

# CURRICULUM VITAE

Jon D. Levenson

## Contents:

Personal and Educational	pp. 1–2
Areas of Specialization	p. 2
Foreign Study	p. 2
Prizes and Commendations	p. 2–3
Teaching Experience	pp. 3
Professional Societies	p. 3–4
Offices Held	pp. 4
Consulting Experience	p. 4
Publications	pp. 4–16
Academic Presentations	pp. 17–28
Other Presentations	pp. 28–40

<u>Education:</u>	Ph.D.	Department of Near Eastern Languages and Civilizations, Harvard University, 1975
	M.A.	Department of Near Eastern Languages and Civilizations, Harvard University, 1974
	B.A.	<i>summa cum laude</i> in English, Harvard College, 1971

## Areas of Specialization:

Theological traditions in ancient Israel (biblical and rabbinic periods)  
Literary Interpretation of the Hebrew Bible  
Midrash  
History of Jewish biblical interpretation  
Modern Jewish theology  
Jewish-Christian relations

## Foreign Study:

One year of research in Jerusalem, Israel, on a full-salary grant from Wellesley College, 1980–81

Modern Hebrew language and culture at Ulpan Akiva, Netanya, Israel, summer 1971. Granted certificate from the Ministry of Education and Culture

Italian language and art at the Centro di Cultura per Stranieri, University of Florence, Italy, summer 1968

Prizes and Commendations:

Listed as one of “The Top 100 People Positively Influencing Jewish Life, 2015,” by the *Algemeiner Journal*.

Listing by *Choice of Inheriting Abraham: The Legacy of the Patriarch in Judaism, Christianity, and Islam* as one of the Outstanding Academic Titles, 2013.

Honorable Mention for the PROSE Award in Theology and Religious Studies, Association of American Publishers (for *Resurrection: The Power of God for Christians and Jews*, co-authored with Kevin J. Madigan), 2008.

Biblical Archaeology Society Publication Award in the category of Best Book Relating to the Hebrew Bible published in 2005 or 2006 (for *Resurrection and the Restoration of Israel*), awarded in August 2007.

Doctorate in Divinity, *honoris causa*, from St. Mary’s Seminary and University, Baltimore, MD, awarded May 10, 2007.

National Jewish Book Award (for *Resurrection and the Restoration of Israel*), 2006, awarded in March 2007.

Henry R. Luce III Senior Fellowship in Theology, 1999–2000.

Certificate of Recognition “for dedicated service to the Wellesley College community,” awarded by Acting President Carol Johns, May 1, 1980.

Phi Beta Kappa, 1971, Harvard College.

LeBaron Russell Briggs Prize Essay in English, Harvard College, 1971.

First prize, Dante Society of America Essay Contest, 1970.

Detur Prize for Academic Excellence, 1970.

Harvard College Honorary Scholarship, 1969–70.

Teaching:

Albert A. List Professor of Jewish Studies, The Divinity School, Harvard University, 1988–

Affiliate Member, Department of Near Eastern Languages and Civilizations, Harvard University, 1988–

Professor of Hebrew Bible in the Divinity School and in the Committee on General Studies in the Humanities, the University of Chicago, 1988

Associate Professor of Hebrew Bible in the Divinity School and in the Committee on General Studies in the Humanities, the University of Chicago, 1986–88

Associate Professor of Hebrew Bible in the Divinity School, the University of Chicago, 1982–86

Assistant Professor of Religion and Biblical Studies, Wellesley College, 1975–82

Teaching Fellow in Old Testament, Harvard Divinity School, 1973–74

Drillmaster in Biblical Hebrew, Harvard University Summer School, 1972

Professional Societies:

American Academy of Jewish Research

Association for Jewish Studies

Catholic Biblical Association

Society of Biblical Literature

Offices in Professional Societies and Editorial Boards:

Member of the Faculty Review Board, *The Graduate Journal of Harvard Divinity School*, 2016–

Member of the Advisory Board, *Or: A Journal of Judaism, Western Thought, Politics and Culture*, 2016–17

Co-Editor, *Harvard Theological Review*, 2010–20

Editorial Board, *Jewish Review of Books*, 2009–

Interim Editor, *Harvard Theological Review*, July 1, 2002–September 1, 2003

President, Society of Biblical Literature, New England  
Region, 1991–92

Vice-President, Society of Biblical Literature, New England  
Region, 1990–91

Acting Editor, *Harvard Theological Review*, January–March 1990

Associate Editor, *Harvard Theological Review*, 1989–2010

Member, Board of Directors, Association for Jewish  
Studies, 1987–89

Member, Board of Consultants, *Journal of Religion*, 1988–03

Member, Editorial Committee, *Journal of Religion*, 1986–88

Member, Editorial Board of the *Journal of Biblical  
Literature*, 1981–85

Member, Committee on Honorary Membership, Society of  
Biblical Literature, 1979–82; Chairman, 1981–82

Consulting:

Consultant on Jewish History, Literature and Religion, for “Culture and  
Continuity: Journeys through Judaism,” a permanent exhibition of the  
Sydney (Australia) Jewish Museum, 2008

Associate, National Jewish Resource Center, 1979–83

Publications:

Books and Monographs:

*The Love of God: Divine Gift, Human Gratitude, and Mutual Faithfulness in Judaism.* Library of Jewish  
Ideas. Princeton: Princeton University Press, 2016. 264 pp. Paperback edition, 2020.

*Inheriting Abraham: The Legacy of the Patriarch in Judaism, Christianity, and Islam.* Library of Jewish  
Ideas. Princeton: Princeton University Press, 2012. xvi + 244 pp.

*Abraham between Torah and Gospel.* The Père Marquette Lecture in Theology 2011. Milwaukee:  
Marquette University Press, 2011. 80 pp.

*Resurrection: The Power of God for Christians and Jews* (with Kevin J. Madigan). New Haven: Yale  
University Press, 2008. xviii + 284. Paperback edition, 2009.

*Resurrection and the Restoration of Israel: The Ultimate Victory of the God of Life.* New Haven: Yale University Press, 2006. xxii + 274.

*Esther.* Old Testament Library. Louisville: Westminster/John Knox Press, 1997. xvi + 142 pp.

*The Death and Resurrection of the Beloved Son: The Transformation of Child Sacrifice in Judaism and Christianity.* New Haven: Yale University Press, 1993. Paperback, 1995. xiv + 257 pp.

*The Old Testament, the Hebrew Bible, and Historical Criticism: Jews and Christians in Biblical Studies.* Louisville: Westminster/John Knox, 1993. Collection of six revised essays. 192 pp.

*Harper's Bible Commentary.* Associate Editor responsible for Genesis–Esther (according to the Protestant ordering). San Francisco: Harper and Row, 1988.

*Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence.* San Francisco: Harper and Row, 1988. xvi + 182 pp. 2nd edition, Princeton: Princeton University Press, 1994; Korean edition: Seoul: Holy Wave Plus, 2019.

*Sinai and Zion: An Entry into the Jewish Bible.* Minneapolis: Winston Seabury, 1985. Paperback, San Francisco: Harper and Row, 1987. xi + 227 pp.; Korean edition: Seoul: The Christian Literature Society of Korea, 2012.

*Traditions in Transformation: Turning Points in Biblical Faith* (edited with Baruch Halpern). Winona Lake, IN: Eisenbrauns, 1981. xiv + 446 pp.

*Theology of the Program of Restoration of Ezekiel 40–48.* Harvard Semitic Monograph Series 10. Missoula: Scholars Press, 1976. x + 176 pp.

*The Book of Job in its Time and in the Twentieth Century.* LeBaron Russell Briggs Prize Essay in English. Cambridge: Harvard University Press, 1972. 80 pp.

#### Articles:

“On Confusing One's Own Views with the Bible's,” *Mosaic*, April 20, 2020, at

<https://mosaicmagazine.com/response/religion-holidays/2020/04/on-confusing-ones-own-views-with-the-bibles/>

“Is There a Counterpart in the Hebrew Bible to New Testament Anti-Semitism?” in *Divine Doppelgängers: YHWH's Ancient Look-Alikes* (ed. Collin Cornell; University Park, PA: Eisenbrauns, 2020), 159–78. Reprint of 1985 article with a new preface.

“A Tale of Two Soloveitchiks,” *Mosaic*, December 3, 2019, at

<https://mosaicmagazine.com/observation/religion-holidays/2019/12/a-tale-of-two-soloveitchiks/>

“The New Jews: Supersessionism, Political Theology, and the American Left,” *Tablet*, February 28, 2019, at <https://www.tabletmag.com/jewish-arts-and-culture/280888/the-new-jews>

“What It Means to Read the Bible as Nothing More than Great Literature,” *Mosaic*, February 11, 2019, at <https://mosaicmagazine.com/response/2019/02/what-it-means-to-read-the-bible-as-nothing-more-than-great-literature/>

“A ‘View of Judaism in Its Own Terms’: Some Historical Reflections on Jewish Studies at HDS,” *Harvard Divinity Bulletin* 46 (Autumn/Winter 2018): 45–53, and at <https://bulletin.hds.harvard.edu/articles/autumnwinter2018/view-judaism-its-own-terms>

“The Contrast Between the Bible’s Idea of History and the Modern Idea,” *Mosaic*, August 13, 2018, at <https://mosaicmagazine.com/response/2018/08/the-contrast-between-the-bibles-idea-of-history-and-the-modern-idea/>.

“Comparing (and Contrasting) Catholic and Jewish Reactions to the Modern Liberal Order,” *Mosaic*, March 12, 2018, at <https://mosaicmagazine.com/response/2018/03/comparing-and-contrasting-catholic-and-jewish-reactions-to-the-modern-liberal-order/>

“Do Bible Scholars Need Theology?” A Contribution to a Forum on Benjamin Sommer’s *Revelation and Authority*, at *Marginalia: Los Angeles Review of Books*, February 16, 2018, at <https://marginalia.lareviewofbooks.org/bible-scholars-need-theology/>, republished as a book review on December 28, 2018 at the same website and designated the “Most Read of 2018.”

“A Museum for the Bible in a Religiously Diverse Land,” *Mosaic*, January 22, 2018, at <https://mosaicmagazine.com/response/2018/01/a-museum-for-the-bible-in-a-religiously-diverse-land/>,

“Miscategorizing Chosenness,” in *Partners with God: Theological and Critical Readings of the Bible in Honor of Marvin A. Sweeney* (Claremont Studies in Hebrew Bible and Septuagint 2; ed. Shelley L. Birdsong and Serge Frolov; Claremont, CA: Claremont Press, 2017), 327–43.

“Don’t Forget David’s Literary Temple! A Rebuttal to Levi Morrow,” *Lehrhaus*, October 26, 2017, at <http://www.thelehrhaus.com/commentary-short-articles/2017/10/25/dont-forget-davids-literary-temple-a-rebuttal-to-levi-morrow>

“Divine Revelation and Historical Criticism: A Review Essay” (of Jerome Yehuda Gellman, *This Was from God: A Contemporary Theology of Torah and History*), *Modern Judaism* 37 (2017): 392–402.

“Deeper Reasons for the Bias in Biblical Studies: A Response to Joshua Berman,” *Mosaic*, July 17, 2017, at <https://mosaicmagazine.com/response/2017/07/deeper-reasons-for-the-bias-in-biblical-studies/>.

“The Closing of the American Mind Now,” *Jewish Review of Books* 8:2 (Summer 2017): 32–35.

“Is the Torah a Work of Philosophy: A Three-Part Discussion”:

1. “Is the Torah a Work of Philosophy?” a review essay of Kenneth Seeskin, *Thinking about the Torah: A Philosopher Reads the Bible*, the essay of the month for January 2017 in *Mosaic* magazine, at <http://mosaicmagazine.com/essay/2017/01/is-the-torah-a-work-of-philosophy/>.
2. “The Inescapable Personhood of God,” an essay in reply to the three respondents, *Mosaic* magazine, January 30, 2017, at <https://mosaicmagazine.com/response/2017/01/the-inescapable-personhood-of-god/>
3. “Is the Torah a Work of Philosophy?: An Exchange with Kenneth Seeskin,” *Mosaic* magazine, February 16, 2017, at <https://mosaicmagazine.com/response/2017/02/is-the-torah-a-work-of-philosophy-an-exchange/>

“The Shema and the Commandment to Love God in its Ancient Near Eastern Contexts,” *TheTorah.com*, August 17, 2016, at <http://thetorah.com/the-shema-and-the-commandment-to-love-god-in-its-ancient-contexts/>.

Contribution to a symposium on “What Will Be the Condition of the Jewish Community 50 Years from Now?” *Commentary* 140:4 (November 2015): 44–45.

“Introduction” to the new edition of Martin Buber, *The Prophetic Faith* (Princeton: Princeton University Press, 2015), ix–xxv.

“Inheriting Abraham,” an excerpt from *Inheriting Abraham* prepared by the Jewish Museum of Berlin for an exhibit booklet entitled *Obedience* (ed. Peter Greenaway et al.; Berlin: Kerber, 2015), 28–35.

“Immortality and Resurrection in Judaism,” contribution to “Is There Life after Death?” a symposium sponsored by the John Templeton Foundation, *Slate*, from June 15, 2015, at <http://www.slate.com/bigideas/is-there-life-after-death/essays-and-opinions/jon-levenson-opinion>.

Response to Eric Cohen, “The Spirit of Jewish Conservatism,” *Mosaic*, June 2, 2015, at <http://mosaicmagazine.com/response/2015/06/the-spirit-of-jewish-conservatism-day-two/>.

“The Horrifying Closing of Psalm 137, or, The Limitations of Ethical Reading,” in *Biblical Essays in Honor of Daniel J. Harrington, SJ, and Richard J. Clifford, SJ: Opportunity for No Little Instruction* (ed. Christopher G. Frechette et al.; New York and Mahwah, N.J.: Paulist Press, 2014), 18–40.

“Cosmos and Microcosm,” in *Cult and Cosmos: Tilting toward a Temple-Centered Theology*, ed. L. Michael Morales (Leuven: Peeters, 2014), 227–47 (reprinted from *Creation and the Persistence of Evil*, above).

Contribution to a Symposium, “Getting Past Supersessionism: An Exchange on Catholic–Jewish Dialogue,” *Commonweal* 141:4 (February 21, 2014): 20–22.

“Honesty about Interfaith Dialogue,” *Huffington Post*, November 13, 2012, permanently archived at <http://www.huffingtonpost.com/jon-d-levenson/>.

“Enlisting the Biblical Abraham as Peace Broker,” *Wall Street Journal*, November 9, 2012, p. A11. [http://online.wsj.com/article/SB10001424052970203630604578072933131218850.html?mod=WSJ\\_Opinion\\_LEFTTopOpinion](http://online.wsj.com/article/SB10001424052970203630604578072933131218850.html?mod=WSJ_Opinion_LEFTTopOpinion)

“The Three Abrahams,” *National Post* (Canada), October 16, 2012, p. A12. Online at <http://fullcomment.nationalpost.com/2012/10/18/book-excerpt-three-religions-three-abrahams/>

“The Meaning of Hanukkah,” *Wall Street Journal*, December 16, 2011: A17.

“Monotheism and Chosenness: The Abrahamic Foundation of Judaism and Roman Catholicism—The Joseph Cardinal Bernardin Jerusalem Lecture, March 26, 2009,” a booklet issued by the American Jewish Committee (Chicago office), the Archdiocese of Chicago, and the Jewish United Fund of Metropolitan Chicago, 2010. 27 pp.

“The Idea of Abrahamic Religions: A Qualified Dissent,” *Jewish Review of Books* 1:1 (Spring 2010): 40–42, 44.

“Chosenness and its Enemies,” *Commentary* 126:5 (December 2008): 25–31, with a reply to correspondents in *Commentary* 127:3 (March 2009): 7–8; reprinted in *The Best Spiritual Writing 2010* (ed. Philip Zaleski; New York: Penguin, 2010), 132–48.

“The Logic of Lament,” *The Jerusalem Report* 19:9 (August 18, 2008): 44

“Teaching the Texts in Contexts,” *Harvard Divinity Bulletin* 35:4 (Autumn 2007): 19–21.

“Response: The Theology of Pain and Suffering in the Jewish Tradition,” in *Pain and its Transformations: The Interface of Biology and Culture* (ed. Sarah Coakley and Kay Kaufman Shelemay; Cambridge, Mass.: Harvard University Press, 2007), 126–32.

“Reasons for Redemption,” *The Jerusalem Report* 17:26 (April 16, 2007/ 28 Nisan, 5767): 43.

“Can Roman Catholicism Validate Jewish Biblical Interpretation?” *Studies in Christian–Jewish Relations* 1:1/19 (2005–6): 170–85. <http://escholarship.bc.edu/scjr/vol1/iss1/19>

“The Birthday of the New Adam,” *The Jerusalem Report* 17:12 (October 3, 2006/11 Tishrei, 5767): 39.



“Judaism Addresses Christianity,” in *Religious Foundations of Western Civilization: Judaism, Christianity, and Islam* (ed. Jacob Neusner; Nashville: Abingdon, 2006), 581–608. Revised and expanded version of the item below.

“The Agenda of *Dabru Emet*,” *Review of Rabbinic Judaism* VII (2004): 1–26.

“Do Christians and Muslims Worship the Same God?” *The Christian Century*. 121:8 (April 20, 2004): 32–33.

Introduction to and annotations of “Genesis” in the *Oxford Jewish Study Bible* (ed. Adele Berlin and Marc Z. Brettler; New York: Oxford University Press, 2004), 8–101.

“The Conversion of Abraham to Judaism, Christianity, and Islam,” in *The Idea of Biblical Interpretation: Essays in Honor of James L. Kugel* (ed. Hindy Najman and Judith H. Newman; Leiden and Boston: Brill, 2004), 3–40.

“Did God Forgive Adam? An Exercise in Comparative Midrash,” in *Jews and Christians: People of God* (ed. Carl E. Braaten and Robert Jenson; Grand Rapids: Eerdmans, 2003), 148–70.

“The Fact of Death and the Promise of Life in Israelite Religion,” in *The Papers of the Henry Luce III Fellows in Theology*, Vol. VI (ed. Christopher I. Wilkins; Pittsburgh: Association of Theological Schools, 2003), 139–54.

“Resurrection in the Torah? A Reconsideration,” *CTI (Center of Theological Inquiry) Reflections* 6 (2002): 2–29.

“Response: Natural and Supernatural Justice,” in *Judaism and Ecology: Created World and Revealed Word* (ed. Hava Tirosh-Samuels; Cambridge, Mass.: Center for the Study of World Religions, Harvard Divinity School, 2002): 177–185.

“The Resurrection of the Dead and the Construction of Personal Identity in Ancient Israel,” in *Congress Volume Basel 2001* (ed. A. Lemaire; Supplements to *Vetus Testamentum*; Leiden: Brill, 2002), 305–22.

“Controversy: Jewish–Christian Dialogue, Jon D. Levenson & Critics,” *Commentary* 113:4 (April, 2002): 17–21 (aftermath of the item below).

“How Not to Conduct Jewish–Christian Dialogue,” *Commentary* 112:5 (December, 2001): 31–37.

“Religious Affirmation and Historical Criticism in Heschel’s Biblical Interpretation,” *Association for Jewish Studies Review* 25 (2000/2001): 25–44.

“The New Enemies of Circumcision,” *Commentary* 109:3 (March, 2000): 29–36

“The Perils of Engaged Scholarship: A Rejoinder to Jorge Pixley,” in *Jews, Christians, and the Theology of the Hebrew Scriptures*. (ed. Alice Ogden Bellis and Joel S. Kaminsky; Atlanta: Society of Biblical Literature, 2000), 239–46.

“Is Brueggemann Really a Pluralist?” *Harvard Theological Review* 93:3 (2000): 265–94.

“The Seekers,” *Commentary* 107:6 (June, 1999): 38–45.

“Heschel, *The Sabbath*, at Century’s End,” *Harvard Divinity Bulletin* 28:1 (1998): 13–15.

“Abusing Abraham: Traditions, Religious Histories, and Modern Misinterpretations,” *Judaism* 47:3 (1998): 259–77.

“Abraham Among Jews, Christians, and Muslims: Monotheism, Exegesis, and Religious Diversity,” *ARC* (The Journal of the Faculty of Religious Studies, McGill University) 26 (1998): 5–29

“The Contradictions of A.J. Heschel,” *Commentary* 106:1 (July, 1998): 34–38.

“The Problem with Salad Bowl Religion,” *First Things* 78 (December, 1997): 10–12.

“The Exodus and Biblical Theology: A Rejoinder to John J. Collins,” *Biblical Theology Bulletin* 26:1 (Spring, 1996): 4–10, reprinted, in *Jews, Christians, and the Theology of the Hebrew Scriptures*. (ed. Alice Ogden Bellis and Joel S. Kaminsky; Atlanta: Society of Biblical Literature, 2000), 247–61.

“Response to the Five Reviews of *The Death and Resurrection of the Beloved Son*,” *Dialog* 34:1 (Winter, 1995): 63–66.

Participation in a symposium, “Interpreting the Bible: Three Views,” *First Things* 45 (August/September, 1994): 42–44.

“The Bible: Unexamined Commitments of Criticism,” *First Things* 30 (1992): 24–33.

“Theological Liberalism Aborting Itself,” *The Christian Century* 109:5 (February 5–12, 1992): 139, 141, 143, 145–47, 149, reprinted in *The Politics of Prayer: Feminist Language and the Worship of God* (ed. Helen Hull Hitchcock; San Francisco: Ignatius, 1992), 37–44.

Statement in *American Jews and the Separationist Faith: The New Debate on Religion in Public Life* (ed. David G. Dalin. Washington: Ethics and Public Policy Center, 1992), 69–72.

“The God of Abraham and the Enemies of ‘Eurocentrism,’” *First Things* 16 (October, 1991): 15– 21, reprinted in *The New Religious Humanists: A Reader* (ed. Gregory Wolfe; New York: The Free Press, 1997), 215–30.

“The Good Friday – Passover Connection,” op–ed piece in the *New York Times*,

March 29, 1991.

“Indoctrination is Not Education,” a brief statement in “Opening Academia Without Closing It Down: A Campus Forum on Multiculturalism,” in the *New York Times*, December 9, 1990.

“Must We Accept the Other’s Self-Understanding?” *Journal of Religion* 71(1991): 558–67. Review essay on David Novak, *Jewish-Christian Dialogue: A Jewish Justification*.

“Exodus and Liberation,” *Horizons in Biblical Theology* 13 (1991): 134–74.

“The Hermeneutical Defense of Buber’s Hasidism: A Critique and Counterstatement,” *Modern Judaism* 11 (1991): 297–320.

“Liberation Theology and the Exodus,” *Reflections* 86:1 (winter–spring, 1991): 2–12. (Same as 46, except that it includes notes), reprinted in *Jews, Christians, and the Theology of the Hebrew Scriptures* (ed. Alice Ogden Bellis and Joel S. Kaminsky; Atlanta: Society of Biblical Literature, 2000), 215–30.

“Theological Consensus or Historicist Evasion? Jews and Christians in Biblical Studies,” in *Hebrew Bible or Old Testament? Studying the Bible in Judaism and Christianity* (ed. John J. Collins and Roger Brooks; Notre Dame, Ind.: University of Notre Dame, 1990), 109–45.

“Liberation Theology and the Exodus,” *Midstream* 35:7 (October, 1989): 30–36.

“Zion Traditions,” *Anchor Bible Dictionary* (ed. David N. Freedman; New York: Doubleday, 1992), VI, 1098–1102.

“Covenant and Consent: Biblical Reflections on the Occasion of the 200th Anniversary of the United States Constitution,” in *The Judeo-Christian Tradition and the U.S. Constitution: Proceedings of a Conference at Annenberg Research Institute, November 16–17, 1987* (ed. David M. Goldenberg; Philadelphia: Annenberg Research Institute, 1989), 71–82.

“A Response to Professor Greenstein,” in *The State of Jewish Studies* (ed. Shaye Cohen and Edward Greenstein; Detroit: Wayne State University, 1990), 47–54.

“Cataclysm, Survival and Regeneration in the Hebrew Bible,” in *Confronting Omnicide: Jewish Reflections on Weapons of Mass Destruction* (ed. Daniel Landes; Northvale, N.J., and London: Jason Aronson, 1991), 39–68.

“The Eighth Principle of Judaism and the Literary Simultaneity of Scripture,” *Journal of Religion* 68 (1988): 205–25.

“The Hebrew Bible, the Old Testament, and Historical Criticism,” in *The Future of Biblical Studies: The Hebrew Scriptures* (ed. R. E. Friedman and H. G. M. Williamson; Semeia Studies. Decatur, Ga.: Scholars, 1987), 19–59.

“Why Jews Are Not Interested in Biblical Theology,” in *Judaic Perspectives on Ancient Israel* (ed. J. Neusner et al; Philadelphia: Fortress, 1987), 281–307. German translation by Rolf Rendtorff and Matthias Henze, “Warum Juden sich nicht für biblische Theologie interessieren?” *Evangelische Theologie* 51 (1991): 402–30.

“The Sources of Torah: Psalm 119 and the Modes of Revelation in Second Temple Judaism,” in *Ancient Israelite Religion* (ed. Patrick D. Miller, et al.; Philadelphia: Fortress, 1987), 559–74.

“A Jewish Studies Location for Biblical Studies: Does It Make a Difference?” *Association for Jewish Studies Newsletter* 36 (Fall, 1986): 16–19.

“Hebrew Bible in Colleges and Universities,” *Religious Education* 81 (1986): 37–44.

“The Jerusalem Temple in Devotional and Visionary Experience,” in *Jewish Spirituality from the Bible through the Middle Ages* (ed. A. Green; New York: Crossroad, 1986), 32–61.

“The Universal Horizon of Biblical Particularism,” pamphlet for the American Jewish Committee, New York: American Jewish Committee, 1985. 26 pp., reprinted with small revisions in *The Bible and Ethnicity* (ed. Mark G. Brett. Leiden: Brill, 1996), 143–69, and in *Commitment and Commemoration: Jews, Christians, Muslims in Dialogue* (ed. André LaCocque; Chicago: Exploration Press, 1994), 53–72.

“A Technical Meeting for N‘M in the Hebrew Bible,” *Vetus Testamentum* 25 (1985): 61–67.

“Is There a Counterpart in the Hebrew Bible to New Testament Anti-Semitism?” *Journal of Ecumenical Studies* 22 (1985): 242–60.

“Ezekiel in the Perspective of Two Commentators,” *Interpretation* 38 (1984): 210–17. Review essay on Walther Zimmerli, *Ezekiel*, and Moshe Greenberg, *Ezekiel 1–20*.

“The Temple and the World,” *Journal of Religion* 64 (1984): 275–98.

“Some Unnoticed Connotations in Jer 20:9,” *Catholic Biblical Quarterly* 46 (1984): 223–25.

“The Last Four Verses in Kings,” *Journal of Biblical Literature* 103 (1984): 353–61.

“Covenant and Commandment,” *Tradition: A Journal of Orthodox Jewish Thought* 21 (1983): 42–51.

“Yehezkel Kaufmann and Mythology,” *Conservative Judaism* 36:2 (1982): 36–43.

“The Paronomasia of Solomon’s Seventh Petition,” *Hebrew Annual Review* 6 (1982): 131–35.

“From Temple to Synagogue: 1 Kings 8,” in *Traditions in Transformation*. (ed. B. Halpern and J. D. Levenson; Winona Lake, Ind.: Eisenbrauns, 1981), 142–66.

- “The Theologies of Commandment in Biblical Israel,” *Harvard Theological Review* 77 (1980): 17–33 (Special issue in honor of the one–hundredth anniversary of the Society of Biblical Literature).
- “The Political Import of David’s Marriages,” (with Baruch Halpern) *Journal of Biblical Literature* 99 (1980): 507–18.
- “The Davidic Covenant and Its Modern Interpreters,” *Catholic Biblical Quarterly* 41 (1979): 205–19.
- “1 Samuel 25 as Literature and as History.” *Catholic Biblical Quarterly* 40 (1978): 11–28; revised version published as “1 Samuel 25 as Literature and History,” in *Literary Interpretation of Biblical Narratives*; ed. Kenneth R. R. Gros Louis; Nashville: Abingdon, 1982), II, 220–42.
- “On the Promise to the Rechabites,” *Catholic Biblical Quarterly* 38 (1976): 508–14.
- “The Scroll of Esther in Ecumenical Perspective,” *Journal of Ecumenical Studies* 13 (1976): 440–52.
- “Who Inserted the Book of the Torah?” 2 parts, *Harvard Theological Review* 68 (1975): 203–33.
- “Poverty and the State in Biblical Thought,” *Judaism* 25 (1976): 230–41.
- “Textual and Semantic Notes on Nah. 1:7–8,” *Vetus Testamentum* 25 (1975): 792–94.
- “Life with Jews is Not Yet Jewish Life,” *Sh’ma* 3 (1973): 110–12.
- “The Spindle–Whorl Inscription from Chatal Hüyük: A Forgery,” *Bulletin of the American Schools of Oriental Research* 209 (1973): 37–40.
- “The Grundworte of Pier delle Vigne,” *Forum Italicum* 5 (1971): 499–513.

Reviews:

- Thomas Joseph White, O.P., *Exodus*, in *The Thomist* 82 (2018): 476–80.
- “Rome and Jerusalem,” a review essay of Burton L. Visotzky, *Aphrodite and the Rabbis: How the Jews Adapted Roman Culture to Create Judaism as We Know It*, in *Commentary* 142:5 (December 2016): 47–50.
- “Missing the Text,” a review of Michael L. Satlow, *How the Bible Became Holy*, in *Commentary* 137:6 (June 2014): 70–73.
- Christopher R. Seitz, *The Character of Christian Scripture: The Significance of a Two–Testament Bible*, in *Catholic Biblical Quarterly* 75 (2013): 596–97.

“In the Beginning,” a review of Ronald Hendel, *The Book of Genesis: A Biography*, *Moment*, March/April 2013: 68–69, continued in “Genesis Secularized: An Exchange Between Ronald Hendel and Jon Levenson,” *Moment* online version, April 30, 2013:

<http://www.momentmag.com/genesis-secularized-an-exchange-between-ronald-hendel-and-jon-levenson/>.

“Category Error,” a review essay of Yoram Hazony, *The Philosophy of Hebrew Scripture: An Introduction* in *Jewish Review of Books* 3:3 (Fall 2012): 11–14, and “Category Error: A Rejoinder [to Yoram Hazony],” *Jewish Review of Books* 3:4 (Winter 2012): 44–45.

“What Are They? Modernity and Jewish Self-understanding,” a review essay of Leora Batnitzky, *How Judaism Became a Religion: An Introduction to Modern Jewish Thought*, in *Commonweal* 139:4 (February 24, 2012): pp. 21–24.

Stephen Prothero, *God is Not One: The Eight Rival Religions that Run the World—and Why Their Differences Matter*, in *Jewish Review of Books* 3 (Fall 2010): 19–20.

Scott W. Hahn, *Kinship by Covenant: A Canonical Approach to the Fulfillment of God’s Saving Promises*, in *Journal of Religion* 90 (2010): 240–41.

Marvin A. Sweeney, *Reading the Hebrew Bible After the Shoah*, in *Review of Biblical Literature*, May 2009 ([http://www.bookreviews.org/pdf/6700\\_7261.pdf](http://www.bookreviews.org/pdf/6700_7261.pdf)).

Nathan MacDonald, *Deuteronomy and the Meaning of “Monotheism,”* in *Scottish Journal of Theology* 58 (2005): 237–40.

Sherwin B. Nuland, *Maimonides*, and Robert Pinsky, *The Life of David*, in *Commentary* 120:3 (October, 2005): 65–69.

Alan F. Segal, *Life after Death: A History of the Afterlife in Western Religion*, in *Review of Biblical Literature* [<http://www.bookreviews.org>] (February, 2005).

Irving Greenberg, *For the Sake of Heaven and Earth: The New Encounter of Judaism and Christianity*, in *Commonweal* CXXXI: 19 (November 5, 2004): 49–53; “Continuing the Conversation” (response to Greenberg), *Commonweal* CXXXII: 2 (January 28, 2005): 13.

Carol A. Newsom, *The Book of Job: A Contest of Moral Imaginations*, in *Journal of Religion* 84 (2004): 271–72.

Hillel Halkin, *Across the Sabbath River: In Search of a Lost Tribe of Israel*, in *Commentary* 114:2 (September, 2002): 63–64, 66.

William P. Brown, *The Ethos of the Cosmos: The Genesis of Moral Imagination in the Bible*, in *Jewish Quarterly Review* XCI (July–October, 2001): 222–27.

Jonathan Rosen, *The Talmud and the Internet: A Journey between Worlds*, in *Commentary* 110:5 (December, 2000): 69–70.

James Barr, *The Concept of Biblical Theology*, in *First Things* 100 (February, 2000): 59–63.

Thomas Cahill, *Desire of the Everlasting Hills: The World before and after Jesus*, and Paula Fredriksen, *Jesus of Nazareth, King of the Jews: A Jewish Life and the Emergence of Christianity*, *National Review* 51:24 (December 20, 1999): 60–63.

S. David Sperling, *The Original Torah: The Political Intent of the Bible's Writers*, in the *Journal of Biblical Literature* 119 (2000): 547–49.

Louis Jacobs, *Beyond Reasonable Doubt*, in *First Things* 97 (November, 1999): 57–58, 60.

Anita Diamant, *Saying Kaddish* and Leon Wieseltier, *Kaddish*, in *Commentary*, 106:6 (December, 1998): 74, 76, 78.

Rolf P. Knierim, *The Task of Old Testament Theology: Substance, Method, and Cases*, review essay, *Religious Studies Review* 24:1 (January, 1998): 39–42.

Elliott Abrams, *Faith or Fear: How Jews Can Survive in a Christian America*, in *Commentary* 104:2 (August, 1997): 66–68.

Michael V. Fox, *The Redaction of the Books of Esther*, in *Journal of Religion* 74 (1994): 547–48.

Elaine Pagels, *The Origin of Satan*, in *Commentary* 100:3 (September, 1995): 54–57.

Joshua O. Haberman, *The God I Believe In*, in *Commentary* 97:5 (May 1994): 56–59.

Lodowick Allison, ed., *The Bible, arranged and edited by Ernest Sutherland Bates, with updated scholarship and a new introduction*, in *National Review* 45:22 (November 15, 1993): 57–58.

Steven Shawn Tuell, *The Law of the Temple in Ezekiel 40–48*, in *Interpretation* 48 (1994): 86–87.

Burton L. Visotzky, *Reading the Book: Making the Bible a Timeless Text*, in *Hebrew Studies* 34 (1993): 216–19.

Tikva Frymer-Kensky, *In the Wake of the Goddesses: Women, Culture, and the Biblical Transformation of Pagan Myth*, in *First Things* 27 (1992): 50–53.

Hyam Maccoby, *Judas Iscariot and the Myth of Jewish Evil*, in *Commentary* 94:4 (October, 1992): 56, 58–60, with a further exchange in *Commentary* 95:2 (February, 1993): 17–18.

Ari L. Goldman, *The Search for God at Harvard*, in *Commentary* 92:4 (October, 1991): 54–57.

Robert Morgan with John Barton, *Biblical Interpretation*, in *Journal of Religion* 70 (1990): 447–48.

Ernest W. Nicholson, *God and His People: Covenant and Theology in the Old Testament*, in *Catholic Biblical Quarterly* 50 (1988): 306–08.

Moshe Weinfeld, *Justice and Righteousness in Israel and the Nations* (Hebrew), in *Journal of Biblical Literature* 106 (1987): 516–18.

Ernst Kutsch, *Die chronologischen Daten des Ezechielbuches*, in *Journal of Biblical Literature* 106 (1987): 326–27.

Richard Adamiak, *Justice and History in the Old Testament*, in *Journal of Near Eastern Studies* 46 (1987): 158–60.

E. P. Sanders, *Jesus and Judaism*, in *Journal of Ecumenical Studies* 23 (1986): 310–11.

Sven Tengström, *Die Toledotformel und die literarische Struktur der priesterlichen Erweiterungsschicht im Pentateuch*, in *Journal of Near Eastern Studies* 45 (1986): 155–56.

Jan Assmann, et al., *Funktionen und Leistungen des Mythos*, in *Catholic Biblical Quarterly* 46 (1984): 732–33.

Dan Jacobson, *The Story of the Stories*, in *Journal of Reform Judaism* 30:4 (Fall, 1983): 67–69.

Robert Alter, *The Art of Biblical Narrative*, in *Biblical Archaeologist* 46 (1983): 124–25.

Arthur Gibson, *Biblical Semantic Logic*, in *Journal of Religion* 63 (1983): 303–04.

P. Kyle McCarter, *1 Samuel*, in *Conservative Judaism* 34:5 (May/June, 1981): 77–79.

Walther Zimmerli, *Ezekiel 1–24*, in *Journal of Biblical Literature* 100 (1981): 284–85.

*The Prophets: Nevi'im* (Jewish Publication Society), in *Genesis 2* (March, 1979; Adar, 5739): 11.

Dennis J. McCarthy, *Treaty and Covenant*, in *Catholic Biblical Quarterly* 41 (1979): 140–41.

George Nickelsburg, et al., *Studies in the Testament of Abraham*, in *Catholic Biblical Quarterly* 40 (1978): 131–32.

Jacob Milgrom, *Cult and Conscience*, in *Association for Jewish Studies Newsletter* 21 (October, 1977): 8.



Academic Presentations and Participations:

The Kistemaker Annual Lecture Series, Reformed Theological Seminary, Orlando, FL, February 11–12, 2020: “To Love the God Who Loves: Recovering the Biblical Commandment from Emotionalism and Eroticism” (four lectures):

1. The Covenantal Love of God: What It Is and What It Isn't
2. Why Did God Fall in Love with the People Israel?
3. Self-Interest and Self-Sacrifice: Can't We Just Replace the Fear of God with the Love of God?
4. The Marriage of God and Israel: Love beyond Eros.

“The Binding of Isaac in the Three ‘Abrahamic’ Traditions,” a lecture sponsored by the Interdisciplinary Humanities Center, Department of Religious Studies, Dean of Humanities and Fine Arts, and Department of History, University of California, Santa Barbara, January 13, 2020.

“The Binding of Isaac and the Crucifixion of Jesus,” the 21<sup>st</sup> annual Gates of Chai Lecture, Brite Divinity School, Fort Worth, TX, October 29, 2018.

“Response to Guy G. Stroumsa, “The Comparative Study of the Abrahamic Religions: Heuristic Gains and Cognitive Pitfalls,” keynote lecture at a conference on “The Abrahamic Religions: Between Scholarship and Practice,” co-sponsored by the Center for the Study of World Religions of Harvard Divinity School and the John Paul II Center for Interreligious Dialogue,” Cambridge, MA, September 26, 2018.

“Judaism,” a presentation by video to the conference on “The Birth, the Commitment, the Duty,” Academy for the Study of Religion (Kingston, Jamaica), April 26, 2018.

“The Binding of Isaac and the Crucifixion of Jesus,” public lecture in connection with the President’s Dream Course “Genesis: In the Beginning,” University of Oklahoma, Norman, OK, March 13, 2018.

“Miscategorizing Chosenness,” Hebrew Bible Workshop, Harvard University, Cambridge, MA, February 1, 2018.

“The Binding of Isaac and the Crucifixion of Jesus,” Shapiro Lecture, Bernardin Center, Catholic Theological Union, Chicago, IL, November 13, 2017.

“The Binding of Isaac and the Crucifixion of Jesus,” The Annual Limpitlaw Lecture, sponsored by the Religious Studies Department and the Jewish Studies Program, Trinity College, Hartford, CT, March 28, 2017.

“The Binding of the Son in the Three ‘Abrahamic Traditions:’ The Jewish-Christian-Muslim Debate,” The Mary Anna and Rabbi Julian Feibelman Lecture, Tulane University, New Orleans, LA, March 14, 2017.

“The Binding of Isaac in the Three ‘Abrahamic Traditions’: The Jewish-Christian-Muslim Debate,” the 2017 Solomon-Tenenbaum Lecture, University of South Carolina, Columbia, SC, February 7, 2017.

“God’s Love for Israel: Tensions, Ambiguities, and Novelties in the Ancient Sources,” seminar presentation co-sponsored by Hebrew Bible/Old Testament Colloquium and the Center for Jewish Studies, Duke University, Durham, NC, September 26, 2016.

“Genesis 22: The Binding of Isaac & the Crucifixion of Jesus,” the Inaugural Hudi Gross Memorial Lecture, co-sponsored by the Center for Jewish Studies and the Hudi Gross Lecture Series, Duke University, Durham, NC, September 25, 2016.

“What is the Judeo-Christian Tradition?” Keynote address in the 41<sup>st</sup> Annual Philosophy/Theology Symposium, Walsh University, North Canton, OH, March 20, 2016.

Presentation in a symposium on Benjamin Sommer, *Revelation and Authority: Sinai in Jewish Scripture and Tradition*, sponsored by the program on Christianity and Judaism in Antiquity, Department of Theology, University of Notre Dame, Notre Dame, IN, March 14, 2016.

“A Jewish Studies Location for Biblical Studies: Does It Make a Difference?”—What Has Changed in Thirty Years?” conference on “The Relationship between Biblical Studies and Jewish Studies,” Florida Atlantic University, January 18, 2016.

“Biblical Genealogy: Sacred Lineages from Noah to Jesus,” a lecture sponsored by the Collegium Institute, the Department of Near Eastern Languages and Civilizations, the Jewish Studies Program, and the Museum of Archaeology and Anthropology of the University of Pennsylvania, Philadelphia, PA, November 5, 2015.

“The Binding of Isaac and the Crucifixion of Jesus,” the Annual Compagna-Sennett Lecture in Religious Studies, Colby College, Waterville, ME, October 21, 2015.

“Is Abraham the Common Father of Jews, Christians, and Muslims? Facing the Differences,” master class for professors from Elon University and neighboring institutions, sponsored by the Center for the Study of Religion, Culture, and Society, Elon University, Elon, NC, March 17, 2015.

“Abraham and the Absoluteness of God,” a lecture sponsored by the Lumen Christi Institute, the Divinity School, and the Jewish Studies Workshop of the University of Chicago, Chicago, IL January 21, 2015.

“The Binding of Isaac and the Crucifixion of Jesus,” a lecture at St. Charles Borromeo Seminary, Philadelphia, PA, October 29, 2014.

“Abraham’s Unimaginable God,” Melton Center for Jewish Studies, Ohio State University, Columbus, Ohio, March 19, 2014.

“Abraham and the Absoluteness of God,” the Pascal Day Lecture, Duquesne University, Pittsburgh, PA., October 22, 2013.

Chair, session on “Hebrew Bible and Post-Exilic Israel,” at the Annual Meeting of the New England and Eastern Canada region of the Society of Biblical Literature, Newton, MA, May 3, 2013.

“The Bible in Modern Jewish Identity,” a panel presentation at the annual conference of the Association for Jewish Studies, Chicago, Ill, December 17, 2012.

“Reflections on Teaching Genesis and Exodus in a Core Curriculum” and “Proverbs and Natural Justice,” two presentations to the faculty of “Core 151, Legacies of the Ancient World: The Good Life and the Good Society,” Colgate University, Hamilton, NY. February 29, 2012.

“Abraham Becomes a Philosopher, or Jerusalem Answers Athens,” lecture sponsored by the Institute for Philosophy, Politics, and Economics, Colgate University, Hamilton, NY, February 28, 2012.

“Abraham Becomes a Philosopher, or Jerusalem Answers Athens,” the Howard J. Marblestone Memorial Lecture, Lafayette College, Easton, PA, November 8, 2011.

“Abraham Becomes a Philosopher: The Transformation of the Patriarch,” Herzstein Lecture in Judaism, University of St. Thomas, Houston, TX, September 19, 2011.

“Abraham between Torah and Gospel,” the Père Marquette Lecture 2011, Marquette University, Milwaukee, WI, March 27, 2011.

“Abraham between Torah and Gospel,” a lecture to faculty and graduate students, Department of Religion, Duke University, Durham, NC, March 14, 2011.

“Akeda Conference: ‘The Binding of Isaac,’” Augustana College, Sioux Falls, SD, April 13–15, 2010:  
Keynote address: “The Aqedah in Four Traditions”  
Response to a paper of Professor Terence Fretheim  
Panel Discussion

“Jews and Christians as Abrahamic Communities,” the Hay of Seaton Lecture at the University of Aberdeen, Aberdeen, Scotland, UK, February 16, 2010, and (in accordance with the terms of the endowment) again under the auspices of the Institute for Jewish Policy Research, London, England, U., February 17, 2010.

Three Presentations as a Stewart Fellow in Religion under the Auspices of the Council of the Humanities, Princeton University, Princeton, NJ, January 19–21, 2010:

“Tensions in the Literary Interpretation of Biblical Narrative: A Test Case,” workshop for faculty and graduate students in the Department of Religion, January 19, 2010.

“The Idea of Abrahamic Religions: A Qualified Dissent,” Stewart Lecture in Religion, January 20, 2010.

“How and Why My Field Has Changed in Forty Years,” a talk to graduate students in the Department of Religion, January 21, 2010.

“Reflections on *Resurrection: The Power of God for Christians and Jews*,” a talk in the series “An Author Encounter: The Community of Learning Initiative,” Department of Theology, University of Notre Dame, South Bend, IN, January 17, 2010.

“The Binding of Isaac and the Crucifixion of Jesus,” the Twenty-Third Annual Weinstein-Rosenthal Lecture, the University of Richmond, Richmond, VA, November 9, 2009.

“Resurrection in Judaism, Christianity and Islam” and “Re-Examining Monotheisms: Judaism, Christianity and Islam,” the Ryterband Lectures, sponsored by United Theological Seminaries, the University of Dayton, and Wright State University, Dayton, Ohio, October 26, 2009.

Chair, session on “Literary Criticism and the Hebrew Bible” at the Annual Meeting of the New England Region of the Society of Biblical Literature and the American Schools of Oriental Research, Andover Newton Theological Seminary, Newton, MA, April 24, 2009.

“Monotheism and Chosenness: The Abrahamic Foundation of Judaism and Roman Catholicism,” The Joseph Cardinal Bernardin Jerusalem Lecture, sponsored by the American Jewish Committee, the Archdiocese of Chicago, the Chicago Board of Rabbis, the Jewish Federation of Metropolitan Chicago, and Spertus Institute of Jewish Studies, at DePaul University, Chicago, IL March 26, 2009.

“Who is the Beloved Son? Reflections on the Binding of Isaac in the Context of Interreligious Conversation” and “How Monotheism Unites—and Divides—Jews, Christians, and Muslims,” two lectures in “Abraham: Father of Three Faiths—A Contemporary Forum,” sponsored by Jewish Community Relations Council and Christian Theological Seminary, Indianapolis, IN, March 23, 2009.

“The Binding of Isaac and the Crucifixion of Jesus,” the Nate and Ann Levine Lecture at Southern Methodist University, Dallas, TX, March 16, 2009.

Lecture and participation in a panel discussion on the theme “Abraham’s Sacrifice of Isaac,” in the Sixteenth Annual Nostra Aetate Dialogue, Fordham University, New York, NY, October 29, 2008.

“What is Genesis One All About?” a lecture followed by participation in a panel on “Understanding Genesis,” both of them events in the series “Faith, Reason and Evolution: A Public Colloquium,” sponsored by the departments of biology, history, and philosophy of Bowdoin College, Brunswick, ME, October 23, 2008.

“Why Did God Test Abraham? Some Answers from Midrash,” a talk to students at Smith College, Northampton, MA, September 26, 2008.

“How Monotheism Unites—and Divides—Jews, Christians, and Muslims,” lecture at Smith College, Northampton, MA, September 25, 2008.

“Teaching the Binding of Isaac: Balancing Bible and Midrash,” presentation to the faculty of the Augustine and Culture Seminar, Villanova University, Villanova, PA, September 8, 2008.

“Can There Be More than One Abrahamic Religion? The Problematic of a Cliché,” lecture sponsored by the Department of Theology and the Kroc Institute for International Peace Studies, University of Notre Dame, South Bend, IN, April 8, 2008.

“One Patriarch, Three Traditions: Abraham as a Source of Religious Unity—and Division,” President’s Distinguished Lecture Series, University of Colorado, Boulder, CO, March 4, 2008.

“Can Catholicism Validate Jewish Biblical Interpretation?” presentation at a colloquium of the Society for Comparative Theology held at the Center for the Study of World Religions, Harvard University, Cambridge, MA, October 16, 2007.

“Possible Meanings and Fuller Meanings,” keynote address in “Fuller Meanings: Christian and Jewish Readings of the Bible, a Symposium to Explore the Pontifical Biblical Commission’s *The Jewish People and Their Sacred Scriptures in the Christian Bible*,” sponsored by the Boston College Theology Department, the Center for Christian-Jewish Learning at Boston College, and Weston Jesuit School of Theology, Chestnut Hill, MA, April 24, 2006.

“The Conversion of Abraham to Judaism, Christianity, and Islam,” lecture sponsored by the Department of Interdisciplinary Studies, the Religious Studies Program, and Judaic Studies Program, Virginia Tech, Blacksburg, VA, March 28, 2006.

“The Conversion of Abraham to Judaism, Christianity, and Islam,” lecture sponsored by the Department of Philosophy and the Hillel Foundation, Framingham State College, Framingham, MA, March 22, 2006.

“The Conversion of Abraham to Judaism, Christianity, and Islam,” the Taubman Symposium in Jewish Studies, sponsored by the Department of Religious Studies and the Walter Capps Center, University of California, Santa Barbara, CA, January 25, 2006.

“Isaac, Jesus, and Passover,” lecture on the Sinaiko Fund for Jewish Studies, Coe College, Cedar Rapids, IA, September 29, 2005.

“Imagining the Imageless Deity,” lecture in a conference on “Organizing the Divine: A Problem of Scripture, Exegesis, and Theology,” Boston College Theology Department, Chestnut Hill, MA, April 27, 2005.

“Are All Religions Equally Valid? The Aim of Interreligious Dialogue,” Finkelstein Institute, Jewish Theological Seminary, New York, NY, April 4, 2005.

“Is There Resurrection of the Dead in the Hebrew Bible?” Danforth Foundation Lecture, Hope College, Holland, MI, March 29, 2005.

Panel Presentation on John Goldingay, *Old Testament Theology*, Vol. 1: *Israel's Gospel*, Theology of the Hebrew Scriptures Section, annual conference of the Society of Biblical Literature, San Antonio, TX, November 21, 2004.

“The Conversion of Abraham to Judaism, Christianity, and Islam,” three-part presentation to the Tri-State Forum for Continuing Theological Education, Wartburg Theological Seminary, Dubuque, IA, November 4, 2004.

“The Conversion of Abraham to Judaism, Christianity, and Islam,” Sonia Sands Memorial Lecture, University of Iowa, Iowa City, IA, October 25, 2004.

“Jewish Reflections on Evil, Cosmic and Moral,” address at the 35<sup>th</sup> National Conference of the Trinity Institute (co-sponsored by the Chautauqua Institution), New York, NY, May 3, 2004.

“Resurrection and Immortality in Early Judaism,” William Foxwell Albright Lecture, Department of Near Eastern Studies, Johns Hopkins University, Baltimore, MD, April 19, 2004.

“Covenant Violated, Covenant Restored: The Ecclesial Implications of the Prophetic Marriage Metaphor,” Lonergan Institute, Boston College, Chestnut Hill, MA, April 3, 2003.

“The Conversion of Abraham to Judaism, Christianity, and Islam,” General Theological Seminary of the Episcopal Church, New York, NY, April 1, 2003.

“The Conversion of Abraham to Judaism, Christianity, and Islam,” George Washington University, Washington, DC, March 27, 2003.

“Sacrifice as the Basis of Worship: An Unnoticed Commonality of Judaism and Catholicism,” The Fourth Annual Driscoll Lecture in Jewish-Catholic Studies, Iona College, New Rochelle, NY, March 11, 2003.

“Mourning and Rejoicing with Jerusalem,” lecture at a conference on “Mourning and Memory: Jewish and Christian Perspectives,” St. Olaf College, Northfield, MN, November 4, 2002.

“What Biblical Monotheism Is and Is Not,” presentation and panel discussion at “Who Knows One? Re-Examining Biblical Monotheism,” Eighteenth Annual Colloquium of the Kieval Institute for Jewish-Christian Studies, Siena College, Loudonville, NY, November 3–4, 2002.

“The Conversion of Abraham to Judaism and Christianity,” presentation to the annual Pastor-Theologian Conference, Center of Theological Inquiry, Tucson, AZ, June 13, 2002.

Response to Bernard F. Batto, “The Image of God and the Role of Creator in Genesis 1–11,” plenary

session of the New England and Maritimes Region of the Society of Biblical Literature, American Academy of Religion, and Catholic Biblical Association, Brandeis University, Waltham, MA, April 12, 2002.

“Were Rahner and the Rabbis Wrong?” presentation to the seminar of fellows of the Center of Theological Inquiry, Princeton, New Jersey, March 22, 2002.

“Resurrection in the Torah? A Second Look,” 2002 Palmer Lecture, Center of Theological Inquiry, Princeton, New Jersey, March 21, 2002.

“Abraham’s Conversion to Judaism and Christianity,” Rockwell Foundation Colloquium address, Rice University, Houston, TX, March 18, 2002.

“Abraham, Our Common Father?” Kahn Liberal Arts Institute Lecture, Smith College, Northampton, MA, March 4, 2002.

“D’Costa versus Hicks on Pluralism,” presentation to the Kahn Liberal Arts Institute seminar on tolerance, Smith College, Northampton, MA, March 4, 2002.

“Does Gary Anderson Believe in a Hierarchy of Interpretations?” response at a symposium on Gary A. Anderson, *The Genesis of Perfection: Adam and Eve in the Jewish and Christian Imagination*, Harvard Divinity School, Cambridge, MA, February 6, 2002.

“The Eminently Reparable Sin of Adam: The Peril and Promise of Comparative Midrash,” lecture at conference on “Jews and Christians, People of God,” sponsored by the Center for Catholic and Evangelical Theology and held at Augsburg College in Minneapolis, MN, June 11, 2001.

“The Conversion of Abraham: The Common Roots of Judaism and Christianity,” the Shusterman Distinguished Scholar Lecture, Gratz College, Philadelphia, PA, May 22, 2001.

“Is Syncretism Compatible with Diversity?” keynote address at a conference on “Religious Diversity in America” at Middlebury College in Middlebury, Vermont, April 17, 2001.

“Did God Forgive Adam? An Exercise in Comparative Religion,” the Rabbi Joseph Klein Memorial Lecture at Assumption College in Worcester, Massachusetts, March 14, 2001.

Response to a paper by Francis X. Clooney, S.J., entitled “Sita and the Future of Comparative Theology,” as part of the fortieth anniversary of the founding of the Center for the Study of World Religions, Harvard University, Cambridge, MA, February 22, 2001.

“Did God Forgive Adam? An Exercise in Comparative Religion,” the Tanker Lecture at Pennsylvania State University, January 15, 2001.

“Evil,” lecture for the Jewish United Fund of Chicago, at Anshei Emet Synagogue, Chicago, IL, and Temple Moriah, Deerfield, IL, December 2000.

“The Fact of Death and the Promise of Life in Israelite Religion,” research presentation to the Luce Fellows Conference, Princeton, NJ, November 2000.

Response at a session entitled “Beyond ‘Coping’: Religious Practices of Transformation” at “Pain and Its Transformations: The Interface of Biology and Culture,” a conference of the Houghton Mind/Brain/Behavior Colloquium at Harvard, Cambridge, Massachusetts, May 2000.

“Creation and the Persistence of Evil: The Jewish Drama of Divine Omnipotence,” study session for a group of rabbis under the sponsorship of the Massachusetts Board of Rabbis and Hebrew College, Newton, Massachusetts, May 2000.

“Commenting on Esther as an Interfaith Problem,” keynote address at “Esther 2000” a conference, sponsored by Creighton University and the University of Nebraska, Lincoln, Nebraska, April 2000.

Response to Carol Newsom “Job’s Body: Violence and the Religious Imagination,” plenary session of the New England Region of the Society of Biblical Literature, Andover-Newton Theological Seminary, Newton, MA, April 1999.

“Where is God in the Book of Esther?” lecture at Program in Jewish Studies, Tulane University, New Orleans, LA, February 1999.

Three Lectures on Abraham in the context of Jewish-Christian dialogue and disputation at alumni conference of Luther Seminary, St. Paul, MN, January 1999.

“The Binding of Isaac and the Crucifixion of Jesus,” and “The Conversion of Abraham to Judaism and Christianity,” Snuggs Lectures, University of Tulsa, October 1998.

“Was Heschel a Biblical Theologian?” Henry N. Rapaport Memorial Conference, “From Piety to Polity: The Legacy of Abraham Joshua Heschel,” Jewish Theological Seminary of America, New York, NY, March 1998.

“Response to the Papers of Stephen Geller, David Novak, and Neil Gillman,” Conference on Judaism and the Natural World, Center for the Study of World Religions, Harvard University, Cambridge, MA, February 1998.

“The Conversion of Abraham to Judaism and Christianity” and “Abraham among Jews, Christians, and Muslims,” Birks Lectures, Faculty of Religious Studies, McGill University, Montreal, Quebec, Canada, February 1998.

“Did the Prophets Eradicate Child Sacrifice?” and “Isaac, Jesus, and the Lamb,” Fischer Lectures, Claremont School of Theology, Claremont, CA, January 1998.

“The Death and Resurrection of the Beloved Son,” Catholic Theological Union, Chicago, IL, May 1997.



“Did God Forgive Adam? And other Lectures on Sin, Death, and Redemption in Judaism and Christianity,” Shapira Lectures at Pittsburgh Theological Seminary, Pittsburgh, PA, February 1997.

“The Death and Resurrection of the Beloved Son,” inaugural lecture at the Samuel Rosenthal Center for Jewish Studies, Case-Western Reserve University, Cleveland, OH, October 1996.

“Our Father Abraham,” lecture in a Jewish-Christian-Muslim triologue series at Boston College, Newton, MA, October 1996.

“The (New) Sacrifice of the Beloved Son,” the Quint Lecture in Jewish Studies at Middlebury College, Middlebury, VT, April 1995.

“Did God Forgive Adam? An Exercise in Comparative Midrash,” Alexander Thompson Lecture at Princeton Theological Seminary, March 1995.

“Passover and Easter: The Hidden Connection to Child Sacrifice,” public lecture at Smith College, February 1995.

Two public lectures at the Jewish Theological Seminary of America, “Sabbath, Creation and Exodus”: What is the Connection?” and “God and His Enemies: Creation and Anti-Creation,” November 1994.

“Did God Forgive Adam? An Exercise in Comparative Religion,” public lecture at Loyola College in Baltimore, October 1994.

A faculty seminar on *The Death and Resurrection of the Beloved Son* at Northwestern University, Evanston, IL, April 1994.

“Jews and Christians in the Discourse of Biblical Studies,” public lecture at Northwestern University, Evanston, IL, April 1994.

A faculty seminar on *The Death and Resurrection of the Beloved Son*, theology department of Loyola College in Maryland, Baltimore, Maryland, February 1994.

“Sabbath, Creation, and Exodus: What is the Connection?,” public lecture at Loyola College in Maryland, February 1994.

“The Death and Resurrection of the Beloved Son: The Sublimation of Child Sacrifice in Judaism and Christianity,” four Sprunt Lectures at Union Theological Seminary, Richmond, VA, January 1993.

“Historical Criticism and the Fate of the Enlightenment Project,” Presidential address at the annual meeting of the New England Region of the Society of Biblical Literature, Northeastern University, Boston, MA, April 1992.

“Joseph and His Dreams: the Servant as Ruler, the Ruler as Servant,” Blumenthal Lecture, University of North Carolina at Charlotte, Charlotte, NC, March 1992.

“Did God Forgive Adam?,” a seminar presentation in the graduate program in Christianity and Judaism in Antiquity, the University of Virginia, Charlottesville, VA, March 1992.

“Joseph the Interpreter of Dreams: Reflections on the Poetics of Biblical Narrative,” sponsored by the Department of Religious Studies, the University of Virginia, Charlottesville, VA, March 1992.

Response to a set of three lectures on “Faith in a Pluralistic Age,” by Peter L. Berger, the William Belden Noble Lecturer, Memorial Church, Harvard University, Cambridge, MA, December 1991.

“A Response to Gavin D’Costa, ‘Christ in a Religiously Pluralist World,’” Jerome Hall Dialogue, Harvard Divinity School, November 1989.

“Liberation Theology and the Exodus,” plenary address at the annual conference of the Catholic Biblical Association of America, Syracuse, NY, August 1989.

“Theological Consensus or Historicist Evasion? Jews and Christians in Biblical Studies,” paper at a conference on “Hebrew Bible or Old Testament?” Center for the Study of Judaism and Christianity in Antiquity, University of Notre Dame, Notre Dame, IN, April 1989.

“Theological Consensus or Historicist Evasion? Jews and Christians in Biblical Studies,” a lecture in a conference on “Texts and Contexts,” Florida State University, Tallahassee, FL, March 1989.

“Exodus and Liberation,” the sixth annual Bonnie Podrotti Kittel Memorial Lecture, Yale Divinity School, New Haven, CT, February 1989.

“Reflections on *Creation and the Persistence of Evil*,” a presentation to the Consultation on Biblical and Contemporary Theologies at the annual national conference of the Society of Biblical Literature, November 1988.

“Exodus and Liberation,” the Aaron Kriwitsky Memorial Young Scholar Lecture at the Maurice Greenberg Center for Judaic Studies, University of Hartford, CT, April 1988.

“Covenant and Consent: Biblical Reflections on the Occasion of the Two Hundredth Anniversary of the United States Constitution,” panel presentation at a colloquium on “The Judeo-Christian Heritage and the U.S. Constitution,” at the Annenberg Research Institute, Philadelphia, PA, November 1987.

“Covenant and Consent: Biblical Reflections on the Occasion of the Two Hundredth Anniversary of the United States Constitution,” the Annadora Gregory Lecture, Doane College, Crete, NE, November 1987.

“Creation and the Persistence of Evil: The Vitality of Myth in Ancient Israel,” lecture for the colloquium on Jewish History and Literature, University of Michigan, Ann Arbor, MI, October 1987.

“A Response to Edward Greenstein, “The State of Biblical Studies, or Biblical Studies in a State,” Conference on the State of Jewish Studies, Jewish Theological Seminary of America, New York, NY, May 1987.

“The Spiritual Politics of Biblical Monotheism,” lecture at Harvard University, sponsored by the Department of Near Eastern Languages and Civilizations, Cambridge, MA, December 1986.

“The Binding of Isaac in Bible and Midrash,” lecture sponsored by the Department of Religion and the Humanities, Northern Arizona University, Flagstaff, AZ, May 1985.

“The Idea of Covenant in Biblical Theology,” lecture to faculty seminar at the University of Scranton, PA, sponsored by the National Jewish Resource Center, January 1985.

“The Hebrew Bible, the Old Testament, and Historical Criticism,” paper invited for the third Conversation in Biblical Studies, Judaic Studies Program, University of California, San Diego, CA, April 1984.

“Is There a Counterpart in the Hebrew Bible to New Testament Anti-Semitism?”, paper presented to Chicago Chevra, a discussion group of rabbis, December 1983.

“The Hebrew Bible, the Old Testament, and Historical Criticism,” paper presented to the Old Testament Professors Group of the Hyde Park Cluster of Theological Schools, Chicago, IL, November 1983.

“The Current State of Jewish Biblical Scholarship,” lecture to a faculty seminar at the University of Scranton, PA, sponsored by the National Jewish Resource Center, November 1983.

“Literary Evidence of the Microcosmic Conception of the Temple in Judah,” paper read at the Mid-Western regional conference of the Society of Biblical Literature, February 1983.

“The Temple and the World,” guest lecture for the Colloquium for Biblical Research, Candler School of Theology, Emory University, Atlanta, GA, August 1982.

“Reflections on the Scroll of Esther,” Center for the Study of Israel and Judaism, Columbia University, February 1980.

“Prophecy as the Prophet Sees It,” paper delivered at a seminar entitled “Ancient Texts, Modern Meaning,” sponsored by the Faculties of Education and of the Humanities of York University, and the Board of Jewish Education of Metropolitan Toronto, Canada, November 1978.

“The Davidic Covenant and Its Modern Interpreters,” paper read at the national conference of the Association for Jewish Studies, December 1977.

“Biblical Ideas of *Ta’amê Hammiswôt*,” paper read at the annual conference of the New England region of the Society of Biblical Literature, April 1977.

“On the Promise to the Rechabites,” paper read to the New England regional conference of the American Academy of Religion, April 1976.

Other Presentations:

“Some Chaste Thoughts on the Song of Songs,” a talk for Meor of Harvard, Cambridge, MA (by video-conferencing), April 6, 2020.

Two Lectures at Congregation Agudath Israel of West Essex, Caldwell, NJ, November 25, 2019:

“The Binding of Isaac in the Three ‘Abrahamic’ Traditions”

“Is Abraham our Common Father? What the Term ‘Abrahamic Religions’ Conceals.”

“Beyond ‘Universal’ and ‘Particular,’” a presentation at the Tikvah Summer Seminar: Two Chosen Nations? America and Israel at the Foundings, Cambridge, MA, July 22, 2019.

“What Induced G-d to Take Israel out of Egypt? A Theological Debate in Midrashic Form,” a talk at Meor of Harvard, Cambridge, MA, March 27, 2019.

“God and Man in the Book of Genesis,” seven lectures and discussion and two seminars, the Tikvah Summer Institute, New York, NY, July 16–20, 2018.

“Genesis 22: An Explication of What Is and Is Not Said,” classroom appearance in “Genesis: In the Beginning,” President’s Dream Course at the University of Oklahoma, Norman, OK, March 13, 2018.

“Writer’s Night: An Evening with Jon D. Levenson,” Graduate School of Arts and Sciences Center for Writing and Communicating Ideas, Harvard University, Cambridge, MA, February 12, 2018.

“Was King David Whitewashed?” Harvard Hillel, Cambridge, MA, November 15, 2017.

“God’s Love for Israel: Tensions, Ambiguities, and Novelties in the Ancient Sources,” Chicago Board of Rabbis, Chicago, IL, November 14, 2017.

“The Biblical Scholar in Two Worlds and the Crisis of the Contemporary University,” Abigail Adams Institute, Cambridge, MA, November 2, 2017.

“What Induced G-d to Take Israel out of Egypt? A Theological Debate in Midrashic Form,” lecture at Congregation Beth El-Atereth Israel, Newton, MA, April 7, 2017.

“Remarks at the Reception in Honor of Professor Peter Machinist on His Retirement,” sponsored by the Center for Jewish Studies, the Department of Near Eastern Languages and Civilizations, and the Divinity School, Harvard University, Cambridge, MA, September 12, 2016.

“Why is the Song of Songs Read at Pesach? The Love of God in the Springtime,” lecture at Congregation Beth El-Atereth Israel, Newton, MA, April 9, 2016.

“Abraham between Torah and Gospel: A Problem for the Idea of Judeo-Christian Tradition,” lecture at Temple Israel, Canton, OH, March 20, 2016.

“Isaac and Jesus: Two Beloved Sons,” the Second Annual Daniel J. Harrington SJ Memorial Lecture, St. Peter’s Parish, Cambridge, MA, March 6, 2016.

“What Could Be Better than Sex?” a lecture and discussion at Harvard Hillel, Cambridge, Massachusetts, February 16, 2016.

“Loving and Being Loved by God: Jon Levenson and Shai Held in Conversation,” dialogue at Mechon Hadar, New York, NY, November 9, 2015.

“Was Abraham the Common Father of Jews, Christians, and Muslims?” a lecture sponsored by the Jewish Community Alliance and Colby College, Portland, ME, October 22, 2015.

“The Binding of Isaac and the Crucifixion of Jesus,” lecture sponsored by the Catholic Center and Hillel House, Boston University, Boston, MA, April 27, 2015.

“Why Does God Love the Jewish People? A Midrashic and Philosophical Debate,” lecture at Harvard Hillel, Cambridge, MA, March 24, 2015.

“The Binding of Isaac in the Three ‘Abrahamic Traditions: The Jewish-Christian-Muslim Debate,” public lecture sponsored by the Center for the Study of Religion, Culture, and Society at Elon University, Elon, NC, March 17, 2015.

“Who was Abraham, and What is His Legacy in Judaism, Christianity and Islam?” a lecture at the Women’s Philanthropy Education Symposium, sponsored by the Jewish Community Center and United Jewish Appeal of Greenwich, CT, March 11, 2015.

“Dick Clifford’s Accomplishments as a Biblical Scholar,” remarks at “A Tribute in Honor of Richard J. Clifford, S.J.,” Boston College, Boston, MA, January 29, 2015.

Three presentations with discussions at “Politics, Economics, and the Jewish Person: A Tikvah Summer Institute at Yale University” (for rising or graduated high school seniors), New Haven, CT, June 28, 2014.

“The Binding of Isaac, the Crucifixion, and Resurrection,” Price Lecture, Trinity Church in the City of Boston, MA, April 6, 2014.

“The Love of God,” presentation and conversation at the Tikvah Center, New York, NY, March 26, 2014.

“Why Should Jews Love God, and Why Does God Love the Jews? A Jewish Debate,” Jewish Community Center of Greater Columbus, OH, March 18, 2014.

“Abraham and the Absoluteness of God,” public lecture at the Drisha Institute, New York, NY, January 14, 2014.

“Historicist Self-Deception and the Future of Jewish Thought,” a presentation to the Drisha Fellows, Drisha Institute, New York, NY, January 14, 2014.

“Abraham’s Rediscovery of God: Its Deeper Meaning,” Temple Beth Elohim Author Series, Wellesley, MA, December 8, 2013.

Participation in the “Academic Publishing Panel,” in Ways of Knowing: Second Annual Graduate Conference on Religion, Harvard Divinity School, Cambridge, MA, October 25, 2013.

Presentations and discussions on “The Love of God” in at “Jewish Thought and Enduring Human Questions,” a seminar for college students and recent graduates sponsored by the Tikvah Project at Princeton University, Princeton, NJ, August 7–8, 2013.

“Was Abraham the Common Father of Jews, Christians, and Muslims?” Lecture sponsored by the Addir Fellows Program, Massachusetts Institute of Technology, Cambridge, MA, March 5, 2013.

“The Binding of Isaac and the Crucifixion of Jesus,” a lecture at the Myrtle Baptist Church, Newton MA, January 16, 2013.

“Discussion of *Inheriting Abraham*,” a presentation to the incoming fellows of the Tikvah fellowship program, New York, NY, August 28, 2012.

Presentations and discussions on “God and Politics” at “Jewish Thought and Enduring Human Questions,” a seminar for college students and recent graduates sponsored by the Tikvah Project at Princeton University, Princeton, NJ, August 2–3, 2012.

“Dimensions of Abraham in a Comparative Perspective,” a seminar at the Tikvah Fund post-BA fellowship program, New York, NY, June 25–27, 2012.

“Was Abraham the Common Father of Jews, Christians and Muslims?” lecture sponsored by The Rabbi’s Circle at Congregation Sons of Israel together with St. Theresa’s Church, Briarcliff Manor, NY, December 4, 2011.

“The Love of God in Judaism—Biblical, Rabbinic, and Medieval Perspectives,” two seminars at the Tikvah Fund post-BA fellowship program, New York, NY, October 4 and 6, 2011.

“The Religious Scholar in Two Worlds,” luncheon presentation and discussion for the Tikvah Fund post-BA fellows, New York, NY, October 5, 2011.

Presentations and discussions on “Hope and Redemption” at “Jewish Thought and Enduring Human Questions,” a seminar for college students sponsored by the Tikvah Project at Princeton University, Princeton, New Jersey, July 28–29, 2011.

“Abrahamic Theology in an Interreligious Context: Some Questions,” the 17<sup>th</sup> Annual Rabbi Samuel Meyer Memorial Lecture, sponsored by the Youngstown Jewish/Christian Studies program, Temple El Emeth, Youngstown, OH, June 29, 2011.

“The Binding of Isaac and the Crucifixion of Jesus,” a lecture to a joint group of high school students from the University Liggett School and the Frankel Academy, West Bloomfield, MI, April 11, 2011.

“ ‘Our Father Abraham’: What Does He Father?” a lecture sponsored by the University Liggett School and the Jewish Forum, West Bloomfield, MI, April 10, 2011.

“Abrahamic Theology in an Interreligious Context: Some Questions,” a lecture at the Ministers’ Seminar, Durham, NC, March 14, 2011.

“Is Resurrection Jewish?” A lecture in honor of the 50<sup>th</sup> anniversary of the Judea Reform Congregation and the 30<sup>th</sup> anniversary of Rabbi John Friedman’s rabbinate, Durham, NC, March 13, 2011.

A presentation and a discussion on “Creation and Redemption” at “Jewish Thought and Enduring Human Questions,” a seminar for college students sponsored by the Tikvah Project at Princeton University, Princeton, NJ, August 2–3, 2010.

Participation in a panel discussion on “The Authority of the Bible,” at “Jewish Thought and Enduring Human Questions,” a seminar for college students sponsored by the Tikvah Project at Princeton University, Princeton, NJ, August 2, 2010.

“The Aqedah in Four Traditions,” a presentation at the Hebrew Bible Workshop, Harvard University, April 19, 2010.

“Psalm 137: The Anguish of Exile and the Joy of Jerusalem,” a lecture in the Gordon College Convocation Series, “Exploring the Psalms with the Rabbis,” Gordon College, Wenham, MA, September 18, 2009.

A presentation on “Covenant” and a response to a presentation by Professor Abraham Socher on “Written and Oral Torah,” at “Jewish Thought and Enduring Human Questions,” a seminar for college and graduate students sponsored by the Tikvah Fund and the Witherspoon Institute, Princeton, NJ, August 10–11, 2009.

Response to Professor George Marsden, panel on “How Should Our Personal Faith Influence Our Public Scholarship?” sponsored by the Harvard Divinity School Christian Fellowship, April 30, 2009.

“Will There Be Less or More BS after Harvard? A 220-Pound Professor Takes on Seven 800-Pound Gorillas,” talk to the Hebrew Bible Workshop, Harvard University, April 20, 2009.

“Is Passover Really about Freedom?” lecture at Temple Emeth, Brookline, MA, March 29, 2009.

- “Three Lectures on the Aqedah (Binding of Isaac),” Summer Scholar at the Orange County Jewish Community Scholar Program, Tustin and Irvine, CA, July 7–9, 2008.
- “The Meaning of the Mishkan,” Temple Emanuel, Newton, MA, March 1, 2008.
- “The Binding of Isaac and the Crucifixion of Jesus,” the Norman Asher Memorial Lecture, Anshe Emet Synagogue, Chicago, IL, June 12, 2007.
- “The Righteousness of the Faithful Abraham: The Tale of a *Pasug*,” lecture at the annual conference of the Rabbinical Assembly, Cambridge, MA, May 1, 2007.
- “The Plagues: Structure, Problems, and Theological Message,” a talk at Temple Emanuel, Newton, MA, January 27, 2007.
- “Hannah and Her Seven Sons,” lecture at Congregation Beth El-Atereth Israel, Newton, Massachusetts, December 23, 2006.
- “What is Good about Suffering?” lecture to the staff of Harvard Divinity School, October 26, 2006.
- “Passover and the Binding of Isaac,” eighth annual Rabbi Pesach Sobel Memorial Lecture, South Area Solomon Schechter Day School, Stoughton, MA, March 23, 2006.
- “America and the Modernization of the Jews,” classroom presentation at the Ethical Culture Fieldston School, Bronx, NY, March 7, 2006.
- “Passover and the Aqedah,” the Ellen M. Eggers Memorial Lecture, Highland Park Conservative Temple and Center, Highland Park, NJ, March 6, 2006.
- “The Conversion of Abraham to Judaism, Christianity, and Islam,” the Lucy Dawidowicz Memorial Lecture, Congregation Or Zarua, New York NY, January 30, 2006.
- “Our Father Abraham between Torah and Gospel,” keynote lecture at the annual Rabbinic Action Committee Study Institute of the Jewish United Fund (Chicago), Wilmette, IL, November 3, 2005.
- “What was Biblical Monotheism?” and “The Conversion of Abraham to Judaism, Christianity, and Islam,” Orenstein Scholar Lectures, Congregation Beth-Tzedec, Toronto, Canada, May 30–31, 2005.
- “The Achievement of Frank Moore Cross,” remarks at the presentation of the Jewish Cultural Achievement Award, National Foundation for Jewish Culture, New York, NY, June 6, 2004.
- “Is Death in Accordance with God’s Design?”, Temple Emanuel, Newton, MA, May 26, 2004.
- “The Creativity of Nachmanides/Ramban as Biblical Commentator,” Congregation Kehilath Israel, Brookline, MA, January 7, 2004.



- “Genesis: In the Workshop of a Biblical Annotator,” presentation at an event celebrating the appearance of the *Jewish Study Bible*, sponsored by the Combined Jewish Philanthropies, Newton, MA, December 1, 2003.
- “The Conversion of Abraham to Judaism, Christianity, and Islam,” Congregational Church of Topsfield, MA, November 2, 2003.
- “The Original Meanings of Biblical Monotheism,” dinner lecture and discussion sponsored by the Jewish Community Day School, held in Newton, MA, November 1, 2003.
- “Thoughts on ‘Life’ and ‘Death’ in the Tanakh,” session for instructors in the Me’ah Institute, Hebrew College, Newton, MA, June 11, 2003.
- “Sinai as the Remarriage of God and Israel,” lecture at Temple Emanuel, Newton, MA, June 5, 2003.
- “What Could Be Better than the Study of Torah?” graduation lecture at the Me’ah Institute, Hebrew College, Newton, MA, June 1, 2003.
- “The Binding of Isaac and the Crucifixion of Jesus,” Rabbi Ronald Weiss Interfaith Program, Temple Beth Elohim, Wellesley, MA, April 9, 2003.
- “The Good Friday-Passover Connection,” Frank Schick Memorial Lecture, The Foundation for Jewish Studies, Chevy Chase, MD, March 27, 2003.
- “How Observant Was Abraham?” lecture at Temple Emanuel, Newton, MA, May 17, 2002.
- “Abraham’s Conversion to Judaism and Christianity,” presentation to the Peabody Clerical and Ministerial Association, Eastern Point Gonzaga Retreat House, Gloucester, MA, May 9, 2002.
- “Where is God in the Book of Esther?” lecture at Harvard Hillel, Cambridge, MA, February 21, 2002.
- “The Literary Genius of Esther,” three classes at Hebrew College, Newton, MA, February 6, 13, and 20, 2002.
- “The Conversion of Abraham to Judaism and Christianity,” lecture at First Presbyterian Church, Durham, NC, January 28, 2002.
- “Isaac and Jesus,” lecture for Christian ministers, sponsored by Temple Judea Reform and the Jewish Federation of Durham and Chapel Hill, at Judea Reform Temple, Durham, NC, January 28, 2002.
- “Reflections on the Current State of Studies in Hebrew Bible/Old Testament,” presentation to graduate students in the Religion Department and the Divinity School, Duke University, Durham, NC, January 27, 2002

“The Death and Life of the Beloved Son,” two sessions at the 17<sup>th</sup> Jewish-Christian Seminar, Luther College, St. Paul, MN, January 14, 2002.

“Problematicizing Pluralism: On the Inevitability of Exclusivism,” lunchtime lecture at the Center for the Study of World Religions, Harvard University, Cambridge, MA, November 28, 2001.

“The Jew in the Christmas Tree: Is Syncretism Compatible with Diversity?” public talk sponsored by the Harvard Divinity School Jewish Students, Cambridge, MA, November 15, 2001.

“Sinai and the Restoration of Israel,” lecture at Temple Emanuel, Newton, MA, May 27, 2001.

“Sinai and the Restoration of Israel,” lecture at Me’ah (an adult education program), Hebrew College, Brookline, MA, May 6, 2001.

“Does Judaism Believe in the Resurrection?” lecture at Congregation Kehillat Israel, Brookline, MA, January 10, 2001.

“The Conversion of Abraham to Judaism and Christianity,” study session for the Chicago Board of Rabbis, at the Niles Township Jewish Congregation, December 2000.

“The Hebrew Bible and Freedom,” lecture for the Templeton Freedom Seminar of the Core Humanities Program, Villanova University, Villanova, PA, September 2000.

“Did God Forgive Adam?” Temple Bnei Moshe, Brighton, MA, September 2000.

“Midrash: How the Rabbis Read the Bible” lecture series for the Federation of Jewish Men’s Clubs, Camp Tel Noar, Hampstead, NH, June 2000.

“The Book of Ruth and Shavu’ot,” a study session at Temple Emanuel in Newton, MA, June 2000.

“Did God Forgive Adam?” lecture for the benefit of the Andover-Harvard Library, Cambridge, MA, May 2000.

“Midrash: How the Ancient Rabbis Read the Bible,” lecture series at Temple Emunah, Lexington, Massachusetts, April and May 2000.

“Is *Cherut* Freedom? The Exodus and Contemporary Values,” lecture at Congregation Beth El-Atereth Israel, Newton, Massachusetts, April 2000.

“The Binding of Isaac and the Crucifixion of Jesus,” lecture at Emanuel Church, Boston, MA April 2000.

“Does the Hebrew Bible Advocate Freedom?” lecture to the Templeton Freedom Seminary of the Core Humanities Program, Villanova University, Villanova, PA, September 1999.

“Judaism and Christianity on Sin: Where We Part Company,” pre-Selichot talk at Temple Mishkan Tefila, Newton, MA, September 1999.

“Is the Torah Accepted or Imposed?” Shavu`ot learning session at Temple Emanuel, Newton, MA, May 1999.

“Is the Torah Accepted or Imposed?” and “*Halakhah ve-’eyn morim ken*: Jewish Laws that are not to be Practiced,” two talks as scholar in residence at Congregation Kehillath Israel, Brookline, MA, May 1999.

“The Conversion of Abraham to Judaism and Christianity,” scholar in residence at the annual conference of the Massachusetts Board of Rabbis, Framingham, MA, May 1999.

“Humor in the Book of Esther: Levenson with Slivovitz,” lecture at Harvard-Radcliffe Hillel Foundation, Cambridge, MA, February 1999.

“Is God Fair? Divine Justice and the Book of Job,” lecture for Temple B’nai Emunah and All Souls’ Unitarian Church, at All Souls’ Unitarian Church, Tulsa, OK, October 1998.

“Sacrifice,” discussion (with Prof. Kimberley C. Patton) on “The Connection, with Christopher Lydon,” WBUR, Boston University public radio, Boston, MA, April 1998.

“Pesach and the Aqedah,” Temple Beth El, Quincy, MA, April 1998.

“The Sabbath and Economic Life,” Religion, Values, and Economy Forum, The Center for the Study of Values in Public Life, Harvard University, Cambridge, MA, March 1998.

“Elements of Humor in the Book of Esther,” Harvard-Radcliffe Hillel Foundation, Cambridge, MA, March 1998.

“The Enemy Within: Our Struggle with the Evil Impulse—and God’s,” Congregation Kehillath Israel, Brookline, MA, February 1998.

“Creation and Shabbat,” and “The Transformation of Child Sacrifice,” two talks for the Rhode Island Board of Rabbis, Providence, RI, May 1997.

“Where is God in the Book of Esther?” and “Pesach and the Aqedah,” two learning sessions at the annual conference of the Rabbinial Assembly, Cambridge, MA, April 1997.

“Abraham in Judaism, Christianity, and Islam,” lecture at the First Baptist Church in Newton, Newton, MA, January 1997.

“The Binding of Isaac” and “Unorthodox Reflections on Passover and Easter,” lectures at Hamline University continuing ministerial education program, St. Paul, MN, November 1996.

“Abraham Among Judaism, Christianity, and Islam,” the Elizabeth Fischer Memorial Lecture delivered at Temple Beth Abraham in Nashua, NH, May 1996.

Chaired a panel on “The Art of Bible Translation” and presented a talk on “The Challenges Translators Face” at Hebrew College in Brookline, MA, March 1996.

“Abraham in the Jewish, Christian, and Muslim Traditions,” the Rabbi Abraham Kazis Memorial lecture delivered at Congregation Beth Israel in Worcester, MA, October 1995.

Led a discussion of his book, *The Death and Resurrection of the Beloved Son*, at an organizational conference of a group of Jewish scholars meeting under the auspices of the Institute of Christian and Jewish Studies in Baltimore, MD, September 1995.

“What Could Be Better Than Learning?” an address at the Haverford School’s Cum Laude Society induction ceremony in Haverford, PA, May 1995.

Featured speaker at a conference on Jewish-Christian Relations sponsored by Christian Theological Seminary and the Jewish Community Relations Council in Indianapolis, IN, and lectured on “Did God Forgive Adam? An Exercise in Comparative Midrash” and “Unorthodox Reflections on Passover and Easter,” March 1995.

“Abraham Among Jewish, Christians and Muslims,” public lecture at Temple Beth El Zedek in Indianapolis, IN, March 1995.

“Creation and Anti-Creation: God and His Enemies,” public lecture at the University of New Hampshire at Manchester, NH, February 1995.

Served as scholar-in-residence and delivered four lectures on the theme of forgiveness and death at the annual conference of the Mid-Atlantic Reform Rabbis held in Virginia Beach, VA, from January 29–31, 1995.

Five talks (a public lecture on “The Survival of Child Sacrifice in Judaism and Christianity” and three classes and a fourth seminar) as Coleman-Lyman Scholar at Lafayette College, Easton, PA, in conjunction with the Berman Center for Jewish Studies, March 1993.

“Pesach and the Aqedah,” a lecture at a college shabbaton at congregation Shaarei Tefillah, Newton, MA, March 1993.

“The Averted Sacrifice of the Beloved Son,” public lecture at Harvard Divinity School, Cambridge, MA, March 1993.

“The Redemptive Death of the Beloved Son in Judaism and Christianity,” a lecture to the Boston area Catholic-Jewish dialogue committee, Newton, MA, May 1992.

“The Sacrifice of the Beloved Son in Judaism and Christianity,” the Rabbi Wall Lecture, St. Michael’s College, Winooski, VT, April 1992.

“Joseph’s Dreams: The Ruler as Servant,” the Dr. I.J. and Rachel Fellner Memorial Lecture, Charles E. Smith Jewish Day School, Rockville, MD, March 1992.

“Biblical Perspectives on Government and the State,” a set of six lectures delivered at the Foundation for Biblical Research, Charlestown, NH, October 1991.

“Did God Forgive Adam? An Exercise in Comparative Religion,” a lecture at Colgate University, Hamilton, NY, February 1991.

“Did God Forgive Adam? An Exercise in Comparative Religion,” a lecture sponsored by the Department of Religious Studies, Swarthmore College, Swarthmore, Pennsylvania, November 1990.

“Pluralism and Diversity at Harvard Divinity School Today,” panel presentation on Harvard Divinity School Alumni Day, Cambridge, MA, June 1990.

“The Exodus: Whose Story Is It?”, the annual Dawn Schuman Lecture, sponsored by the Dawn Schuman Institute for Jewish Learning, Deerfield, IL, November 1989.

“Creation, Covenant, and Wisdom: A Biblical Perspective,” a Judaic Studies summer Seminar at Skidmore College, Saratoga Springs, NY, July 1989.

Visiting Scholar at the University of Kentucky, Lexington, KY, March 1989. Delivered one public lecture, “Exodus and Liberation,” and spoke in five classes on:

1. “Rhetorical Criticism of Biblical Narrative”
2. “The Binding of Isaac in Midrash”
3. “The Philosophical Underpinnings of Spinoza’s Biblical Criticism”
4. “The Religious Thinker between Observation and Participation: Martin Buber’s Controversies with Franz Rosenzweig and Gershom Scholem”
5. “The Spectrum of Modern Judaism”

“Exodus and Liberation,” presentation at a colloquium of black and Jewish seminarians at the Center for Development in Ministry of the University of St. Mary of the Lake, Mundelein, IL, March 1989.

“Exodus and Liberation,” lecture at the Center for Jewish-Christian Studies at Chicago Theological Seminary, Chicago, IL, March 1989.

“Exodus and Liberation,” Louis C. Pitchford Lecture, Hillsdale College, Hillsdale, MI, March 1989.

“Exodus and Liberation,” a lecture at Florida Institute of Technology, Melbourne, FL, March 1989.

“Exodus and Liberation,” a lecture at Congregation Adas Israel, Washington, DC, January 1989.

“Exodus and Liberation,” keynote address at a professional day for the teachers at the Charles E. Smith Jewish Day School in Rockville, MD, January 1989.

“Four Lectures on Covenant,” Temple Bethel, Sudbury, MA, January 1989.

“The Biblical Idea of Covenant,” Morris Gutstein Memorial Lecture, co-sponsored by the Dawn R. Schuman Institute and Congregation Shaarey Tikvah, Chicago, IL, November 1987.

“The Binding of Isaac in Bible and Midrash,” two-part series for the Dawn R. Schuman Institute for Jewish Learning, Glenview, IL, September–October 1987.

“The Message of Genesis 1,” lecture for the Dawn R. Schuman Institute for Jewish Learning, Glenview, IL, February 1987.

“What Is the Miracle of Hanukkah?,” lecture at the Bureau of Jewish Education, Rochester, NY, December 1986.

“Ezra in Rabbinic Literature,” guest lecture and discussion session at North Park Theological Seminary, Chicago, IL, December 1986.

“Shabbat, Creation, Exodus: Why the Connection?” study session at the General Assembly of the Council of Jewish Federations, Chicago, IL, November 1986.

“The Ambivalence of God: Is Judaism Monotheistic?” and “People and Jews: A Midrashic Argument,” talks at University of Chicago Hillel Foundation, Chicago, IL, November 1986.

“The Basic Idea of Israelite Religion,” talk to faculty lunch, DePaul University Hillel Foundation, Chicago, IL, November 1985.

“God’s Demands,” three-part lecture series at Temple Sholom, Chicago, IL, October–November 1985.

“The Ambivalence of God,” talk at Congregation Am Yisrael, Northfield, IL, September 1985.

“Is the Torah Imposed or Accepted?,” talk at Congregation B’nai Emunah, Skokie, IL, May 1985.

“Judaism and Christianity: 1985 Years of Encounter,” moderated the series and delivered a lecture, “In the Season of Passover and Easter,” Bernard Horwich Jewish Community Center, Chicago, IL, March–April 1985.

“The Temple and the Creation of the World,” lecture to teachers sponsored by the Board of Jewish Education, Chicago, IL, October 1984.

“Judaism and Christianity on Sin: Where We Part Company,” public lecture at the Bernard Horwich Jewish Community Center, Chicago, IL, September 1984.

“Elisha ben Abuya” and “The Qaraites,” lectures at Congregation Ezra-Habonim, Chicago, IL, September 1984.

“The Second Commandment,” talk at Temple B’nai Emunah, Skokie, IL, June 1984.

“The Justice of God – Past, Present, or Future?” and “Jerusalem and the World,” talks to the annual study session of the Chicago Board of Rabbis, Chicago, IL, May 1984.

“What is Torah?,” talk at Congregation Rodfei Zedek, Chicago, IL, March 1984.

“Why It Is Easier Than Ever Before To Be a Fake in Academia,” talk at the Disciples Divinity House, University of Chicago, Chicago, IL, January 1984.

“Judaism and Tragedy,” set of talks at a Shabbaton at Congregation B’nai Emunah, Skokie, IL, November 1983.

“Religion and Politics in Jeremiah,” seminar for teachers sponsored by the Chicago Board of Jewish Education, Chicago, IL, August 1983.

“The Book of Ruth,” talk at Temple B’nai Emunah, Skokie, IL, May 1983.

“The Center Versus the Periphery: Who is Normative?” lecture at the Mid-Western Hillel Directors Conference, University of Chicago Hillel, Chicago, IL, March 1983.

“The Vitality of Myth in Ancient Israel,” talk for the Chicago Conference on Ministry, University of Chicago Divinity School, Chicago, IL, February 1983.

“Jesus – A Jewish Perspective,” talk for the Episcopal student group at the University of Chicago, Chicago, IL, February 1983.

“The Hebrew Bible, The Old Testament, and the History of Religions,” and “The Sabbath – A Palace in Time,” two talks for the citywide Shabbaton of the Hillel Foundation, University of Chicago Hillel, Chicago, IL, January 1983.

“The Hebrew Bible, The Old Testament, and the History of Religions,” talk for the Visiting Committee of the University of Chicago Divinity School, Chicago, IL, November 1982.

Three lectures at the Mississippi Institute of Judaism (B’nai B’rith), Salado, TX, July 1982.

“The Idea of Covenant in the Bible,” five lectures for the Academy of Jewish Studies Without Walls of the American Jewish Community, Skidmore College, Saratoga Springs, NY, July 1982.

“Is God Fair?: The Book of Job,” Temple Beth Elohim, Wellesley, MA, May 1982.

“Covenant,” Women’s Study Group, New York Jewish Federation, New York, NY, February 1980.

“Central Themes of the Bible in Modern Focus,” eleven classes at the combined B’nai B’rith Institute and Elderhostel, New England College, Henniker, NH, August 1979.

“The Priestly Model of Leadership,” and “The Prophetic Model of Leadership,” two lectures at the conference of the Young Leadership Cabinet of the United Jewish Appeal, Lake Como, PA, May 1979.

“The Covenant as a Model for Contemporary Jewish Theology,” study session at the Consultation and Training Seminar on Jewish Leadership Education, sponsored by the National Jewish Conference Center, Pawling, NY, January 1979.

“Divine Sovereignty and Human Government in Biblical Thought,” public lecture at Harvard-Radcliffe Hillel Foundation, Cambridge, MA, November 1976.

“Covenant: The Theopolitics of Ancient Israel,” five lectures before the Pastor’s Assembly of the United Methodist Church at Gordon College, Wenham, MA, August–September 1976.

1. “Israelite Covenant in its Ancient Near Eastern Context”
2. “Whose is the Kingdom or, the Problem of Divided Allegiance”
3. “The Davidic Covenant and the Origins of Messianism”
4. “Israelite Theology as Theocratic Anarchism”
5. “Reflections on the Role of Covenants in Judaism”

“Jewish Studies at Wellesley: Their Nature and Purpose,” sponsored by Wellesley Jewish students at the dedication of the kosher kitchen, Wellesley, MA, March 1976.

“Origins of the Messianic Hope,” a talk given before the Board of Trustees and Religion Department faculty of Wellesley College, Wellesley, MA, December 1975.

“The Kingship of God and the Commandments of the Torah,” talk for Wellesley Jewish students (Hillel), Wellesley, MA, October 1975.

“The Book of Ruth,” public talk at Harvard-Radcliffe Hillel Foundation, Cambridge, MA, May 1975.

“The Welfare State and the Bible,” public lecture at Harvard-Radcliffe Hillel Foundation, Cambridge, MA, November 1974.

“The Origins of the Messianic Hope,” public lecture at Case-Western Reserve University Hillel Foundation, Cleveland, OH, September 1973.

Revised June 24, 2020