

# WESTMINSTER THEOLOGICAL EST. JOURNAL 1938

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## ABOUT SUBMISSION

## WESTMINSTER THEOLOGICAL JOURNAL HISTORY

The Westminster Theological Journal (WTJ), published semi-annually, is one of America's premier conservative theological journals, specializing in all aspects of theology, church history, ethics, and biblical interpretation. The journal's inaugural issue appeared in 1938, making it one of America's oldest continuous running theological journals. The journal exists to further Reformed theological scholarship and through it to serve the ministers and members of Presbyterian and Reformed churches. Each issue includes a number of scholarly articles and book reviews by seminary and college faculty, scholars active in their fields, and graduate students.

The journal was "founded upon the conviction that the Holy Scriptures are the word of God and the only infallible rule of faith and practice, and that the system of belief commonly designated the Reformed Faith is the purest and most consistent formulation and expression of the system of truth set forth in the Holy Scriptures" (WTJ, 1938, vol. 1, p.1). The journal's editors are appointed by the faculty of Westminster Theological Seminary and have the purpose of publishing scholarly work that defends and advances understanding of the Bible's teaching and its implications for the larger world. The editors adhere to strict publishing standards and work together to produce a high-caliber journal that has endured for over eighty years.

## PUBLICATION ETHICS AND MALPRACTICE

The journal adheres to standard practices in publication ethics and malpractice and strives to ensure that research material published conforms to internationally accepted ethical guidelines. Thus, the decision to publish an article will be based on the paper's importance, originality, clarity, validity, scholarly acuity, robustness, and relevance to the journal's scope. The journal does not tolerate copyright infringement, libel, or plagiarism in any form. The editors work together to encourage and maintain the highest standard of academic integrity and have systems in place to identify potential conflicts of interest.

For more information on internationally accepted norms in publication ethics, please refer to the guidelines "COPE," published by the Committee on Publication Ethics (<https://publicationethics.org>), and the thorough discussion outlined in *The Handbook of Journal Publishing* (New York: Cambridge University Press, 2013), 358-79.

## PEER REVIEW

Original research articles published in the Westminster Theological Journal go through rigorous peer review. Manuscripts go through a two-stage blind review process and are initially assessed for originality, merit, adherence to scholarly standards, and house style. Manuscripts that meet the initial criteria are referred internally to editors in each particular area. Some manuscripts are referred to outside experts, depending on workload, the subject matter, and level of expertise needed to evaluate each manuscript. Book reviews are assessed in a different manner, usually through open peer review, in which authors usually interact directly with the Book Review Editor.

## PLAGIARISM AND COPYRIGHT

Authors should ensure that their submissions are free from plagiarism prior to submission. Westminster Theological Journal has a zero tolerance policy with regard to plagiarism and encourages authors to properly evaluate their work with regard to proper citation and reliance upon source material. As a general rule, the journal does not publish previously published material and each submission should be free from copyright restrictions. Manuscripts published in the journal are the property of the journal and are protected under the Copyright Law of the United States. Please refer to <https://www.copyright.gov/title17/> for the text of the current law. Authors desiring to republish, post, or substantially alter an article or review, either in print or in other forms of digital media, are to seek permission from the Managing Editor. Depending on the nature of the re-publication, a nominal licensing fee may be required.

## CONFIDENTIALITY, DUPLICATE SUBMISSION, REJECTION AND RESUBMISSION

Submissions to the Westminster Theological Journal are confidential and will only be shared with members of the Editorial Committee and any internal or external referees that may be used. Authors are required to submit their manuscript only to one journal at a time. The journal does not consider manuscripts that are currently being considered by other journals. Manuscripts that are rejected will not be stored digitally and will be deleted from our servers. The journal does not allow for the resubmission of articles that are rejected in toto; however, the journal does welcome resubmission of articles that have been rejected with a request for revision.

## EDITORIAL AIMS AND PROCEDURES

The purpose of The Westminster Theological Journal is to advance the cause of biblical and theological scholarship within a Reformed confessional framework.

### PRINCIPLES

The first issue, published in 1938, stated the character and goals of the Journal as follows:

The Journal is founded upon the conviction that the Holy Scriptures are the word of God, the only infallible rule of faith and of practice, and that the system of belief commonly designated the Reformed Faith is the purest and most consistent formulation and expression of the system of truth set forth in the Holy Scriptures....

We stand today in the Christian Church as debtors to nineteen centuries of Christian history, thought, and experience. It would not only be futile but wrong to try to dissociate ourselves from the great stream of Christian tradition....

But while we cling tenaciously to the heritage that comes to us from the past we must ever remember that it is our responsibility to present the Christian faith in the context of the present. The position we maintain, therefore, necessarily involves the bringing of every form of thought that may reasonably come within the purview of a theological Faculty to the touchstone of Holy Scripture and the defining of its relations to our Christian faith.

The initial editors then proceeded to describe the policy of the Journal in these terms:

1. To maintain the highest standard of scholarship;
2. To publish contributions which will promote the study of theology and the interests of the Reformed Faith;
3. To publish reviews of current literature of importance to the Christian Church and to theological study.

The Faculty of Westminster Theological Seminary continues to affirm these principles and to be guided by them in the production of the Journal. Accordingly, in the process of evaluating submissions, the editors give preference to articles that:

1. Show a self-conscious Reformed perspective;
2. Have a specialist rather than a generalist orientation;
3. Seek to develop creative ideas rather than to summarize otherwise accessible views;
4. Are written according to scholarly rather than popular conventions.

We recognize that an article need not possess all of these characteristics to be included in the journal. Occasionally, for example, an essay that would not be regarded as original or specialized may perform a distinctive educational service by synthesizing previous research.

Our theological commitments, moreover, need not preclude the publication of pieces that fail to advance Reformed thought explicitly. We regard all truth as a friend of Calvinism. Certain technical papers (for example, those dealing with the biblical languages) contribute to Reformed scholarship by uncovering new facts and by presenting valid interpretations of old facts. Contributors, therefore, need not subscribe to the Westminster Standards to have their articles included in the journal. Indeed, the editors affirm the value of publishing, in some cases, articles that are responsibly critical of our tradition.

These qualifications, however, do not render our journal an open forum for the free exchange of ideas. We cannot publish articles that merely undermine our theological position or that challenge that position without evincing a clear understanding of Reformed thought. Moreover, faithfulness to the truth often requires the exposing of error, and thus we do not apologize for a tone of urgency or even militancy in some of our articles. On the other hand, the fact that a paper supports our theological tradition is hardly sufficient reason to publish it. Our journal is committed to patient, fair, courteous, and scholarly exposition and criticism. Articles that merely dismiss non-Reformed positions, or that use caustic language, or that fail to take into account current scholarship (including foreign literature when applicable) cannot be accepted.

### EDITORIAL PROCESS

Articles submitted are first examined for initial consideration by the Managing Editor. Those that clearly do not conform to the goals of the journal, that depart substantially from The Chicago Manual of Style or The SBL Handbook of Style, or show lack of scholarly convention, depth, or awareness are either rejected at this stage or returned to the author for revision. The rest are referred to reviewers with special competence in the areas covered by the articles through a blind review process. Normally a decision is reached within eight to ten weeks, though in some cases it can take substantially longer, depending on the current workload of journal staff and reviewers. Sometimes revisions are requested; in certain cases, more substantive rewriting is necessary before final acceptance of the article. An

article can be rejected at any stage in this process. Once an article is rejected it is permanently rejected and should not be resubmitted at a later date, even if substantially revised.

Authors are responsible for the accuracy of their articles and for securing permissions when using copyrighted material. They are also responsible for correcting proofs promptly upon receiving them. Articles must be thoroughly documented as plagiarism is never accepted. Authors are also responsible for making sure their articles do not contain any defamatory material. The journal does not tolerate libel in any form. Authors are expected to use courteous expressions even in the face of sharp disagreements.

Responses to previously published articles are acceptable in principle. Such responses should be relatively brief, and no longer than the article to which they respond. They should abide by the criteria listed above, as applicable. The original author will have a final opportunity for a counter-response. Since no additional rebuttals will be accepted, the editorial staff will ensure that the counter-response is no longer than the response itself and that it does not introduce new data or otherwise take unfair advantage of having "the last word."

## BOOK REVIEWS

Rather than attempt to cover theological publications exhaustively, the journal seeks to review recent books on a selective basis, a process that makes possible substantive evaluations (usually 800-1200 words; some works, such as anthologies and reprints, are treated in the Short Notices department). The selection of books to be reviewed depends on a variety of factors, such as the intrinsic significance of the book, the distinctive interests of our readership, and the availability of reviewers. In keeping with the character of the journal, we are especially interested in publishing reviews that assess current thought in the light of Reformed theology. For certain works dealing with specialized areas, however, we sometimes enlist the support of scholars who belong to different theological traditions. In either case, our goal is to publish penetrating but courteous reviews. An effort is made to include reviews within two years of the book's publication, though sometimes, and at the discretion of the editors, a review of an older book may be acceptable.

## ARTICLE SUBMISSION GUIDELINES

Westminster Theological Journal welcomes contributions on biblical, theological, and historical subjects. Contributors should attend to the guidelines given below.

Please note: The editors do not give advice on how to write or organize an article. It is assumed that authors submitting manuscripts will have expertise in the field and be familiar with academic writing. For students new to the discipline, the editors recommend Pat Thomson and Barbara Kamler, *Writing for Peer Reviewed Journals: Strategies for Getting Published* (New York: Routledge, 2013) as a useful guide to publishing research content.

### GENERAL INFORMATION

1. A manuscript should be submitted in what the author intends as its final form and should conform to the guidelines given below. If a manuscript departs from these instructions in major ways, it may be returned to the author for corrections before it is considered for publication.
2. The manuscript should be submitted electronically in Microsoft Word format (i.e. doc and docx). Please note: We no longer accept manuscripts mailed to the journal.

Submissions should be emailed to:  
Dr. Randall J. Pederson, Managing Editor  
The Westminster Theological Journal  
email: wtj@wts.edu

3. A statement certifying that the article is not being submitted simultaneously to another journal should accompany the manuscript. Articles that have appeared or are to appear elsewhere, whether in English or in another language, should not be submitted.
4. Except for the specific instructions given below, the directives of the most recent editions of *The Chicago Manual of Style* (CMS) and *The SBL Handbook of Style* (SBLHS) are to be followed. The American style of spelling is to be used, and the preferred authorities on spelling are Merriam-Webster's Collegiate Dictionary and Webster's Third New International Dictionary, Unabridged. When there is more than one way of spelling a word, the first one listed in these authorities should be used.
5. Authors of articles selected for publication will receive first page proofs, which they are expected to read carefully, check against the original manuscript, correct, and return promptly.

## FORM OF THE MANUSCRIPT

1. Manuscripts should normally be between 6,000-10,000 words, including footnotes, in the fields of Reformed theology, history, or exegesis. Shorter manuscripts are also welcomed when the topic warrants it, and longer manuscripts may be considered where the importance of a full discussion requires it. We do not publish devotional essays, poems, translations, or non-scholarly literature.
2. The manuscript file should contain the name of the article and the author's name; however, the author's contact information should not appear within the manuscript file itself. In a separate document, either by email or a printed document, the author should include the following: name, date of submission, title of article, mailing address, email address, phone number, and statement certifying that the article is not being submitted simultaneously to another journal.
3. All lines are to be double-spaced, including those of footnotes and indented quotations. There should be no single-spacing or one-and-a-half spacing. Text should always be ragged right, never justified, and there should be one space after a period and not two. Margins of at least 1.25 inches are to be left on all sides of the document. Font is to be Times New Roman, font size 12.
4. Special material (e.g., complex lists, tables, charts, diagrams) should be produced in documents separate from the main article; however, the location of such material in the main text should be indicated clearly (e.g., "insert here chart 1"). Charts and tabular material of a particularly complex nature may be submitted in JPEG or PDF format.

## BIBLICAL FONTS

1. Ordinarily, Hebrew, Aramaic, Greek, and Coptic—whether a block of material is quoted or just a word or phrase—should not be transliterated but given in the proper characters. Unless there is a special reason to draw attention to the consonantal text, Hebrew with vowel points should be used in quoting the Masoretic text. Cantillation marks should normally be omitted.
2. Whether or not one transliterates, an English translation should normally accompany at least the first occurrence of any Hebrew, Aramaic, Greek, or Coptic word. In cases where transliteration seems appropriate, the systems specified in *The SBL Handbook of Style*, Second Edition, §§5.1-9; pp. 55-67, should be used.
3. Only the SBL Biblical Fonts (SBL Greek Font and SBL Hebrew Font) are to be used (Nota bene: We no longer use the older, outdated SP Legacy fonts). Manuscripts must be submitted with these newer fonts for them to be considered, so please revise your manuscripts accordingly. You can find the SBL fonts at: <http://www.sbl-site.org/educational/biblicalfonts.aspx>.

## STYLISTIC GUIDELINES

### QUOTATIONS

1. Quotations of five or more lines in any language will be printed as a separate, indented paragraph without opening and closing quotation marks. Such quotations should be double-spaced, typed in the same font as the body of the article (i.e., Times New Roman, font size 12), and indented in the manuscript.
2. Respect for accuracy in verbatim quotations requires that the spelling, capitalization, punctuation, and abbreviations of the original be reproduced exactly, even if they differ from the style of this journal. Should a quotation contain an error, this may be indicated by [sic] or [?], at the author's discretion. Note that the editor may change initial capitalization or final punctuation according to the quote's syntactical relationship to the surrounding text.

### FOOTNOTE STYLE

1. Footnotes should be numbered consecutively using Arabic numerals, double-spaced, and gathered together at the bottom of the page or at the end of the article. (Footnotes appear at the bottom of the page in the journal itself.) No period is to be placed after the number at the beginning of the footnote.
2. A raised Arabic numeral (without punctuation or parentheses) should follow the appropriate word in the text (and its punctuation, if any) to call attention to the note. Footnotes should not accompany titles or subtitles, and, insofar as possible, footnotes should occur at the end of the sentence.
3. Multiple footnotes within one sentence should be avoided. For example, when several names occur in one sentence and a bibliographical reference is to be given for each, only one footnote should be used (not a separate footnote for each name). This should be placed at the end of the sentence and should include the pertinent reference for each name.
4. Following the most recent change in *The Chicago Manual of Style*, Seventeenth Edition, the use of *ibid.* and *idem* are no longer

allowed. Instead, subsequent citations of a reference should use the short form.

Morrison, Beloved, 3.

5. When a footnote comments on an issue and includes a bibliographical reference within a sentence, the reference should be set entirely within parentheses, not commas, and if possible at the end of the sentence. Example:
6. But Charles C. Torrey thinks that the name “Cyrus” has been interpolated in Isa 45:1 (“The Messiah Son of Ephraim,” JBL 66 [1947]: 253).  
The following are general footnote formatting guidelines:

“As a general rule, the sequence of publishing information (that given inside parentheses in a note) is as follows:

Author(s) or, if there is no author, editor(s)

Title of chapter or journal article

Title of book (including subtitle) or periodical

Editor, compiler, and/or translator

Edition if not the first

Volumes: if citing the whole work give the total number of volumes; if only a single volume is cited, list the volume number and the title of the volume

Details of publication: city, publisher, and/or date

Volume and/or page numbers...

Electronic source information if applicable” (SBLHS §6.1.1, p. 71).

7. Sample footnote styles are available on the Footnote Style sheet.

*Citations of Ancient Texts and Abbreviations of Ancient Texts*

See SBLHS §§8.1-3.

*Abbreviations of Commonly Used Periodicals, Reference Works, and Serials*

See SBLHS §8.4.1-2. Titles not found in this list are to be written out in full, except WTJ.

## OTHER STYLISTIC NOTES

1. In articles or critical notes discussing biblical verses, the author should provide the reader with the text of the verse (at least in an English translation) at the beginning of the discussion.
2. Overcapitalization is to be avoided (e.g., biblical, temple).
3. Abbreviations such as e.g., i.e., viz., and etc. (all set in roman) are welcome in footnotes, but in the body of the text are to be used within parenthesis marks only. In the body of the text, e.g. should be spelled out as “for example” or “for instance”; i.e., as “that is”; viz., as “namely” or “that is to say.” Etc. can be spelled out as “and so forth” or “and the like.” However, it is often better to avoid the use of etc. by simply bringing a list to an end, as in the following example:

Change, “Dan is a careful exegete, giving heed to background, diagramming sentence structure, parsing lexical forms, following the flow of thought, etc.”, to:

“Dan is a careful exegete, giving heed to background, diagramming sentence structure, parsing lexical forms, and following the flow of thought.”

4. “Books of the Bible cited without chapter or chapter and verse should be spelled out in the main text. Books of the Bible cited with chapter or chapter and verse should be abbreviated, unless they come at the beginning of the sentence. All occurrences of biblical books in parentheses and footnotes should be abbreviated” (SBLHS §8.2). Examples:

The passage, 1 Cor 5:6, is often considered crucial.

First Corinthians 5:6 is a crucial text. (not—1 Corinthians 5:6 is a crucial text.)

5. Some possessive rules:

Add -’s to singular nouns that end in -s. (E.g., Henry James’s novels reward the patient reader.)

The possessive of the names Jesus and Moses is traditionally formed by adding an apostrophe -s. (E.g., Jesus’s disciples were sleepy; Moses’s calling was unique.)

Names of more than one syllable with an unaccented ending pronounced eez are exceptions based on euphony. (E.g., Aristophanes' plays are funny.)

6. Use of the hyphen and en dash:

A hyphen is used to separate verses within a biblical chapter, and an en dash to separate chapters. (E.g., Jesus washes his disciples' feet in John 13:3-17; the fourth Servant Song can be found in Isa 52:13-53:12.)

A hyphen is used to separate page numbers. (E.g., Richard B. Gaffin Jr., "Systematic Theology and Biblical Theology," WTJ 38 (1976): 281-99.)

An en dash is used to separate years. (E.g., By means of several deportations spanning 734-716 B.C., Israelites were placed in a variety of Assyrian provinces.)

7. The problem of "gender-specific language" is considered a stylistic question that authors must resolve on their own. Contributors are encouraged, however, to avoid offending the sensibilities of readers whenever possible. Thoughtless repetition of "man" in its generic sense, for example, is not advisable, but neither is the excessive use of the contrived "he or she" or the use of generic "she." For a balanced discussion that is sensitive to both social and stylistic concerns, see CMS 5.251-60.
8. Contributors may, at their discretion, use either traditional or more recent alternate abbreviations for chronological periods. The editors do not believe that the use of B.C./A.D. represents disrespect for Jewish and other non-Christian readers, but writers who prefer B.C.E./C.E. are at liberty to follow that preference since it is the new academic norm. The terminology "Old Testament" and "New Testament" (generally abbreviated "OT" and "NT") is also considered to be completely appropriate, though some authors may wish to use the equivalents, "Hebrew Bible" (abbreviated "HB") or "Hebrew/Christian Scriptures."

## BOOK REVIEW GUIDELINES

1. The editors of The Westminster Theological Journal are most interested in reviewing books of very recent (within the last two years) publication. Very rarely is a second edition reviewed, and only if there are substantial changes and it is a very significant book.
2. Books should have something to do with the journal's primary fields of interest: principally Biblical studies, Theology, Church History, Practical Theology (theory), Biblical environments (Ancient Near East and Greco-Roman civilization), Christian philosophy, and Apologetics.
3. Works of more than two or three authors are not ordinarily reviewed, though in some cases we accept them, depending on the book's importance. Sometimes "short notices" of important reference tools are published.
4. The review should contain roughly an equal amount of description and critical interaction. Hence, it is expected that the reviewer has some expertise or familiarity in the field of the book being reviewed. Generally, the reviewer should have earned a first Master's degree (M.Div., M.A., M.T.S., M.A.R., etc.) prior to submitting a review for publication, and should ideally be enrolled in a doctoral program.
5. Reviews for the journal should be scholarly in tone and should not contain ad hominem or personal attacks. Further, the journal is not an avenue to publicize favorite books. Rather, books should be assessed for their academic contribution to the field of discussion. The journal does not accept reviews of popular-level books, nor does it accept reviews of self-published books.
6. Reviews need to be compatible with, or at least sensitive to, the journal's Reformed tradition. A fair amount of leeway is allowed, but an overall viewpoint that seems designed to contradict the journal's tradition does not help its readers.
7. The standard book review heading format should be used, comprising the book's author or editor, title, place of publication, imprint, date, number of pages, price, and binding, as in the following examples:

Rowan Williams, *Lost Icons: Reflections on Cultural Bereavement*. Edinburgh: T&T Clark, 2000. Pp. x + 190. \$24.95, cloth.

8. The body of the review should generally be between 800-1200 words, though sometimes lengthier reviews are acceptable. At the conclusion, the author's name should be given as it is to be published, followed by the author's institution, both right justified (If the author is not associated with an educational institution, or if it is not well known, city and state should be included).
9. Other matters of style should generally conform to The Chicago Manual of Style; however, in reviews, footnotes should not be used. If references are unavoidable, in-line parenthetical citations may be used.

10. Reviews exhibiting poor syntax or numerous spelling errors will not be considered.
11. As a rule, to avoid potential conflict of interest, the journal does not review books written by current faculty or staff of Westminster Theological Seminary.
12. Reviewers should assess when they first receive their review copy whether they will indeed be able to write a review within the allotted time (usually six months from date of receipt). This is especially the case with more expensive monographs. It is vital to finish the review on time so that authors are not robbed of the chance for peer review. Notify the review editor immediately if you will not be able to review the book on time.
13. The editors are happy to request a review copy on behalf of established reviewers but note that while we will make every effort to obtain a copy for review, it is not always possible to secure it, as publishers vary in their marketing budgets and programs for certain titles. In such instances, the journal will work with reviewers to procure an alternate book for review.

## FOOTNOTE STYLE

What follows are examples covering the most common forms used. It is not meant to be exhaustive. If you are uncertain about proper footnote form or do not find an appropriate form below, be sure first to consult the latest edition of *The SBL Handbook of Style*, supplemented by *The Chicago Manual of Style* and *Kate L. Turabian's A Manual for Writers*. Authors are expected to conform their work to the journal's house style prior to submission of their work.

### ONE AUTHOR (BOOK, MAGAZINE, AND JOURNAL)

Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 3-29.

D. G. Hart, "Is High-Church Presbyterianism an Oxymoron?," *Touchstone* 13, no. 10 (December 2000): 20-29.

Claudia Setzer, "Excellent Women: Female Witnesses to the Resurrection," *JBL* 116 (1997): 259-72, esp. 266 n. 17.\*

\* For magazines and journals, it is necessary to include the issue number with the volume number in a citation only if the pagination is not consecutive from one issue to another (i.e., if the page numbering for each issue begins anew). Compare the Hart and Setzer references above.

### EDITOR OR COMPILER AS "AUTHOR"

Harvie M. Conn, ed., *Inerrancy and Hermeneutic: A Tradition, a Challenge, a Debate* (Grand Rapids: Baker, 1988), 15-34.

Robert A. Kraft and George W. E. Nickelsburg, eds., *Early Judaism and Its Modern Interpreters* (Philadelphia: Fortress, 1986), x.

Kraft and Nickelsburg, *Early Judaism*, xii.\*

\* Note the example of "short title" citation in a footnote.

### EDITOR, TRANSLATOR, OR COMPILER WITH AN AUTHOR

John Stuart Mill, *Autobiography and Literary Essays* (ed. John M. Robison and Jack Stillinger; Toronto: University of Toronto Press, 1980), 15.

Wilhelm Egger, *How to Read the New Testament: An Introduction to Linguistic and Historical-Critical Methodology* (trans. P. Heinegg; Peabody, Mass.: Hendrickson, 1996), 28.



## AN ARTICLE IN AN EDITED VOLUME

Harold W. Attridge, "Jewish Historiography," in *Early Judaism and Its Modern Interpreters* (ed. R. A. Kraft and G. W. E. Nickelsburg; Philadelphia: Fortress, 1986), 311-43.

Attridge, "Jewish Historiography," 312.

## AUTHOR OF FOREWORD OR INTRODUCTION NOT WRITTEN BY THE AUTHOR

Mark Harris, introduction to *With the Procession*, by Henry Fuller (Chicago: University of Chicago Press, 1965), iv-xii.

Harris, "Introduction," ix.

## EDITION

### SUBSEQUENT EDITIONS

James B. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament* (3d ed.; Princeton: Princeton University Press, 1969), xxi.

Joseph Blekinsopp, *A History of Prophecy in Israel* (rev. and enl. ed.; Louisville, Ky.: Westminster John Knox, 1996), 81.

Halsey Stevens, *The Life and Music of Bela Bartok* (rev. ed.; New York: Oxford University Press, 1964), 128-29.

Josephus, *Ant.* 2.233-235.

Josephus, *Ant.* 2.233-235 (Thackeray, LCL).\*

\* If the translation is being quoted, it is appropriate to cite the translator. Further see *SBL Handbook*, §6.2.10; p. 86.

### REPRINT EDITIONS (IN PUBLIC DOMAIN AND RECENT)

Albert Schweitzer, *J. S. Bach* (trans. Ernest Newman; 1911; repr., New York: Dover Publications, 1966), 134-56.

John Van Seters, *In Search of History: Historiography in the Ancient World and the Origins of Biblical History* (New Haven: Yale University Press, 1983; repr., Winona Lake, Ind.: Eisenbrauns, 1997), 35.

## MULTIVOLUME WORKS

### CITING THE WORK AS A WHOLE (WITH AUTHOR OR EDITOR)

Muriel St. Clare Byrne, ed., *The Lisle Letters* (6 vols.; Chicago: University of Chicago Press, 1981).

### MULTIVOLUME WORKS: CITING A PARTICULAR WORK

Richard A. Muller, *Prolegomena to Theology* (vol. 1 of *Post-Reformation Reformed Dogmatics: The Rise and Development of Reformed Orthodoxy, ca. 1520 to ca. 1725*; 4 vols.; Grand Rapids: Baker, 2003), 23-27.

Muller, *Prolegomena*, 55.

### A CHAPTER WITHIN A TITLED VOLUME IN A MULTIVOLUME EDITED WORK

Richard Bauckham, "The Acts of Paul As a Sequel to Acts," in *The Book of Acts in Its Ancient Literary Setting* (ed. Bruce W. Winter and Andrew D. Clarke; vol. 1 of *The Book of Acts in Its First Century Setting*, ed. Bruce W. Winter; Grand Rapids: Eerdmans, 1993), 105-52.

Thomas E. Peck, "General Principles Touching the Worship of God," in *Miscellanies of Rev. Thomas E. Peck* (ed. T. C. Johnson; Richmond, Va.: The Presbyterian Committee of Publication, 1895), 1:78-89.

### SERIES

Richard B. Hays, *The Faith of Jesus Christ: An Investigation of the Narrative Substructure of Galatians 3:1-4:11* (SBLDS 56; Chico, Calif.: Scholars Press, 1983), 209.

Christopher D. Stanley, "The Social Environment of 'Free' Biblical Quotations in the New Testament," in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals* (ed. C. A. Evans and J. A. Sanders; JSNTSup 148; Sheffield: Sheffield Academic Press, 1997), 18-27.  
An Unpublished Dissertation or Thesis

Lee E. Klosinski, "Meals in Mark" (Ph.D. diss., The Claremont Graduate School, 1988), 22-44.

### INTERNET PUBLICATION

#### INTERNET PUBLICATION WITH A PRINT COUNTERPART

James M. Hamilton Jr., "The Messianic Music of the Song of Songs: A Non-Allegorical Interpretation," *WTJ* 68 (2006): 338, <http://www.beginningwithmoses.org/articles/messianicmusic.pdf> (accessed 10 November 2008).

Hamilton, "Messianic Music," 340.

#### AN INTERNET PUBLICATION WITHOUT A PRINT COUNTERPART

N. T. Wright, "An Interview with N. T. Wright (Part 1 of 6)," interviewed by Jason Fout, <http://www.gowerstreet.blogspot.com/2004/11/interview-with-nt-wright-part-1-of-6.html> (accessed 21 August 2005).

Wright, "Interview."

### A PUBLICATION FOUND IN AN ONLINE DATABASE

Provide the name of the database and a shortened version of the URL that is for the main page only. Do not include the entire URL, as these are often very long and unusable by others.

Joseph H. Hellerman, "Purity and Nationalism in the Second Temple Literature: 1-2 Maccabees and Jubilees," *JETS* 46 (2003), in First Search, <http://firstsearch.oclc.org/> (accessed 21 September 2007).