

GUIDELINES FOR CONTRIBUTORS TO THE SOCIETY OF BIBLICAL LITERATURE COMMENTARY ON THE SEPTUAGINT

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1. Preamble

The objective of the Society of Biblical Literature Commentary on the Septuagint (SBLCS) is to elucidate the meaning of the text-as-produced in distinction from the text-as-received. Inherent in this goal statement are four fundamental principles.

1.1. The commentary is *genetic*, in the sense that it seeks to trace the translation process that results in the product: the so-called original text of the Old Greek (the earliest form of the text that can be established by critical methodology).

1.1.1. The text-as-produced is conceptualized as a dependent entity, derived from its source text. That is to say, it is perceived to be compositionally dependent on its source, though not semantically dependent.

1.1.2. The commentator will analyze the relationship between the target text and the source text, attempting to account for the process underlying the derivation of the Greek version from its Semitic parent (with reference to identifiable norms and strategies). It is

from this analysis that the commentator will formulate his or her principles of interpretation and procedural methodology.

1.2. The primary focus of the commentary is the *verbal makeup* of the translation, understood in terms of conventional linguistic usage (i.e., the grammar and lexicon of the target language) rather than in terms of what may be encountered in translation Greek.

1.2.1. The product of the translation can be said to have semantic autonomy with respect to its Semitic source because it means what it means in terms of the grammar and lexicon of the Greek language at the time of its production.

1.2.2. The reader of the text-as-produced is conceptualized as the prospective or implied reader, a construct based on the text itself, in distinction from any reader, actual or hypothetical, exterior to the text. The prospective reader is to be inferred from those features of the text's makeup that are indicative of a specific linguistic, literary, or cultural aim (e.g., transcriptions and Hebraisms).

1.3. The text-as-produced represents a *historical event* and should be described with reference to the relevant features of its historical context.

1.3.1. The translation is to be viewed as a fact of the culture that produced it inasmuch as it is a specimen of discourse within that culture. The verbal makeup of the translation should thus be understood in relation to the cultural system in which it was produced, that is to say, the sort of text it is as a Greek document.

1.3.2. SBLCS is premised on a frank acknowledgement that the status and function of the Greek text vis-à-vis its Hebrew source at the time of the translation is unknown and thus should never be assumed.

1.4. The text-as-produced is *the act of a historical agent*—the translator—and should be described with reference to the translator's intentions insofar as they are evident.

1.4.1. The meaning of the text is best understood as encompassing both what the translator did and why.

1.4.2. The commentator's task thus includes the following: (a) to establish the intentions of the translator insofar as they may be inferred from the transformation of the source text and the verbal makeup of the target text; and (b) to describe the possibilities deliberately marked out by the language of the text. (It should not, however, be presupposed in any given instance that the translator's sole intention was to produce a coherent text.)

2. The Commentary in Overview

The commentary volume will comprise the following components in the stated sequence.

Front Matter: (a) materials supplied by the publisher; (b) series introduction supplied by the editors; (c) table of contents; (d) sigla and abbreviations (see §10).

Bibliography. See §3.

Volume Introduction. See §4.

Commentary. See §5.

Appendices. See §11.

Indices. See §9.

3. Bibliography

Each volume will contain a single, comprehensive bibliography of all works cited arranged according to the categories below. It will appear at the beginning of the commentary.

3.1. Text Editions: LXX, MT, Qumran, SP, Targums, Peshitta, Vulgate.

3.2. Secondary Literature.

3.2.1. Entries should conform to the author-date style. For the preferred listing of places and publishers, see below.

3.2.2. Multiple works by the same author will be arranged by year in an ascending sequence from earliest to most recent, and those that were published in the same year are first arranged alphabetically by title and then distinguished by the use of a, b, c, etc. following the year date.

3.2.3. Authors are referred to *SBLHS* 6.1.4.1, which has a complete list of publishers and locations. List only one place of publication; do not include the word *Press* unless distinguishing a publisher from a parent or similarly named organization (e.g., Oxford University Press); do not include the first names of founders of publishing houses (e.g., Eerdmans, not William B. Eerdmans); list states only when indicated in the *SBLHS* list. For some publishers, authors will have to look at the date and imprint of individual volumes, since some publishers have changed locations (e.g., Doubleday in Garden City, NY, then New York and other cities).

4. Volume Introduction

Our anthology of texts consists of two distinct genres of literature: (i) translations from a Semitic parent text; (ii) original compositions in Greek. The guidelines in §§4.1–5 are therefore distinguished accordingly: (i) Translations, (ii) Compositions. Moreover, since

under (i) the object of research is the text-as-produced, this means that the focus is on what the *translator* did with his source text, not on the Greek text as a freestanding entity.

4.1(i). Date, Provenance, Translator/Author, and Unity	4.1(ii). Date, Provenance, Translator/Author, and Unity
4.1.1(i). Commentators will interact critically with published views on a book's probable date and place of translation. They will deal with its translational unity (e.g., Ieremias) and with questions regarding the original language of a book's component parts (e.g., Esther).	4.1.1(ii). Commentators will interact critically with published views on a book's probable date of composition, provenance, author/epitomist, and compositional unity (e.g., 2 Makkabees). See §4.1.2(i).
4.1.2(i). On Date, the best that commentators might be able to do is to comment on the relative date within the anthology. Similarly, what a commentator can say about Provenance and Translator is likely limited. Even on the question of Unity, one can typically comment only on translational unity.	
4.1.3(i). If items such as Title require considerable coverage, they should be discussed under this heading rather than in the body of the commentary.	4.1.3(ii). If items such as Title require considerable coverage, they should be discussed under this heading rather than in the body of the commentary.
4.2(i). Linguistic, Stylistic, and Thematic Features.	4.2(ii). Linguistic, Stylistic, and Thematic Features.
4.2.1(i). Commentators will provide an overview of the results of their descriptive analysis of the text-as-produced, with a view to capturing what is characteristic of (rather than incidental to) the translation. The goal of descriptive analysis is twofold: (a) to characterize the translation with respect to the formal features of the source text (its so-called adequacy), and (b) to characterize the translation with respect to the conventions of the target language (its so-called acceptability). This aim is achieved by a combination of two distinct operations: comparative study of	4.2.1(ii). Commentators will provide an overview of the results of their literary and thematic analysis, with a view to capturing what is characteristic of the work. Interaction with the secondary literature, where relevant, should be selective rather than exhaustive. The focus throughout shall be on the text-as-produced (in contrast to the text-as-received).

<p>the target and source texts (translation technique), and comparative study of the target text with contemporary Greek literature (linguistic profile) (see §1.1.1).</p>	
<p>4.2.2(i). Translation Technique</p>	
<p>4.2.2.1(i). Commentators will address the process of derivation from the source text. Therefore, the focus here will be on the text-as-translation in distinction from the translation-as-text (see §1.1).</p>	
<p>4.2.2.2(i). Commentators are encouraged to distinguish between strategies and norms where this is appropriate (see §1.1.2).</p>	
<p>4.2.2.2.1(i). Translational strategies are specific operations involving the translator’s <i>modus operandi</i>, such as his use of transcription, neologism, <i>hapax legomenon</i>, calque, stereotype, and isolate (syntactic as well as semantic)—in so far as any of the preceding can be said to be nonincidental to the book.</p>	
<p>4.2.2.2.2(i). Translational norms are general principles underlying a translator’s handling of the source text. For example, a norm of isomorphism or formal equivalence is typical.</p>	
<p>4.2.3(i). Linguistic Profile</p>	<p>4.2.3(ii). Linguistic Profile</p>
<p>4.2.3.1(i). Commentators will focus here on the product, namely, the translation-as-text in distinction from the text-as-translation. They will deal with lexicon, syntax, and textual-linguistic makeup. It will thus be crucial to evaluate the text with respect to models of textual production within the target language. That is to say, to what extent does the translation approximate nontranslation literature of the target culture? See §1.2. A key dimension of the analysis is the</p>	<p>4.2.3.1(ii). In this section commentators will focus on the language of the text. They will deal with its lexicon, syntax, and textual-linguistic makeup. It will be crucial to evaluate the text with respect to models of textual production within the target language. That is to say, to what extent does the text approximate other literature of the target culture? See §1.2.</p>

<p>translator's tolerance of interference from the source text, in terms of positive and negative transfer.</p>	
<p>4.2.4(i). Structure, Form, and Genre</p>	<p>4.2.4(ii). Structure, Form, and Genre</p>
<p>4.2.4.1(i). Commentators will note major differences in order and contents, such as major additions, omissions, and transpositions with respect to MT, and the resultant differences in numbering of chapters and verses. It should be borne in mind, however, that such deviations may be due to a parent text at variance with MT rather than to the translator's activity.</p>	<p>4.2.4.1(ii). Commentators will address questions of form and genre with respect to the literature of the target language.</p>
<p>4.2.5(i). Style and Rhetoric</p>	<p>4.2.5(ii). Style and Rhetoric</p>
<p>4.2.5.1(i). Commentators will focus on identifiable and characteristic transformations, namely, deliberate manipulations of the source text that characterize a given translation technique, that are nonobligatory and not purely grammatical, and that are therefore not linguistically determined. To the extent that such transformations conform to certain stylistic or rhetorical models, this should be noted (see §1.4.2). References to contemporaneous parallels may prove illuminating.</p>	<p>4.2.5.1(ii). Commentators will focus on identifiable and characteristic features of the text. To the extent that such features conform to certain stylistic or rhetorical models, this should be noted (see §1.4.2).</p>
<p>4.2.5.2(i). Where appropriate, commentators may want to draw attention to Greek rhetorical conventions, specifically those pertaining to lexis or manner of expression. Thus, for example, a scheme attributed to Theophrastus (370–285 BCE) distinguishes three stylistic means according to word choice (vocabulary), the melodious arrangement of words (the structure, sonority, and rhythm of sentences), and the figures of speech in which the words are set (e.g., metonymy or anaphora) (for Greek figures of speech, see Smyth §§3004–48).</p>	<p>4.2.5.2(ii). Commentators should draw attention to Greek rhetorical conventions, specifically those pertaining to lexis or manner of expression. Thus, for example, a scheme attributed to Theophrastus (370–285 BCE) distinguishes three stylistic means according to word choice (vocabulary), the melodious arrangement of words (the structure, sonority, and rhythm of sentences), and the figures of speech in which the words are set (e.g., metonymy or anaphora) (for Greek figures of speech, see Smyth §§3004–48).</p>

<p>4.2.5.3(i). In identifying rhetorical and poetic features, great care should be exercised in distinguishing not only between unmarked and marked renderings but also between the text-as-produced and the text-as-received.</p>	
<p>4.2.5.4(i). It should be noted that, although our analysis is target-oriented, the ancient translator need not have been—at least not consciously so. Rather, he may have had recourse to models within the source text that reflected the conventions of the source literature.</p>	
<p>4.2.6(i). Themes and Major Concerns</p>	<p>4.2.6(ii). Themes and Major Concerns</p>
<p>4.2.6.1(i). The rule of thumb for treatment in the introduction versus in the commentary body is whether an item is perceived to be thematic rather than incidental. Included here would be such items as specialized terminology (e.g., βασιλεύς versus ἄρχων for מלך in Deuteronomy), intertextuality (e.g., use made of the Greek Pentateuch or Psalms), (anti)anthropomorphisms, geographical orientation, weights/measures/coinage, cultural matters, and the like.</p>	<p>4.2.6.1(ii). The rule of thumb for treatment in the introduction versus in the commentary body is whether an item is perceived to be thematic rather than incidental. Included here would be such items as specialized terminology, intertextuality, geographical orientation, weights/measures/coinage, cultural matters, and the like.</p>
<p>4.3(i). The Old Greek and Its Parent Text</p>	
<p>4.3.1(i). Commentators can here discuss issues of a parent text that varies from MT, at the macro level, if any given book or translation unit warrants such discussion. Typical sources for such deviant traditions are SP, manuscripts from Qumran, Peshitta, and other sources indirectly accessed (e.g., in Reigns).</p>	
<p>4.4(i). Old Greek Text and Text History</p>	<p>4.4(ii). Old Greek Text and Text History</p>
<p>4.4.1(i). This section will typically comprise four subsections, all Old Greek–centered.</p>	<p>4.4.1(ii). This section will typically comprise three subsections.</p>

<p>4.4.1.1(i). Printed Editions of the Greek. Included here will be the editions, ranging from diplomatic to critical, from Gutenberg through the polyglots to the Cambridge Septuagint.</p>	<p>4.4.1.1(ii). Printed Editions of the Greek. Included here will be the editions, ranging from diplomatic to critical, from Gutenberg through the polyglots to the Cambridge Septuagint.</p>
<p>4.4.1.2(i). State of the Text. This section will be devoted to discussion of the best critical text (Rahlfs, Margolis, Göttingen) or the closest approximation thereto. Discussion may also include an assessment of how the critical text was arrived at or how it is likely to be reconstructed.</p>	<p>4.4.1.2(ii). State of the Text. This section will be devoted to discussion of the best critical text (Rahlfs, Margolis, Göttingen) or the closest approximation thereto. Discussion may also include an assessment of how the critical text was arrived at or how it is likely to be reconstructed.</p>
<p>4.4.1.3(i). Textual History. When critical editions exist, the materials can be summarized. Otherwise, some attempt at establishing the text history ought to be made.</p>	<p>4.4.1.3(ii). Textual History. When critical editions exist, the materials can be summarized. Otherwise, some attempt at establishing the text history ought to be made.</p>
<p>4.4.1.4(i). Non-Old Greek Traditions. Although the Three (et al.) are by and large irrelevant except in certain details, in some books they intrude significantly on the history of the so-called LXX. They will be referred to (or cited) only when they provide useful information on the original Greek text.</p>	
<p>4.5(i). History of Scholarship. A discussion of major interpretive or exegetical treatments.</p>	<p>4.5(ii). History of Scholarship. A discussion of major interpretive or exegetical treatments.</p>

5. Commentary

When the text is a translation rather than an original composition, one should take an essentially two-pronged approach to the actual commentary. First, because the text is a translation, one must keep in mind that the contextual sense of Greek words or expressions may have suffered interference from the Greek's close relationship to the parent text. Consequently, one may be forced to acknowledge the disjointed nature of the Greek text. Second, because, in spite of its precise relationship to its parent text, the Greek text is nevertheless a new entity, one should treat it, as much as is warranted, as a unitary whole. Thus, commentary should focus on (1) matters of the Greek critical text,

including any deviations from the critical text, since strict text-critical procedure is presupposed; and (2) matters of lexicography, grammar, exegesis, and intertextuality. These areas of focus derive from the four principles that constitute the basis for this commentary series.

5.1. Segmentation of the Text. The segment of text to be commented on may be as long as a chapter or as short as a single verse. The determination of its length can best be based on a reasonable degree of topical coherence, whether derived from the source text or introduced by the translator.

5.2. Chapter-and-Verse Reference of Text Segment. Because this is a main heading, the name of the book should be spelled out (e.g., Genesis 1.1–2.4). However, for books that begin with a numeral, retain the numeral (e.g., 1 Makkabees 1.1–4).

5.2.1. Within the commentary, book, chapter, and verse references should be, e.g., Gen 1.1, 3, 5; 1 Makk 1.1, 3, 5. When verses are consecutive, however, they should be Gen 1.1, 2, 3, 4 or 1 Makk 1.1, 2, 4.

5.3. Outline and Summary. Each segment of text shall begin with a succinct narrative or rhetorical outline and end with a summary of the major expositional findings of similar size.

5.4. Verse-by-Verse Commentary. Each section of the commentary proper should address the smallest coherent unit of text, typically a verse. Each verse should use a verse-reference heading only (e.g., “28.1” or “28.2”). The heading should not be followed by a period.

5.5. Running Texts. For each segment of text, the running texts in stated order shall be: Masoretic Text (unpointed), Old Greek (best edition), and New English Translation of the Septuagint (latest printing).

5.5.1. Standard abbreviations are MT, OG, and NETS, and G for the Greek translator.

5.5.2. Variants within the running text of NETS are marked with (or enclosed by) superscripted letters of the alphabet (a, b, c, etc.). Textual notes are included immediately below the translation.

5.5.3. The Hebrew running text of the verse will be right-justified, and the Greek and English texts left-justified. The Hebrew text is to be presented as a single paragraph (with the exception of poetic lines).

5.5.4. The running texts should be provided in Unicode-compliant characters and indented from the margin.

5.5.5. Each discrete discussion (which can encompass multiple paragraphs) should begin with the relevant Greek word or phrase set in bold font, closed by a period and a space, followed by the ensuing discussion on the same line.

5.6. Sectional Headings. There will be no sectional headings as such. Descriptive headings are not a feature of the commentary.

5.7. Citation of Lemma Text. A citation of the lemma text that includes an ellipsis (e.g., A ... B) means A to B inclusive, and one that includes the word *and* (A and B) refers to A and B as distinct items. Glosses should be provided for words that are not part of the lemma (the source of the gloss should be identified).

5.8. The Pristine Text. Although commentators are free to deviate from the lemma text (even if “critical”), such deviations shall be based on and accompanied by judicious argumentation.

5.9. Parent Text Differs from MT. The commentator will discuss significant departures in OG from its source text. When OG reflects a source text that differs from MT, it obviously cannot be said to depart from its source text. But this too is a matter for commentary.

5.10. Head Terms. For nouns the head term shall be the nominative singular, and for verbs the first-person singular present active indicative.

5.11. Secondary Texts. Since SBLCS is a commentary on the Old Greek text, all texts known to be secondary (e.g., the Theodotionic text of Iob, Sousanna, Daniel, Bel and the Dragon) shall not be commented upon unless they are of direct relevance to OG.

5.12. Citing the Three. The Three (Aquila, Symmachus, Theodotion) will be cited only when they supply useful information on the original text of OG.

5.13. Citation of Ancient Sources. Ancient sources should be manually consulted and cited from the best available editions in accordance with *DB*, *LSJ*, and *SBLHS* conventions (e.g., Aristotle, *Div. somn.* 463a; note the use of the lowercase letter here to indicate the section of the page on which a citation occurs). Only in the rare instance that an edition is not available to the researcher should *TLG* be cited. In the introduction of the commentary, of course, use of *TLG* could be mentioned, but in accordance with scholarly practice it should not be cited as an authoritative edition.

5.14. Citation of Lexica. Lexica should typically be cited for all glosses and definitions. When citing lexica, use parenthetical citations. Provide the abbreviation for the work closed by a comma, the abbreviation s.v. (*sub verbo*: “under the word”), and the word as listed in the dictionary, enclosed in quotation marks (e.g., LEH, s.v. “ένθύημα”). Note the use of roman rather than italics for s.v. and the lowercasing of the Greek word cited. Where there are two or more glosses, use the abbreviation s.vv. and separate each term by a comma inside the quotation marks (e.g., LEH, s.vv. “ένθύημα,” “λεαίνω”).

6. General Style Guidelines

6.1. Authorities. This manual will serve as the primary style and formatting authority, followed by second edition of *The SBL Handbook of Style* (hereafter *SBLHS*) (Atlanta: SBL Press, 2014) and seventeenth edition of *The Chicago Manual of Style* (hereafter *CMS*) (Chicago: University of Chicago Press, 2017).

6.2. Spelling. To ensure consistency, the series will follow American conventions (e.g., *analyze*, not *analyse*; *honor*, not *honour*), generally adhering to the eleventh edition of *Merriam-Webster’s Collegiate Dictionary* (Springfield, MA: Merriam-Webster, 2003). Specialized or technical terms should conform to the list of words given in *SBLHS* 4.3.6.

6.3. Capitalization. In general, the series will enforce a “down style” in which words are not capitalized unless necessary (e.g., proper nouns, titles of works). Therefore, pronouns referring to the deity should be lowercased. In addition, adjectival forms of capitalized noun forms are generally lowercased.

biblical, not Biblical

gospel for the genre (canonical or noncanonical) and for the message

kingdom of God, not Kingdom of God

Masoretic Text (a title), but masoretic editing
 the Messiah, but a messiah
 psalm(s), but Ps 1
 Septuagint, but septuagintal
 temple, not Temple

6.4. Quotation Marks. Authors should use double quotations marks (and not single quotation marks) for direct quotations. They are *not* to be used for emphasis. Emphasis is marked by italics, and then only sparingly. Double quotations marks may be used for words that are not used in the normal sense (“scare quotes”), but use such quotation marks sparingly. English glosses of foreign words and phrases should also be in double quotation marks. Periods and commas are set within a closing quotation mark; semicolons, colons, question marks, and exclamation points that are not part of the original quotation are set outside, as in the following examples.

“xxx,”	not	“xxx”,
“xxx.”	not	“xxx”.
“xxx”;	not	“xxx;”
“xxx”:	not	“xxx:”
“xxx”? not “xxx?”		

Single quotation marks are used only for emphasized words or quotations that appear within double quotation marks (*SBLHS* 4.1.2).

6.4.1 Key terms are not set within quotation marks, but they may be italicized on their first appearance.

6.5. Quotations. It is an author’s responsibility to ensure complete accuracy when quoting someone else.

6.5.1. Ellipses should not be used at the beginning of a quotation, even if the quotation omits the first part of a quoted sentence. As a rule, ellipses are likewise unnecessary at the end of a quotation.

6.5.2. An author’s explanatory comments within a regular or block quotation should be set within brackets, not parentheses. This includes the identification of a Greek word within an English translation of a passage.

6.6. Block Quotations or Extracts. Quotations longer than fifty words should be set as block quotations (i.e., separate paragraphs indented 1/2-inch on left and right).

6.6.1. Quotation marks are not used at the beginning or end of a block quotation.

6.6.2. Original quotation marks within a block quotation should be represented by double quotation marks regardless of the style of quotation mark used in the original.

6.6.3. Authors may also set translations of texts shorter than fifty words in block quotations, keeping in mind the need to economize on space whenever possible.

6.6.4. Using the author-date citation system, citations at the end of block quotations should follow the closing punctuation of the quotation and be set within parentheses, with no punctuation following the closing parenthesis. The same principle applies to citations of ancient texts after block quotations.

6.7. Biblical Citations

6.7.1. Use a period (.) rather than a colon (:), or a comma (,) to separate chapter and verse numbers (e.g., 1.24).

6.7.2. Use the appropriate biblical book abbreviation whenever a book name is followed by a chapter number or a chapter and verse reference (e.g., Genesis; Gen 1; Gen 1.24)—*unless* the biblical book is the first word in a sentence, in which case the book name should be spelled out. If a biblical book begins with a numeral, spell out that numeral at the beginning of a sentence (e.g., First Esdras).

6.7.3. Use commas to separate nonconsecutive verses (e.g., 1.24, 26, 28—note that a space follows each comma), semicolons to separate chapters (e.g., 1.24; 2.3; 4.6).

6.7.4. When chapter and verse references differ between LXX and MT, authors should use LXX references, indicating the MT versification as needed in one of two ways (whichever seems best for clarity in a given context): Ps 29(30).1 or Ier 32.1 (MT 25.15) or Ier 29(47).1.

6.8. Citations of Other Ancient Sources. Unless convention dictates otherwise (e.g., Dead Sea Scrolls), citation of nonbiblical texts should (1) use arabic numerals rather than

roman and (2) separate (e.g., book, chapter, and paragraph) with periods (e.g., 3.17.9, not III, 17.9 or III:17,9).

6.9. Abbreviations. Authors are to follow the abbreviations provided in section 9 of this manual. If a required abbreviation is not listed, authors should follow *SBLHS* or the authorities cited therein.

6.9.1. For the sake of economy, authors are encouraged to use the following abbreviations whenever practical: LXX; MT; NRSV (and other modern translations). Note that all are set in full caps (a change from the first edition of *SBLHS*).

6.9.2. Apart from ancient texts and the exceptions noted in 6.9.1, the use of abbreviations in the main text is discouraged. Instead of “e.g.,” write out “such as” or “for example”; instead of “i.e.,” use “that is” or “namely.” Likewise, write out “chapter” or “verse” in running text. This guideline does not apply to material placed in parentheses, where abbreviations should be used freely.

6.9.3. When used, the abbreviations “i.e.” and “e.g.” should have no spaces between the letters and always be followed by a comma.

6.9.4. Use “cf.” only when “compare” is meant. Authors often use “cf. also” when what is really meant is “see also.” One observes the same usage of “cf.” alone when “see” is meant. See further the guidelines in *CMS* 10.42 and 14.42.

6.9.5. Where appropriate the abbreviation “vv.” (followed by a space) may precede a reference to successive biblical verses.

6.9.6. Standardized Hebrew stem format (Binyanim). Commentators are requested to use either the SBL Academic Style (*SBLHS* 5.1.1.3), or the SBL General style (*SBLHS* 5.1.2.3).

6.10. Gender-Inclusive Language. Nonspecific references to people should be inclusive, not gender-specific (*SBLHS* 4.3.1). Most gender-specific constructions can be avoided by use of a plural, as in “Scholars will find their work...” rather than “A scholar will find his work....”

6.11. References to Eras. Authors are encouraged to use BCE/CE. Note that these abbreviations are written as all caps and formatted without periods or spaces between the letters.

6.12. Italics. Key terms may be set in italics on their first appearance (see §6.4.1), and glosses appearing in parenthetical citations are italicized (see §5.14). Italics (not quotation marks) are used for emphasis, that is, to draw attention a specific term (e.g., “The word *law* does not appear in the original text”). Overuse of italics is typographically discouraged.

6.13. Hyphens.

6.13.1. Common prefixes are typically *not* hyphenated unless followed by a capitalized word or unless the absence of a hyphen might create a misreading (see *CMS* 7.89 for a full listing).

anti: antilegalistic, antimonarchic; but anti-Semitic

counter: counterintuitive, counterproductive

extra: extrabiblical, extramural

inter: internecine, interfaith

macro: macrostructure

meta: metalanguage; but meta-analysis

mid: midcareer, midcentury; but mid-first century

multi: multiauthor, multiperspectival

non: noncanonical, nonidolatrous, nonnative; but non-Christian

over: overemphasize, overread

post: postexilic, postbiblical

pre: preexilic, premonarchic

pro: promonarchic

proto: protolanguage, prototext

pseudo: pseudointellectual, pseudolegal

re: reread, reedit; but re-creation/re-create to signify creating again

semi: semitechnical; but semi-independent

socio: sociohistorical, sociorhetorical, sociocultural, socioeconomic

sub: subheading, substandard

super: superabundant, superstructure

trans: transhistorical, translegal

un: unchristian, unattested, uncorroborated

under: underrepresented, undervalued

6.14. Numbers.

6.14.1. In text, most numbers should be spelled out when one can do so in two words or less (e.g., seventy-five [note the hyphen], one hundred, fifteen thousand; but 137; 1,011).

6.14.2. Exceptions to 6.14.1 include citation of page numbers, references to parts of a text (e.g., chapter 2, not chapter two), years (e.g., 1100 BCE, but eighteenth century or first millennium), and percentages (e.g., 15 percent, not fifteen percent or 15%).

6.14.3. Authors will use en-dashes (–) between numerals, not hyphens (-). When listing page numbers, authors should omit repeated digits in the closing number according to the following examples:

10–11, 35–38, 98–99 (no digits omitted)

100–102, 200–252 (no digits omitted when the first number ends in x00)

101–2 (omit both repeated digits)

204–11, 309–56, 323–47

1000–1004 (no digits omitted when the first number ends in x000)

1002–8 (omit all repeated digits)

1002–16

The use of f. or ff. with pages or verses is discouraged. Use the full range instead (e.g., 204–11, not 204ff.)

6.14.4. When citing ancient texts, biblical or otherwise, do not omit repeated digits in the citation (e.g., Pss 113–114; Josephus, *J.W.* 1.321–329).

6.15. Notes. The series will not use footnotes or endnotes. Citation of secondary sources should follow the author-date-page style (e.g., Smith 2002, 148). Extraneous discussions that typically would be placed in a note should either be incorporated into the main text, placed in an excursus, or omitted.

6.16. Ellipses. An ellipsis (...) is used to indicate an omission of one or more words.

6.16.1. If an ellipsis is used between words within a sentence, it should be preceded and followed by a space. When an ellipsis ends a sentence, it should be preceded by the punctuation closing the sentence but no space, then followed by a space. If an ellipsis

closes a clause followed by a comma, semicolon, or colon, it should not be preceded or followed by a space. Ellipses should not be set within parentheses or brackets. See the examples below.

“Textual critics will continue to seek the earliest ... text.”

“Textual critics will continue to seek the earliest, or most ‘original,’ form of the text.... However, this assumes that such a text existed.”

“Multiple variants, with no single original or simple resolution..., can show us the way for our own times.”

6.16.2. Authors are encouraged to use the proper ellipsis character (see §11), not a series of three periods.

6.17. Proper Names (PN forms).

6.17.1. PN forms will conform to the usage of NETS when the point of reference is the Greek text, and to the NRSV for the Hebrew text. Thus when speaking of the character “Iob” in the Septuagint one uses the NETS form of the name. However, if the discussion relates to the Hebrew text one would switch to “Job”.

6.17.2. The NRSV represents the default usage for PN forms (that is, where a given version is not specifically in view). Thus if the word in question appears in neither text, or where the reference is not to a text as such, then the PN will conform to the usage of the NRSV, e.g. in a reference to the river “Jordan”, where the named referent does not figure in the book under investigation.

6.17.3. A chart of PN forms will appear at the back of each volume.

7. Formatting a Manuscript

7.1. General Guidelines

7.1.1. Manuscripts should be submitted as Microsoft Word (.docx or .doc) files. Other file types may be supported, but please check with the editors before submitting something other than .docx or doc files.

7.1.2. Manuscripts should be double-spaced throughout, with only a single return between paragraphs (i.e., no double returns).

7.1.3. The first line of each new paragraph of text (i.e., not headings) should be indented. Do *not* use a tab to indent a line. Rather, use the ruler in your word processor to set the indent of the first line. If a paragraph continues after a block quotation (§6.6), do not indent the continuation. Typesetters will assume that any line indented after a block quote starts a new paragraph.

7.1.4. Do not use two spaces between sentences (or anywhere else).

7.1.5. To indicate that a word or phrase is to be italicized, set it in italics in the manuscript. Do not use underlining to indicate italics.

7.1.6. When tabs are needed to align a column or table, do not use multiple tabs to achieve the desired alignment. Rather, set the tab at the proper place on your word processor's ruler, then use a single tab to align the text.

7.1.7. All headings and subheadings should be capitalized according to "title case" rules (not in all caps) regardless of how the heading or subheading will appear in the printed volume. That is, capitalize the first and last word of every heading or subheading as well as every word in between unless it is an article (a, an, the), a coordinating conjunction (and, but), or a preposition of any length (of, with, through, according).

7.2. Greek Text. Greek words should be displayed in a Greek typeface, not transliteration. Further, all Greek text *must* be Unicode-compliant to ensure that no errors or changes are introduced when a manuscript is typeset.

7.2.1. Unicode-compliant fonts are platform (e.g., Mac or PC) and software (e.g., MSWord, WordPerfect, InDesign) independent, which means that characters display consistently regardless of the Unicode font used on multiple computers.

7.2.2. We recommend that authors use SBL Greek and SBL Hebrew Unicode fonts. .

7.2.3. To type in Greek Unicode, one needs both a Unicode font (installed by following the normal process for your computer) *and* a keyboard driver. Various free keyboard drivers are available, each with its own installation directions.

7.2.4. Any commentator who is unable to supply Unicode-compliant Greek or Hebrew should contact the editors as early as possible to discuss other options.

7.3. Hebrew Text. As with Greek, Hebrew words should be typed in a Hebrew typeface, not transliteration.

7.3.1. All Hebrew text must be entered in a Unicode-compliant font different from the author's main body font. For example, if the main body font in a manuscript is Times New Roman, an author should use a font such as SBL Hebrew for all Hebrew characters (and only Hebrew characters).

7.3.2. Unless it is crucial to a point being discussed, the text should be rendered in consonants only (no vowels or accents).

7.3.3. When typing a Hebrew phrase within a paragraph, authors should type the words in exactly the order in which they appear even when a phrase extends from one line to the next in the manuscript. The ends of all lines will change when a manuscript is typeset, so one cannot know where a break should be until then. It is crucial to keep Hebrew phrases in their actual order so typeset knows where (and where not) to break lines.

7.3.4. When typing a Hebrew word or phrase within a paragraph, authors should use the Hebrew font (e.g., SBL Hebrew) only for Hebrew characters within that word or phrase. Additional characters such as parentheses or brackets should be set in the normal body font of the manuscript. Likewise, the space immediately after the Hebrew word or phrase should be set in the normal body font, not in the Hebrew font. (Failure to do this will result in a rearrangement of characters and spaces during typeset.)

8. Excursuses

8.1. Frequency and Focus. Excursuses shall be kept to a bare minimum and shall always take the Greek text as their point of departure. Discussion of the Hebrew shall be strictly limited to its direct bearing on the Greek.

8.2. Heading and Content. Each excursus should be introduced by a title consisting of "Excursus" and a short description of the excursus content (e.g., "Excursus: Psalm Superscriptions").

8.3. Location. Excursuses should appear at the end of larger blocks of text or at the end of a given book, in the case of relatively short books.

9. Indices

9.1. Types. Once a volume has been typeset, authors will create the following indices: (a) biblical references; (b) Greek words and phrases; (c) Hebrew words and phrases; (d) nonbiblical ancient literature; (e) general subjects.

9.2. Formatting. SBL Press has a standard guide to indexing that will be supplied to the author upon request.

10. Abbreviations

10.1. General

As a rule, use the abbreviations given in the *SBL Handbook of Style*, unless a different abbreviation is given below. For abbreviations not listed in these Guidelines or in the *SBL Handbook*, please consult the editors.

10.2. Biblical Books

For LXX books, the abbreviations are: Gen, Ex, Leu, Num, Deut, Ies, Judg, Routh, 1–4 Rgns, 1–2 Suppl, 1–2 Esd, Esth, Idt, Tob, 1–4 Makk, Ps, PrMan, Prov, Eccl, Song, Iob, WisSal, Sir, PsSal, Hos, Am, Mich, Ioel, Abd, Ion, Na, Hab, Soph, Hag, Zach, Mal, Esa, Ier, Bar, Lam, Letfer, Iezek, Sous, Dan, Bel.

10.3. Primary Texts

<i>BHS</i>	<i>Biblia Hebraica Stuttgartensia</i>
<i>BHK</i>	<i>Biblia Hebraica</i> (ed. R. Kittel)
Brooke-McLean	<i>The Old Testament in Greek, according to the Text of Codex Vaticanus, Supplemented from Other Uncial Manuscripts</i>
G	Greek translator
Ha	Göttingen edition of Robert Hanhart
Ka	Göttingen edition of Werner Kappler
LXX	Septuagint

Margolis	Edition of Max Margolis
MT	Masoretic Text
Mu	Göttingen edition of Olivier Munnich
NT	New Testament
OG	Old Greek
Pesh	Peshitta
Ra	Göttingen edition of Alfred Rahlfs
SP	Samaritan Pentateuch
We	Göttingen edition of John Wevers
We ^{ed}	Wevers Göttingen edition (in distinction from Notes)
Zi	Göttingen edition of Joseph Ziegler

10.4. Secondary Works

10.4.1. The table below contains a list of standard grammars, lexica, commentaries, etc. and the abbreviations the series will use. Commentators should consult *SBLHS* for the abbreviations to use for other standard works.

BA	<i>La Bible d'Alexandrie</i> . 1986–. Paris: Cerf.
BDAG	Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilbur Gingrich. 2000. <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press.
BDB	Brown, Francis, S. R. Driver, and Charles A. Briggs. 1907. <i>A Hebrew and English Lexicon of the Old Testament</i> . Oxford: Clarendon.
BDF	Blass, Friedrich, Albert Debrunner, and Robert W. Funk. 1961. <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i> . Chicago: University of Chicago Press.
Brenton	Brenton, Lancelot Charles Lee. 1844. <i>The Septuagint Version of the Old Testament, according to the Vatican Text, Translated into English; with the Principal Various Readings of the Alexandrine Copy</i> . 2 vols. London: Bagster.

CGCG	Boas, Evert van Emde, Albert Rijksbaron, Luuk Huitink, and Mathieu de Bakker, <i>The Cambridge Grammar of Classical Greek</i> . Cambridge: Cambridge University Press, 2019.
CGL	Diggle, James et al., eds. <i>The Cambridge Greek Lexicon</i> . Cambridge: Cambridge University Press, 2021.
Chamberlain	Chamberlain, Gary Alan. 2011. <i>The Greek of the Septuagint: A Supplemental Lexicon</i> . Peabody, MA: Hendrickson.
C&S	Conybeare, Frederick C., and St. George Stock. 1905. <i>A Grammar of Septuagint Greek</i> . Boston: Ginn & Company..
DCH	Clines, D. J. A., ed. 1993–2016. <i>Dictionary of Classical Hebrew</i> . 9 vols. Sheffield: Sheffield Phoenix.
GKC	Kautzsch, Emil, ed. 1910. <i>Gesenius' Hebrew Grammar</i> . Translated by Arthur E. Cowley. 2nd ed. Oxford: Clarendon.
HALOT	Koehler, Ludwig, Walter Baumgartner, and Johann J. Stamm. 1994–2000. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . 5 vols. Translated by Mervyn E. J. Richardson. Leiden: Brill.
HRCS	Hatch, Edwin, and Henry A. Redpath. 1998. <i>A Concordance to the Septuagint and the Other Greek Versions of the Old Testament</i> . 2nd ed. Grand Rapids: Baker.
IBHS	Waltke, Bruce K., and Michael O'Connor. 1990. <i>An Introduction to Biblical Hebrew Syntax</i> . Winona Lake, IN: Eisenbrauns.
LEH	Lust, Johan, Erik Eynikel, and Katrin Hauspie, eds. 2003. <i>Greek-English Lexicon of the Septuagint</i> . Rev. ed. Stuttgart: Deutsche Bibelgesellschaft.
L&N	Louw, Johannes P., and Eugene A. Nida, eds. 1989. <i>Greek-English Lexicon of the New Testament Based on Semantic Domains</i> . 2nd ed. New York: United Bible Societies.
LSJ	Liddell, Henry George, Robert Scott, Henry Stuart Jones. 1996. <i>A Greek-English Lexicon</i> . 9th ed. with revised supplement. Oxford: Clarendon.
LXX.D	Kraus, Wolfgang, and Martin Karrer, eds. 2009. <i>Septuaginta Deutsch: Das griechische Alte Testament in deutscher Übersetzung</i> . Stuttgart: Deutsche Bibelgesellschaft.

LXX.D, E.K.	Karrer, Martin, and Wolfgang Kraus, eds. 2011. <i>Septuaginta Deutsch: Erläuterungen und Kommentare zum griechischen Alten Testament</i> . 2 vols. Stuttgart: Deutsche Bibelgesellschaft.
Mayser	Mayser, Edwin. 1970. <i>Grammatik der griechischen Papyri aus der Ptolemäerzeit</i> . 2nd ed. Edited by Hans Schmoll. 2 vols. Berlin: de Gruyter.
MGS	Montanari, Franco. 2015. <i>The Brill Dictionary of Ancient Greek</i> . Edited by Madeleine Goh and Chad Schroeder. Leiden: Brill.
MM	Moulton, James H., and George Milligan. 1930. <i>The Vocabulary of the Greek Testament</i> . London: Hodder & Stoughton.
Muraoka, <i>GELS</i>	Muraoka, Takamitsu. 2009. <i>A Greek-English Lexicon of the Septuagint</i> . Rev. ed. Leuven: Peeters.
Muraoka, <i>Index</i>	Muraoka, Takamitsu. 2010. <i>A Greek-Hebrew/Aramaic Two-Way Index to the Septuagint</i> . Leuven: Peeters.
NETS	Pietersma, Albert, and Benjamin G. Wright III, eds. 2007. <i>A New English Translation of the Septuagint</i> . New York: Oxford University Press.
NRSV	New Revised Standard Version
<i>PGL</i>	Lampe, Geoffrey W. H., ed. 1961. <i>A Patristic Greek Lexicon</i> . Oxford: Clarendon.
Smyth	Smyth, Herbert Weir. 1956. <i>Greek Grammar</i> . Revised by Gordon M. Messing. Cambridge: Harvard University Press.
Taylor	Taylor, Bernard A. 2009. <i>Analytical Lexicon to the Septuagint</i> . Rev. ed. Peabody, MA: Hendrickson; Stuttgart: Deutsche Bibelgesellschaft.
Thackeray	Thackeray, Henry St. J. 1909. <i>A Grammar of the Old Testament in Greek according to the Septuagint</i> . Cambridge: Cambridge University Press.
Thomson	Thomson, Charles. 1808. <i>The Holy Bible, Containing the Old and New Covenant, Commonly Called the Old and New Testament, Translated from the Greek</i> . 4 vols. Philadelphia: Aitken.
<i>TLG</i>	<i>Thesaurus Linguae Graecae</i>

We ^N	Wevers Notes (in distinction from Göttingen edition)
Wevers, <i>NGTG</i>	Wevers, John William. 1993. <i>Notes on the Greek Text of Genesis</i> . SCS 35. Atlanta: Scholars Press.
Wevers, <i>NGTE</i>	Wevers, John William. 1990. <i>Notes on the Greek Text of Exodus</i> . SCS 30. Atlanta: Scholars Press.
Wevers, <i>NGTL</i>	Wevers, John William. 1997. <i>Notes on the Greek Text of Leviticus</i> . SCS 44. Atlanta: Scholars Press.
Wevers, <i>NGTN</i>	Wevers, John William. 1998. <i>Notes on the Greek Text of Numbers</i> . SCS 46. Atlanta: Scholars Press.
Wevers, <i>NGTD</i>	Wevers, John William. 1995. <i>Notes on the Greek Text of Deuteronomy</i> . SCS 39. Atlanta: Scholars Press.
Wevers, <i>THGG</i>	Wevers, John William. 1974. <i>Text History of the Greek Genesis</i> . MSU 11. Göttingen: Vandenhoeck & Ruprecht.
Wevers, <i>THGE</i>	Wevers, John William. 1992. <i>Text History of the Greek Exodus</i> . MSU 21. Göttingen: Vandenhoeck & Ruprecht.
Wevers, <i>THGL</i>	Wevers, John William. 1986. <i>Text History of the Greek Leviticus</i> . MSU 19. Göttingen: Vandenhoeck & Ruprecht.
Wevers, <i>THGN</i>	Wevers, John William. 1982. <i>Text History of the Greek Numbers</i> . MSU 16. Göttingen: Vandenhoeck & Ruprecht.
Wevers, <i>THGD</i>	Wevers, John William. 1978. <i>Text History of the Greek Deuteronomy</i> . MSU 13. Göttingen: Vandenhoeck & Ruprecht.

11. Appendices

In exceptional cases the commentator may provide appendices for detailed information that would burden the reader if included within the main body of the commentary (such as lengthy lists). The decision should be taken in consultation with the editors.

12. Editorial Board

Robert J. V. Hiebert
Cameron Boyd-Taylor
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Jean Maurais
Barbara Schmitz