

Acknowledgments

My study of the Old Testament began in a debate with my seminary roommates about an Old Testament Theology class taught by Prof. John H. Sailhamer. A major turning point in my biblical education came when I read his article, “The Messiah and the Hebrew Bible” (*JETS* 44 [2001]: 5–23). Indeed, I often refer to one of its footnotes as “the footnote that changed my life.” It reads:

To say the Pentateuch is about the Messiah is not yet to say it is about Jesus. Those are two separate and equally important questions. We must first ask whether the Pentateuch is about the Messiah and then ask whether Jesus is the Messiah. The Pentateuch (and the rest of the Hebrew Bible) tells us there will be a Messiah. The NT tells us that Jesus is the Messiah spoken of in the Hebrew Bible. It does so by identifying Jesus as the one about whom the Hebrew Bible speaks.

This simple but profound observation about the relationship between the two-testament witness of Scripture to Jesus the Messiah set me on an enduring path of Old Testament study. It is with great fondness that I dedicate this book *in memoriam* to Prof. Sailhamer.

A second—but equally important—person of acknowledgement is my doctoral supervisor, Prof. Christopher R. Seitz. He has modeled for me the high calling of scholarship for the church, and I am thankful for his pastoral sensitivities and patience, giving needed words of encouragement, advice, and direction at the right time. His consistent appeal to consider how the words of Scripture address not only later generations of God’s people, but how they have aided them in their own context, will continue to prod me deeper into the providential mysteries of God’s two-testament witness. This book is a revised edition of the thesis I completed under his guiding wisdom.

A warm thank you to the editorial team at PSU Press, especially Jen Singletary, for bringing this project to completion. I would be remiss to not mention Jim Eisenbraun, for being willing to take on this project, and my reviewers with *JTI*, who helped immeasurably in the transformation of this book from its original dissertation form.

Special thanks are due to the faculty, staff, and students at Wycliffe College (Toronto), who, though too numerous to name, provided a spiritually rich and

academically rigorous study environment. I particularly want to thank the members of my dissertation committee: Professors Glen Taylor, Marion Taylor, Brian Irwin, and Harry Nasuti (of Fordham University). Dr. Nasuti, in particular, for taking on the extra work of plodding through the pages to come, and for his generous words of commendation and criticism. Glen and Marion, your friendship and encouragement over the past years are an important part of what has made Wycliffe a special place for me; thank you. I also want to thank Dr. Rachel Lott for her time in editing my dissertation; Anthony Fredette for help in translating an obscure Latin text; and Dr. Mark Boda, who responded to a paper related to my thesis and provided valuable criticism at an important stage in the writing process. Another round of thanks and acknowledgement are due to my good friend, Dr. Charles Meeks, for his careful read through and edit of this book. I will appear far less foolish because of his helping hand (all remaining errors, of course, are my responsibility).

הודה ליהוה כי טוב כי לעולם חסדיו