Mart. Pol.	[Martyrdom of Polycarp]
Pol. <i>Phil.</i>	[Polycarp, To the Philippains]
Irenaeus, <i>Epid.</i>	[ <i>Epideixis tou apostolikou kērygmatos</i> , “Demonstration of the Apostolic Preaching”]
Irenaeus, <i>Haer.</i>	[ <i>Adversus haereses</i> , “Against Heresies”]
Origen, <i>Cels.</i>	[ <i>Contra Celsum</i> , “Against Celsus”]
Justin Martyr, <i>1 Apol.</i>	[ <i>Apologia i</i> , “First Apology”]
Justin Martyr, <i>2 Apol.</i>	[ <i>Apologia ii</i> , “Second Apology”]
Justin Martyr, <i>Dial.</i>	[ <i>Dialogue cum Tryphone</i> , “Dialogue with Trypho”]

### 3.14 New Testament Apocrypha and Pseudepigrapha

(see *SBLHS* pp. 135–37)

### 3.15 Other Early Jewish and Christian Writings

(see *SBLHS* pp. 59–60)

### 3.16 Other Ancient Sources

For a complete list, see *SBLHS* 8.3.14.3 “Greek and Latin Works and their Abbreviations” (pp. 140–68)

Aeschylus, <i>Ag.</i>	( <i>Agamemnon</i> )
Aeschylus, <i>Sept.</i>	( <i>Septem contra Thebas</i> )
Alciphron, <i>Paras.</i>	
Alciphron, <i>Pisc.</i>	
Alciphron, <i>Farm.</i>	
Anaximenes of Lampsacus, <i>Rhet. Alex.</i>	( <i>Rhetorica ad Alexandrum</i> )
Appian, <i>Bell. civ.</i>	( <i>Bella civilia</i> [“Civil Wars”])
Appian, <i>Hist. rom.</i>	( <i>Historia romana</i> )
Apollodorus, <i>Epit.</i>	( <i>Epitome</i> )
Apollonius of Rhodes, <i>Arg.</i>	( <i>Argonautica</i> )
Apuleius, <i>Metam.</i>	( <i>Metamorphoses</i> )
Archilles Tattius, <i>Leuc. Clit.</i>	( <i>Leucippe et Clitophon</i> )
Aristaenetos, <i>Erot. Ep.</i>	



Aristophanes, <i>Lys.</i>	( <i>Lysistrata</i> )
Aristotle, <i>Eth. eud.</i>	( <i>Ethica eudemia</i> , “Eudemian Ethics”)
Aristotle, <i>Eth. nic.</i>	( <i>Ethica nicomachea</i> , “Nicomachean Ethics”)
Aristotle, <i>Gen. an.</i>	(“Generation of Animals”)
Aristotle, <i>Int.</i>	(Interpretation)
Aristotle, <i>Poet.</i>	( <i>Poetica</i> )
Aristotle, <i>Rhet.</i>	( <i>Rhetorica</i> )
Pseudo-Aristotle, <i>Virt. vit.</i>	( <i>De virtutibus et vitiis</i> , “Virtues and Vices”)
Artemidorus, <i>Onir.</i>	
Arrian, <i>Anab.</i>	( <i>Anabasis Alexandri</i> , “The Campaigns of Alexander”)
Arrian, <i>Ind.</i>	( <i>Indica</i> )
Augustin, <i>Civ.</i>	( <i>De civitate Dei</i> , “The City of God”)
Augustine, <i>Conf.</i>	(Confessions)
Augustine, <i>Cons.</i>	( <i>De consensu evangelistarum</i> )
Augustine, <i>Fid. symb.</i>	( <i>De fide et symbol</i> , “Faith and the Creed”)
Augustine, <i>Immort. an.</i>	( <i>De immortalitate animae</i> , “The Immortality of the Soul”)
Augustine, <i>Lib.</i>	( <i>De libero arbitrio</i> , “Free Will”)
Augustine, <i>Maxim.</i>	( <i>Contra Maximinum Arianum</i> , “Against Maximinus the Arian”)
Augustine, <i>Mus.</i>	( <i>De musica</i> , “Music”)
Augustine, <i>Ord.</i>	( <i>De ordine</i> )
Augustine, <i>Persev.</i>	( <i>De dono perseverantiae</i> , “The Gift of Perseverance”)
Augustine, <i>Quant. an.</i>	( <i>De quantitate animae</i> , “The Magnitude of the Soul”)
Augustine, <i>Solil.</i>	( <i>Soliloquiorum libri II</i> , “Soliloquies”)
Augustine, <i>Ver. rel.</i>	( <i>De vera religione</i> , “True Religion”)
Aulus Gellius, <i>Bell. afr.</i>	( <i>Bellum africanum</i> , “African War”)
Aulus Gellius, <i>Noc. att.</i>	( <i>Noctes Atticae</i> , “Attic Nights”)
Catullus, <i>Carmina</i>	
Celsus, <i>Med.</i>	( <i>De medicina</i> )
Chariton, <i>Chaer.</i>	( <i>De Chaerea et Callirhoe</i> )

Cicero, <i>Att.</i>	( <i>Epistulae ad Atticum</i> )
Cicero, <i>Brut.</i>	( <i>Brutus</i> or <i>De claris oratoribus</i> )
Cicero, <i>De or.</i>	( <i>De oratore</i> )
Cicero, <i>Fam.</i>	( <i>Epistulae ad familiars</i> )
Cicero, <i>Inv.</i>	( <i>De inventione rhetorica</i> )
Cicero, <i>Nat. d.</i>	( <i>De natura deorum</i> )
Cicero, <i>Or. Brut.</i>	( <i>Orator ad M. Brutum</i> )
Cicero, <i>Part. or.</i>	( <i>Partitiones oratoriae</i> )
Cicero, <i>Pis.</i>	( <i>In Pisonem</i> )
Cicero, <i>Tusc.</i>	( <i>Tusculanae disputationes</i> )
Cicero, <i>Vat.</i>	( <i>In Vatinius</i> )
Clement of Alexandria, <i>Adumbr.</i>	( <i>Adumbrationes in epistulas canonicas</i> , “Adumbrations”)
Clement of Alexandria, <i>Paed.</i>	( <i>Paedagogus</i> , “Christ the Educator”)
Clement of Alexandria, <i>Protr.</i>	( <i>Protrepticus</i> , “Exhortation to the Greeks”)
Clement of Alexandria, <i>Strom.</i>	( <i>Stromateis</i> , “Miscellanies”)
Columella, <i>Arb.</i>	( <i>De arboribus</i> , “Trees”)
Cyprian, <i>Test.</i>	( <i>Ad Quirinum testimonia adversus</i> <i>Judaeos</i> , “To Quirinius: Testimonies against the Jews”)
Cyprian, <i>Zel. liv.</i>	( <i>De zelo et livore</i> , “Jealousy and Envy”)
Demetrius, <i>Eloc.</i>	( <i>De elocutione</i> , “Style”)
Cassius Dio, <i>Hist. rom.</i>	( <i>Historia romana</i> )
*Dio Cassius	
Dio Chrysostom, <i>Or.</i>	
Diodorus Siculus, <i>Bib. hist.</i>	( <i>Bibliotheca historica</i> , “Library of History”)
Diogenes Laertius, <i>Vit.</i>	( <i>Vitae Philosophorum</i> , “Lives and Opinions of Eminent Philosophers”)
Dionysius of Halicarnassus, <i>1–2 Amm.</i>	( <i>Epistula ad Ammaeum i-ii</i> )

Dionysius of Halicarnassus, <i>Ant. rom.</i>	( <i>Antiquitates romanae</i> )
Epictetus, <i>Diatr.</i>	( <i>Diatribai</i> [ <i>Dissertationes</i> ])
Epictetus, <i>Ench.</i>	( <i>Enchiridion</i> )
Epictetus, <i>Gnom.</i>	( <i>Gnomologium</i> )
Euripides, <i>Rhes.</i>	( <i>Rhesus</i> )
Eusebius, <i>Dem. ev.</i>	( <i>Demmonstratio evangelica</i> , “Demonstration [proof] of the Gospel”)
Eusebius, <i>Hist. eccl.</i>	( <i>Historia ecclesiastica</i> )
Eusebius, <i>Praep. ev.</i>	( <i>Praeparatio evangelica</i> , “Preparation for the Gospel”)
Eusebius, <i>Theoph.</i>	( <i>Theophania</i> , “Divine Manifestation”)
Fronto, <i>Ad Am.</i>	
Fronto, <i>Ad M. Caes.</i>	
Fronto, <i>Ad Verum Imp.</i>	
Fronto, <i>De Fer Als.</i>	
Fronto, <i>Eloq.</i>	
Fronto, <i>Ep.</i>	
Galen, <i>Alim. Fac.</i>	( <i>De alimentorum facultatibus</i> , “The capacities of foodstuffs”)
Galen, <i>Ars Med.</i>	( <i>Ars Medicinalis</i> , “On the Art of Medicine”)
Galen, <i>CAM</i>	( <i>De Constitutione Artis Medicae</i> , “On the Constitution of the Art of Medicine”)
Galen, <i>Hygiene</i>	
Galen, <i>MM</i>	( <i>De methodo medendi</i> , “The Therapeutic Method” [Method of Medicine])
Galen, <i>MMG</i>	( <i>Ad Glauconem De methodo medendi</i> , “A Therapeutic Method to Glaucon”)
Galen, <i>Thras.</i>	( <i>Thrasybulus</i> )
Heliodorus, <i>Aeth.</i>	( <i>Aethiopica</i> )
Herodotus, <i>Hist.</i>	
Hesiod, <i>Op.</i>	( <i>Opera et dies</i> , “Works and Days”)
Hierocles, <i>On Duties</i>	

Hippocrates, <i>Acut.</i>	( <i>De ratione victus in morbis acutis</i> [Περὶ διαίτης ὀξέων], “Regimen in Acute Diseases”)
Hippocrates, <i>Aph.</i>	( <i>Aphorismata</i> [Ἀφορισμοί], “Aphorisms”)
Hippocrates, <i>Coan Prenotions</i>	
Hippocrates, <i>Epid.</i>	( <i>Epidemiae</i> [Ἐπιδημῖαι], “Epidemics”)
Hippocrates, <i>Morb.</i>	( <i>De morbis</i> [Περὶ νόσων], “Diseases”)
Hippocrates, <i>Morb. sacr.</i>	( <i>De morbo sacro</i> [Περὶ ἱερῆς νόσου], “The Sacred Disease”)
Hippocrates, <i>Mul.</i>	( <i>De morbis mulierum</i> [Γυναικεῖα], “Female Diseases”)
Hippocrates, <i>Progn.</i>	( <i>Prognostica</i> [Προγνωστικόν], “Prognostic”)
Hippocrates, <i>Prorrh.</i>	( <i>Prorrhetica</i> [Προρρητικόν], “Prorrhetic”)
Homer, <i>Il.</i>	
Homer, <i>Od.</i>	
Horace, <i>Ep.</i>	
Horace, <i>Sat.</i>	
Iamblichus, <i>Vit. Pyth.</i>	(“Life of Pythagoras”)
Jerome, <i>Vir. ill.</i>	( <i>De viris illustribus</i> , “Concerning illustrious men”)
Justin, <i>Epit. hist. Tr. Pomp.</i>	( <i>Epitome historiarum Trogi Pompeii</i> )
Justinian, <i>Digesta</i>	
Juvenal, <i>Sat.</i>	
Lactantius, <i>Inst.</i>	( <i>Divinarum institutionum libri VII</i> , The Divine Institutes”)
Lactantius, <i>Mort.</i>	( <i>De mortibus persecutorum</i> , “The Death of the Persecutors”)
Libanius, <i>Anecdote</i>	
Libanius, <i>Description</i>	
Libanius, <i>Encom.</i>	( <i>Encomium</i> )

Libanius, *Maxim*  
 Libanius, *Topics*  
 Libanius, *Invective*

*Life of Aesop*

Livy, *History of Rome*

Longinus, *Subl.* (De sublimitate)

Longus, *Daphn.* (“Daphnis and Chloe”)

Lucian, *Alex.* (Alexander [Pseudomantis],  
 “Alexander the False Prophet”)

Lucian, *Anach.* (Anacharsis)

Lucian, *Asin.* (Asinus [Lucius], “Lucius, or The Ass”)

Lucian, *Hermot.* (Hermotimus [De sectis],  
 “Hermotimus, or Sects”)

Lucian, *Merc. cond.* (De mercede conductis,  
 “Salaried Posts in Great Houses”)

Lucian, *Peregr.* (De morte Peregrini,  
 “The Passing of Peregrinus”)

Lucian, *Pisc.* (Piscator, “The Dead Come  
 to Life, or The Fisherman”)

Lucian, *Somn.* (Somnium [Vita Luciani], “The Dream” or  
 “Lucian’s Career”)

Macrobius, *Sat.*

Marcus Aurelius, *Med.*

Martial, *Epigrams*

Minucius Felix, *Oct.* (Octavius)

Musonius Rufus 1, 2, . . .  
 (His collection has 21 discourse writings)

Orosius, *Hist. adv. Pag.* (Historiae Adversus Paganos)

Ovid, *Metam.* (Metamorphoses)

Ovid, *Tristia* (“Sorrows” or “Lamentations”)

Petronius, *Sat.*

Philostratus, *Heroikos*

Philostratus, *Vit. Apoll.*

Philostratus, *Vit. soph.*

(*Vita Apollonii*)

(*Vitae sophistarum*)

Plato, *Apol.*

Plato, *Leg.*

Plato, *Meno*

Plato, *Rep.*

Plato, *Soph.*

Plato, *Tim.*

(*Apologia*)

(*Leges*, “Laws”)

(*Μένων*)

(*De republica*)

(*Sophista*)

(*Timaeus*)

Pliny the Elder, *Nat.*

(*Naturalis historia*, “Natural History”)

Pliny the Younger, *Ep.*

Pliny the Younger, *Ep. Tra.*

(*Epistulae*)

(*Epistulae ad Trajanum*)

Plotinus, *Enn.*

(*Enneades*)

Plutarch, *Alex.*

Plutarch, *Amat.*

Plutarch, *Apoph. lac.*

Plutarch, *Arat.*

Plutarch, *Cam.*

Plutarch, *Cic.*

Plutarch, *Conj. praec.*

Plutarch, *Cons. ux.*

Plutarch, *Dem.*

Plutarch, *Frat. amor.*

Plutarch, *Is. Os.*

Plutarch, *Mor.*

Plutarch, *Num.*

Plutarch, *Oth.*

Plutarch, *Quaest. nat.*

Plutarch, *Quaest. rom.*

Plutarch, *Quaest. con.*

Plutarch, *Superst.*

Plutarch, *Them.*

Plutarch, *Virt. vit.*

(*Alexander*)

(*Amatorius*)

(*Aratus*)

(*Camillus*)

(*Cicero*)

(*Demosthenes*)

(*De fraterno amore*)

(*De Iside et Osiride*)

(*Moralia*)

(*Numa*)

(*Otho*)

(*Quaestiones naturales*)

(*Quaestiones romanae et graecae*)

(*Quaestiones Convivales*)

(*De superstition*)

(*Themistocles*)

(*De virtute et vitio*)

Polybius, *Hist.*

Porphyry, *Marc.*

(*Ad Marcellam*)

Propertius, *Elegies*

Pseudo-Aristotle, *Virt. vit.*

(*De virtutibus et vitiis*, “On Virtues and Vices”)

Pseudo-Crates, *Ep.*

(*Epistulae*)

Pseudo-Diogenes, *Ep.*

Pseudo-Quintilian, *Decl. Maior.*

(*Declamationes Maiores*)

Pseudo-Socrates, *Ep.*

Publilius Syrus, *Sent.*

(*Sententiae*)

Quintilian, *Inst.*

(*Institutio oratoria*)

Quintus Curtius Rufus, *Histor.*

(*Historiae Alexandri Magni*, “Histories of Alexander”)

*Rhet. Her.*

Sallust, *Bell. Cat.*

(*Bellum catalinae*)

Sallust, *Bell. Jug.*

(*Bellum jugurthinum*)

Seneca the Elder, *Controv.*

(*Controversiae*)

Seneca the Younger, *Ben.*

(*De beneficiis*)

Seneca the Younger, *Clem.*

(*De clementia*)

Seneca the Younger, *Const.*

(*De Constantia Sapientis*, “On the Firmness of the Wise”)

Seneca the Younger, *Dial.*

(*Dialogi*)

Seneca the Younger, *Ira*

(*De ira*)

Seneca the Younger, *Ep.*

(*Epistulae morales ad Lucilium*)

Seneca the Younger, *Nat.*

(*Naturales quaestiones*)

Seneca the Younger, *Brev. vit.*

(*De Brevitate Vitae*)

Severus, *Hist. Aug.*

(*Historia Augusta*)

Silius Italicus, *Punica*

Sophocles, <i>Ant.</i>	( <i>Antigone</i> )
Statius, <i>Silv.</i>	
Suetonius, <i>Aug.</i>	( <i>Divus Augustus</i> )
Suetonius, <i>Claud.</i>	( <i>Divus Claudius</i> )
Suetonius, <i>Jul.</i>	( <i>Divus Julius</i> )
Suetonius, <i>Nero</i>	( <i>Nero</i> )
Suetonius, <i>Otho</i>	( <i>Otho</i> )
Suetonius, <i>Tib.</i>	( <i>Tiberius</i> )
Suetonius, <i>Tit.</i>	( <i>Divus Titus</i> )
Suetonius, <i>Vesp.</i>	( <i>Vespasianus</i> )
Symmachus, <i>Ep.</i>	
Tacitus, <i>Hist.</i>	( <i>Historiae</i> )
Tacitus, <i>Ann.</i>	( <i>Annales</i> )
Tacitus, <i>Agr.</i>	( <i>Agricola</i> )
Tacitus, <i>Dial.</i>	( <i>Dialogus de oratoribus</i> )
Tertullian, <i>Apol.</i>	( <i>Apologeticus</i> )
Tertullian, <i>Marc.</i>	( <i>Adversus Marcionem</i> , “Against Marcion”)
Tertullian, <i>Nat.</i>	( <i>Ad nationes</i> , “To the Heathen”)
Tertullian, <i>Scorp.</i>	( <i>Scorpiace</i> , “Antidote for the Scorpion’s Sting”)
Thucydides, <i>Hist.</i>	
Valerius Maximus, <i>Factor.</i>	( <i>Factorum ac dictorum memorabilium libri IX</i> , “Nine books of memorable deeds and sayings”)
Velleius Paterculus, <i>Hist. rom.</i>	
Vergil, <i>Aen.</i>	( <i>Aeneid</i> )
Vergil, <i>Georg.</i>	( <i>Georgica</i> )
Vitruvius, <i>arch.</i>	( <i>De architectura</i> , “Architecture”)
Xenophon, <i>Anab.</i>	( <i>Anabasis</i> )



Xenophon, <i>Cyr.</i>	( <i>Cyropaedia</i> )
Xenophon, <i>Eph.</i>	( <i>Ephesiaka</i> , “An Ephesian Tale”)
Xenophon, <i>Hell.</i>	( <i>Hellenica</i> )
Xenophon, <i>Mem.</i>	( <i>Memorabilia</i> )

### 3.17 Hebrew Manuscripts

Follow the format used by the Hebrew Manuscripts at the Bodleian Libraries

**<https://hebrew.bodleian.ox.ac.uk>**

Only one Hebrew manuscript (MS. Kennicott 9) omits it.

### 3.18 Papyri, Ostraca, and Tablets

(see *SBLHS* 6.4.3 and 8.3.16)

When citing a papyrus or an ostracon from the standard checklist available at **<https://papyri.info/docs/checklist>**, use the abbreviation and inventory number listed there.

Although they can be identified simply as “potters” (κεραμεῖς [P.Lond. 7.2038.2]), they engaged . . .

The governor of Oxyrhynchus, who is petitioned, is called “Benefactor” (P.Oxy. 38.13 [49–50 CE]).

<sup>14</sup> See P.Cair.Zen. 59003.

<sup>28</sup> This is supported by P.Oxy. 49.3495.

<sup>34</sup> Cf. P.Ryl. 2.109.

<sup>39</sup> What P.Mich. 5.313 demonstrates is that . . .

<sup>40</sup> See also PSI 8.901.

<sup>48</sup> Similarly, P.Turner 20.5–6 (113 CE) and P.Amst. 1.36 (second century CE)

<sup>58</sup> For an example of an ostracon, see O.Krok. 1.83.

When citing from the corpus collection below, use the following format:

Betz, Hans Dieter, ed. *The Greek Magical Papyri in Translation: Including the Demotic Spells*. Chicago: University of Chicago Press, 1996.

<sup>14</sup> See *PGM* 4.1323–1330 (Betz, ed. *Greek Magical Papyri*, 63).

<sup>28</sup> Cf. *PDM* 14.701–705 (Betz, ed. *Greek Magical Papyri*, 233).



## **PART 2: For MDC Students**

## **4. Student Essays and Other Written Assignments**

### **4.1 Essay Title Page**

Essays and other written assignments should commence with a title page that lists:

- a. Title of essay
- b. Name and student number of author
- c. Program specialization (for professional degrees)
- d. Name and course code
- e. Name of instructor
- f. Date of submission (not the due date)

See the sample cover on the following page.



2 inches (5 cm) from top of page

MUSICAL DEVELOPMENT IN THE HISTORY  
OF SEVENTEENTH-CENTURY BIBLICAL THEOLOGY



1.5-inch space

by



1.5-inch space

Mary J. Blige  
SID 98076995  
Christian Worldview



1.5-inch space

History of Exegesis  
BS/CH/MS/TH 3ZB3  
John Smith, PhD  
November 11, 2025

## 4.2 Essay Pagination

Pagination should be in Arabic numerals (i.e., 1, 2, 3, etc.) and commence on the first page of the text, not on the title page.

The page number should be situated at the top right corner, except for the first page of the main text, of any appendix, and of the bibliography, where it is either centred at the bottom of the page or omitted entirely.

## 4.3 Essay Font

### Body Text

Use 12-point Times New Roman for English text, including Latin and other non-English Roman-script characters. For McMaster Divinity College essays, all written assignments, theses, and dissertations, Times New Roman can be used for both Greek and Hebrew font.

### Footnotes

Use 10-point Times New Roman. Greek and Hebrew may use Times New Roman.

## 4.4 Essay Bibliography

The bibliography should begin on a subsequent page, not immediately following the main body of the text.

Include a word count—including all (e.g., footnotes and bibliography)—at the end of the bibliography.

## 5. Theses and Dissertations

### 5.1 Thesis/Dissertation Front Matter

Theses and dissertations should begin with front matter that includes the following elements, presented in the order listed.

- a. Cover page (Include the year of convocation)
- b. Summary page
- c. Signature page
- d. Abstract
- e. (Acknowledgments)
- f. (Dedication)
- g. Table of Contents
- h. (List of Illustrations)
- i. (List of Tables)
- j. (List of Appendices)
- k. List of Abbreviations

Items in parentheses are optional. See the sample front matter on the following pages.

2 inches (5 cm) from top of page

MATTHIAS FLACCIUS ILLYRICUS AGAINST THE ADIAPHORISTS:  
A PROVISIONAL RE-EVALUATION

1.5-inch space

by

1.5-inch space

John Q. Fletcher, BA, MA

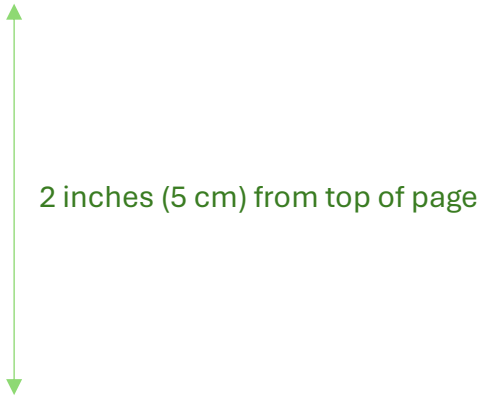
Degree titles should  
be written without  
periods.

1.5-inch space

A [thesis/dissertation] submitted to  
the Faculty of McMaster Divinity College  
in partial fulfilment of the requirements  
for the degree of [degree title (e.g., Doctor of Practical Theology)]

McMaster Divinity College  
Hamilton, Ontario  
2025

**Page Margins:**  
2.5 cm (1 in)  
except for the left  
margin of 4 cm  
(1.5 in)



MASTER OF ARTS  
(Christian Studies)

McMaster Divinity College  
Hamilton, Ontario

TITLE:	Finishing as a Metaphor for the Eschatological Judgment of God: Theological and Pastoral Implications
AUTHOR:	Wanda F. Smith
SUPERVISOR(S):	Dr. Stanley E. Porter and Dr. Clement Y. Wen
NUMBER OF PAGES:	xiii + 382



(Leave this page blank)

## ABSTRACT


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“‘I Long to See You’: Romans 1:11 in Context”

John S. D. Thompson  
 McMaster Divinity College  
 Hamilton, Ontario  
 Master of Theological Studies, 2025

Paulus, servus Christi Iesu, vocatus apostolus, segregatus in evangelium Dei, quod ante promiserat per prophetas suos in scripturis sanctis de Filio suo, qui factus est ex semine David secundum carnem, qui praedestinatus est Filius Dei in virtute secundum Spiritum sanctificationis ex resurrectione mortuorum Iesu Christi Domini nostri: per quem accepimus gratiam, et apostolatum ad oboediendum fidei in omnibus gentibus pro nomine eius, in quibus estis et vos vocati Iesu Christi: omnibus qui sunt Romae, dilectis Dei, vocatis sanctis. Gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo. Primum quidem gratias ago Deo meo per Iesum Christum pro omnibus vobis: quia fides vestra adnuntiatur in universo mundo. Testis enim mihi est Deus, cui servio in spiritu meo in evangelio Filii eius, quod sine intermissione memoriam vestri facio semper in orationibus meis: obsecrans, si quo modo tandem aliquando prosperum iter habeam in voluntate Dei veniendi ad vos. Desidero enim.

### Abstract Length Requirements

The abstract must not exceed 150 words for MA, MTS, or MDiv theses, and 350 words for DPT or PhD dissertations.


TABLE OF CONTENTS

2 inches (5 cm) from top of page

Front Matter

SUMMARY PAGE -----	ii
SIGNATURE PAGE -----	iii
ABSTRACT -----	iv
TABLE OF CONENTS -----	v
LIST OF APPENDICES -----	vi
LIST OF ABBREVIATIONS -----	vii

CHAPTER 1: ASSESSING SUPPORTING CHARACTERS USING COGNITIVE LITERARY CHARACTERIZATIONON -----	1
CHAPTER 2: NARRATIVE THEOLOGY AND THE NEW HOMILETIC-----	49
CHAPTER 3: LIVED NARRATIVE—CONNECTING WITH THE CONGREGATION-----	92
CHAPTER 4: ANALYSIS AND INTERPRETATION -----	153
CHAPTER 5: CONCLUSIONS -----	239
APPENDIX 1: BIBLICAL TEXTS -----	270
APPENDIX 1: SAMPLE SERMONS -----	276
BIBLIOGRAPHY -----	289



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## CHAPTER 1: ASSESSING SUPPORTING CHARACTERS USING COGNITIVE LITERARY CHARACTERIZATION

Literary theory widely attests to the powerful role of characters as vehicles in producing meaning, yet current narrative models focus almost exclusively on *primary* characters.

*Secondary* characters are often dismissed as mere props or rhetorical devices, whose value is minimal and derivative. Is that necessarily true? Or can a supporting character offer significant meaning, value, and perspective to the text and its reader? In ignoring their role and their value are we controlling the story to produce a reading rather than recognizing its multi-dimensional power? . . .

## 5.2 Thesis/Dissertation Page Margins

**NOTE:** Binding copies of a McMaster Divinity College thesis or dissertation should have a left margin of 1.5 inches (4 cm).

## 5.3 Thesis/Dissertation Pagination

Page numbers of the front matter—i.e., summary page, abstract, table of contents, etc.—should be in lower-case Roman numerals centred at the bottom of the page and begin with “ii.” Note that the title page counts as “i” but is not numbered.

Numbering of the body of the thesis or dissertation is in Arabic numerals and should begin again at “1,” and includes any appendices as well as the bibliography.

Pagination on the first page of each chapter, appendix, or bibliography is at bottom centre or omitted entirely. Subsequent pages are numbered at the top right-hand corner. Be sure to maintain consecutive pagination throughout.

Use the following format:

chapter 1, chapter 2, . . .

\*Chapter 1, Chapter 2, . . .

## 5.4 Thesis/Dissertation Font

### Body Text

Use 12-point Times New Roman for English text, including Latin and other non-English Roman-script characters. For McMaster Divinity College essays, all written assignments, theses, and dissertations, Times New Roman can be used for both Greek and Hebrew font.

### Footnotes

Use 10-point Times New Roman. Greek and Hebrew may use Times New Roman.

## 5.5 Thesis/Dissertation Footnote Numbering

Footnote numbers in MDC theses and dissertations should be reset to “1” at the beginning of each chapter.