

Guidelines for Themelios Contributors

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1. Submitting an Article

Prospective contributors to *Themelios* should submit articles electronically as an email attachment to the General Editor, Brian Tabb, at brian.tabb@thegospelcoalition.org in Microsoft Word format (.doc or .docx). *Themelios* utilizes a blind peer-review process, so manuscript submissions should not include the author's name or institutional affiliation. Authors should state upon submission that they have not previously published the article or submitted it elsewhere for publication. Contributors may not republish articles published in *Themelios* without written permission from the *Themelios* General Editor.

2. Audience

Themelios is an international theological journal whose primary audience is evangelical theological students and pastors (particularly in North America, the UK, and Australia) and whose secondary audience is scholars. *Themelios* articles are characterized by doctrinal fidelity, scholarly excellence, and readability and relevance.¹ The journal does not prize theological abstraction but biblically faithful, rigorous scholarship that addresses important biblical and theological questions, while pressing to ask for the church today, "So what?"

3. Length, Style, and Presentation

Themelios typically publishes articles that are 4,000 to 10,000 words (including footnotes). Articles should use clear, concise English and should consistently adopt either USA or UK spelling and punctuation conventions. For examples of the *Themelios* style, see the most recent *Themelios* issues.

Special characters require a Unicode font. Use SBL Hebrew and SBL Greek Unicode fonts for Greek and Hebrew citations, and avoid transliteration.

4. Citations (USA Conventions)

Contributors should make every effort to cite sources accurately and clearly. Bibliographic citations in the footnotes should conform to *The SBL Handbook of Style* (2nd ed.),² supplemented by *The Chicago Manual of Style* (17th ed.), as in the following examples:

¹ See Brian J. Tabb, "Editorial: *Themelios* Then and Now: The Journal's Name, History, and Contribution," *Themelios* 44 (2019): 1–5, <https://tinyurl.com/ycjyrgz3>.

² Cf. Andrew David Naselli, review of *The SBL Handbook of Style: For Biblical Studies and Related Disciplines*, 2nd ed., *Themelios* 40 (2015): 95–97, <https://tinyurl.com/ybgwe9xe>.

- **Book (Authored):** Peter H. W. Lau and Gregory Goswell, *Unceasing Kindness: A Biblical Theology of Ruth*, NSBT 41 (Downers Grove, IL: InterVarsity Press, 2016).
- **Book (Edited):** Jason Sexton, ed., *Two Views on the Doctrine of the Trinity*, Counterpoints (Grand Rapids: Zondervan, 2014).
- **Chapter in a Book:** D. A. Carson, “Paul’s Mission and Prayer,” in *The Gospel to the Nations: Perspectives on Paul’s Mission*, ed. Peter Bolt and Mark Thompson (Downers Grove, IL: InterVarsity Press, 2000), 175–84.
- **Dictionary Article:** Bruce W. Winter, “Rhetoric,” in *DPL* 819–21.
- **Dissertation/Thesis:** Stephen E. Witmer, “Taught by God: Divine Instruction in Early Christianity” (PhD thesis, University of Cambridge, 2007).
- **Journal Article:** Will Timmins, “Why Paul Wrote Romans: Putting the Pieces Together,” *Themelios* 43 (2018): 387–404.
- **Online Article:** David Starling, “The Same Mind,” *TGC Australia*, 16 April 2015, <https://au.thegospelcoalition.org/article/the-same-mind/>.

Subsequent references to source should use the short citation. The *Chicago Manual of Style* (17th ed.) now discourages the use of *ibid.* for a repeated citation from the previous note.

- **First Citation:** Paul R. House, “Investing in the Ruins: Jeremiah and Theological Vocation,” *JETS* 56 (2013): 5–15.
- **Subsequent Citation:** House, “Investing in the Ruins,” 10.

5. Citations (UK Conventions)

Contributors should make every effort to cite sources accurately and clearly. Bibliographic citations in the footnotes should follow the rules for the sequence of information in bibliographic notes set forth in *The SBL Handbook of Style* (2nd ed.), p. 71. Contributors employing British spelling and punctuation in the body of the article should do so in the footnotes as well, as in the following examples:

- **Book:** Mark J. Boda, *‘Return to Me’: A Biblical Theology of Repentance*, NSBT 35 (Nottingham: Apollos, 2015), 57.
- **Chapter in a Book:** D. A. Carson, ‘Paul’s Mission and Prayer’, in *The Gospel to the Nations: Perspectives on Paul’s Mission*, ed. Peter Bolt and Mark Thompson (Leicester: Apollos, 2000), 175–84.
- **Dictionary Article:** Bruce W. Winter, ‘Rhetoric’, in *DPL* 819–21.
- **Dissertation/Thesis:** Stephen E. Witmer, ‘Taught by God: Divine Instruction in Early Christianity’ (PhD thesis, University of Cambridge, 2007).
- **Journal Article:** Will Timmins, ‘Why Paul Wrote Romans: Putting the Pieces Together’, *Themelios* 43 (2018): 387–404.

- **Online Article:** David Starling, ‘The Same Mind’, *TGC Australia*, 16 April 2015, <https://au.thegospelcoalition.org/article/the-same-mind/>.

6. Citations of Theological Works

Themelios contributors frequently cite various theological works that are not discussed in *The SBL Handbook of Style*. When possible, contributors should cite a standard scholarly edition of these major works. Below are examples of footnote citations for major theological works commonly referenced in the journal. It is customary for some standard theological works to cite the book and section rather than page numbers (e.g., Thomas Aquinas, *Summa Theologica*, Augustine’s *Confessions*, Calvin’s *Institutes*), as with many ancient and classical writings (e.g., Plato, *Republic*). For these works, a short citation is sufficient when making a footnote reference without citing a particular edition or translation.

- **Anselm of Canterbury**
 - Anselm, *Monologion* 3, in *Anselm: Basic Writings*, trans. Thomas Williams, Hackett Classics (Indianapolis: Hackett, 2007). [=Chapter 3]
 - Subsequent Citation/Short Citation: Anselm, *Monologion* 20.
- **Aquinas, Thomas**
 - Thomas Aquinas, *Summa Theologica* I–II q.5 a.1, trans. Fathers of the Dominican Province (Notre Dame: Ave Maria Press, 1948). [=First part of the second part, question 5, first article]
 - Subsequent Citation/Short Citation: Aquinas, *Summa Theologica* III q.1 a.2.
- **Augustine**
 - Augustine, *Confessions* 9.1, ed. and trans. Carolyn J.-B. Hammond, LCL 27 (Cambridge, MA: Harvard University Press, 2016). [=Book 9, chapter 1]
 - Augustine, *The Trinity* 1.1, ed. John E. Rotelle, trans. Maria Boulding, 2nd ed., *The Works of Saint Augustine I/5* (Hyde Park, NY: New City Press, 2012).
 - Subsequent Citation of Book/Short Citation: Augustine, *Confessions* 5.1.
 - Subsequent Citation of Series: Augustine, *Homilies on the Gospel of John* 1.5 (Works III/12). [Homily 1, section 5]
- **Barth, Karl**
 - Karl Barth, *Church Dogmatics*, ed. G. W. Bromiley and T. F. Torrance (Edinburgh: T&T Clark, 1956–1975), II/1:229. [=Volume 2, part 1, page 229]
 - Subsequent Citation: Barth, *Church Dogmatics*, II/1:33.
- **Bavinck, Herman**
 - Herman Bavinck, *Reformed Dogmatics*, ed. John Bolt, trans. John Vriend (Grand Rapids: Baker Academic, 2003–2008), 4:230. [=Volume 4, page 230]
 - Subsequent Citation: Bavinck, *Reformed Dogmatics*, 4:540.
- **Calvin, John**

- John Calvin, *Institutes of the Christian Religion* 1.1.1, ed. John T. McNeill, trans. Ford Lewis Battles, Library of Christian Classics (Philadelphia: Westminster John Knox Press, 1960). [=Book 1, chapter 1, section 1]
- John Calvin, *The Gospel according to St. John, 1–10*, ed. David W. Torrance and Thomas F. Torrance, trans. T. H. L. Parker, Calvin’s New Testament Commentaries 4 (Grand Rapids: Eerdmans, 1961), 10.
- Subsequent Citation/Short Citation: Calvin, *Institutes* 1.6.1.
- **Edwards, Jonathan**
 - Jonathan Edwards, *Freedom of the Will*, ed. Paul Ramsey, The Works of Jonathan Edwards 1 (New Haven: Yale University Press, 1957), 430.
 - Subsequent Citation of Book: Edwards, *Freedom of the Will*, 137.
 - Subsequent Citation of Series: Jonathan Edwards, *Sermons and Discourses, 1739–1742*, Works 22:228.
- **Luther, Martin**
 - Martin Luther, *Lectures on the Minor Prophets II: Jonah and Habakkuk*, ed. Hilton C. Oswald, trans. Charles D. Froehlich, Luther’s Works 19 (St. Louis: Concordia, 1974), 123.
 - Subsequent Citation: Luther, *Lectures on the Minor Prophets II*, 151.
 - Subsequent Citation of Series: Martin Luther, *Selections from the Psalms*, LW 12:305.
- **Owen, John**
 - John Owen, *On Communion with God*, ed. William H. Goold, The Works of John Owen 2 (London: Banner of Truth, 1965), 40.
 - Subsequent Citation of Book: Owen, *On Communion with God*, 50.
 - Subsequent Citation of Series: John Owen, *An Exposition of the Epistle to the Hebrews*, Works 19:467.
- **Spurgeon, Charles H.**
 - Charles H. Spurgeon, “The Luther Sermon at Exeter-Hall,” *Metropolitan Tabernacle Pulpit: Sermons Preached and Revised by C. H. Spurgeon* (London: Passmore & Alabaster, 1863–1911), 29:636.
 - Subsequent Citation of Sermon: Spurgeon, “The Luther Sermon at Exeter-Hall,” 29:625.
 - Subsequent Citation of Series: Charles H. Spurgeon, “The Sinner’s Friend,” *Metropolitan Tabernacle Pulpit* 10:109.
- **Warfield, B. B.**
 - Benjamin B. Warfield, *Revelation and Inspiration*, The Works of Benjamin B. Warfield 1 (Grand Rapids: Baker Books, 1981), 10.
 - Subsequent Citation of Book: Warfield, *Revelation and Inspiration*, 99.
 - Subsequent Citation of Series: Benjamin B. Warfield, *Calvin and Calvinism*, Works 5:287.

7. Abbreviations

Contributors should consult *The SBL Handbook of Style* (2nd ed.), ch. 8, for standard abbreviations for biblical books, select primary sources, journals, reference works, and monograph series. While *The SBL Handbook of Style* includes numerous abbreviations for Classical, Jewish, and early Christian works, *Themelios* recommends using the author's name and the book title (typically in English). Consider the following examples:

- **Biblical Books:** Gen 15:6; Gal 3:6; Ps 110:1; Matt 22:44
- **Classical, Jewish, and Christian Works:** Aristotle, *Rhetoric* 2.2; Augustine, *City of God* 22.30; Josephus, *Jewish Antiquities* 13.171; Psalms of Solomon 17:21; Seneca, *Moral Epistles* 67.10. [Note: There is no comma between the title and chapter/section.]
- **Dead Sea Scrolls:** 1QS VIII,14 [Rule of the Community column 8, line 14]; 1Q27 1 II, 25 [=Qumran cave 1, text 27, fragment 1, column 2, line 25]
- **Journals:** *JBL* [=Journal of Biblical Literature]; *WTJ* [=Westminster Theological Journal]
- **Reference Works:** *ABD* [=Anchor Bible Dictionary]; *BDAG* [=Greek-English Lexicon of the New Testament and Other Early Christian Literature]
- **Monograph Series and Commentaries:** *LNTS* [=Library of New Testament Studies]; *NICOT* [=New International Commentary on the Old Testament].

Some abbreviations beyond those listed in *The SBL Handbook of Style* are acceptable, such as the following:

- *CT* *Christianity Today*
- *EEC* Evangelical Exegetical Commentary
- *IJST* *International Journal of Systematic Theology*
- *JGC* *Journal of Global Christianity*
- *NSBT* New Studies in Biblical Theology
- *SBJT* *The Southern Baptist Journal of Theology*
- *TGC* The Gospel Coalition
- *ZECNT* Zondervan Exegetical Commentary on the New Testament
- *ZECOT* Zondervan Exegetical Commentary on the Old Testament

7. Preparing an Article for Publication

After an article is accepted for publication, the author should promptly make any revisions that the Editor requests using Track Changes. The author should also provide the Editor with a brief author bio and an abstract of approximately 100 words. See the following examples:

- **Author Bio:** Daniel Strange is college director and tutor in culture, religion and public theology at Oak Hill College, London.

- **Abstract:** Philip Rieff’s sociological analyses explore the implications of Western Civilization’s unprecedented attempt to maintain society and culture without reference to God. He argues that this attempt to desacralize the social order is deeply detrimental and encourages Westerners to resacralize the social order. For Western Christians who wish to help facilitate a “missionary encounter” between the gospel and our secular age, Rieff’s work will pay rich, albeit uneven dividends. His work is most helpful when diagnosing the ills of our secular age but is less illuminating in its prognosis and prescription. Thus, a Christian framework of thought must be employed to evaluate Rieff’s work and leverage it for the Christian mission.³

³ Bruce Riley Ashford, “A Theological Sickness unto Death: Philip Rieff’s Prophetic Analysis of our Secular Age,” *Themelios* 43 (2018): 34.