



The Master's Seminary Style Guide

A Supplement to Turabian's *Manual for Writers*
and the *SBL Handbook of Style*

Updated October 2015

Students of The Master's Seminary adhere to the style and formatting requirements in Kate L. Turabian's *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers* (8th ed., 2013). For matters specific to biblical and theological studies we defer to *The SBL Handbook of Style: For Biblical Studies and Related Disciplines* (2nd ed., 2014). This supplement addresses some style and formatting issues, and specifies the seminary's requirements for theses, dissertations, and doctoral projects.

Source Citation

- ✓ Cite sources according to the notes-bibliography style rather than the author-date style.
- ✓ Cite Bible books and the Apocrypha using the abbreviations listed in the *SBL Handbook*.
- ✓ In the footnotes, abbreviate select sources as listed in the *SBL Handbook* (171–260).
- ✓ Reproduce the publisher information as listed in the *SBL Handbook* (76–83).

Style

- ✓ Synchronize your paper with the list of “Capitalization and Spelling Examples” in the *SBL Handbook* (37–52).
- ✓ Capitalize the more traditional nouns referring to God (*SBL Handbook*, 33).
- ✓ Avoid “ff” and “etc” in academic writing (*SBL Handbook*, 83).
- ✓ Avoid most abbreviations in the body of your paper. Exceptions: OT, HB, NT.
- ✓ Avoid contractions in formal writing (e.g., can't, it's).

Paper Format and Submission

- ✓ Use double spacing, indented paragraphs, Times New Roman typeface, and size twelve font (but size ten footnotes). For class papers, use one-inch margins.
- ✓ Center page number one in the footer. Place subsequent page numbers flush right in the header.
- ✓ Avoid back-to-back headings without an intervening paragraph.
- ✓ As a last step before submitting your paper, remove any extra blank lines between the running text and the footnote separator line by entering a hard return at the end of the first line of the following page.

Theses, Dissertations, and Doctoral Projects

- ✓ Every page needs a left margin of 1.5 inches, and other margins of one inch.
- ✓ Optional elements include a list of illustrations, glossary, and appendixes. Doctoral projects and dissertations require a list of abbreviations.
- ✓ Do not label the “Introduction” as Chapter One.
- ✓ When you begin a new chapter or appendix, begin a new series of footnotes.
- ✓ Observe the plan for four levels of headings.
 - level one: centered, all caps
 - level two: centered, headline-style capitalization, boldface
 - level three: centered, headline-style capitalization, non-boldface
 - level four: flush left, headline-style capitalization, italic type
- ✓ Do not cite an electronic edition if the hard copy is readily available.
- ✓ Imitate the style and format of the following template.

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THE MASTER'S SEMINARY

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ISAIAH 13:1–14:27:
THE BABYLONIAN TYRANT AND THE MORNING STAR

A DISSERTATION SUBMITTED TO THE FACULTY
IN PARTIAL FULFILLMENT FOR THE DEGREE OF
DOCTOR OF THEOLOGY
IN OLD TESTAMENT STUDIES

or DOCTOR OF MINISTRY
MASTER OF THEOLOGY
MASTER OF DIVINITY

or EXPOSITORY PREACHING
NEW TESTAMENT STUDIES
THEOLOGICAL STUDIES
BIBLE EXPOSITION
PASTORAL MINISTRY

BY

ANONYMOUS A. SLAVE

SUN VALLEY, CALIFORNIA

MAY 2013

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Accepted by The Master's Seminary Faculty
in partial fulfillment of requirements for the degree

Doctor of Theology

or Doctor of Ministry
Master of Theology
Master of Divinity

Adviser

Adviser

Adviser

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one for MDiv

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ABSTRACT

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Title: ISAIAH 13:1–14:27: THE BABYLONIAN TYRANT AND THE MORNING STAR
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Over the last half-century, the prophecy concerning Babylon has generated substantial scholarly interest. Seven researchers have produced dissertations on various aspects of the oracle. The interpretive issues encompass authorship, unity, literary genre, mythological allusions, the timing and nature of the prophetic fulfillment, and the enigmatic identities of the Babylonian despot (Isa 14:4) and **הַיְלֵל בֶּן־שָׁחַר** (“morning star, son of the dawn,” v. 12).

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ABBREVIATIONS

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AB	Anchor Bible	alphabetized by abbreviation
ABRL	Anchor Bible Reference Library	
<i>AJSL</i>	<i>American Journal of Semitic Languages and Literature</i>	
AOAT	Alter Orient und Altes Testament	
BECNT	Baker Exegetical Commentary on the New Testament	
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium	
<i>BETS</i>	<i>Bulletin of the Evangelical Theological Society</i>	
BKAT	Biblischer Kommentar, Altes Testament	
<i>BSac</i>	<i>Bibliotheca Sacra</i>	
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>	replicate the abbreviations in the <i>SBL Handbook</i>
CC	Continental Commentaries	
ConBOT	Coniectanea Biblica: Old Testament Series	
<i>COS</i>	<i>The Context of Scripture</i> . Edited by William W. Hallo. 3 vols. Leiden, 1997–2002	
<i>CTJ</i>	<i>Conservative Theological Journal</i>	
<i>DCH</i>	<i>Dictionary of Classical Hebrew</i> . Edited by David J. A. Clines. 9 vols. Sheffield: Sheffield Phoenix Press, 1993–2014	
<i>DDD</i>	<i>Dictionary of Deities and Demons in the Bible</i> . Edited by Karel van der Toorn, Bob Becking, and Pieter W. van der Horst. 2nd ed. Grand Rapids: Eerdmans, 1999	
DJD	Discoveries in the Judean Desert	
FAT	Forschungen zum Alten Testament	
FB	Forschung zur Bibel	
GKC	<i>Gesenius' Hebrew Grammar</i> . Edited by Emil Kautzsch. Translated by Arthur E. Cowley. Oxford: Clarendon, 1910	

GLOSSARY

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anthropomorphism. (personification) Attributing human characteristics to a non-human.

chiasm. A literary structure that forms an inverted parallelism, crossover pattern, or reversed mirror image.

disjunctive clause. A clause beginning *waw* + non-verb that conveys contrast or parenthetical background information.

doublet. A redundancy formed by combining similar readings.

hapax legomenon. (plural: *hapax legomena*) An item found only once in a body of literature.

harmonization. (assimilation) In textual criticism, the conforming of one text to another during the process of textual transmission or translation.

hexacolon. (sestet, sixains) Six adjacent and corresponding lines of poetry.

inclusio. (envelope figure) A literary tactic that brackets a textual unit and typically marks that unit's theme by means of repeated elements.

Masoretes. Medieval scribes (AD 500–1000) who perpetuated the traditional Hebrew reading of the OT.

material variant. (real variant; cp. non-material variant) A divergent reading that possesses exegetical significance.

merism. A literary feature that uses synonyms or antonyms to show totality (e.g., rich and poor).

metathesis. (transposition) The rearranging of letters or words.

non-material variant. (recurrent variant; cp. material variant) A divergent reading that possesses transmissional significance.

quatrain. (tetracolon) Four adjacent and corresponding lines of poetry.

refrain. A literary device that concludes sections in a similar or identical way.

taunt song. A type of literature that expresses public humiliation over the ill-fortune of an individual or group.

Vorlage. The parent text that *lay before* a scribe as he produces a translation or transmission.

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INTRODUCTION

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The prophecy concerning Babylon in Isaiah 13:1–14:27 contributes to a series of oracles in the book that forecast the destinies of particular Gentile nations. Isaiah’s splendid prediction continues to garner attention for its literary eloquence and theological significance, as the academic literature verifies.

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Literature Review

Over the last fifty years, Bible interpreters have produced at least seven dissertations specifically on Isaiah 13–14. In 1970, Erlandsson published his dissertation on Isaiah 13:2–14:23 in order to argue for the unity of the book of Isaiah.¹ Keown’s 1979 work aims to identify the “morning star, son of the dawn” in 14:12, but admittedly he considers the matter insoluble: “No modern scholar is able to identify *הַיְלֵל בֶּן־שָׁחַר*.”² In 1985, Bertoluci argued that the individual in verse 12 refers to Satan, an archetype of political and religious power throughout history.³ Three years later Gosse argued for redaction during the reign of Darius I.⁴ In 1992, Fry set out to determine the oracle’s form and function, but he only devotes two short paragraphs to the exegetical crux in verse 12.⁵ In 1995, Zapff published his study on the redaction history of Isaiah 13,

¹ Seth Erlandsson, *The Burden of Babylon: A Study of Isaiah 13:2–14:23*, trans. G. J. Houser. ConBOT 4 (Lund: Gleerup, 1970), 166.

² Gerald Lynwood Keown, “A History of the Interpretation of Isaiah 14:12–15” (Ph.D. diss., Southern Baptist Theological Seminary, 1979), 141.

³ José M. Bertoluci, “The Son of the Morning and the Guardian Cherub in the Context of the Controversy between Good and Evil” (Th.D. diss., Andrews University, 1985), 301–2.

⁴ Bernard Gosse, *Isaïe 13,1–14,23: dans la tradition littéraire du livre d’Isaïe et dans la tradition des oracles contre les nations*, OBO 78 (Fribourg: Vandenhoeck & Ruprecht, 1988), 273–78.

⁵ Mervin J. Fry, “The Oracle Concerning Babylon: An Exegetical Study of Isaiah 13:1–14:27” (Ph.D. diss., Union Theological Seminary, 1992), 115–16, 188.

CHAPTER ONE

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TEXTUAL CRITICISM OF ISAIAH 14:1–27

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In order to lay a foundation for the interpretive treatment of Isaiah 14:1–27, the present chapter establishes the best readings by means of a textual critical analysis. At the outset, this chapter sketches the textual critical research methodology adopted in this dissertation. The treatments of the textual issues appear in canonical order (verse-by-verse). Each textual discussion unfolds as follows: (1) a list of the textual witnesses—presented primarily according to similar readings, and secondarily according to chronology, (2) argumentation for the reading that best fits the context, and (3) a statement of the issue’s significance for exegesis. The final portion of the chapter evaluates the MT’s reliability, summarizes the kinds of evidence used in the analysis, and lists the potential transmissional changes.

Methodology for the Textual Issues

Before engaging the textual analysis proper, a discussion of the textual critical research methodology will orient the reader. This section outlines four aspects of the research methodology. It addresses the choice of textual issues, the chronology of the textual sources, the characteristics of the textual sources, and the use of the textual sources.

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The Choice of Textual Issues

In light of the exegetical focus, this dissertation discusses only material variants (real variants) rather than non-material variants (recurrent variants). Real variants possess exegetical significance, whereas recurrent variants possess transmissional significance.

What follows sometimes resembles Chou's methodology and conclusions.

Evidence from Joel

The Day of Yahweh constitutes a predominant theme in the book of Joel. Joel and Isaiah 13 arguably depict the same Day of Yahweh, as the strikingly similar language suggests. Table 2.2 displays the evidence.

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Table 2.2. Comparison of Isaiah 13–14 and Joel

Joel	Isaiah 13–14
1:15 "The Day of Yahweh is near. It will come as destruction from the Almighty"	13:6 "The Day of Yahweh is near. It will come as destruction from the Almighty"
2:1 "The Day of Yahweh is coming" (cf. 2:11, 31; 3:14)	13:9 "The Day of Yahweh is about to come"
2:10; 3:15 "sun and moon will grow dark, the stars will lose their brightness"	13:10 "stars . . . will not shine their light, the sun will remain dark at sunrise, the moon will not reflect its light"
2:10 "earth will tremble, heaven will shake" 3:16 heavens and earth shake	13:13 "heaven will tremble, the earth will be shaken"
2:18 "Yahweh will be zealous for His land, and have compassion on His people"	14:1 "Yahweh will have compassion on Jacob . . . and settle them in their own land"
2:29 "male and female servants"	14:2 "male servants and female servants"
3:2–3 Israelites exiled and enslaved	14:1–4 Israelites exiled and enslaved

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Source: Data adapted from Tull, *Isaiah*, 267.

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Although Joel does not mention Babylon by name, the similar motifs serve as sufficient evidence to some readers that Joel and Isaiah 13–14 anticipate the same Day of Yahweh. Isaiah basically repeats certain elements of Joel's prophecy, or vice versa, depending upon who wrote first. Isaiah's prophetic ministry extended from about 739 to 690 BC. Scholars suggest a range of dates for the composition Joel between the ninth and third centuries BC.⁶ Whoever wrote first, the point remains the same: the Day of Yahweh

⁶ Cf. Irvin A. Busenitz, *Joel and Obadiah*, Mentor Commentary (Fearn: Christian Focus, 2003), 13–14.

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