Instructions to Contributors

1. EDITORIAL POLICY

Neotestamentica publishes original articles that focus on the New Testament, including *inter alia* historical, sociological, methodological, hermeneutical, exegetical and reception studies. All submissions are refereed anonymously by at least two established scholars.

Articles submitted for publication are expected to conform to the requirements set forth here. If a manuscript departs from these instructions in major ways, it may be returned to the author for corrections *before* it is considered for peer review.

Contributors are also responsible for the language editing of their manuscripts, although assistance may be provided at the discretion of the Editor. Articles and other submissions are almost exclusively published in English, although exceptions could be made under special circumstances. *Neotestamentica* follows UK English; for example: specialised (not specialized); honour (not honor). See §3.8 below for *Neotestamentica*'s language regulations and conventions.

2. SUBMISSIONS AND ADMINISTRATION

Articles submitted for publication should be sent to the Editor,

Prof. P. J. J. Botha: editor@neotestamentica.org.za

Administrative and financial matters should be brought to the attention of the Administrator,

Ms. Petra Dijkhuizen: admin@neotestamentica.org.za

Books to be reviewed and book reviews should be sent to the Review Editor,

Dr. Philip (la G) du Toit: Philip.DuToit@nwu.ac.za

Only electronic versions on Microsoft Word are accepted.

3. STYLISTIC REQUIREMENTS

Unless specified otherwise, *Neotestamentica* uses the guidelines set out in the Second Edition of *The SBL Handbook of Style* (Atlanta: SBL, 2014). *Neotestamentica* employs the author-date citation system as explained in §6.5 of this handbook, **not** the footnote-reference system as explained in §6.2, §6.3 and §6.4.

3.1 FORMAT OF MANUSCRIPT

Manuscripts should not normally be longer than 8 500 words (including footnotes), although the Editor may allow the submission and publication of longer articles upon request. An abstract (150–200 words) must accompany the submission. A separate page must be submitted with the following details:

- The title of the article;
- the full name(s) and surname(s) of all contributing authors;
- the email address of the corresponding author;
- the postal address of the corresponding author; and
- the affiliation of all contributing authors.

The title alone should be repeated on the first page of the article. The identity of the author must not be revealed in the manuscript. Acknowledgements may be included in the final version.

3.2 HEADINGS AND SUB-HEADINGS

Headings and sub-headings should be left-aligned and numbered to indicate the level:

1 **First First-Level Heading** (bold, each main word capitalised)

2 **Second First-Level Heading**

2.1 *First second-level heading* (italics, only first word capitalised)

2.2 *Second second-level heading*

2.2.1 First third-level heading (only first word capitalised)

2.2.2 Second third-level heading

3 **Third First-Level Heading**

3.3 QUOTATIONS

When translations of the Bible and other ancient sources are quoted, authors must indicate which translations they are following (e.g., NRSV / ESV / KJV / my own translation). Quotations of modern authors or of translations should be placed in double quotation marks: "Knowledge is power." Quotations within quotations feature in single quotation marks: "Knowledge is 'powerfully useless,' but not entirely useless." Please note that *Neotestamentica* follows the *SBL Handbook of Style* in placing all commas and periods *inside* quotation marks (see previous example). Commas and full stops feature *before* footnote numbers in the text: According to Isaiah,[5] / Knowledge is power.[6] However, semi-cola feature outside quotation marks: "anointing of Jesus"; "salvation of Jesus." For further rules, see §4.1.2 of the *SBL Handbook of Style (Second Edition)*. Extended quotations of five or more typewritten lines will be printed as a block quotation (without opening and closing quotation marks).

3.4 HYPHEN, EN DASH AND EM DASH

A hyphen (-) is used to connect words: well-formulated, give-and-take, Muller-Steckman, Post-Modernism, etc. An En Dash (–) is used to indicate all numerical ranges, including pages numbers, verses, time periods, etc.: During 1987–1899, (Potter 1999, 67–77), Matthew 5:9–11, etc. An Em Dash (—) is used when acting as a syntactical indicator, without spaces before or after the Em Dash: Smith (2005, 78) speculates that the First Gospel—or an earlier version thereof—existed in Syria Minor during the end of the first century.

3.5 ANCIENT LANGUAGES

Greek, Hebrew, Aramaic, Syriac and Coptic text should be set in proper characters. Greek text should feature the necessary accents, breathings and other diacritical marks. When a Greek word with a *grave* accent (`) is featured on its own (outside the context of its original sentence), the grave accent should be replaced by an *acute* accent (´). Hebrew text should feature consonants and vowels only, <u>without</u> accents, breathings or other diacritical marks. Unicode fonts should be used for all languages with foreign symbols (including Greek and Hebrew). Greek words should normally not be transliterated, unless a word has become a technical term, such as *pneuma*. Latin should be in italics without quotation marks. Unless it is a proper noun (e.g., Παῦλος, Ἰησοῦ, Χριστοῦ, Ἰερουσαλήμ, etc.), the first letter of a Greek word or phrase that features as part of an English sentence is always a small letter, regardless of whether it starts an English sentence or not.

For references to secondary literature, *Neotestamentica* uses the author-date citation system of the *SBL Handbook of Style (Second Edition),* §6.5.

In-text referencing (also to be used in footnotes):

- The following "formula" is used: opening bracket, surname, space, date, comma, space, page numbers(s), closing bracket. For example: (Ruben 2007, 67–68).
- References are separated by a semi-colon: (Ruben 2007, 397; Buber 2008, 98).
- Numbers must be inclusive: 175–179, <u>not</u> 175–9.
- Square brackets are used for brackets within brackets: (as indicated in the diagram [see below]).
- The word "and" is used instead of Ampersand (&) for multiple authors: (Buber, Fuller and Miller 2008, 89).
- When a book is written by four or more authors, only the first author's surname appears, followed by the abbreviation "et al.": (Patterson et al. 2009, 777).
- When the author's surname appears in the sentence, the reference appears directly after his/her name, not at the end of the sentence: Fredriksen (2009, 89) agrees with this estimation.; NOT: Fredriksen agrees with this estimation (Fredriksen 2009, 89).; ALSO NOT: Fredriksen agrees with this estimation (2009, 89).
- Footnotes should not be used to merely list one, two or three secondary sources (which should appear in the text), but for "side notes," additional discussions or extensive lists of many secondary sources.
- When an author has two or more works in the same year, "a", "b", "c", *etc.* should be added to the date of publication: (Betz 1979a, 55; Betz 1979b, 285–290). These references should correspond to the listing in the bibliography.

Examples:

This view is supported by Betz (1995, 29).
The hypothesis remains unproven (Betz 1995, 29).
Engberg-Pedersen (2000) defends this position.
Several scholars have argued for this view (Steinmetz 1994, 491–716; Klauck 2000c, 351–354).

Bibliography

The references are also listed at the end of the article, under the heading "Bibliography." All in-text references should also feature in the bibliography, and all bibliography entries should also feature in the text. Bibliography entries should be listed in alphabetical order. If the same author features twice in the bibliography, the surname, name and/or initials are replaced from the second entry onwards with seven underscores, followed by a full stop or comma (as appropriate): _____. For well-known reference works, journals and series, please use the abbreviations provided in *SBL Handbook of Style (Second Edition),* §8.4. Unlike the *SBL Handbook of Style*, the titles of articles and book chapters in the bibliography of *Neotestamentica* do not feature between quotation marks. If a book forms part of a series, information about the series appears in square brackets after the publisher.

Examples:

A book by a single author:
Betz, Hans Dieter. 1995. *The Sermon on the Mount: A Commentary on the Sermon on the Mount, including the Sermon on the Plain (Matthew 5:3–7:27 and Luke 6:20–49).* Minneapolis: Fortress [Hermeneia].

An edited volume:
Balch, David L., Everett Ferguson and Wayne A. Meeks, eds. 1990. *Greeks, Romans, and Christians: Essays in Honor of Abraham J. Malherbe.* Minneapolis: Fortress.

An article in an edited volume:
Vorster, Willem S. 1990. Stoics and Early Christians on Blessedness. Pages 38–51 in *Greeks, Romans and Christians: Essays in Honor of Abraham, Malherbe.* Edited by David L. Balch, Everett Ferguson and Wayne A. Meeks. Minneapolis: Fortress.

A titled volume in a multivolume work:
Meyer, Ben F., and E. P. Sanders, eds. 1982. *Self-Definition in the Greco-Roman World.* Vol. 3 of *Jewish and Christian Self-Definition.* Philadelphia: Fortress.

A work in a series:
Aune, David A. 1997–1998. *Revelation.* 3 vols. Dallas: Word [WBC 52A-C].

A journal article:

Marcus, J. 2003. Son of Man as Son of Adam. *Revue Biblique* 110(1):38–61.

An article in a lexicon or a theological dictionary:
Collins, John J. 1992. Essenes. *ABD* 2:619–626.

Note: *Neotestamentica* does **not** use the longer forms (e.g., *Anchor Bible Dictionary*) as prescribed in the *SBL Handbook of Style.*

An online article:
Herrick, G. 1999. "Old Man" and "New Man" in Paul. Cited 9 September 2011. Online: http://www.bible.org/article/"old-man"-and-"new-man"-paul.

For more examples, please consult *The SBL Handbook of Style (Second Edition),* §6.5.

3.7 ABBREVIATIONS

Abbreviations of primary sources:

- *Neotestamentica* follows the abbreviations of ancient literature, including Bible books, that are listed in the *SBL Handbook of Style (Second Edition)*, §8.3. Note that many writings that used to be italicised according to the First Edition of the *SBL Handbook of Style* (1999) are no longer italicised according to the Second Edition of the *SBL Handbook of Style* (2014), including, for example, Old Testament pseudepigrapha, New Testament apocrypha and pseudepigrapha, rabbinic literature and Nag Hammadi codices.
- All Bible books appearing without chapter(s) and/or verse(s) are written out in full: Paul says in Romans that . . .
- All Bible books appearing with chapter(s) and/or verse(s) are abbreviated: Paul says in Rom 1:17 that . . .
- Bible books are never abbreviated in headings or subheadings.
- If a sentence begins with a Bible book, it is written out in full, regardless of whether it features chapter(s) and/or verse(s): Romans 1:17 says . . .
- In the abstract of the article, Bible books are written out in full, regardless of whether they feature chapter(s) and/or verse(s): Paul says in Romans 1:17 that . . .
- In parenthesis and footnotes, all citations of biblical books are abbreviated: (Rom 7:9; Matt 8:6)

- Bible books that begin with a number retain the numerical value in all cases except when it starts a sentence, in which case the numerical value is written out in words: Paul says in 1 Cor 7:2 . . . OR: Paul says in 1 Corinthians that . . . BUT: First Corinthians says . . .
- Unless it starts a sentence or appears in the abstract, "Old Testament" is always abbreviated as "OT" and "New Testament" as "NT."
- References should use the following form: Mark 4:1–9, 11; 6:1–2; Matt 13:1–9; Luke 8:4–8; 1 Cor 4:11–5:3.
- The names of ancient authors should be spelled out, but their works are abbreviated: Josephus, *Ant.* 1.34; Dio Chrysostom, *Dei cogn.* 2–3; Tacitus, *Ann.* 15.18–19; Plato, *Resp.* 6.496a-c (for a list of these abbreviations, see the SBL Handbook of Style, §8.3.6; §8.3.7; §8.3.11; §8.3.14.

Other abbreviations:

- Unless specified otherwise, SBL follows the abbreviations listed in the *SBL Handbook of Style (Second Edition)*, §8.3.
- Periods before the common era appear as "BCE" (not B.C. or BC or B.C.E.) and after the common era as "CE" (not AD or A.D. or C.E.).
- Unless it starts a sentence, the word "page" is always abbreviated as "p." and the word "pages" as "pp." when it is followed by one or more numbers, but not otherwise: On p. 16, Luther says . . . / These pages are informative . . .
- Unless it starts a sentence, the word "verse" is always abbreviated as "v." and the word "verses" as "vv." when it is followed by one or more numbers, but not otherwise: In vv. 16–19, Luke says . . . / The first few verses of this chapter . . .
- Unless it starts a sentence, the word "chapter" is always abbreviated as "ch." and the word "chapters" as "chs." when it is followed by one or more numbers, but not otherwise: In ch. 16, Luke says . . . / The first few chapters of his Gospel . . .
- The latter does not apply to book reviews, where the word "chapter(s)" is written out in full when referring to (a) chapter(s) in the book(s) being reviewed.
- When in-text references refer to the footnotes of secondary sources, these are abbreviated as "n." for "footnote" and "nn." for footnotes: According to Gunkel (2009, 876 n. 78).
- However, when the word "footnote" does not point to a secondary source, it is written out in full: Moses parted the waters (see footnote 5 below).

- The abbreviations "p.", "pp.", "n.", "nn.", "v.", "vv.", "ch." and "chs." are always followed by a space and a numerical value, not a word: This relates to ch. 3; NOT: This relates to ch. three / ch.3 [without a space].
- In parenthesis and footnotes, "example," "for example" or "for instance" is always abbreviated and followed by a comma: (e.g., 1 Cor 7).
- When "e.g." is not preceded directly by a bracket, it is also preceded by a comma: (including, e.g., Gal 3).
- In parenthesis and footnotes, "i.e." is always followed by a comma: (i.e., 1 Cor 7).
- In parenthesis and footnotes, the abbreviation "s.v." may be used for dictionary entries, preceded by a space and a comma: (Blur 2010, s.v. λέγω).
- When "further" is abbreviated as "f" or "ff" after page or verse numbers, it is always followed by a full stop: (see Hultgren 2009:90ff.; Matt 5:10f.; Luke 7:9ff.).
- When referring to a work authored by four or more authors, the abbreviation "et al." is always used in place of "and others" or a similar expression. The abbreviation "et al." is not italicised and the full stop appears only after "al": (Patterson et al. 2009, 777).
- The abbreviation "incl." may or may not be used in parenthesis or footnotes in the place of "including." When it is used, it must be in the form "incl."
- The abbreviation "esp." may or may not be used in parenthesis or footnotes in the place of "especially." When it is used, it must be in the form "esp."
- In the text, "Louw and Nida" is abbreviated as "L&N"; but in the bibliography it is treated as any other entry, with the abbreviation between brackets at the end.
- Ampersand (&) is only ever used for the abbreviation "L&N" and for certain publishers, like "T&T Clark," "Vandenhoeck & Ruprecht", etc.
- Authors may use the abbreviation LXX for the Septuaginta or MT for the Masoretic Text, but they need not. If they do, it must be consistent. When referring to a particular text, these abbreviations appear in superscript after the text: Lev 19:2^{LXX}; Deut 7:9^{MT}.
- Unpublished post-graduate theses and dissertations appear as follows in the bibliography: Ph.D. diss., University of Johannesburg / M.A. thesis, Cambridge University. Unlike the *SBL Handbook of Style*, degrees are abbreviated with full stops (Ph.D., not PhD). The same abbreviations are used in the text.
- In the bibliography, "second edition" is abbreviated as "2d ed.", not as "2nd ed." or "2nd ed."

- In the bibliography, "third edition" is abbreviated as "3d ed.", not as "3rd ed." or "3rd ed."
- In the bibliography, "revised edition" is abbreviated as "rev. ed." Since it would usually follow after the title of the book, it would usually start with a capital letter: "Rev. ed."
- In the text, "first century," "second century," "third century," "twentieth century" etc. may be abbreviated, but superscript is not used. Also, the normal abbreviation for "first" and "second" is used, not the form that is used in the bibliography (see above). Finally, the word "century" is always written out in full. In other words, it should look like this: 1st century / 2nd century / 3rd century / 20th century.

3.8 LANGUAGE

Apostrophes:

- Since 2015, all nouns and personal names form the possessive with an apostrophe s, including Jesus = Jesus's and Moses = Moses's.
- The latter does not apply to possessive nouns in the plural: the opinions of multiple researchers = researchers' opinion.

Commas

- Commas are used to separate clauses in a sentence: Jesus spoke in parables with his disciples, who failed to understand him. / Paul writes in Greek, but he also knows Hebrew.
- When "and" separates two *independent* clauses, a comma is used: Luke made use of rhetorical devices when he wrote his Gospel, and Matthew wrote his Gospel to convince people.
- The only exception to the previous rule is when the two independent clauses are very short and closely connected: Luke used rhetoric and Matthew tried to convince people.
- A comma is <u>not</u> used when "and" joins *dependent* clauses: Luke made use of rhetorical devices and tried to convince people.
- The preceding regulations may be overruled in certain cases to improve readability.
- Conjunctive adverbs are followed by a comma when starting a sentence: Furthermore, Matthew uses verbs like . . . / However, Luke begins his Gospel . . .
- Conjunctive adverbs are both preceded and followed by a comma when featuring in the middle of a sentence: Matthew does, however, use verbs like . . . / Luke, moreover, begins his Gospel . . .

- Commas are used after opening phrases or words that have been moved from their proper syntactical position to the beginning of the sentence in order to enhance readability: During 1980, the Dutch Reformed Church . . . / In the meantime, the Dutch Reformed Curch . . . / As a result, people adopted . . .
- As from 2018, *Neotestamentica* will no longer use the Oxford comma before "and" in lists of items: Paul is passionate about faith, hope and love (NOT: . . . faith, hope, and love).
- The previous rule will apply to lists of three or more authors in the bibliography and in-text references as well: Peterson, Robbins and Douglas (NOT: Peterson, Robbins, and Douglas).

Capitalisation:

- For capitalisation and other spelling examples, see §4.3.6 of the *SBL Handbook of Style (Second Edition)*, bearing in mind that these examples follow US English, not UK English like *Neotestamentica*.
- Words that are capitalised, should be capitalised consistently throughout the manuscript.
- For surnames of all languages, the beginning of a two-word or three-word surname is written with a capital letter if it is not preceded by a name or abbreviation, but with a small letter when it is preceded by a name or abbreviation: The work of Van der Walt / Von Harnack / Le Grance; BUT: The work of Herman van der Walt / Adolf von Harnack / A. le Grance.
- "Gospel" is capitalised when it refers to an ancient writing or document (e.g., Gospel of Mark; Synoptic Gospels; canonical Gospels), but not when it refers to "the good news" (e.g., he went to proclaim the gospel).
- The word "Synoptic" is capitalised when it refers to the first three Gospels of the New Testament, but not otherwise.
- Examples of words that are capitalised: Jew(s); Christian(s); Judaism; Christianity, etc.
- Many words are capitalised as nouns, but not as adjectives or adverbs: Bible, but biblical(ly); Christology, but christological(ly); Messiah, but messianic (when not featuring as part of a specific designation like Messianic Judaism), etc.
- The words "church" and "synagogue" are only capitalised when referring to the name of a specific denomination, tradition or building: Methodist Church; Beit Emanuel Progressive Synagogue.

- Most words referring to Jewish traditions and texts are capitalised: Law (when referring to the Torah / traditional Jewish Law); Scriptures (when referring to Jewish Scriptures); Torah; Sabbath; Pentateuch; Septuagint.
- Since 2015, Neotestamentica no longer capitalises "gentile(s)," both as a noun and as an adjective.
- Since 2015, Neotestamentica no longer capitalises "diaspora," both as a noun and as an adjective.