

THE IDENTITY OF ISRAEL'S GOD  
IN CHRISTIAN SCRIPTURE

SBL Press

# RESOURCES FOR BIBLICAL STUDY

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Number 96

SBL Press



THE IDENTITY OF ISRAEL'S GOD  
IN CHRISTIAN SCRIPTURE

*Edited by*

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**SBL PRESS**

**Atlanta**

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Library of Congress Control Number: 2021930930

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Essays in Honor of Christopher R. Seitz

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## Acknowledgments

The editors are deeply grateful to several persons for making this volume possible. First of all, of course, to Christopher Seitz himself, whose scholarship, mentorship, and friendship have been a blessing to all of us, to the wider guild of Old Testament studies, and to the church. Second, we are grateful to the many contributors whose willing response to this tribute has demanded the sacrificial sharing of their efforts and the free gift of their wisdom. We also thank Marvin Sweeney, Paul Kim, Bob Buller, Nicole Tilford, and SBL Press for their willingness to receive and steward this volume to its publication. A special thanks to Emily Knight of Beeson Divinity School for compiling the indexes of this volume. She came in at the last minute and made speedy work of a monotonous task. Finally, and most fully, we express our heartfelt gratitude to Andrew Witt of Tyndale University College, himself a former student of Christopher Seitz, whose own editorial supervision of the finished manuscript and of a wealth of important bibliographical details deserves credit beyond the named editors of the book. Without him, this volume could not have been completed.

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## Preface

The essays in this volume are offered in celebration of Christopher R. Seitz and his wide-ranging contributions to the theological disciplines. As observed in the title of the Festschrift, Professor Seitz's scholarly interests and probing reflect the fertility of his own mind and his desire to breach the walls separating the various theological disciplines. Those who have studied under Professor Seitz will not struggle to recall his ability to move seamlessly from a discussion of von Rad to Diodore or Beuken to the English Prayer Book tradition. Classically trained in the critical tradition of Old Testament studies, Professor Seitz eventually understood the quest for catholic objectivity assured by critical approaches as having run its course. His interests turned to include the Christian interpretive tradition, finding within this broad river a set of reading instincts properly deemed Christian. Yet, for Professor Seitz, the turn to the tradition has been no mere atavistic retrieval but demanded some accounting of our current providential moment on the far side of modern critical inquiry. Moreover, his identity as a churchman has remained central to his critical and constructive work, as the contents of his many books attest. We believe that coming generations will recognize with gratitude Seitz's crucial role in opening up again the study of the Old Testament and wider canon to the creative tools of theological and ecclesial reflection.

The essays in this book reflect the scope of Professor Seitz's own interests and work, as well as his deep and constructive influence on many of the individual contributors and their own scholarly work. The chapters are too many to offer a précis of each one of them, but the larger themes contained in the book's title present themselves throughout the volume. Stephen B. Chapman's chapter, for example, demonstrates the value of diachronic understandings of the Old Testament's compositional history for the sake of a richer synchronic reading. Figural exegesis as a faithful reading practice commensurate with Scripture's ontology appears in several chapters, for example, Gary A. Anderson, Joseph L. Mangina,

and Donald Collett, to name a few. Nathan MacDonald and Robert C. Kashow offer trenchant examples of critical exegesis. Daniel R. Driver and Jamie A. Grant engage the Psalter's history of reception and pastoral implications. Neil B. MacDonald's essay on the risen Jesus's sovereignty over time reflects Seitz's long-term concern to think of the identity of Israel's God as a constraint on our understanding of Jesus's identity, an interest whose roots are traced to Seitz's earlier days at Yale during the tenure of Hans Frei. Mark W. Elliott's essay leans into Seitz's larger biblical theological interests, particularly the ways in which a two-testament canon characterizes God's identity. Likewise, Ephraim Radner's essay provides a thought-provoking experiment on Christian and Jewish relations to a shared scriptural inheritance. Both communities of reading must come to theodical terms with a missing body: Jews and their temple, Christians and their Christ. Raymond C. van Leeuwen offers a fine essay on Ecclesiastes and its affirmation of the goodness of creation and the inescapability of *hebel's* claim on it. Several essays on John's Gospel appear, notably, David Trobisch's. Grant Mackaskill provides a compelling case for Paul's positive reception of Israel's torah in critical conversation with N. T. Wright and Douglas Campbell. The chapters listed here are illustrative of the volume's broad sweep. What might appear *prima facie* as an inchoate collection will prove on second glance to hold together. For this volume reflects the tireless energy and enthusiasm our honoree has for the Christian canon, its verbal character, principle subject matter, and continued life-giving presence in Christ's church.

A few words should be said about this book's honoree. Years ago, James Crenshaw wrote a helpful biography of Gerhard von Rad. Crenshaw situated von Rad within his academic context and training. We follow von Rad from his student days to his professorship at Heidelberg. Along the way, Crenshaw offered readers a capable outline of von Rad's life, with a useful entry to the broad contours of his work. Brevard Childs thought the same of Crenshaw's biography and said as much in a review of it. But something was missing from Crenshaw's biography in Childs's estimation. "Probably those scholars who were privileged to know von Rad personally will come away with some feelings of incompleteness. The full dimension of his unusual personality tends to get lost in the description of his work."<sup>1</sup> Crenshaw's presentation of von Rad the man struck Childs as colorless,

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1. Brevard S. Childs, review of Gerhard von Rad, by James L. Crenshaw, *JBL* 100 (1981): 460.

when apparently for those who knew him, his person was round and robust, his sermons the stuff of homiletical legend. The magnetism of the man seemed lost in Crenshaw's presentation.

What Childs felt was missing from the biography is, in fact, a difficult feature to deliver. One had to experience von Rad in the flesh, and, unfortunately, von Rad no longer roamed the earth. Many of the contributors to this volume, however, have experienced Seitz in person. If there are stuffy academics out there, Christopher Seitz is their antipode. His presence fills a seminar room. So many of us crammed into these settings to watch him in action: quick, capacious, energetic, inquisitive, bulldogged, and all of this intermingled with uproarious laughter. One of the contributors to this volume once compared Professor Seitz's lecturing and seminar style to a jazz musician. "Watch and enjoy it," he quipped, "but don't try to imitate it." How could we? There is only one of him, and the features mentioned here only reflect his professional life. Seitz's marriage to Elizabeth, his love of sporting dogs, his basketball experience as an undergraduate at UNC Chapel Hill, and a host of other features of Seitz's existence attest to a life lived full and well. For those of us who studied under Professor Seitz, we remain grateful to have been caught in his gravitational force. As Heb 13:7 reminds, we give thanks for those who delivered the word of God to us.

Mark Gignilliat

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## Abbreviations

1 Clem.	1 Clement
1 En.	1 Enoch
AB	Anchor (Yale) Bible
ABD	Freedman, David Noel, ed. <i>Anchor Bible Dictionary</i> . 6 vols. New York: Doubleday, 1992.
ABRL	Anchor (Yale) Bible Reference Library
<i>AbrN</i>	<i>Abr-Nahrain</i>
AcBib	Academia Biblica
<i>Adv. Jud.</i>	John Chrysostom, <i>Adversus Judaeos</i>
AGAJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AIL	Ancient Israel and Its Literature
<i>A.J.</i>	Josephus, <i>Antiquitates judaicae</i>
ANEM	Ancient Near Eastern Monographs
<i>ANF</i>	Roberts, Alexander, and James Donaldson, eds. <i>The Ante-Nicene Fathers: Translations of the Writings of the Fathers Down to A.D. 325</i> . 10 vols. 1885–1887. Repr. Peabody, MA: Hendrickson, 1994.
AOAT	Alter Orient und Altes Testament
AOTC	Abingdon Old Testament Commentaries
ApOTC	Apollos Old Testament Commentary
ArBib	The Aramaic Bible
ATD	Das Alte Testament Deutsch
<i>AThR</i>	<i>Anglican Theological Review</i>
ATSAT	Arbeiten zu Text und Sprache im Alten Testament
b.	Babylonian Talmud
BBRSup	Bulletin for Biblical Research Supplements
BEATAJ	Beiträge zur Erforschung des Alten Testaments und des antiken Judentum
Ber.	Berakot

BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHGNT	Baylor Handbooks to the Greek New Testament
<i>BHS</i>	<i>Biblia Hebraica Stuttgartensia</i>
BHT	Beiträge zur historischen Theologie
<i>Bib</i>	<i>Biblica</i>
<i>BibInt</i>	<i>Biblical Interpretation</i>
BJS	Brown Judaic Studies
BJSUCSD	Biblical and Judaic Studies from the University of California, San Diego
BMSSEC	Baylor-Mohr Siebeck Studies in Early Christianity
BRLJ	Brill Reference Library of Judaism
BSNA	Biblical Scholarship in North America
BTCB	Brazos Theological Commentary on the Bible
BThSt	Biblich-theologische Studien
<i>BZ</i>	<i>Biblische Zeitschrift</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
CBET	Contributions to Biblical Exegesis and Theology
CBQ	<i>Catholic Biblical Quarterly</i>
CC	Continental Commentaries
CEB	Common English Bible
<i>ChrCent</i>	<i>Christian Century</i>
<i>CJT</i>	<i>Canadian Journal of Theology</i>
ConBOT	Coniectanea Biblica: Old Testament Series
CTM	<i>Concordia Theological Monthly</i>
<i>CurBS</i>	<i>Currents in Research: Biblical Studies</i>
<i>Dial.</i>	Justin Martyr, <i>Dialogus cum Tryphone</i>
<i>Doctr. chr.</i>	Augustine, <i>De doctrina christiana</i>
ECF	Early Church Fathers
EHS.T	Europäische Hochschulschriften Reihe 23, Theologie
<i>Ep. Adolph.</i>	Athanasius, <i>Epistula ad Adelphium</i>
ESV	English Standard Version
<i>ExpTim</i>	<i>The Expository Times</i>
FAT	Forschungen zum Alten Testament
FOC	Fathers of the Church
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments

<i>Haer.</i>	Irenaeus, <i>Adversus haereses</i>
HALOT	Koehler, Ludwig, Walter Baumgartner, and Johann J. Stamm. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Translated and edited under the supervision of Mervyn E. J. Richardson. 2 vols. Leiden: Brill, 2001.
HBM	Hebrew Bible Monographs
HBS	History of Biblical Studies
HCOT	Historical Commentary on the Old Testament
<i>Hist. eccl.</i>	Eusebius, <i>Historia ecclesiastica</i>
HUCA	<i>Hebrew Union College Annual</i>
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
ICC	International Critical Commentary
<i>IJPR</i>	<i>International Journal for Philosophy of Religion</i>
<i>Int</i>	<i>Interpretation</i>
ITC	International Theological Commentary
<i>JBL</i>	<i>Journal of Biblical Literature</i>
JBTh	Jahrbuch für Biblische Theologie
JCTCRS	Jewish and Christian Texts in Contexts and Related Studies
<i>JHebS</i>	<i>Journal of Hebrew Scriptures</i>
JPS	Jewish Publication Society
<i>JRH</i>	<i>Journal of Religious History</i>
<i>JSem</i>	<i>Journal for Semitics</i>
JSJSup	Supplements to the Journal for the Study of Judaism
<i>JSNT</i>	<i>Journal of the Study of the New Testament</i>
JSNTSup	Journal of the Study of the New Testament Supplement Series
<i>JSOT</i>	<i>Journal of the Study of the Old Testament</i>
JSOTSup	Journal of the Study of the Old Testament Supplement Series
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JTC</i>	<i>Journal for Theology and the Church</i>
<i>JTI</i>	<i>Journal of Theological Interpretation</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
KJV	King James Version
LAB	Liber antiquitatum biblicarum
LD	Lectio Divina

LHBOTS	Library of Hebrew Bible/Old Testament Studies
LNTS	The Library of New Testament Studies
LW	Luther Works
Menah.	Menahot
MJTh	Marburger Jahrbuch Theologie
MNTS	McMaster New Testament Studies
<i>Mos.</i>	Philo, <i>De vita Mosis</i>
<i>MoTh</i>	<i>Modern Theology</i>
MThSt	Marburger Theologische Studien
<i>Mut.</i>	Philo, <i>De mutatione nominum</i>
NA <sup>28</sup>	<i>Novum Testamentum Graece</i> , Nestle-Aland, 28th ed.
NAC	New American Commentary
NCB	New Century Bible
NCBC	New Cambridge Bible Commentary
<i>Neot</i>	<i>Neotestamentica</i>
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
NIV	New International Version
NIVAC	New International Version Application Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Novum Testamentum Supplement Series
<i>NPNF</i>	Schaff, Philip, and Henry Wace, eds. <i>A Select Library of Nicene and Post-Nicene Fathers of the Christian Church</i> . 28 vols. in 2 series. 1886–1889. Repr., Peabody, MA: Hendrickson, 1996.
NRSV	New Revised Standard Version
NSBT	New Studies in Biblical Theology
NTL	New Testament Library
<i>NTS</i>	<i>New Testament Studies</i>
OBO	Orbis Biblicus et Orientalis
ÖBS	Österreichische Biblische Studien
OECS	Oxford Early Christian Studies
<i>Op.</i>	Hesiod, <i>Opera et dies</i>
<i>Opif.</i>	Philo, <i>De opificio mundi</i>
OPSNKF	Occasional Publications of the Samuel Noah Kramer Fund
<i>OTE</i>	<i>Old Testament Essays</i>
OTL	Old Testament Library
OTS	Old Testament Studies
<i>PAAJR</i>	<i>Proceedings of the American Academy of Jewish Research</i>

PG	Migne, Jacques-Paul, ed. <i>Patrologia Graeca</i> . 161 vols. Paris, 1857–1886.
PL	Migne, Jacques-Paul, ed. <i>Patrologia Latina</i> . 217 vols. Paris, 1844–1855.
PNTC	Pillar New Testament Commentaries
<i>ProEccl</i>	<i>Pro Ecclesia</i>
PRS	<i>Perspectives in Religious Studies</i>
RB	<i>Revue biblique</i>
RBS	Resources for Biblical Study
<i>RivB</i>	<i>Rivista biblica</i>
RSV	Revised Standard Version
<i>Sacr.</i>	Philo, <i>De sacrificiis Abelis et Caini</i>
SBAB	Stuttgarter biblische Aufsatzbände
SBET	<i>Scottish Bulletin of Evangelical Theology</i>
SBJT	<i>Southern Baptist Journal of Theology</i>
SBLDS	Society of Biblical Literature Dissertation Series
SBLSP	Society of Biblical Literature Seminar Papers
SBS	Stuttgarter Bibelstudien
SBT	Studies in Biblical Theology
SCJ	<i>Stone-Campbell Journal</i>
SHBC	Smyth & Helwys Bible Commentary
SHR	Studies in the History of Religions (supplements to <i>Numen</i> )
SJT	<i>Scottish Journal of Theology</i>
SNTSMS	Society for New Testament Studies Monograph Series
SNTSU	<i>Studien zum Neuen Testament und seiner Umwelt</i>
<i>Somn.</i>	Philo, <i>De somniis</i>
<i>Spir.</i>	Ambrose, <i>De Spiritu Sancto</i>
SSN	Studia Semitica Neerlandica
StABH	Studies in American Biblical Hermeneutics
STAR	Studies in Theology and Religion
STDJ	Studies on the Texts of the Desert of Judah
STI	Studies in Theological Interpretation
<i>Strom.</i>	Clement of Alexandria, <i>Stromateis</i>
SymS	Symposium Series
TANZ	Texte und Arbeiten zum neutestamentlichen Zeitalter
TDOT	Botterweck, G. Johannes, Helmer Ringgren, and Heinz-Josef Fabry, eds. <i>Theological Dictionary of the Old Testament</i> . Translated by John T. Willis et al. 16 vols. Grand Rapids: Eerdmans, 1974–2018.

THKNT	Theologischer Handkommentar zum Neuen Testament
<i>ThTo</i>	<i>Theology Today</i>
<i>TJT</i>	<i>Toronto Journal of Theology</i>
<i>TS</i>	<i>Theological Studies</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>Virg.</i>	Tertullian, <i>De virginibus velandis</i>
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to <i>Vetus Testamentum</i>
VWGTh	Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WBC	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZBAT	Zürcher Bibelkommentare Alte Testament
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
ZTK	<i>Zeitschrift für Theologie und Kirche</i>

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## A Tribute

*Claire Mathews McGinnis*

An occasion for a Festschrift is always bittersweet. In celebrating the life's work of one of our esteemed colleagues we also acknowledge the passing of time, the maturing of a generation of teachers and scholars, and the humbling truth that our influence will one day remain only in those things we have written and in those students whom we have mentored. Chris's body of written work speaks for itself. What cannot be captured in a curriculum vitae are the ways in which a scholar or teacher has affected students in the classroom, the colleague down the hall, or the scholar in a professional working group. Thus I would like to use this occasion to share something about Chris Seitz as a person, a teacher, a priest, and a mentor.

One of the good fortunes in my life was to have Chris as the director of my dissertation. In retrospect it was an important pivot to where I am today, having had a long and happy career at just one institution. I had floundered a bit for a dissertation topic in the prophets and, as was typical of me at the time, had landed on a question that was much larger than I would have been able to accomplish with the skills and knowledge I then had, in a reasonable amount of time. If not for Chris's help I imagine I would have found myself in a position I most dreaded: as the graying graduate student toiling away in the Yale Divinity library while multiple generations of students commenced, and completed, their degrees.

At the time Chris was working on *Zion's Final Destiny* (Isa 36–39).<sup>1</sup> He suggested that I might focus my research on chapters 34–35 and their role within the larger whole. I immediately recognized it as a very doable topic and one that would place me at the table of Isaiah scholars working on the redactional history and nature of the book's shaping as a whole. I also had

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1. Christopher Seitz, *Zion's Final Destiny: The Development of the Book of Isaiah; a Reassessment of Isaiah 36–39* (Minneapolis: Fortress, 1991).

had the embarrassingly good fortune of having been offered a job, contingent on the successful completion of a dissertation, and the topic Chris offered me was key to my actually taking hold of this position.

Another benefit for which I am equally grateful is that writing under Chris's direction enabled me to get to know him in ways I would not have, say, in the classroom or at the Annual Meeting of the Society of Biblical Literature. There is a kind of intellectual passion and religious commitment that animates and focuses his work. These passions are combined with a particular intensity. Had I not known him personally, in professional meetings I likely would have misread this intensity as a kind of intellectual aggression. But there are other sides of him that temper this intensity. In particular, I am fond of his humor. He is actually very funny. It's not the kind of humor that resides in retellable jokes but more an attitude, a way of coming up with quips in the moment that are both contextually à propos and outrageously truthful. I believe that every family has its own repository of inside jokes, and a number of Chris's quips have become part of my own family's shared tradition. This humor is also paired with a kind of funniness that can lift one's spirits. Chris can also be incredibly pastoral. I remember one particular conversation after the accidental death of a Yale Divinity School student in which we talked about the complexity of people's lives. I was struck by the wisdom shared in that conversation and by the experience of such a pastoral conversation in the hall of offices that usually inspired a kind of anxiety and fear among our cadre of aspiring biblical scholars.

When he was at Yale, Chris's majestic Weimaraner, Brør, was something of a sidekick and a fixture on campus. One day when Chris was preaching in Marquand chapel, Brør could hear Chris's voice from his office below and accompanied the sermon with howling Amens. Chris handled this with grace and humor. Of all the small pieces of advice my Herr Doktor Professor offered during my dissertation stage, one particularly helpful one was to walk when troubling through a knotty problem. We once took a stroll with Brør to talk through some Isaianic problem, and this is a practice that has served me well (without the company of Brør, of course).

Chris has roots in North Carolina. Although Baltimore has long been my home, my family spent summer vacations in Pawley's Island, South Carolina, where Chris later served in an Episcopal parish. We shared this particular connection to place, and I appreciated his willingness to broaden our friendship beyond the confines of office and library. He was



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a strong advocate for me, helping to make connections with de Gruyter in Germany, through whom the dissertation was published, and welcoming me into the community of Society of Biblical Literature scholars working on Isaiah.

I am equally grateful for his mentorship during my pretenure and early tenured years when I was also bearing children. So much had been invested in my academic training, both by my professors and by the kind donors through whom I received financial aid. The feeling that I had to make good on their expectations was a heavy burden, but as a mentor Chris always supported my choices to forego writing projects in order to spend more time with my children in their preciously short childhoods. This was an invaluable affirmation and gift.

In more recent years our paths have diverged geographically and intellectually. While I am sure there are many things on which we might now disagree, there are also certain fundamental ones I believe that we share; I have a real appreciation for Chris's prolific effort to extend Brevard Child's canonical work and on retrieving and upholding the Christian church's long tradition of reading the Elder Testament and the New in tandem, in keeping with the rule of faith. Chris's advice and mentorship have been integral to launching my own satisfying career as a teacher and scholar. For this, for his good humor, pastoral concern, and intellectual passion, I remain always in his debt.

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