Kregel Style Manual

Preparing a Manuscript for Academic & Professional Books

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We are delighted you are writing your manuscript for Kregel Academic & Professional Books. Our wish is to make your experience enjoyable, and to that end we have compiled this brief style guide.

This document supplements the 15th edition of *The Chicago Manual of Style* (*CMS*) [1] the definitive guide for most writers, editors, and publishers, including Kregel. Therefore, we have included cross references to *CMS* in parentheses with the hope that you'll consult *CMS* frequently.

Though *CMS* represents our primary style guide, *The SBL Handbook of Style* (*SBL*) [2] should be consulted on matters not addressed by *CMS*. *SBL* offers excellent advice for biblical studies in general, and it contains numerous abbreviations of scholarly journals and reference works.

For spelling and word usage, we prefer the unabridged *Webster's Third New International Dictionary of the English Language* and its abridgment, *Merriam-Webster's Collegiate Dictionary,* 11th ed.

Bear in mind that this guide is not intended to be exhaustive. Rather, it addresses only those situations that tend to create the most confusion and ambiguity. If it—or *CMS* and *SBL*—fails to adequately answer your questions, please contact your editor.

I. Preparing Your Manuscript (2.3–2.46)
Writing a manuscript is a rewarding yet demanding venture since you are responsible for everything between the two covers. This includes not only writing the manuscript, but also securing permissions, artwork, illustrations, and preparing the indexes (though usually the publisher hires a professional indexer and charges the expense to the author's royalty account).

A. Manuscript Preparation. The manuscript should be written as a Microsoft Word (6.0 or higher) document typed double-spaced on one side of the paper. Any font in 12 point size can be used. A single space (rather than two) should be used between sentences. All subheads should be 12 point and start on a new line with one or two spaces above. The level of subheads should be distinguished by type style (e.g., A-level subheads styled boldface, all capitals, centered; B-level, boldface, italic, flush left; C-level, italic, flush left; D-level, italic and run into text with period following it). The manuscript must be numbered. In order to preserve correct spacing between words, only the left-hand margin should be justified. The margins should be one inch on all four sides.

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[1] *The Chicago Manual of Style: The Essential Guide for Writers, Editors, and Publishers* (Chicago: University of Chicago Press, 2003).

[2] *The SBL Handbook of Style: For Ancient Near Eastern, Biblical, and Early Christian Studies* (Peabody, MA: Hendrickson, 1999). It is available online at www.sbl-site.org/assets/pdfs/SBLHS.pdf.

B. Rights and Permissions. If securing permissions from the copyright holder is necessary, ask Kregel for a form letter that can be adapted for your project. Permission will need to be obtained for quotations that exceed fair use. (See *CMS* 4.75–4.84 for an excellent discussion of what constitutes fair use.) For illustrative items, a usage fee might be required as well as a permission fee. Please consult with your editor before agreeing to such as an arrangement. The copyright page of most Bibles mentions how many verses can be used without the need to secure permission. If payment is necessary, Kregel will pay the fees and charge the amount to future royalties (unless you prefer to make the payment yourself).

C. Manuscript Submission. Please be sure to include the following elements with the final submission:

- Title page (with your name exactly as you want it to appear on the cover)
- Dedication
- Table of contents
- Foreword (if applicable)
- Preface and/or introduction
- Acknowledgments (if you want it to appear separately from the preface)
- List of abbreviations (if applicable; styled according to *SBL*)
- Text (with footnotes either at the foot of the page or gathered separately)
- Tables, charts, and illustrations (with its placement in the manuscript clearly identified by a number and title—e.g., "Table 1.1 "Elements of the New Covenant here")
- Appendixes (if applicable)
- Glossary (if applicable)
- Bibliography (if applicable)

Please mail the completed hard copy and CD to the following address:

Jim Weaver
Kregel Publications
1190 Summerset Dr.
Wooster, OH 44691

II. Indexing (18.1–148)
Since subject and/or Scripture indexes enhance most academic and professional books, we encourage including them. To ensure the highest quality, Kregel hires a professional indexer. The reasonable, industry-standard cost is then initially paid by Kregel, but it is charged to your royalty account. In some cases, the author may choose to compile the indexes, particularly Scripture since they are fairly straightforward. Please consult with your editor.

III. Documenting Books (16.1–120 and 17.1–147)
The traditional notes/bibliography style and the more recent author-date system represent the two main methods of documenting. Kregel prefers the former. Sometimes called the humanities style, the notes/bibliography style uses the time-honored system for biblical, theological, and related disciplines. The latter format, called the author-date system, is typically used for works in the physical, natural, or social sciences.

If your work is in biblical studies, we prefer you use the documentation style recommended by *CMS* rather than using the *SBL* method. If, however, you feel strongly about using the *SBL* method, we can make exceptions. Please inform your editor.

The following discussion uses the traditional notes/bibliography method, which is explained and illustrated in detail in *CMS*. Note that book titles and names of journals and magazines are italicized and not underlined or boldfaced.

A. Differences Between Notes and Bibliography. The elements of a book that appear in notes, regardless of their placement, are separated with commas and parentheses; bibliographies, however, are separated with periods.

Note entry:

1.   Craig G. Bartholomew and Michael W. Goheen, *The Drama of Scripture: Finding Our Place in the Biblical Story* (Grand Rapids: Baker, 2004), 41–45.

2.   J. H. Kurtz, *Offerings, Sacrifices, and Worship in the Old Testament* (1863; reprint, Peabody, MA: Hendrickson, 1998), 110–23.

3.   D. Brent Sandy, *Plowshares and Pruning Hooks: Rethinking the Language of Prophecy and Apocalyptic* (Downers Grove, IL: InterVarsity Press, 2002), 37.

4.   Adolf Schlatter, *The History of the Christ: The Foundations of New Testament Theology,* trans. Andreas J. Köstenberger (Grand Rapids: Baker, 1997), 9–15.

Bibliographic entry:

Bartholomew Craig G., and Michael W. Goheen. *The Drama of Scripture: Finding Our Place in the Biblical Story.* Grand Rapids: Baker, 2004.

Kurtz, J. H. *Offerings, Sacrifices, and Worship in the Old Testament.* 1863. Reprint, Peabody, MA: Hendrickson, 1998.

Sandy, D. Brent. *Plowshares and Pruning Hooks: Rethinking the Language of Prophecy and Apocalyptic.* Downers Grove, IL: InterVarsity Press, 2002.

Schlatter, Adolf. *The History of the Christ: The Foundations of New Testament Theology.* Trans. Andreas J. Köstenberger. Grand Rapids: Baker, 1997.

B. Subtitle. Since subtitles are often times more informative of the book's contents than its main title, they should be included in both the notes and bibliography unless the title is abbreviated (see III.G and *CMS* 16.3).

C. Name of Publisher. The full name of the publisher is not necessary (Eerdmans, not Wm. B. Eerdmans Company). Also, note that the entry above for Bartholomew and Goheen only includes Baker, even though technically it is sponsored by one of their divisions: Baker Academic. The same principle holds true in some cases for *Press* (Moody, Fortress), but it should be included when *Press* is part of a publisher's name (InterVarsity Press, NavPress, Free Press). Names of university presses are spelled out (University of Chicago Press).

D. State of Publisher. When it is necessary to add the state of the publisher in order to clarify a city that may be unknown or confusing to the reader, Kregel prefers the use of two-letter, no-period abbreviations method used by the U. S. Postal Service (MI, OH). (This is a change from the fuller abbreviations, which has been traditionally used in notes and bibliographies [Mich., Ohio]). Appendix A provides a complete listing of state abbreviations. Incidentally, adding MI to Grand Rapids is not necessary.

E. Ibid., Idem, and Op.Cit. The abbreviation ibid. ("in the same place") should be used to refer to a work cited in the note immediately preceding. It is set in roman type with a period. When several works by the same person are cited successively in the same note, idem ("the same") may be used. It too should be set in roman type, but it should not be followed by a period since it is not an abbreviation. Op.cit. ("in the work cited') and its sister loc.cit. ("in the place cited") are now considered obsolete and should not be used.

F. Numbering of Notes. If your word-processing software will allow, please number the notes, beginning with 1, within each chapter rather than numbering them consecutively throughout the manuscript. This can be done using a section break between each chapter instead of a page break. Please consult with your editor if this poses a difficulty. Also, full bibliographic data of a particular work must be provided at the first citation of each chapter—if you do not include a bibliography (see next paragraph).

G. When Full Citations Are Not Necessary. If your bibliography contains all the notes cited in the text, you do not need to provide the full bibliographic data in the notes—even the first citation of a particular work. Rather, you can abbreviate all the notes (see *CMS* 16.3).

Bibliographic entry:

Haffemann, Scott J., *The God of Promise and the Life of Faith: Understanding the Heart of the Bible.* Wheaton, IL: Crossway, 2001.

First note citation that includes a full bibliography:

1. Hafemann, *God of Promise,* 101–3.

H. Placement of Notes. For academic and professional works the notes will appear at the foot of the page in the printed book. However, books intended for a general audience will typically have the notes placed at the back of the book or chapter.

IV. Documenting Periodicals (17.148–203)
A. Journals

Note entry:

1. Kevin J. Vanhoozer, "Lost in Interpretation? Truth, Scripture, and Hermeneutics," *Journal of the Evangelical Theological Society* 48, no. 1 (2005): 89.

Bibliographic entry:

Vanhoozer, Kevin J. "Lost in Interpretation? Truth, Scripture, and Hermeneutics." *Journal of the Evangelical Theological Society* 48, no. 1 (2005): 89–114.

B. Magazines

Note entry:

1. Ron Kaspriske, "The Complete Guide to Caveman Golf," *Golf Digest,* November 2005, 100.

Bibliographic entry:

Kaspriske, Ron. "The Complete Guide to Caveman Golf." *Golf Digest,* November 2005.

C. Internet. For material drawn from online sources, provide as much information that can be obtained: author, title, owner of the site, URL, and date accessed.

Note entry:

1. David Neff, "Preaching Augustine," Christianity Today, http://www.christianitytoday.com/ct/2005/121/52.0.html (accessed 6 June 2005).

Bibliographic entry:

> Neff, David. "Preaching Augustine." Christianity Today.
> http://www.christianitytoday.com/ct/2005/121/52.0.html.

If there is no author, the owner of the site can substitute.

V. Citing Books of the Bible

The name of a biblical book should be spelled out in the text, but abbreviated within parentheses. However, if a book of the Bible appears within parentheses without a chapter number or chapter number and verse, it should be spelled out. The same rules apply to notes. Use Arabic numerals rather than Roman when referring to multiple books of the same name.

> The Gospel of John is different from the synoptic Gospels.
>
> Jesus claimed to fulfill the Law and the Prophets (Matt. 5:17).
>
> One book of the New Testament (Revelation) contains apocalyptic literature.
>
> The authorship of 1 and 2 Timothy is debated.

Appendix B provides Kregel's preferred abbreviations for biblical books.

VI. Using Hebrew, Greek, and Transliteration

Kregel only accepts manuscripts with Unicode fonts for biblical languages.[3] If your manuscript does not use Unicode, you may be able to convert them. Check with the company that produced your biblical languages software for the availability of a Unicode converter.

If your manuscript uses the original languages of the Bible and/or transliteration of them, you should be aware of the following.

A. Correct Fonts. For Hebrew, Kregel requires Laser Hebrew fonts for Unicode created by Linguist's Software (www.linguistsoftware.com). Even though you may use a Unicode font for Greek from another font maker for composing your manuscript, Kregel will normally use Linguist Unicode Greek fonts in the final product. Whether using Greek or Hebrew in your manuscript, please provide electronic sample files at an early stage for testing in digital, print, and web layouts.

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[3] One of the best places to learn about Unicode is at their official website: www.unicode.org. It gives the history of Unicode and allows you to print charts of the Unicode numbers for Greek and Hebrew.

B. Acquisition of Fonts. If your book extensively uses biblical languages, Kregel will give you Linguist fonts for your use. This will be stated in your contract.

C. Word Processor. If at all possible, use the latest version of Microsoft Word since it contains the recent Unicode fonts and the most up-to-date program files for processing Unicode. If you do not have the latest version of Microsoft Word, you can normally produce an acceptable file with Greek in Microsoft Word for the Mac (2004 or later) or Microsoft Word for the PC (2003 or later).

Since Microsoft Word for the Mac in any of its versions cannot handle right-to-left languages, only Microsoft Word for the PC (2003 or later) is acceptable for Hebrew. If you are using Mellel on the Mac for Hebrew, you can save your file in the rtf format and open it correctly in Microsoft Word on the PC and then submit a Microsoft Word file.

When using your Microsoft Word processor with biblical languages, make sure you have downloaded the latest version of Uniscribe (dll file) from Microsoft. Uniscribe is the Microsoft system for properly rendering Unicode-encoded text.

D. Entry of Greek and Hebrew. You will need to set up your Mac (System Preferences) or Windows (Control Panel) computer to use international languages. You may create biblical language characters in Unicode directly in your word processor with the hexadecimal Unicode numbers available from the Unicode website or from the character palette on your computer. You can find out in the help menus of your system or word software how to type Unicode numbers to create language characters. This method will work for occasional entries of biblical languages, but for book-wide use you will need special keyboard software that maps Greek and Hebrew characters to normal English keystrokes but yet encodes them with proper Unicode numbers. If Kregel supplies you a biblical language font from Linguist Software, it will also include special keyboard software for typing Greek or Hebrew.

When typing Greek and Hebrew words, please be aware that the order entry of characters and marks can be important in getting the correct results. Read carefully any instructions about order entry in your keyboard software. The order entry of consonants, vowels, accents, and cantillation marks is particularly important in the typing of Hebrew. A helpful discussion about order entry can be found in the "SBL Hebrew User Manual"at www.sblsite.org/educational/BiblicalFonts_SBLHebrew.aspx. While this information specifically applies to SBL fonts and may not be applicable to all fonts, it will give you a general understanding of the importance of order entry.

Please use Word character styles on all Greek and Hebrew entries as opposed to just highlighting the Greek or Hebrew and selecting the font. Character styles are created the same way as paragraph styles and are in the same dialog box. The use of character styles does several things for us: (1) it allows us to automatically update the font choice,

(2) it prevents the formatting from being lost in Word or InDesign conversion, and (3) it makes it easier to search for problems.

E. Transliteration. It is generally no longer necessary to use special fonts for the transliteration of most Greek or Hebrew words. Many recent Unicode fonts have all the characters needed for normal transliteration. For large-scale use of transliteration, Kregel may supply you with an appropriate font from Linguist Software. Whatever you use, be sure that it is a Unicode font.

When transliterating Hebrew, please use the academic style given in *The SBL Handbook of Style* (5.1.1.). For Greek, follow the style provided in 5.3. (*The SBL Handbook* is available online at www.sbl-site.org/assets/pdfs/SBLHS.pdf). Note that apostrophe marks should not be used in place of correct Unicode rough breathing marks or other Unicode diacritical marks.

VII. Quoting Others (11.1–11.50)

A. When to Quote. In most cases your writing will be stronger if you rephrase another author's words rather than quoting them. Quoting too much mutes your own voice in deference to others. However, quoting an authority at a critical point or quoting an apt comment will strengthen your work.

B. Length of Quotes. Try to keep quotations short. And try to merge them seamlessly "into your own sentence."

C. Introducing Quotes. If you use a longer quotation, introduce it smoothly so that it fits naturally into the discussion. Try to avoid introductory phrases as "John Does writes:" or "Jane Doe stated:" since these constructions are redundant. If a quotation is introduced with the words *the following* or *thus,* a colon is used. However, commas are used after verbs such as *replied, stated, said,* etc.

> "The product that any writer has to sell," writes William Zinsser, "is not the subject written about, but who he or she is. I often find myself reading with interest about a topic I never thought would interest me."

> E. B. White says the following about William Strunk's classic writing guide: "I treasure *The Elements of Style* for its sharp advice, but I treasure it even more for the audacity and self-confidence of its author."

> The writing guru stated, "Look for clutter in your prose and prune it ruthlessly."

D. Biblical Quotes. If you quote from one translation of the Bible, or if you use your own translation, please notify the reader in the preface or somewhere at the outset of the book. If you use a variety of translations, identify which translation is used at each quotation (with no comma between the Scripture reference and the abbreviation):

> (Gen. 1:1 NIV).

E. Run-in or Block Quotation? If a quote is 100 words or more (or c. 8 lines), use a block quote. Otherwise, run it in with the text.

F. Accuracy. Please double-check the accuracy of each quote.

VIII. Using Ellipsis Marks (11.51–11.71)

Omissions are indicated with three or four dots with a space between each one. Three dots mark an omission within a quoted sentence, while four indicate the omission of one or more sentences. When using four dots, note that the first dot represents the period of the sentence and the remaining three indicate the omission. Note the example below:

> Writing isn't a skill that some people are born with and others aren't. . . . If you can think clearly, you can put what you think and what you know into writing.

IX. Punctuating

A. Hyphens and Dashes (6.80–6.94). A hyphen (-) is the standard mark used in compound words, names, and word divisions. The second dash, called an en dash because it is the length of an *n* (–), connects inclusive numbers. The longest dash is called an em dash (—), which is an all-purpose mark used to set off an abrupt break or interruption and to signal a long appositive or summation. Used frequently in good prose, the em dash is "stronger than a comma, less formal than a colon, and more relaxed than parentheses."[1]

If your word processor will not allow you to create an em dash, use two hyphens instead (--).

> "Hee-haw!" said the four-year old from Tennessee.

> The new covenant is promised in Jeremiah 31:31–34.

> The professor—he had been awake most of the night—came to class in a less than cheerful mood.

> Faith, hope, and love—these are Paul's three key virtues.

B. Colon (6.63–69). A colon can be used to introduce a formal statement, an extract, a subtitle, speech in dialogue, a list, or a series. It is always preceded by a complete main clause. It should not be used to introduce a list that is a complement or an object of an element in the introductory statement.

> A writer needs the following on his desk: dictionary, style guide, and lots of Starbucks coffee
> The three bears had porridge, beds, and chairs.
>
> *not*
>
> The three bears had: porridge, beds, and chairs.

Because the clause following a colon is not considered a new sentence, it is not necessary to capitalize the first word. The only exception is when the colon is used to introduce summary information or as a subtitle. For example:

> General description: This is a short, easy hike.
>
> *Bear Aware: Hiking and Camping in Bear Country*

C. Series Comma (6.19–24). Use a comma before the last item in a series. When elements within a series contain internal punctuation, or if they are long and complex, use a semicolon to separate the series.

> The colors of the American flag are red, white, and blue.
>
> For our trip we bought a camp stove, with plenty of extra fuel; a three-person tent, so we'd have more room; and two sets of water filters.

D. Semicolon (6.57–62). A semicolon is used between the two parts of a compound sentence (independent or coordinate clauses). Adverbs such as *however, hence, thus, indeed, therefore, then, accordingly,* etc., should be preceded by a semicolon and followed by a comma when used as a transition between independent clauses.

> The left fork of the trail leads to the lake; the right fork takes you back to the trailhead.
>
> The right fork leads back to the trailhead; therefore, we took the other route.

E. Placement of Punctuation with Closing Quotation Marks (6.8–9). Periods and commas are always placed inside the closing quotation marks, whether double or single. All other punctuation marks—colons, semi-colons, question marks, exclamation points— are placed outside. However, if a question or exclamation point belong with the quoted matter, they should be inside.

> Take, for example, the first line of "To a Skylark": "Hail to thee, blithe spirit!"

> Which biblical author said, "O wretched man that I am!"?

> "Where are you from?"

> "Watch out!"

X. Possessives with Names

For names ending in silent *s, z,* or *x* the possessive can generally be formed in the usual way without suggesting an incorrect pronunciation:

> Descartes's works

Exceptions to the rule for forming the possessive are the names *Jesus* and *Moses:*

> in Jesus' name
> Moses' leadership

These exceptions depart from the guidance given in the 15th edition of *CMS* (though it is recommended in the 14th edition).

Also, other exceptions are names with more than one syllable and an unaccented ending pronounced *eez.* Because of euphony, the possessive *s* is seldom added to such names:

> Ramses' tomb
> Xerxes' army

XI. Using the Right Word (5.198–202)

A. That/Which. Though both are relative pronouns, they are not interchangeable. And though *which* "sounds more correct, more acceptable, more literary," observes William Zinsser. "It's not."[4] *That* restricts, that is, it narrows a category or identifies a particular

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[4] William Strunk Jr., and E. B. White, *The Elements of Style,* 3d ed. (New York: Macmillan, 1979), 9.

item. *Which* does not restrict or narrow or identify; rather, it adds some information to an item is already categorized or identified.

> The lawn mower *that* is broken is in the garage. (*That* identifies
> which one—not the one in working order but the one in need
> of repair.)

> The lawn mower, *which* is broken, is in the garage. (*Which* adds a
> fact about the only mower in question.)

B. Who/Whom. Avoid one of two extremes: using *who* entirely or using *whom* to overcorrect. Use *who* when someone is the subject of a sentence, clause, or phrase. Use *whom* when someone is the object of a verb or preposition.

> The man *who* went hiking forgot his backpack.

> Does anyone know to *whom* this backpack belongs?

XII. Odds and Ends
A. Kregel uses gender-inclusive language unless specified differently by an author.

B. Pronouns referring to Deity will be dealt with on a project-by-project basis.

C. Prepositions used in a title or heading should be lowercased if they are four letters or less. Otherwise, they should be capitalized.

D. Words used as words should be italicized with their definitions appearing inside quotation marks. Examples of an exception to this rule are words appearing in Greek and Hebrew fonts, which cannot be italicized.

E. The word *verse* should be abbreviated "v." and *verses* should be abbreviated "vv." when used within parentheses.

F. Periods, colons, or any other marks of punctuation should never have more than a single space after them.

G. Do not use periods in acronyms: ETS, not E. T. S. (Exception: if the organization requires periods.)

H. Put a space between initials in a person's name (C. S. Lewis). However, when proofreading, do not allow initials to be broken up onto separate lines.

I. Use "*6 A.M.* (not *6:00 a. m.*), "*5:30 P.M*" or, "Hours are from *1 to 4:30 P.M.*" When proofreading, make sure that A.M. and P.M. appear as small caps.

J. Regions should be lowercased: south-central, north-central, northwestern, southeastern. However, capitalize the word when it is used as a description rather than a direction, as in *Western art, Midwest,* the *West* (but *western* Montana). Also, capitalize the word when it refers to a specific region of the United States: *West,* the *West Coast,* the *Southwest.*

K. Emphasizing too much loses its effectiveness. Please use italics sparingly (and never use underlining or boldface to emphasize).

L. Commas are no longer required around *Jr.* and *Sr.* For example, George W. Wilson Jr. will be late for supper.

XIII. Four Writing Myths
Myth# 1: Don't begin the sentence with *And.* And don't start a sentence with *But.*
Reality: Good writing does use this construction occasionally, though not frequently.

Myth #2: Don't split infinitives. *Reality:* "The split infinitive is so common among the very best writers," contends University of Chicago's English and linguistic professor Joseph Williams, "that when we make an effort to avoid splitting it, we invite notice."[5]

Myth #3: Don't end a sentence with a preposition. *Reality:* No less than a prose stylist as Winston Churchill did so and he defended it by asserting that "this is the kind of arrant pedantry up with which I shall not put."

Myth #4: Don't use any contractions and don't write in the first person in academic writing. *Reality:* While breezy prose is less than professional, a stiff and detached tone is also undesirable. Don't be afraid of using the first person. And use contractions when it's natural.

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[5] Joseph M. Williams, *Style: Toward Clarity and Grace* (Chicago: University of Chicago Press, 1990), 186.

XIV. Uppercasing and Lowercasing (8.97–8.119)

The following list provides Kregel's preferred system of commonly used religious terms.

Note that the word *gospel* should be lowercased when referring to the kerygma (message), but uppercased when either referring to one of the four canonical books or to the four books as a whole. The reason for doing so is to make an important distinction in the theological literature. However, other words designating a section of the Bible are generally lowercased: *book, epistle, psalm,* and *letter.* They should be capitalized only when referring to the actual title of a book as given in the Bible translation being used.

A
Aaronic priesthood
Abba
abomination of desolation
Abrahamic covenant
Abraham's bosom
Abraham's side
Abyss, the
Adonai
advent, the
Advent season
Advocate, the
age of grace
age to come, the
agnosticism
Almighty, the
almighty God
Alpha and Omega (titles of Christ)
amillenarian
amillennial (-ism) (-ist)
ancient Near East (-ern)
Ancient of Days, the (God)
angel (cap if theophany)
angel Gabriel, the
angel of the Lord (cap if
       theophany)
Annunciation, the
Anointed, the
Anointed One, the
anointing of the sick
ante-Christian

ante-Nicene fathers
anti-Catholic
antichrist (the general spirit)
Antichrist (the person)
anti-Christian
antichurch
antilegomena
anti-God
anti-Semitism
anti-Trinitarian
Apocalypse, the (Revelation
       of John)
apocalyptic
Apocrypha, the
apocryphal (cap only if
       Apocrypha is meant)
apostle Peter
Apostle to the Gentiles (Paul)
apostles, the
Apostles' Creed, the
apostolic age
apostolic benediction (e.g., 2 Cor. 13)
apostolic council (Acts 15)
apostolic faith
archangel
ark, the (Noah's)
ark of the testimony
ark of the covenant
Arminian (-ism)
Ascension, the
Ascension Day

Athanasian Creed
atheism (ist)
atonement, the
Augsburg Confession

B
babe in the manger, the
baby Jesus, the
Babylonian captivity (Jews)
baptism
baptism, the (of Christ)
Battle of Armageddon
Beast, the (Antichrist)
Beatitudes, the
Beelzebub
Being (God)
Beloved Apostle, the
betrayal, the
Bible, the
Bible Belt, the
Bible school
biblical
blessed name (Christ)
Blessed Virgin
blood of Christ
body, the (of Christ)
Book, the (Bible)
book of Genesis (etc.)
Book of Life (book of judgment)
book of the covenant
book of the law
Book of the Twelve, the
Book of Truth
boy Jesus, the
brazen altar
Bread of Life (Bible or Christ)
Bridegroom, the
bride of Christ
brotherhood of man
burnt offering

C
Calvary

Calvinist (-ic) (-ism)
Canon, the (Scripture)
canon of Scripture, the
Captivity, the (of the Jews)
catechumen
catholic (universal)
Catholic Church, the (the Roman
        Catholic Church)
Catholic Epistles (James, etc.)
Catholicism
Celestial City (abode of redeemed)
charismatic
charismatic church
charismatic movement
cherub(im)
chief priest
Chief Shepherd
child Jesus
children of Israel
chosen people (Jews)
Christ
Christ child
christen (-ing)
Christian (noun and adj.)
Christian Era
Christianize (-ization)
Christianlike
Christlike
Christmas Day
Christmas Eve
Christmastide
christocentrism
Christology (-ical)
church, the (body of Christ)
church (building)
church (service)
church age
church and state
church fathers (the Fathers)
church in America
church invisible
church militant
Church of England

Church of Rome
church triumphant
church universal
church visible
City of David
Comforter, the (Holy Spirit)
commandment (first, etc.)
Commandments, the Ten
Communion (sacrament)
confirmation
Counselor, the (Holy Spirit)
covenant, the (old, new)
covenant of grace
covenant of works
creation, the (the act)
creation, the (the result)
Creator, the
cross, the (the event)
cross (the wooden object)
crown
crucifixion, the
crucifixion of Christ, the
Crusades, the
curse, the

D
Daniel's Seventieth Week
Davidic covenant
Davidic law
Day of Atonement (Yom Kippur)
day of grace
day of judgment
day of Pentecost
day of the Lord
Dead Sea Scrolls
Decalogue, the (Ten Commandments)
Defender (God)
deism (-ist)
Deity, the
deity of Christ
Deluge, the (the Flood)
demon (-ic)
Deuteronomic

devil, a
Devil, the (Satan)
Diaspora (event and people)
disciples
dispensation (-alism) (-alist)
dispensation of the Law
dispersion, the
divided kingdom (period of
    history)
divine
Divine Father (God)
divine guidance
Divine Providence (God)
Divinity, the (God)
divinity of Christ, the
Door, the (Christ)
doxology
Dragon, the (Satan)

E
early church
Eastern church
Eastern religions
Eastern Rites
Easter Sunday
ecumenism (-ical)
El
Eleven, the
Elohim
El Shaddai
Emmaus road
end-time (adj.)
end times, the
Enemy, the (Satan)
Epiphany
epistle (John's epistle, etc.)
epistle to the Romans (etc.)
Epistles, the (NT apostolic letters)
eschatology (-ical)
Eternal, the (God)
Eternal City, the (Rome)
eternal God, the
eternal life

eternity
Eucharist
Evangel (any of the four Gospels)
evangelical (adj.)
evangelicals (-ism)
evangelist (Gospel writer)
evangelist (someone who
    evangelizes)
Evil One, the (Satan)
exile, the
exodus, the
extrabiblical
extreme unction (*prefer* anointing of the
    sick

F
faith, the (Christianity)
faith healing
fall, the
fall of man
false christs
False Prophet (of Revelation)
false prophet(s)
Father (God)
Father of Lies (Satan)
fatherhood of God
Fathers, the (of the church)
Feast (meaning Passover)
Feast of Booths (Sukkoth)
Feast of Esther (Purim)
Feast of Firstfruits
Feast of Tabernacles
Feast of the Dedication (Hanukkah)
Feast of the Lights (Hanukkah)
Feast of the Passover (Pesach)
Feast of Unleavened Bread
First Adam
First advent
First Cause, the
Firstborn, the (Christ)
firstfruits
first person of the Trinity
flood, the

four Gospels, the
fourth Gospel, the
free will
fundamentalist(s) (-ism)
fundamentals of the faith

G
Galilean, the (Christ)
garden of Eden
garden of Gethsemane
gehenna
Gemara
General Epistles
Gentile, a (distinguished from
    Jew)
Gentile laws
Gloria Patri
gnostic (generic)
Gnostic (-ism) (specific sect)
god (pagan)
God (Yahweh)
Godhead (essential being of God)
godhead (godhood or godship)
godless
godlike
godly
God-man
godsend
God's house
Godspeed
God's Word (the Bible)
God's word (his statement or promise)
godward
golden candlesticks, the
Golden Rule, the
Good Book, the
Good Friday
good news, the
Good Samaritan (*but* the parable of the
    good Samaritan)
Good Shepherd (Jesus)
good shepherd (the parable of the good
    shepherd)

Gospel (John's Gospel, etc.)
Gospel of Matthew
Gospels, the (the canonical writings)
gospel, the (the kerygma)
gospel truth
grain offering
Great Awakening, the
Great Commandment, the
Great Commission, the
Great High Priest, the
great judgment, the
Great Physician, the
Great Shepherd, the
great tribulation, the
great white throne, the
Ground of Being
Guide, the (Holy Spirit)

H
hades
hagiographa
hagiographer
hagiographic
Hail Mary
Hallel
Hanukkah (Feast of the Dedication)
Head, the (Christ head of the church)
heaven (abode of the redeemed)
heavenly Father
Heidelberg Catechism
hell
Herodian
Herod's temple
high church
high priest, a
High Priest, the (Jesus)
high priest, a
High Priestly Prayer, the
Historical Books, the (div. of OT)
holiness
Holiness Code (Lev. 17–26)
Holiness Movement, the
Holy Bible

Holy Book (Bible)
Holy City (present or New Jerusalem)
Holy Communion
holy day of obligation (Roman Catholic)
Holy Eucharist
holy family
Holy Ghost (*prefer* Holy Spirit)
Holy Grail
Holy Land (Palestine)
Holy of Holies
holy oil
Holy One, the (God, Christ)
holy order(s)
Holy Place
Holy Roller
Holy Saturday
Holy Scriptures
Holy See
Holy Spirit
Holy Thursday
Holy Trinity
holy water
Holy Week (before Easter)
Holy Writ (Bible)
Holy Year (Roman Catholic)
homologoumena
house of the Lord

I
immaculate conception, the
Immanuel
incarnation, the
incarnation of Christ
infant Jesus, the
inner veil
Intercessor, the (Christ)
intertestamental
Isaian or Isaianic

J
Jacob's Trouble
Jehovah
Jeremian or Jeremianic

Jesus Prayer, the
Jewish Feast (Passover)
Jewish New Year (Rosh Hashanah)
Johannine
John the Baptist
John the Beloved
John the Evangelist
Jordan River (*but* the river Jordan)
Jubilee (year of emancipation)
Judaic
Judaica
Judaism (-ist) (-istic)
Judaize (-r)
Judean
Judeo-Christian
judges, the
Judgment Day
judgment seat of Christ

K
kerygma
King (God or Jesus)
kingdom, the
kingdom age
kingdom of God
kingdom of heaven
kingdom of Israel
kingdom of Satan
King James Version
King of Glory (Christ)
King of Kings (Christ)
kingship of Christ
kinsman-redeemer
koinonia
Koran, Koranic (*prefer* Qur'an)

L
Lady, our
lake of fire
Lamb, the (Christ)
Lamb of God (Christ)
Lamb's Book of Life
land of Canaan

Land of Promise
last day(s), the
last judgment, the
last rites
Last Supper, the
last times, the
Latin Rite
laver
law (as opposed to grace)
Law, the (Pentateuch)
law of Moses, the
law of Moses, a (general)
Lawgiver (God)
Lent (-en)
Levitical
Levitical decrees
liberal (-ism)
Light (Truth or Christ)
Light of the World (Christ)
Litany, the (Anglican)
living God
living Word, the (Bible)
Logos, the
Lord, the
Lord of Hosts
Lord of Lords
Lord's Anointed, the (Christ)
Lord's Day, the
lordship of Christ
Lord's Prayer, the
Lord's Supper, the
Lord's Table, the
Lost Tribes
lost tribes of Israel
Love Chapter, the
low church
Lukan

M
magi
Magnificat, the (Song of Mary)
Majority Text
Major Prophets, the (div. of OT)

major prophets (people)
mammon
Man, the (Jesus)
Man of Sin (Satan)
Man of Sorrows
Marcan or Markan
Masorete
Masoretic text
Mass, the (liturgy of the Eucharist)
matrimony (sacrament)
Matthean
Mediator, the (Christ)
mercy seat
Messiah, the (Christ)
messiahship
messianic
midtribulation (-al)
millenarian (-ism) (-ist)
millennial kingdom
Millennium, the
Minor Prophets, the (div. of OT)
minor prophets (people)
Miserere, the
Mishnah
modernist (-s) (-ism)
moon-god
Mosaic
Mosaic law (Pentateuch or Ten
      Commandments)
Most High, the
Mount of Olives
Mount of Transfiguration
Mount Olivet
Mount Olivet Discourse
Mount Sinai
Muhammad (preferred)
Muslim (preferred)

N

name of Christ, the
nativity, the
nativity of Christ, the
Near East

Neo-Babylonian Empire
neoorthodox (-y)
neo-pentecostalism
neoplatonic
new birth
New City (part of modern
      Jerusalem)
new covenant
new covenant (NT)
new heaven and new earth
New Jerusalem (heaven)
New Testament church
Nicene Creed
Nicene fathers
Ninety-five Theses
non-Christian (noun and adj.)
Nonconformism (-ist)
northern kingdom
Nunc Dimittis

O

Old City (part of modern Jerusalem)
old covenant
old covenant (OT)
Olivet discourse
Omega, the
Omnipotent, the
One, the (*but* the one true God)
Only Begotten, the
only begotten of the Father
only begotten Son of God
orthodox (-y)
outer court (of the temple)

P

Palestinian covenant
Palm Sunday
papacy
parable of the prodigal son
Paraclete, the
Paradise (garden of Eden)
paradise (heaven)
Parousia

partial rapture
Paschal Lamb (Jesus)
Passion Sunday (fifth Sunday in
    Lent)
Passion Week
Passover
Passover Feast
Passover Lamb (Jesus)
Pastoral Epistles
Pastoral Letters
patriarch, a
Patriarch, the (Abraham)
Pauline Epistles
Paul's epistles
Paul's letters
Paul the apostle
peace offering
penance
Pentateuch
Pentecost
Pentecostal (-ism)
person of Christ
persons of the Trinity
Pesach (Passover)
Petrine
Pharaoh (when used as name without
    article)
pharaoh, the (general)
pharisaic (attitude)
Pharisaic (in reference to Pharisees)
Pharisee
Pilgrims, the
pillar of cloud
pillar of fire
Poetic Books, the (div. of OT)
pope, the
Pope John Paul II
postbiblical
post-Christian
postexilic
postmillennial (-ism) (-ist)
post-Nicene fathers
pre-Christian

predestination
premillenarian
premillennial (-ism) (-ist)
pretribulation (-al)
priesthood of believers
priesthood of Christ
Prime Mover
Prince of Darkness
Prince of Peace (Christ)
Prison Epistles
Prison Letters
Prodigal Son, the (*but* the parable of
        the prodigal son)
Promised Land (Canaan or heaven)
Promised One, the
prophet Isaiah (etc.), the
Prophetic Books, the (div. of OT)
prophets, the (people)
Prophets, the (books of OT)
Protestant (-ism)
Providence (God)
providence of God
providential
psalm, a
Psalm 119 (etc.)
psalmic
psalmist, the
Psalms, the (OT book)
Psalter, the (the Psalms)
pseudepigrapha (-l)
purgatory
Purim (Feast of Esther)

Q
Qumran
Qur'an, Qur'anic (*preferred*)

R
rabbi
rabbinic (-al)
rapture, the
real presence
Received Text, the

Redeemer, the
Reformation
Reformed church
Reformed theology
Reformers
resurrection, the
resurrection of Christ
rite(s)
Rock, the (Christ)
Roman Catholic Church
Roman Rite
Rosh Hashanah (Jewish New
Year)

S
Sabbath (day)
sabbatical (noun and adj.)
sacrament(s)
sacramentalism (-ist)
Sacramentarian (-ism)
Sacred Host
sacred rite(s)
Sadducee
Sanhedrin
Satan
satanic
satanism
Savior
scribe
scriptural
Scripture(s) (Bible; used as noun and
        adj.)
scripture(s) (other religions)
second Adam, the (Jesus)
second advent, the
second coming, the
second coming of Christ
second person of the Trinity
seder
Semite (-ic) (-ism)
Septuagesima
Septuagint
seraph(im)

Sermon on the Mount
Serpent, the (Satan)
seven sacraments, the
Seventh-day Adventist
Seventieth Week
Shabuoth (Pentecost)
shalom
shalom aleichem
Shechinah
sheol
Shepherd Psalm, the
Shulammite
Sin-Bearer, the
sin offering
Solomon's temple
Son of God
Son of Man
sonship of Christ
southern kingdom
Sovereign Lord
stations of the cross
Sukkoth (Feast of Booths)
Sunday school
sun-god
Sun of Righteousness
Supreme Being, the
Sustainer (God)
synagogue
synoptic Gospels
synoptic problem
Synoptics, the
synoptic writers, the

T
tabernacle, the (OT building)
table of showbread
Talmud, talmudic
Tanak (or Tanach)
Targum, targumic
Te Deum
temple, the (at Jerusalem)
temptation, the
temptation in the desert, the

temptation of Christ, the
Ten Commandments (*but* the second
     commandment, etc.)
tent
Tent of Meeting
Tent of the Testimony
Ten Tribes, the
ten tribes of Israel, the
Testaments, the
Textus Receptus
third person of the Trinity
Thirty-nine Articles (Anglican)
throne of grace
Thummim
time of Jacob's trouble
time of the Gentiles, the
time of the judges, the
tomb, the
torah (instruction)
Torah (div. of OT)
Tower of Babel
transfiguration, the
Transjordan
Tree of Knowledge of Good and Evil
Tree of Life
tribe of Judah
tribulation, the (historical event)
Trinitarian
Trinity, the
triumphal entry
triune God
Twelve, the
twelve apostles, the
Twenty-third Psalm

U
unchristian
ungodly
united kingdom (of Israel)
universal church
universalism (-ist)
unscriptural
Upanishads

upper room, the
Upper Room Discourse
Urim

V
vacation Bible school
Vedas, Vedic
viaticum
Victor, the (Christ)
Vine, the (Christ)
virgin birth, the
Virgin Mary, the
visible church
Vulgate

W
Water of Life (Christ)
Way, the (Christ)
way, the truth, and the life
Western church
Western Rites
Westminster Catechism
Wicked One, the (Satan)
Wisdom Literature, the (div. of OT)
wise men
Word, the (Bible or Christ)
Word made flesh (Christ)
Word of God (the Bible)
Word of Life
Word of Truth, the
Writings, the

Y
Yahweh
Year of Jubilee
Yom Kippur (Day of Atonement)
Yuletide

Appendix A: State Abbreviations

Alabama	AL	Montana	MT
Alaska	AK	Nebraska	NE
Arizona	AZ	Nevada	NV
Arkansas	AR	New Hampshire	NH
California	CA	New Jersey	NJ
Colorado	CO	New Mexico	NM
Connecticut	CT	New York	NY
Delaware	DE	North Carolina	NC
Florida	FL	North Dakota	ND
Georgia	GA	Ohio	OH
Hawaii	HI	Oklahoma	OK
Idaho	ID	Oregon	OR
Illinois	IL	Pennsylvania	PA
Indiana	IN	Rhode Island	RI
Iowa	IA	South Carolina	SC
Kansas	KS	South Dakota	SD
Kentucky	KY	Tennessee	TN
Louisiana	LA	Texas	TX
Maine	ME	Utah	UT
Maryland	MD	Vermont	VT
Massachusetts	MA	Virginia	VA
Michigan	MI	Washington	WA
Minnesota	MN	West Virginia	WV
Mississippi	MS	Wisconsin	WI
Missouri	MO	Wyoming	WY

Appendix B: Abbreviations for Books of the Bible

OLD TESTAMENT

Genesis	Gen.		Micah	Mic.
Exodus	Exod.		Nahum	Nah.
Leviticus	Lev.		Habakkuk	Hab.
Numbers	Num.		Zephaniah	Zeph.
Deuteronomy	Deut.		Haggai	Hag.
Joshua	Josh.		Zechariah	Zech.
Judges	Judg.		Malachi	Mal.
Ruth	Ruth			
1 Samuel	1 Sam.		**NEW TESTAMENT**	
2 Samuel	2 Sam.		Matthew	Matt.
1 Kings	1 Kings		Mark	Mark
2 Kings	2 Kings		Luke	Luke
1 Chronicles	1 Chron.		John	John
2 Chronicles	2 Chron.		Acts	Acts
Ezra	Ezra		Romans	Rom.
Nehemiah	Neh.		1 Corinthians	1 Cor.
Esther	Esther		2 Corinthians	2 Cor.
Job	Job		Galatians	Gal.
Psalm(s)	Ps. (Pss.)		Ephesians	Eph.
Proverbs	Prov.		Philippians	Phil.
Ecclesiastes	Eccl.		Colossians	Col.
Song of Songs	Song		1 Thessalonians	1 Thess.
Isaiah	Isa.		2 Thessalonians	2 Thess.
Jeremiah	Jer.		1 Timothy	1 Tim.
Lamentations	Lam.		2 Timothy	2 Tim.
Ezekiel	Ezek.		Titus	Titus
Daniel	Dan.		Philemon	Philem.
Hosea	Hos.		Hebrews	Heb.
Joel	Joel		James	James
Amos	Amos		1 Peter	1 Peter
Obadiah	Obad.		2 Peter	2 Peter
Jonah	Jonah		1 John	1 John
			2 John	2 John
			3 John	3 John
			Jude	Jude
			Revelation	Rev.