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<https://bit.ly/3jSIgDY> 2020 Shaffer Lectures, Yale University

EDUCATION:

1979 Ph.D., Princeton University. History of Religions: Ancient Christianity; Graeco-Roman Religions.
1974 Theology Diploma, Oxford University.
1973 B.A., Wellesley College. Religion and History.

DISSERTATION: "Augustine's Early Interpretations of Paul."

POSITIONS HELD:

2009- Distinguished Visiting Professor, The Hebrew University of Jerusalem
Aurelio Professor Emerita, Boston University
1990-2010 William Goodwin Aurelio Professor of the Appreciation of Scripture, Boston University
2004-06 Sackler Visiting Professor, Tel Aviv University
1986-89 Associate Professor, Department of Religious Studies, University of Pittsburgh
1980-86 Assistant Professor, Department of History, University of California, Berkeley
1979-80 Faculty, Department of Religious Studies, Stanford University
1978-79 Lecturer, Department of Religion, Princeton University

GRANTS AND HONORS (selected):

2020 Shaffer Lecturer, Yale Divinity School, New Haven CT. <https://bit.ly/3jSIgDY>
McLester Lecturer, University of North Carolina at Chapel Hill, NC.
2018 Prose Award, American Publishers' Association, Best Book in Theology and Religion for *Paul. The Pagans' Apostle*.
Ph. D., *honoris causa*, The Hebrew University of Jerusalem, Israel.
2017 Ph. D., *honoris causa*, Faculty of Theology, Lund University, Sweden.
2014-20 Israel National Library, American board of governors (Treasurer).
2013 Fellow, American Academy of Arts and Sciences.
David L. Dungan Memorial Lecture, University of Tennessee at Knoxville.
2011 Nils Dahl Centenary Lecturer, University of Oslo, Norway.
2010 2010 Saint Augustine Lecturer, Villanova University, Villanova PA.
Distinguished Visitors Lecturer, Ben Gurion University, Beer Sheva, Israel.
City of God Lecturer, Center for Augustinian Study and Legacy, Merrimack College, MA.
2009 Sir Sigmund Sternberg Lecturer, The Hebrew University, Jerusalem.
Bernard Manekin Lecturer, Institute for Christian and Jewish Studies, Baltimore MD.
2008 Ph. D., *honoris causa*, Iona College, New Rochelle, NY.
Research Fellow, Center for Advanced Judaic Studies, University of Pennsylvania.
2007 Spencer Trask Lecturer, Princeton University.
Plenary speaker, International Festival of Philosophy, Rome, Italy.
2006 Harvey-Klassen Lecturer in Bible and Culture, University of Waterloo, Canada.
2004-06 Sackler Visiting Professor, Tel Aviv University.
2005 Craigie Lecturer, Canadian Society of Biblical Studies, Ontario, Canada.
Jewish Endowment Community Lecturer, Stanford University, Stanford CA.
E.G. Weltin Lecturer in Early Christianity, Washington University, St. Louis MO.

- Shapiro Lecturer in Catholic-Jewish Studies, The Joseph Cardinal Bernardin Center, Catholic Theological Union, Chicago IL.
- 2003 Shaalman Lecturer, Chicago Theological Seminar/Congregation Sukkat Shalom, Chicago IL.
University of Michigan Lecturer on Judaism and Christianity in the Roman World, Ann Arbor MI.
Lilly Lecturer, Transylvania University, Lexington KY.
Bronfman Lecturer, Williams College, Williams MA.
- 2002 Mytelka Memorial Lecturer in Jewish Civilization, Princeton University.
- 2001 National Endowment for the Humanities Grant for University Professors.
Silvers Scholar Lecturer, University of Pennsylvania.
City of God Lecturer, Center for Augustinian Study and Legacy, Merrimack College, MA.
Visiting Scholar, Oklahoma Scholar-Leadership Enrichment Program, Norman OK.
- 2000 Distinguished Alumna Lecturer, Frontiers of Knowledge series, Princeton University.
Esther Kahn Award, Boston University, best faculty book, for *Jesus of Nazareth, King of the Jews*.
- 1999 National Jewish Book Award for *Jesus of Nazareth, King of the Jews*.
- 1994-95 Lady Davis Visiting Professor, The Hebrew University, Jerusalem.
- 1994 Boston University Scholar/Teacher Award.
- 1992-93 N.E.H. Grant for University Professors.
- 1991 N.E.H. Visiting Humanist, Converse College.
- 1989 Yale University Press Governors' Award for Best Book, *From Jesus to Christ*.
Severinghaus Distinguished Alumna Award, Wellesley College.
- 1988 N.E.H. Summer Stipend.
- 1979-80 Andrew W. Mellon Postdoctoral Fellow, Stanford University.
- 1973 Phi Beta Kappa, Wellesley College.

PUBLICATIONS:

Books:

When Christians Were Jews: The First Generation (New Haven: Yale University Press, 2018).

German Edition: *Als Christen Juden waren* (Kohlhammer, 2021)

Hebrew Edition: **כשהנוצרים היו יהודים** (Magnes Press, 2021)

Why did the earliest community of Jesus' followers reassemble back in Jerusalem within weeks of his brutal execution there? What inspired them to proclaim the message of God's coming kingdom to fellow Jews in Jerusalem and, eventually, in the Diaspora? How and why did they come to include gentiles in their gatherings? And why did Paul both resist and, later, champion this movement? Triangulating between New Testament writings, the Dead Sea Scrolls, and the histories of Josephus, *When Christians Were Jews* traces the history of this temple-centered messianic movement and of the bedrock convictions that animated and sustained it during its formative four decades between Pilate's execution of Jesus and the Roman destruction of Jerusalem.

Paul: The Pagans' Apostle (New Haven: Yale University Press, 2017). Winner of the American Publishers' Association 2018 PROSE Award in Religious Studies.

Spanish edition: ***Pablo el judío: apóstol de los paganos*** (España Ediciones Sígueme, 2019)

Often seen as the author of timeless Christian theology, Paul himself insisted that he lived and worked in history's closing hours. His letters propel his readers into two ancient worlds, one Jewish, one pagan. The first was incandescent with apocalyptic hopes, expecting God through his messiah to fulfill his ancient promises of redemption to Israel. The second teemed with ancient actors, not only human but also divine: angry superhuman forces, jealous demons, and hostile cosmic gods. Both worlds are Paul's, and his convictions about the first shaped his actions in the second. Only by situating Paul within this charged social context of gods and humans, pagans and Jews, cities, synagogues, and competing Christ-assemblies, this book argues, can we begin to understand his mission and message.

SIN: The Early History of an Idea (Princeton: Princeton University Press 2012).

Ancient Christians invoked sin to account for an astonishing range of things, from the death of God's son to the politics of the empire that eventually worshiped him. This book surveys how, in the fevered atmosphere of the four centuries between Jesus and Augustine, singular new Christian ideas about sin emerged in rapid and vigorous variety. The momentous shift from sin as something one does to sin as a

condition one is born into profoundly affected all of Christian theology, leading to new ways of looking not only at humanity, but also at God.

Augustine and the Jews (New York: Doubleday, 2008; Yale edition with new Postscript, Yale University Press 2010).

From the second century onward, Gentile Christians articulated essential aspects of their religious identity by contrasting themselves and their beliefs to a hostile and demeaning caricature of Jews and Judaism. Inheriting this cultural patrimony, Augustine, in the course of his battle with Manichaean opponents over the correct understanding of Scripture, came in the late 390s to a new understanding of the encounter between God and humanity in history. This resulted, as well, in his novel and surprisingly positive reappraisal of the historical role of the Jewish people, of the practical and positive Jewish identity both of Jesus and of his premier apostle, Paul, and in an affirmation of and apology for unimpeded Jewish religious practice within the increasingly oppressive environment of late Roman imperial Christianity. This book relates the stages of this original development in Augustine's thought, while assessing the foundational role of anti-Judaism in the formation of Christian theology.

Jesus of Nazareth, King of the Jews (New York: Alfred I. Knopf, 1999). Winner of the 1999 National Jewish Book Award.

A reconstruction of the life, mission, and message of Jesus of Nazareth, which takes as its prime point of orientation what we can know with historical certainty from the earliest evidence: that Jesus was crucified (that is, publicly executed by Rome as a political offender) but that his followers were not (hence, Pilate knew that Jesus was not truly a political threat). I base my portrait in part on a reconsideration of the Gospel of John as a source for historical information about Jesus, in part on a vivid consideration of the biblical laws of purity and their place within ancient religious practice.

-- Vintage Paperback (New York: Vintage Books, 2000)

-- British edition: ***Jesus of Nazareth, King of the Jews*** (London: Macmillan Publishers Ltd, 2000)

From Jesus to Christ. The Origins of the New Testament Images of Jesus. (New Haven: Yale University Press, 1988). Winner of the Yale Press Governors' Award for Best Book, 1988.

An investigation of the variety of ways that Jesus of Nazareth became the Christs of the Christian tradition. The book traces the growth and development of the early communities' differing theological images of Jesus, set within the history of the early movement's adjustment to its unanticipated circumstances: Time's continuation, the Kingdom's delay, decreasing success among Jews, increasing -- indeed, surprising -- success among former pagans.

French translation: ***De Jésus aux Christs.*** (Paris: Editions du Cerf 1992).

Italian translation: ***Da Gesù have Cristì.*** (Brescia: Morcelliana 1995).

Second edition with new introduction, Yale University Press Nota Bene Series, 2000.

Augustine on Romans. Texts and translations of *Expositio 84 Propositionum ex Epistola ad Romanos* and *Epistolae ad Romanos Inchoata Expositio*. Society of Biblical Literature, Text and Translation Series (Chico: Scholars Press 1982).

Augustine returned to catholic Christianity in Milan, in 386. More than a decade later, he described the events surrounding that time in his great theological masterwork, the *Confessions* (written back in Africa c. 397). Between his conversion and his description of it in *Conf. VIII* lay a period of intensive study of Paul, particularly of his Epistle to the Romans (394/95). *Augustine on Romans* offers the first English translation of his two early commentaries on Paul's letter, as well as a revised Latin text of the modern scientific edition.

Edited Books:

Krister Among the Jews and Gentiles. Essays in Appreciation of the Life and Work of Krister Stendahl, with Jesper Svartvik (New York: Paulist Press, 2018).

On 'The Passion of the Christ.' (University of California Press 2005; Miramax 2004). A collection of essays by nineteen different authors – theologians, historians, journalists, religious leaders, cultural critics – that addresses issues raised by the controversial film.

Jesus, Judaism, and Christian Anti-Judaism. Reading the New Testament after the Holocaust, with Adele Reinhartz (Westminster John Knox Press 2002). A collection of essays by John Gager, A.-J. Levine, E.P. Sanders and the editors on how to understand foundational New Testament texts historically, and thus independently of traditional Christian anti-Judaism.

Forthcoming work:

A History of the Early Church: The Conversions of Christianity (Princeton University Press, under contract).

“Philo, Herod, Paul, and the Many Gods of Ancient Jewish ‘Monotheism,’” *Harvard Theological Review* (2022).

“‘Circumcision is Nothing’: A Non-Reformation Reading of Paul’s Letters,” *Protestant Bible Scholarship: Antisemitism, Philosemitism and Anti-Judaism*, edited Hindy Najman, Argen Baker, René Bloch, and Paula Fredriksen (Leiden: Brill JSJ Suppl. Series; 2021).

“Divinity, Ethnicity, Identity: ‘Religion’ as a Political Category in Christian Antiquity,” *Confronting Antisemitism Through the Ages: A Historical Perspective*, ed. Armin Lange (Berlin: DeGruyter, 2021), 101-120.

“Paul and Israel,” with Matthew Thiessen, *Oxford Handbook of Pauline Studies*, ed. Matthew V. Novenson and Barry Matlock (Oxford University Press, forthcoming, 2021).

“Roman Anti-Christian Persecutions: Reframing a Paradigm,” with Oded Irshai; forthcoming in *Festschrift for Israel Yuval*.

Articles:

69. “Synergistic Pneumata: A Symposium on two books, Giovanni Bazzana, *Having the Spirit of Christ. Spirit Possession and Exorcism in the Early Christ Groups* (New Haven, CT: Yale University Press, 2020) and Jennifer Eyl, *Signs, Wonders and Gifts: Divination in the Letters of Paul* (New York: Oxford University Press, 2019), with remarks by William Arnal, Peter Struck, Emma Wasserman, Annette Yoshiko Reed, and the authors. <https://syndicate.network/symposia/theology/synergistic-pneumata/>

68. “Paul, the Perfectly Righteous Pharisee,” *The Pharisees*, ed. Joseph Sievers and Amy-Jill Levine (Grand Rapids, MI Eerdmans, 2021), 112-35.

67. “‘Conversion’ as ‘Sea Change’: Re-thinking A.D. Nock’s *Conversion*,” *Choice, Change, and Conversion: Celebrating Arthur Darnby Nock*, ed. Robert Matthew Calhoun, James Kelhoffer and Clare K. Rothschild WUNT (Tübingen: Mohr Siebeck, 2021).

66. “Jews and Christians in Pagan Antiquity: From the First to the Third Centuries,” with Christine Shepardson, *Cambridge History of Ancient Christianity: The Shared and Parted Paths of Judaism and Christianity*, ed. Bruce Lonenecker and David Wilhite (Cambridge: Cambridge University Press, 2021; in production).

65. “*Al Tirah!* (‘Fear Not!’): Jewish Apocalyptic Eschatology, From Schweitzer to Allison, and After.” *To Recover What Has Been Lost”: Essays on Eschatology, Intertextuality, and Reception History in Honor of Dale C. Allison, Jr.*, ed. Tucker S. Ferda, Daniel Frayer-Griggs, and Nathan C. Johnson. NovTSup (Leiden: Brill, 2020), 15-38.

64. “How ‘High’ Can Early High Christology Be?” in *Monotheism and Christology in Greco-Roman Antiquity*, edited Matthew V. Novenson (Leiden: Brill, 2020), 293-319.
63. “Ethnic Eschatologies: A Response to Jennifer Eyl”; “*Nostra Sententia* and Historical Imagination: A Response to Brent Nongbri”; “*Ad Astra*: A Reply to Troels Engberg-Pedersen”; “No, Seriously: How Jewish Is God? A Response to Eric Barreto,” in *SYNDICATE Symposium on Paul: The Pagans’ Apostle*, ed. Matthew Thiessen. June/July 2020 <https://syndicate.network/symposia/theology/paul-the-pagans-apostle/>
62. “Christus und das Reich Gottes: Oder Paulus, der Diasporajude, und der christliche Erlöser.” *Christologie zwischen Judentum und Christentum: Jesus, der Jude aus Galiläa, und der christliche Erlöser*, edd. C. Danz, K. Ehrensperger und W. Homolka. (Tübingen: Mohr Siebeck, 2020), 81-107.
61. “Who was Paul?” *New Cambridge Companion to Paul*, ed. Bruce Longenecker (Cambridge: Cambridge University Press, 2020), 23-47.
60. “God Is Jewish, but Gentiles Don’t Have to Be: Ethnicity and Eschatology in Paul’s Gospel,” *The Message of Paul the Apostle within Second Temple Judaism*, ed. František Ábel (Lanham, MD: Lexington Books/Fortress Academic, 2020), 3–19.
59. “Origen and Augustine on Paul and the Law,” *Law and Lawlessness in Early Judaism and Early Christianity*, edd. David Lincicum, Ruth Sheridan, and Charles Stang. WUNT (Tübingen: Mohr-Siebeck, 2019), 67-87.
58. “Paul the ‘Convert,’ ” *Oxford Companion to Pauline Studies*, ed. B. Matlock and M. Novenson (New York: Oxford University Press, 2019: available on line).
57. “Christ.” *Oxford Encyclopedia of the Bible and Theology*, ed. C. Clifton Black. (New York: Oxford University Press, 2019; online).
56. “Putting Paul in his (Historical) Place: A Response to James Crossley, Margaret M. Mitchell and Matthew Novenson on *Paul. The Pagans’ Apostle*.” *Journal of the Jesus Movement in its Jewish Setting 5* (2018): 89-110.
55. “Paul, Augustine, and Krister, on the Introspective Conscience of the West,” in *Krister Among the Jews and Gentiles. An Appreciation of Krister Stendahl*, ed. Paula Fredriksen and Jesper Svartvik (New York: Paulist Press, 2018), 146-162.
54. “How Do the Nations Relate to Israel? Family, Ethnicity, and Eschatological Inclusion in the Apostle Paul,” *In the Crucible of Empire: The Impact of Roman Citizenship on Greeks, Jews, and Christians*, ed. K. Berthelot and Jonathan J. Price (Turnhout: Brepols, 2019), 131-140.
53. “Augustine and ‘Thinking with Jews’: Rhetoric *Pro* and *Contra Iudaeos*, *Ancient Jew Review*. February 13, 2018. <https://www.ancientjewreview.com/articles/2018/2/3/augustine-and-thinking-with-jews-rhetoric-pro-and-contra-iudaeos>
52. “How Jewish is God? Divine Ethnicity in Paul’s Theology.” *Journal of Biblical Literature* 137 (2018): 193-212.
51. “Paul and Judaism.” *Jewish Annotated New Testament*, 2nd edition. Pp. 633-637. Marc Brettler and Amy-Jill Levine, eds. New York: Oxford University Press, 2017.
50. “‘If It Looks like a Duck, and It Quacks like a Duck. . .’: On *Not* Giving Up the Godfearers.” *A Most Reliable Witness. Essays in Honor of Ross Shepard Kraemer*, edd. Susan Ashbrook Harvey *et al.* (Providence: Brown Judaic Series, 2016), 25-34.

49. “Jews, Judaism, and St. Stephen in Augustine’s *City of God*,” **KAMPF ODER DIALOG? Begegnung von Kulturen im Horizont von Augustins De civitate Dei**, ed. Christof Müller (Würzburg: Echter Verlag, 2015), 293-306.
48. “‘Are You a Virgin?’ Biblical Exegesis and the Invention of Tradition,” ***Jesus and Brian: Exploring the Historical Jesus and his Times via Monty Python’s Life of Brian***, ed. Joan E. Taylor (London: Bloomsbury Publishing, 2015), 151-65.
47. “Why Should a ‘Law-Free’ Mission Mean a ‘Law-Free’ Apostle?” *Journal of Biblical Literature* 134.3 (2015): 637-50.
46. “‘Include Me Out’: Tertullian, the Rabbis, and the Graeco-Roman City,” with Oded Irshai, ***L’identité à travers l’éthique: nouvelles perspectives sur la formation des identités collectives dans le monde gréco-romain***, edd. K. Bertholet, Ron Naiweld, and Daniel Stoekl ben Ezra. BEHER (Turnhout: Brepols 2015), 117-32.
45. “The Question of Worship: Gods, Pagans, and the Redemption of Israel,” ***Paul Within Judaism***, edd. Mark D. Nanos and M. Zetterholm (Minneapolis: Fortress Press, 2015), 175-201.
–Danish translation by Troels Engberg-Pederson, in *Paulus og jødedommen* (København: Akademisk Forlag, 2019), 243-276.
44. “Arms and The Man: A Response to Dale Martin’s ‘Jesus in Jerusalem: Armed and Not Dangerous,’” *Journal for the Study of the New Testament* 37.3 (2015): 312-25.
43. “Paul’s Letter to the Romans, the Ten Commandments, and Pagan ‘Justification by Faith,’” *Journal of Biblical Literature* 133.4 (2014): 801-08.
42. “Paul, Practical Pluralism, and the Invention of Religious Persecution in Roman Antiquity,” in ***Understanding Religious Pluralism: Perspectives from Religious Studies and Theology***, edited by Peter C. Phan and Jonathan Ray (Eugene, OR: Wipf & Stock, 2014), 87-113.
41. “How Later Contexts Affect Pauline Content, or: Retrospect is the Mother of Anachronism,” in ***Jews and Christians in the First and Second Centuries: How to Write Their History***, edd. Peter J. Tomson and Joshua Schwartz. *CRINT* 13 (Leiden: Brill, 2014), 17-51.
40. “Imperial Rome and the Post-Roman West: The Social Correlates of the *contra Iudaeos* Tradition,” ***Jews, Christians, and the Roman Empire***, edd. N. Dohrmann and A.Y. Reed (Philadelphia: University of Pennsylvania Press, 2013), 291-309.
* Reprinted as “Jewish Romans, Christian Romans, and the Post-Roman West: The Social Correlates of the *contra Iudaeos* Tradition,” ***Conflict and Religious Conversation in Latin Christendom: Studies in Honour of Ora Limor***, ed. Israel Yuval and Ram Ben-Shalom (Brepols 2014), 23-53.
39. “Jesus the Jewish Christ. Centenary Nils Dahl Lecture,” *Studia Theologica* 66 (2012): 3-19.
38. “The *Confessions* as Autobiography,” ***Blackwell Companion to Augustine***, ed. Mark Vessey. (Oxford: Blackwell Publishing Ltd., 2012), 87-98.
37. “2010 Saint Augustine Lecture: Augustine on Jesus the Jew,” *Augustinian Studies* 42.1 (2011): 1-20.
36. “Judaizing the Nations: the Ritual Demands of Paul’s Gospel.” *New Testament Studies* 56 (2010): 232-252.
* Reprinted in ***Paul’s Jewish Matrix***, edd. Thomas Casey and Justin Taylor (Mahwah, NJ: Stimulus Books of Paulist Press, 2011), 327-354.

35. "Historical Integrity, Interpretive Freedom: The Philosopher's Paul and the Problem of Anachronism," *Paul among the Philosophers*, ed. John D. Caputo (Bloomington: Indiana University Press, 2009) 61-73.
34. "Markan Chronology, the Scene at the Temple, and the Death of Jesus," *New Views of First-Century Jewish and Christian Self-Definition. Essays in honor of E.P. Sanders*, edited M. Chancey, S. Heschel and F. Udoh (Notre Dame: University of Notre Dame Press, 2008) 246-282.
* An earlier version of this paper appears as "The Historical Jesus, the Scene at the Temple, and the Gospel of John," *John, Jesus, and History: Critical Appraisals of Critical Views*, edited by Paul Anderson, Felix Just and Tom Thatcher (SBL Symposium Series, 2008) 249-276.
33. "Die frühe Paulusexegese," "Die *Confessiones*," *Augustin Handbuch*, edited Volker Henning Drecoll (Tübingen: Mohr Siebeck 2007) 279-289; 294-308.
32. "Mandatory Retirement: Ideas in the Study of Christian Origins whose Time Has Come to Go," *Studies in Religion/Sciences Religieuses* 35 (2006) 231-246.
* A revised version of this essay appears in *Israel's God and Rebecca's Children: Essays in honor of Larry W. Hurtado and Alan F. Segal*, edited D. Capes et alii (Waco: Baylor University Press 2007) 25-38 and 375-77.
31. "Christianity and Judaism in Late Antiquity: Polemics and Policies, from the Second to the Seventh Centuries" with Oded Irshai, *The Cambridge History of Judaism, Volume 4: The Late Roman-Rabbinic Period*, edited Steven T. Katz (Cambridge: The University Press 2006), 977-1035.
30. "Christians in the Roman Empire in the first three centuries AD," *Companion to the Roman Empire*, edited David Potter (Oxford: Blackwell 2006), 587-606.
29. "Paul, Purity, and the *Ekklesia* of the Gentiles," *The Beginnings of Christianity*, ed. R. Pastor and M. Mor (Jerusalem: Yad Izhak Ben-Tzvi 2005), 205-217.
28. "Preface," "Gospel Truths: Hollywood, History, and Christianity," *On THE PASSION OF THE CHRIST*, ed. P. Fredriksen (Berkeley: University of California Press 2005), xi-xxiii; 31-47.
27. "Compassion is to Purity as Fish is to Bicycle. Thoughts on the construction of 'Judaism' in current research on the Historical Jesus," *Apocalypticism, Anti-Semitism, and the Historical Jesus: Subtexts in Criticism*, ed. J.S. Kloppenborg and J.W. Marshall. *Journal for the Study of the New Testament, Supplement Series* 275 (London: T & T Clark International 2005), 55-68.
26. "Christian Theology and Judaism," with Professor Judith Lieu, for *The First Christian Theologians*, edited G.F. Evans (Oxford: Blackwell 2004), 85-101.
25. "What 'Parting of the Ways?' Jews and Gentiles in the Ancient Mediterranean City," *The Ways that Never Parted: Jews and Christians in Late Antiquity and the Early Middle Ages*, ed. A.H. Becker, and A. Yoshiko Reed (Tübingen: Mohr 2003), 35-63.
24. "What does Jesus have to do with Christ? What does Knowledge have to do with Faith? What does History have to do with Theology?" *Christology: Memory, Inquiry, Practice*, ed. A. M. Clifford and A. J. Godzieba (Maryknoll N.Y.: Orbis Press 2003), 3-17.
23. "The Birth of Christianity and the Origins of Christian Anti-Judaism," *Jesus, Judaism, and Christian Anti-Judaism: Reading the New Testament after the Holocaust*, ed. P. Fredriksen and A. Reinhartz (Westminster/John Knox Press 2002), 8-30.
22. "Augustine and Israel. *Interpretatio ad litteram*, Jews and Judaism in Augustine's theology of History," *Studia Patristica* XXXVIII (2001): 119-135.

-- Reprinted in *Engaging Augustine on Romans: Self, Context, and Theology in Interpretation*, vol. 2 of *Romans Through History and Cultures*, ed. Daniel Patte and E. TeSelle (Harrisburg: Trinity Press International 2002) 91-110.

21. "The Human Condition in Formative Christianity: The Redemption of the Body," *The Human Condition: A Study of the Comparison of Religious Ideas*, ed. Robert C. Neville, John Berthrong and Peter Berger, (S.U.N.Y. Press 2000) 133-156.

20. "Ultimate Reality in Ancient Christianity: Christ, Blood Sacrifice, and Redemption," *Ultimate Realities: A Study of the Comparison of Religious Ideas*, ed. Robert C. Neville et al. (S.U.N.Y. Press 2000) 61-73.

19. "Patristic *Pramā* and *Pramāna*: Augustine and the Quest for Truth," *Religious Truth: A Study in the Comparison of Religious Ideas*, ed. Robert C. Neville et al. (S.U.N.Y. Press 2000) 109-126.

18. "Allegory and Reading God's Book: Paul and Augustine on the Destiny of Israel," *Interpretation and Allegory: Antiquity to the Modern Period*, ed. Jon Whitman (Leiden: Brill 2000) 125-149.
-- excerpted as "Paul on the Destiny of Israel," in *The Writings of Saint Paul*, ed. Wayne A. Meeks and John T. Fitzgerald. Norton Critical Edition, 2nd edition (New York: W.W. Norton & Company, Inc., 2007), 485-490.

17. "*Secundum Carnem*: History and Israel in the Theology of St. Augustine," *The Limits of Ancient Christianity. Essays on Late Antique Thought and Culture in Honor of R.A. Markus*, ed. William Klingshirn and Mark Vessey (Ann Arbor: Univ. of Michigan 1999) 26-41.

-- Reprinted in *Augustine and World Religions*, ed. Brian Brown, John Doody and Kim Paffenroth (New York: Lexington Books/Rowman and Littlefield 2008) 21-35.

16. "The Two Souls and the Divided Will," with G.G. Stroumsa, *Self, Soul and Body in Religious Experience*, ed. A. Baumgarten (Leiden: Brill 1998) 198-217.

15. "Jerusalem in Christian Thought," *THE CITY OF THE GREAT KING: Jerusalem from David to the Present*, ed. Nitza Rosovsky (Cambridge: Harvard University Press, 1996) 74-92.

14. "*Excaecat Occulta Iustitia Dei*: Augustine on Jews and Judaism," *Journal of Early Christian Studies* 3 (1995) 299-324.

-- An earlier version appears as "Divine Justice and Human Freedom: Augustine on Jews and Judaism," in *From Witness to Witchcraft. Jews and Judaism in the Perspective of Medieval Christianity*, ed. Jeremy Cohen (Wolfenbüttel: Wolfenbüttler Mittelalterlichen-Studien, 1996), 29-54.

13. "Did Jesus Oppose the Purity Laws?" *Bible Review* XI.3 (1995): 18-25, 42-47.

12. "What You See is What You Get: Context and Content in Current Research on the Historical Jesus," *Theology Today* 52.1 (1995): 75-97.

11. "Torah Observance and Christianity: The Perspective of Roman Antiquity," *Modern Theology* 11 (1995): 193-202.

10. "From Jesus to Christ. The Contribution of the Apostle Paul," *Jews and Christians Speak of Jesus* (Minneapolis: Augsburg/Fortress 1994), 77-90.

9. "Augustine on History, the Church, and the Flesh," *Saint Augustine the Bishop*, ed. F. LeMoine and C. Kleinhenz (New York: Garland Publishing 1994), 109-24.

8. "Apocalypse and Redemption in Early Christianity. From John of Patmos to Augustine of Hippo," *Vigiliae Christianae* 45 (1991): 151-83.

- An earlier version appears as "Tyconius and Augustine on the Apocalypse," *The Apocalypse in the Middle Ages*, ed. Bernard McGinn and Richard Emmerson (Ithaca: Cornell Press 1993) 20-37.
7. "Judaism, the Circumcision of Gentiles, and Apocalyptic Hope: Another Look at Galatians 1 and 2," *Journal of Theological Studies*, N.S. 42 (1991): 532-64.
 -- Reprinted in *Recruitment, Conquest, and Conflict*, ed. P. Borgen, V.K. Robbins, and D.B. Gowler (Atlanta: Scholars Press, 1998), 209-44.
 -- Reprinted in *The Galatians Debate*, ed. Mark D. Nanos (Peabody, MA: Hendrickson 2002), 235-60.
6. "Vile Bodies. Paul and Augustine on the Resurrection of the Flesh," *Biblical Interpretation in Historical Perspective. Studies in Honor of Karlfried Froehlich*, ed. M. Burrows and P. Rorem (Grand Rapids: Eerdmans 1991), 73-85.
5. "Jesus and the Temple, Mark and the War," *Society of Biblical Literature Seminar Papers* 29 (1990): 293-310.
4. "Beyond the Body/Soul Dichotomy. Augustine on Paul against the Manichees and Pelagians," *Recherches augustiniennes* XXIII (1988): 87-114.
 -- An earlier version appears in *Paul and the Legacies of Paul*, ed. William S. Babcock (Dallas: Southern Methodist University Press 1990).
3. "Paul and Augustine. Conversion Narratives, Orthodox Traditions, and the Retrospective Self," *Journal of Theological Studies* N.S. 37 (1986): 3-34.
2. "Tyconius and the End of the World," *Revue des études augustiniennes* XXVIII (1982): 59-75.
1. "Augustine and his analysts: the possibility of a psychohistory," *Soundings* LVI, No. 2 (1978): 206- 27.

Notes and short essays:

14. Paula Fredriksen, "Five Best Books on Sin." <https://fivebooks.com>
13. Five great books on Sin, *Wall Street Journal*, August 17, 2012.
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Review of Research Proposals: Woodrow Wilson Center; National Endowment for the Humanities; National Humanities Center; Guggenheim Foundation.

Editorial Board:

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 Oxford Biblical Commentary Series, 2019-
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Jewish Quarterly Review, 2002-
Religious Studies Review, editor for books on the Historical Jesus, 1995-96.
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Contributing writer:

"On Faith," Washington Post/Newsweek (www.msnbc.msn.com)
Bible Review, 2001-2003
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PROFESSIONAL SOCIETIES:

American Academy of Arts and Sciences
 Studiorum Novi Testamenti Societas
 Society of Biblical Literature
 North American Patristics Society
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