



## SUMMARY STYLE GUIDE

The following is a summary of the style we expect in essays at Graduate and Undergraduate (BA and BTh) level. **We expect students to comply fully with these guidelines – and failure to do so will be reflected in the grade awarded.** This guide covers the most common style issues that will be encountered in essay writing. For things not covered here consult the much more comprehensive SBL Handbook of Style (SBLHS), on which this summary is based – though there are some differences. Where there are issues not covered by this summary or the SBLHS, the main thing we look for is consistency.

### Font and General Layout

Text must be in black ink using either Arial or Times New Roman fonts (or any relevant language fonts), 12 or 14 points. The text should be formatted as A4, portrait and should be 1.5 or double spaced, with a margin of not less than 3mm. Electronic submissions should be Word files (not pdfs).

Titles and sub-headings should be clear and consistent. It may be helpful to set up a style template in Word. The first line of paragraphs should be indented unless it immediately follows a heading, when there is no indent.

### Abbreviations

#### Abbreviations of the names of biblical books

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

Add. Esth., Bar., Bel, 1 Esdr., 2 Esdr., Jdt., Ep.Jer., 1 Macc., 2 Macc., Pr.Azar., Pr.Man., Sir., Sus., Tob., Wis.

When used in the main body of the text, the name of the biblical book should be written out in full. In parentheses in the main text, and in footnotes it should be abbreviated.

Separate chapter and verse with a colon; put a comma and space between verse numbers; separate book or chapter references with a semi-colon: e.g., Rom. 8:1; 11:2; 1 Cor. 3:1, 4, 7

#### Other Abbreviations

Edition – ed.; Editor(s) – ed./eds; Page(s) – p. / pp.; Numbers – no. / nos.; Second – 2<sup>nd</sup>; Third – 3<sup>rd</sup>, etc.; Verse(s) – v. / vv.; Notes – n. / nn.; Chapter(s) – ch. / chs.

As a rule of thumb about whether an abbreviation is followed by a full stop or not is: if the abbreviation ends with the same letter as the word itself (excluding plurals) there is no full stop (e.g. Dr, Mr, Mrs, St); if it does not, there is usually a full stop (e.g. ed., n., p., pp., vol.)

Dates: BC, BCE, AD, CE in capitals (no full stops); note: BC comes after the date; AD comes before it (587 BC; AD 90); BCE and CE both follow the date.

Bible versions: RSV, NRSV, AV, NIV, LXX, etc. in small capitals (no full stops)

Latinisms, for example, c. (circa, about), cf. (compare with), e.g., et al., etc., should not be italicised. The use of op. cit. and ibid. to refer to a previous reference in footnotes is discouraged (see below)

There should always be a space between p., v. and n. and the following numeral.

Use standard abbreviations for periodicals, series and reference works in footnotes; though these should be written out in full in the bibliography (unless a list of abbreviations is included).

## Quotations

Quotations need to be clearly identified and the source properly acknowledged.

Use single quotation marks ('...') for the first level of quotation and double quotation marks ("...") for quotations within quotations. Quotations should not be italicised.

Quotations of more than four lines should be set as (left) indented text in slightly smaller type. Block quotations are not within quotation marks and do not need to be double-spaced. There is no need to indent both margins – but if this is done it needs to be done consistently throughout.

Biblical quotations may be as above; or (if not a block quotation) in italics without quotation marks.

Where text is omitted from a quotation, three dots (...) replace the omitted text.

## Examples

In-text quotations (quotation marks, no italics): (Luther describes allegory as) 'empty speculations and the froth ... of the Holy Scriptures. It is the historical sense alone which supplies the true and sound doctrine'.<sup>16</sup>

Block quotations (indented, no quotation marks, smaller font, single spacing)

Later story-tellers ... make capital of experiences which, although they are invariably brought in on the basis of the ancient event in question, still reach forward into the story-teller's own day ... What is historical here? Certainly some definite but very elusive particular event which stands at the primal obscure origin of the tradition in question – but what is also historical is the experience that Jaweh turns the enemy's curse into a blessing, and that he safeguards the promise in spite of all failure on the part of its recipient, etc.<sup>21</sup>

## Non-Roman Scripts and Non-English Accents

In a non-language module, it may be necessary to transliterate Greek and Hebrew words; though this should be done sparingly; it is preferable to use a Greek or Hebrew font or to give the English translation. Where a word is transliterated, it should be italicised. Several Greek and Hebrew fonts available for free download; we recommend: SBL Hebrew, SP Tiberian (Hebrew) and SP Ionic (Greek), and for transliteration, SP Atlantis (available from SBL) and SIL Ezra (Hebrew) and SIL Galatia (Greek).

Accents should be used as appropriate (e.g. in German, use an umlaut rather than spelling with an extra 'e'); however, the 'sharp s' may be rendered by 'ss'. Capitalized letters in French should not be accented.

## Gender Inclusive Language

Use gender-inclusive language. Use 'he or she' or 'she or he' (not 'he/she' or 'she/he'). Avoid using 'man' or 'mankind' as a generic term; refer instead to 'humanity', 'people', 'humankind', etc.

In references to God, use masculine pronouns, without capitalisation ('he, him, his' not 'He, Him, His')

## Notes

Wherever possible, use footnotes on each page not endnotes at the end of an essay. Notes should be referenced by superscript numbers (not symbols), which run consecutively throughout the essay. Most word processing packages can be set up to produce automatic footnotes in this form.

The total word count of the essay will **exclude 'genuine' footnotes** (i.e. footnotes that contain only references to source material used in the main body of the text, or brief explanations). Sometimes discussion that is thought to be significant but is only indirectly related to the subject of the essay might also be included in a note. This will be comparatively rare at undergraduate level, and though maybe less so at postgraduate level. Such footnotes, which continue the argument or discussion, must be included in the word-count of the essay.

The Harvard system should not be used at Undergraduate level. It is not generally used at Graduate level, though may be permissible in some cases – please check before using it.

## **Bibliography and Footnotes**

**The bibliography should include all the sources consulted that have made a contribution to the essay – even ones that are not specifically referred to in the main text.** Standard works on the subject should be included; as should recent titles, and relevant journal articles.

In bibliographies, works should be listed in alphabetical order of the primary author's or editor's surname (or where there are several authors, the first named author). In general, books and journal or other articles will be included in a single alphabetical list. Examples of how to format various sources are set out below. Place of publication, publisher and date of publication appear in parentheses; other information – such as edition, number of volumes, series – appears before the parenthesis (this is not the same as the SBLHS).

### **Books, edited volumes, dictionaries**

- Anderson, Bernard, W., *From Creation to New Creation: Old Testament Perspectives, Overtures to Biblical Theology* (Minneapolis: Fortress, 1994)
- Arnold, Bill T., and Brian E. Beyer, *Readings from the Ancient Near East: Primary Sources for Old Testament Study* (Grand Rapids: Baker, 2002)
- Barton, John, *Amos's Oracles against the Nations* (Cambridge: Cambridge University Press, 1980)
- Bright, John, *A History of Israel*, 4<sup>th</sup> ed. (Louisville: Westminster John Knox, 2000) .
- Douglas, J. D., and N. Hillyer (eds.), *The Illustrated Bible Dictionary*, 3 vols. (Leicester: IVP, 1980)
- Hafemann, Scott and Paul R. House (eds.), *Central Themes in Biblical Theology: Mapping Unity in Diversity* (Nottingham: Apollos, 2007)
- Rad, Gerhard von, *Old Testament Theology*, 2 vols. (London: SCM, 1962-1965)
- Richardson, Alan (ed.), *A Dictionary of Christian Theology* (London: SCM, 1969)

### **Journal articles,**

- Grams, Rollin, G., 'Narrative Dynamics in Isaiah's and Matthew's Mission Theology', *Transformation* 21.4 (2004), pp. 238-255
- Routledge, R., 'Hesed as Obligation: a re-examination', *Tyndale Bulletin* 46.1 (1995), pp. 179-196

### **Single essay from a collection, dictionary articles**

- Atkinson, James, 'Atonement', in Alan Richardson (ed.), *A Dictionary of Christian Theology* (London: SCM, 1969), pp. 18-24
- Dunn, J. D. G., 'Spirit, Holy Spirit', in J. D. Douglas and N. Hillyer (eds.), *The Illustrated Bible Dictionary*, 3 vols. (Leicester: IVP, 1980), 3:1478-1483
- Gray, J., 'Recent Archaeological Discoveries and their Bearing on the Old Testament', in G. W. Anderson (ed.), *Tradition and Interpretation* (Oxford: Clarendon, 1979), pp. 65-95
- Martens, Elmer A., 'The People of God', in Scott Hafemann and Paul R. House (eds.), *Central Themes in Biblical Theology: Mapping Unity in Diversity* (Nottingham: Apollos, 2007), pp. 225-253

### **Material from the internet**

Whilst material from web sites where an author's scholarly authority cannot be verified should generally be avoided as source material. However articles by serious scholars are available online, and may be used provided they are referenced correctly. Include full bibliographical information enough other information to allow a reader to access the material for him- or herself.

- Anderson, B. W., 'The Crisis in Biblical Theology', *Theology Today* 1.1 (1944), pp. 3-11,  
<<http://theologytoday.ptsem.edu/oct1971/v28-3-article4.htm>> [accessed 11/7/2006]
- Wood, A. Skevington, *Luther's Principles of Biblical Interpretation* (London: Tyndale Press, 1946)  
<[http://www.biblicalstudies.org.uk/article\\_luther\\_s-wood.html](http://www.biblicalstudies.org.uk/article_luther_s-wood.html)> [accessed 26/5/2005]

## References in footnotes

The first reference to a work in footnotes should include full bibliographical details of the source cited; subsequent references to the same source should be shortened. The first reference is similar to what appears in the bibliography, though the (first) author's or editor's name is in the normal order. Compare the following examples with how the material is presented in the bibliography (above).

Note that where more than one article from a dictionary or edited volume is included, the work as a whole should be included in the bibliography; while the footnote will refer to particular article. In articles and essays, the first reference should include the full range of the article. To refer to a specific page or group of pages include that reference in square brackets after the main reference.

### Books

<sup>16</sup> Bernard, W. Anderson, *From Creation to New Creation: Old Testament Perspectives*, OBC (Minneapolis: Fortress, 1994), pp. 21-32

<sup>19</sup> Anderson, *Creation to New Creation*, pp. 17-25 [18]

<sup>27</sup> Bill T. Arnold and Brian E. Beyer, *Readings from the Ancient Near East: Primary Sources for Old Testament Study* (Grand Rapids: Baker, 2002), p. 74

<sup>34</sup> Arnold and Beyer, *Readings*, pp. 80-82

<sup>35</sup> John Barton, *Amos's Oracles against the Nations* (Cambridge: Cambridge University Press, 1980), p. 10

<sup>37</sup> John Bright, *A History of Israel*, 4<sup>th</sup> ed. (Louisville: Westminster John Knox, 2000), p. 131

<sup>39</sup> Bright, *History*, pp. 320-333

<sup>52</sup> Gerhard von Rad, *Old Testament Theology*, 2 vols. (London: SCM, 1962-1965), 1:78-92

<sup>62</sup> Von Rad, *OT Theology*, 2:72

### Articles from journals

<sup>35</sup> R. Routledge, 'Hesed as Obligation: a re-examination', *TynBul* 46.1 (1995), pp. 179-196 [186]

<sup>51</sup> Routledge, 'Hesed', p. 186

### Essays or chapters from an edited collection

<sup>6</sup> Elmer A. Martens, 'The People of God', in Scott Hafemann and Paul R. House (eds.), *Central Themes in Biblical Theology: Mapping Unity in Diversity* (Nottingham: Apollos, 2007), pp. 225-253 [228]

<sup>10</sup> Martens, 'The People of God', in Hafemann and House, *Central Themes*, p. 230

### Articles from (Theological) Dictionaries and Encyclopaedias

<sup>45</sup> J. D. G. Dunn, 'Spirit, Holy Spirit', in *IBD* 3:1478-1483

<sup>47</sup> Dunn, 'Spirit', *IBD* 3:1479

### Material from the internet

<sup>21</sup> B. W. Anderson, 'The Crisis in Biblical Theology', *ThTo* 1.1 (1944), pp. 3-11, <<http://theologytoday.ptsem.edu/oct1971/v28-3-article4.htm>> [accessed 11/7/2006]

<sup>24</sup> Anderson, 'Crisis in Biblical Theology', p. 5