

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:

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-

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:

Associate, National Jewish Resource Center, 1979-83

Publications:

Books and Monographs:

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

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.

Sinai and Zion: An Entry into the Jewish Bible. Minneapolis: Winston Seabury, 1985. Paperback, San Francisco: Harper and Row, 1987. xi + 227 pp.

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.

A review essay that covers many of these books has been published by Marvin A. Sweeney, "Why Jews Are Interested in Biblical Theology: A Retrospective on the Work of Jon D. Levenson," *Jewish Book Annual* 55-56 (1997-99/5758-59): 135-68.

Articles:

"Sacrifice as a Basis of Worship: An Overlooked Commonality of Judaism and Roman Catholicism," forthcoming in *Explorations in Jewish-Catholic Dialogue* (ed. Elena Procario-Foley), 7,009 words.

"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), pp.126-32.

“Reasons for Redemption,” *The Jerusalem Forum* 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. URL: <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), pp.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, 145-147, 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): 558-567. Review essay on David Novak, *Jewish-Christian Dialogue: A Jewish Justification*.

“Exodus and Liberation,” *Horizons in Biblical Theology* 13 (1991): 134-174.

“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): 109-145.

“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, pp. 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): 205-225.
- “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): 402-430.
- “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): 559-574.
- “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.
- “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 (1984): 242-260.
- “Ezekiel in the Perspective of Two Commentators,” *Interpretation* 38 (1984): 210-217. Review essay on Walther Zimmerli, *Ezekiel*, and Moshe Greenberg, *Ezekiel 1-20*.
- “The Temple and the World,” *Journal of Religion* 64 (1984): 275-298.
- “Some Unnoticed Connotations in Jer 20:9,” *Catholic Biblical Quarterly* 46 (1984): 223-225.

- “The Last Four Verses in Kings,” *Journal of Biblical Literature* 103 (1984): 353-361.
- “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): 131-135.
- “From Temple to Synagogue: 1 Kings 8,” in *Traditions in Transformation*. (ed. B. Halpern and J. D. Levenson; Winona Lake, Ind.: Eisenbrauns, 1981): 142-166.
- “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): 507-518.
- “The Davidic Covenant and Its Modern Interpreters,” *Catholic Biblical Quarterly* 41 (1979): 205-219.
- “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, 220-242.
- “On the Promise to the Rechabites,” *Catholic Biblical Quarterly* 38 (1976): 508-514.
- “The Scroll of Esther in Ecumenical Perspective,” *Journal of Ecumenical Studies* 13 (1976): 440-452.
- “Who Inserted the Book of the Torah?” 2 parts, *Harvard Theological Review* 68 (1975): 203-233.
- “Poverty and the State in Biblical Thought,” *Judaism* 25 (1976): 230-241.
- “Textual and Semantic Notes on Nah. 1:7-8,” *Vetus Testamentum* 25 (1975): 792-794.
- “Life with Jews is Not Yet Jewish Life,” *Sh’ma* 3 (1973): 110-112.
- “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:

Nathan MacDonald, *Deuteronomy and the Meaning of "Monotheism,"* *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), 2,566 words.

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.

Philip S. Johnston, *Shades of Sheol: Death and Afterlife in the Old Testament*, forthcoming in *Interpretation*, 352 words.

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): 447-448.
Ernest W. Nicholson, *God and His People: Covenant and Theology in the Old Testament*, in *Catholic Biblical Quarterly* 50 (1988): 306-308.

Moshe Weinfeld, *Justice and Righteousness in Israel and the Nations* (Hebrew), in *Journal of Biblical Literature* 106 (1987): 516-518.

Ernst Kutsch, *Die chronologischen Daten des Ezechielbuches*, in *Journal of Biblical Literature* 106 (1987): 326-327.

Richard Adamiak, *Justice and History in the Old Testament*, in *Journal of Near Eastern Studies* 46 (1987): 158-160.

E. P. Sanders, *Jesus and Judaism*, in *Journal of Ecumenical Studies* 23 (1986): 310-311.

Sven Tengström, *Die Toledotformel und die literarische Struktur der priesterlichen Erweiterungsschicht im Pentateuch*, in *Journal of Near Eastern Studies* 45 (1986): 155-156.

Jan Assmann, et al., *Funktionen und Leistungen des Mythos*, in *Catholic Biblical Quarterly* 46 (1984): 732-733.

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): 124-125.

Arthur Gibson, *Biblical Semantic Logic*, in *Journal of Religion* 63 (1983): 303-304.

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): 284-285.

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): 140-141.

George Nickelsburg, et al., *Studies in the Testament of Abraham*, in *Catholic Biblical Quarterly* 40 (1978): 131-132.

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

Academic Presentations:

“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 35th 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 Repairable 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

“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 *Pasuaq*,” 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, January 27, 2002

“The Death and Life of the Beloved Son,” two sessions at the 17th Jewish-Christian Seminar, Luther College, St. Paul, Minnesota, 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, New Hampshire, June, 2000.

“The Book of Ruth and Shavu`ot,” a study session at Temple Emanuel in Newton, Massachusetts, 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, 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, May, 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, Maryland, 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, 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, March, 1995.

“Creation and Anti-Creation: God and His Enemies,” public lecture at the University of New Hampshire at Manchester, 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 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, 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, New Hampshire, October, 1991.

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

“Did God Forgive Adam? An Exercise in Comparative Religion,” a lecture at Swarthmore College, Swarthmore, Pennsylvania, sponsored by the Department of Religious Studies, 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, 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, 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, Maryland, 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, November, 1986.

"The Basic Idea of Israelite Religion," talk to faculty lunch, DePaul University Hillel Foundation, 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, 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, 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, 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, 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, March, 1983.

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

“Jesus - A Jewish Perspective,” talk for the Episcopal student group at the University of Chicago, 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, 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, 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, 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, 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, November, 1976.

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

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

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

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

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

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

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