A Biblical Studies Style Guide for CTC

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1 Why a Biblical Studies style guide?

In academic writing, a “style” is a kind of template or format that governs the consistent and accurate acknowledgment of direct quotations from other authors and of the source of key ideas. Different academic institutions use different “styles” for the citation of the sources used in compiling written work.

The citation style for written work submitted at CTC is the “Chicago Style” (16th edition, 2010) as set out in the 8th edition of Turabian:


Chapters 6 and 7 of that book contain detailed examples and explanations and should be consulted when in doubt.

Each year, the CTC Handbook provides examples of applications of Chicago Style to the kinds of sources commonly used in theological writing, but they are not exhaustive. The purpose of this Biblical Studies Style Guide is to provide further examples that are more specific to the field of Biblical Studies.
2 Common issues

2.1 Place of publication

The place of publication is always the city where the publisher’s main editorial offices are found. Normally, the city is found on the title page – in the case of two cities (e.g. “London and New York”), simply cite the first city. For greater accuracy in the case of cities in the United States, the city name may be followed by a comma and the abbreviation of the name of the state in which the city is located. This is not obligatory. If you choose to include the state, you must use the two-letter abbreviations employed by the US Postal Service (e.g. MA, CA, TX).

2.2 Internet sources

The great advantage of the internet is the accessibility of material. The great disadvantage is the lack of quality control over the material published online by comparison with material published in print. Articles in scholarly journals are refereed: that is, submitted to experts in the field prior to publication. Books in academic libraries have generally been published by professional publishers of scholarly books and have been selected and purchased by librarians with expertise in the area of theological publications, often in consultation with lecturers. It should not be assumed that material published on the internet is either accurate or of sufficient quality to merit inclusion in a scholarly essay. Much of the material relating to the Bible on the internet is of a highly subjective or fundamentalist nature and has no place in serious academic discussion.

Generally speaking, internet sources should be avoided unless they make a significant contribution to your argument and come from a reliable source. Sources are more likely to be scholarly in nature if they come from sites associated with mainstream academic institutions such as universities.

3 Examples

3.1 Biblical texts

3.1.1 Scripture references

Refer to the style guide in the current edition of the CTC Handbook for how to make reference to biblical texts. Note that versions of the Bible are not included in a bibliography (however, see 3.1.4 below regarding study Bibles).

A scripture reference may properly form part of a sentence, e.g.:

“With its indication of a turn towards Jerusalem, Lk 9:51 marks a key turning point in the narrative.”
Or, a scriptural reference may take the form of a parenthetical note within the body of the text (note that scriptural references are not generally placed in footnotes), e.g.:

“The key turning point in the narrative occurs where the reader is told that Jesus sets his face towards Jerusalem (Lk 9:51).”

The parenthetical note form is obviously preferable when a number of references are made together, e.g.:

“Matthew’s numerous references to Peter suggest that the evangelist has a special interest in this disciple (Mt 4:18; 10:2; 14:28–29; 15:15; 16:16, 18, 22–23; 17:1, 4, 24, 26; 18:21; 19:27; 26:33, 35, 37, 40, 58, 69, 73, 75).”

3.1.2 English translations of the Bible

In general, it is assumed for CTC purposes that the English translation being referred to is the New Revised Standard Version (NRSV). If you wish to refer specifically to another translation, it is advisable to include the name or the standard abbreviation of that other translation as part of the reference, e.g.:

“The Greek verb ἐγείρω is susceptible of translation either actively “he has risen” (Mt 28:6 NJB) or passively “he has been raised” (Mt 28:6 NAB).”

3.1.3 Hebrew and Greek versions of the Old Testament

With regard to the Old Testament, significant differences sometimes exist between the received Hebrew text from which most English translations are made, known as the Masoretic text (abbreviated “MT”), and the ancient Greek version known as the Septuagint (usually symbolised by “LXX”). As with translations, reference may be made to a specific version where this is significant, e.g.:

“Matthew’s insistence on the virginal conception of Jesus is underlined by his reference to prophecy (Isa 7:14 LXX).”

3.1.4 Commentary/notes in study Bibles

“Study” or “Annotated” Bibles include notes or commentary on the text, usually in the form of extended notes at the foot or side of the page. The author of the notes/commentary will be normally be indicated, for example at the beginning of the particular biblical book or in a table of contents. If possible, you should identify the author of the note to which you are referring.

Since the notes/commentary is normally organised using the chapter and verse references of the biblical text, it is appropriate to use this rather than page numbers.
Study bibles often include topical articles, which should be cited in the usual way for an article/essay in a collection. Since pagination in Bibles normally restarts with the NT, it will usually be necessary to specify whether the pages refer to the OT or NT section.

### 3.2 Commentaries

Commentaries are simply a type of book. Their peculiarity lies not in the way they are cited, but in their own internal form: a commentary is a systematic analysis of a biblical book or books or part thereof and normally includes as a major component some kind of sequential exposition of the text (for example, a verse by verse or chapter by chapter commentary).

Citing a commentary is frequently more complicated than other books since they may belong to a series or exist in more than one volume.

#### 3.2.1 Commentaries in a series

Most commentaries form part of a series. While the citation of the series name and volume number (if any) is not strictly obligatory, it is conventional and appropriate to do so in the case of biblical commentaries, since it increases the accuracy of your citation and avoids potential confusion given that biblical commentaries normally
bear the title of the biblical book on which they comment – leading to many different commentaries with the same or similar titles. Be careful not to confuse the title of the volume itself with the title of the series – both of which may well appear on the cover.

Also be careful to distinguish the author of the commentary itself (i.e. of the volume you are citing) from the editor of the overall series. Generally, it is unnecessary to cite the name of a series editor (for example, Daniel Harrington in the case of the Sacra Pagina series).

Ultimately, if in doubt about the correct way to cite a commentary, consult your lecturer.

### 3.2.1.1 A commentary in a series with a volume number:


### 3.2.1.2 A commentary in a series without volume numbers:


Subsequent: Walsh, *1 Kings*, 134.


### 3.2.2 A commentary not forming part of a series

Some commentaries are not part of any series and are simply cited like any other book.
3.2.3 A single commentary in multiple volumes

Some commentaries on a single book of the Bible are themselves in multiple volumes (and may or may not be part of a series). For example, the commentary on Matthew by Ulrich Luz in the Hermeneia series appears in three separate volumes published over a number of years. The individual volume to which you are referring should be cited in footnotes. In the bibliography, you should cite the individual volume unless in the course of your paper you have referred to more than one of the volumes; in the latter case, cite the commentary as a whole.


Or, where you have referred to more than one of the volumes in Luz’s commentary, cite the commentary as a whole in the bibliography:


The following example is a two volume commentary that relates only to a portion of the book of Isaiah (chapters 40-55 or Deutero-Isaiah). It is slightly different from the Luz example above in that both volumes bear the same title, whereas the title of each volume of Luz’s commentary identifies the chapters of Matthew’s Gospel being treated in that volume. Therefore, in the following example the two different volumes are identified not by a differing title, but by volume number.


As with the Luz example, if you cite material from both volumes of this commentary in your notes, a single citation in the bibliography to the two volume work as a whole is used:


3.2.4 Some frequently cited commentaries with their own peculiarities

3.2.4.1 *New Jerome Biblical Commentary*

The *New Jerome Biblical Commentary* (NJBC) is a collection of short commentaries on individual books of the Bible together with topical essays. Each chapter is in fact a separate essay or article with its own author(s). As such, references to the NJBC should follow the style for an essay/article in a collection with up to three editors. The NJBC is a little unusual in that it contains its own internal referencing system by chapter and paragraph number. This system may be used instead of page numbers as it provides an even more precise indication of the source of a quotation or idea.


3.2.4.2 *The New Interpreter’s Bible*

*The New Interpreter’s Bible* is a twelve volume work containing commentaries and thematic articles by various authors. The “chapters” in this work should therefore be cited like essays in an edited collection. Take care to cite both volume and page number.


### 3.2.4.3 The International Critical Commentary

The International Critical Commentary is an example of a commentary series that is not just being revised but entirely republished with new authors. As such, there may be confusion where the old and the new commentaries bear the same title, e.g.:

Original commentary on Matthew’s Gospel:


New commentary on Matthew’s Gospel (which happens to be in three volumes):


Or if citing the entire commentary in three volumes:

3.3 **Dictionaries, encyclopaedias and lexicons**

The distinguishing feature of these kinds of reference works is their organisation of their contents in alphabetical order. However, when it comes to the citation of entries in reference works such as dictionaries and encyclopaedias, the examples given in the CTC Handbook draw a distinction between an “Essay/article in a collection” and an “Encyclopaedia article”. In the latter case, only the title of the work is cited and the usual publication details (author/editor of the book, place of publication, publisher) are omitted. This is only justifiable in the case of very well known, standard reference works. It is to be remembered that the point of a citation is to enable the reader readily to track down the source. Therefore, if in doubt, the best option is to cite in the form given for an “Essay/article in a collection.”

In the field of Biblical studies, examples of very well known reference works that could be cited using the shorter “Encyclopaedia article” style are:

- *Anchor Bible Dictionary*
- *Theological Dictionary of the New Testament*
- *Theological Dictionary of the Old Testament*
- *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*
- *The Hebrew and Aramaic Lexicon of the Old Testament*

Remember that in a longer essay in which you may be citing such reference works numerous times, it is permissible to assign abbreviations of their titles in your list of abbreviations at the beginning of the essay e.g. *TDNT* for *Theological Dictionary of the New Testament*.

### 3.3.1 “Encyclopaedia article” format

#### 3.3.1.1 Signed entries

A signed entry is one where the author of the particular entry or article is known. Sometimes the author’s name occurs at the end of the entry either in full or in the form of initials. Sometimes the authors of the various entries are listed elsewhere in the volume.


### 3.3.1.2 Unsigned entries


### 3.3.2 “Essay/article in a collection” format

If in doubt about whether a reference work is well known enough to justify using the short “Encyclopedia article” format, use the “Essay/article in a collection” format as it provides more information about the source.

### 3.3.2.1 Signed entries


Subsequent: Begg, “Ezekiel,” 218


3.3.2.2 Unsigned entries


3.4 Patristic sources

The comments of the Fathers on the Bible have recently become much more accessible through the Ancient Christian Commentary on Scripture series. Students should be aware that this series is simply a collection of quotations taken directly from the Fathers and translated into English. After each quotation the reference is cited. In some cases the reference is to the original Latin or Greek in critical editions such as the Corpus Christianorum, in which case the English text is the translation done by the editors of the Ancient Christian Commentary. In other cases, the reference is to a standard English translation of the Fathers such as the Ante-Nicene Fathers. Editions of the Fathers generally break individual works down into books and/or chapters and paragraphs for ease of reference (like the chapter and verse numbers in the Scriptures, these references are usually not original to the text).
In any case, the primary reference is to the Father whose words or ideas are being cited and not to the Ancient Christian Commentary. However, it can be helpful to indicate the source of the English translation to which you are referring as a secondary element in a citation.

Say, for example, you refer to a comment from Bede on Rev 12:17-18 that you have found in Revelation, Ancient Christian Commentary on Scripture: New Testament, 12:195. The footnote there informs you that the source is CCL 121A:399 (i.e. the critical Latin edition in Corpus Christianorum Series Latina). Any of the following citations would be appropriate:

1st footnote: Bede Explanation of the Apocalypse 12.17-18

or

Bede Explanation of the Apocalypse 12.17-18 (CCL 121A:399)

or


Generally speaking, Patristic works do not need to be cited in the bibliography.