

MAREN R. NIEHOFF, LIST OF PUBLICATIONS (updated in April 2024)

MONOGRAPHS

1. Contract with CUP: *Justin Martyr – Advocate of Roman Christianity*
Cambridge Elements in Early Christian Literature, submission date 2027.
2. in preparation: *Philo of Alexandria. On the Freedom of Every Righteous Person. Introduction, Translation and Commentary*. PACS; Leiden: E.J. Brill, scheduled submission of the manuscript in the autumn of 2024.
3. *Judentum und Hellenismus/Hellenism and Judaism*. Lucas Preisvortrag.
Tübingen: Mohr Siebeck, forthcoming 2024.
4. *Philo of Alexandria. An Intellectual Biography*, 2018.
New Haven: Yale University Press.

Polonsky Prize 2019, Jordan Schnitzer Prize Finalist 2019. German translation, Tübingen: Mohr Siebeck, 2019; Hebrew translation, Jerusalem: Magness Press, 2021; Italian translation, Turin: Claudiana, 2021; French translation (forthcoming in 2024), Turnout: Brepols.

“Book under Discussion”, panel on the German translation of the *Intellectual Biography*, discussed by Mischa Meier, Irmgard Männlein-Robert, Holger Zellentin and Volker Drecoll, *Zeitschrift für Antikes Christentum* 24 (2020) 606-31.
5. *Jewish Exegesis and Homeric Scholarship in Alexandria*, 2011.
Cambridge: Cambridge University Press, paperback edition 2014. Polonsky Prize 2011.
6. *Philo on Jewish Identity and Culture*, 2001.
Tübingen: Mohr Siebeck.
7. *The Figure of Joseph in Post-Biblical Jewish Literature*, 1992.
Leiden: Brill.

EDITION OF BOOKS AND SPECIAL ISSUES OF JOURNALS

8. in preparation: *Zionist Agendas in Israeli Scholarship?* [in Hebrew], Special Issue of *Zion*, guest co-editor, scheduled publication in 2025.
9. in preparation: *Creationism and Ancient Debates about Time*. Berlin and Boston: De Gruyter, proceedings of a conference in Berlin in July 2023, scheduled publication in 2025; together with Chr. Marksches.
10. in preparation: *Palaestina on the Map of Late Antique Mobility and Migration*. Tübingen: Mohr Siebeck, proceedings of a conference at the Israel Academy of Sciences and Humanities in March 2023, scheduled publication in 2025.

11. in preparation: *Philo of Alexandria* [in Hebrew].
Special Issue of *Jerusalem Studies in Jewish Thought*, scheduled publication in 2024.
12. *The Art of Contextualizing Philo of Alexandria*. Forthcoming Tübingen: Mohr Siebeck 2024.
13. *Die Frühen RAC-Bände und der Nationalsozialismus*. Forthcoming Leiden: Brill/Schöningh 2024, together with Francesco Zanella.
14. *Health, Medicine and Corporality in the History of Jewish Thought* [in Hebrew].
Special Issue of *Jerusalem Studies in Jewish Thought* 27 (2022).
15. *Self, Self-Fashioning, and Individuality in Late Antiquity*, 2019.
Tübingen: Mohr Siebeck; together with Joshua Levinson.
16. *Journeys in the Roman East: Imagined and Real*, 2017.
Tübingen: Mohr Siebeck.
17. *Abrahams Aufbruch. Philon von Alexandria, De Migratione Abrahami*, 2017. SAPERE 30; Tübingen: Mohr Siebeck; together with Reinhard Feldmeier.
18. *Philo of Alexandria. Writings* [in Hebrew], vol. 4.2, 2015.
Jerusalem: The Israel Academy of Sciences and Humanities/The Bialik Institute.
19. *Homer and the Bible in the Eyes of Ancient Interpreters*, 2012.
Leiden: Brill.
20. *Philo of Alexandria. Writings* [in Hebrew], vol. 5, 2012.
Jerusalem: Israel Academy of Sciences and Humanities/The Bialik Institute; together with the late Yehoshua Amir.
21. "And this is For Yehuda". *Studies presented to our friend, Professor Yehuda Liebes, on the Occasion of his sixty-fifth Birthday* [in Hebrew], 2012.
Jerusalem: The Bialik Institute/The Mandel Institute of Jewish Studies, the Hebrew University of Jerusalem; together with Ronit Meroz and Jonathan Garb.

ARTICLES IN PEER-REVIEWED JOURNALS

22. "Eracle in *De Josepho* 78 nel contesto dell'ambasceria a Caligola", forthcoming in *Adamantius*.
23. "Sermons as Platforms for Textualizing Secondary Orality. Origen and Rabbi Abbahu in 3rd Century Caesarea", *Mnemosyne* (forthcoming), special issue edited by Margalit Finkelberg *et al.*
24. "Athletic Competitions as Markers of Religious Identity in Caesarea. Insights from Origen's Newly Discovered Homilies, the Second Sophistic and Rabbinic Literature" [in Hebrew], *Historia* 49 (2022) 45-77; **English version** in Dennis Mizzi *et al.* (eds.), *Pushing Sacred*

Boundaries in Early Judaism and the Ancient Mediterranean. Essays in Honor of Jodi Magness (Leiden and Boston: Brill 2023), 128-169.

25. “L’Idea Filoniana della *Paideia*. Tra Alessandria e Roma, tra stoicismo, platonismo e cinismo”, *Adamantius* 28 (2022) 10-22.
26. “Tracing Hellenistic Judaism. A Jewish Scholar of Psalms in a Gloss of Origen in the Context of Rabbinic Literature” [in Hebrew], *Zion* 87 (2022) 7-36; **German version** in *ZAC* 27 (2023) 31–76.
27. “A Roman Portrait of Abraham in Paul’s and Philo’s Later Exegesis”, *Novum Testamentum* 63 (2021) 452-476.
28. “Abraham in the Greek East: Faith, Circumcision and Covenant in Philo’s *Allegorical Commentary* and Paul’s *Letter to the Galatians*”, *Studia Philonica Annual* 32 (2020) 227-48.
29. “Paul and Philo on the Psalms. Towards a Spiritual Notion of Scripture”, *Novum Testamentum* 62 (2020) 392-415.
30. “Biblical Women in Origen’s newly discovered Homilies on Psalms: Gendered Markers of Christian Identity in Late Antique Caesarea”, *Ephemerides Theologicae Lovanienses* 96 (2020) 485-507.
31. “From the ‘Theater of the World’ to the ‘Mask of Christ’ – and Back Again. Insights from Origen’s Newly Discovered Homilies on Psalms”, *Scripta Classica Israelica* 39 (2020) 117-36.
32. “A Jew for Roman Tastes. The Parting of the Ways in Justin’s *Dialogue with Trypho* from a Post-Colonial Perspective”, *Journal of Early Christian Studies* 27 (2019) 549-78.
33. “Philon d’Alexandrie à Rome : les conséquences intellectuelles d’un voyage”, *Semitica et Classica* 10 (2017) 81-93.
34. “Justin Martyr’s *Timaeus* in light of Philo’s”, *Studia Philonica Annual* 28 (2016) 375-92.
35. “Eusebius as a Reader of Philo”, *Adamantius* 21 (2015) 185-94.
36. “A Jewish Critique of Christianity from second century Alexandria. Revisiting Celsus’ Jew”, *Journal of Early Christian Studies* 21 (2013) 151-75.
37. “Philo and Plutarch as Biographers: Parallel Reactions to Roman Stoicism”, *Greek, Roman and Byzantine Studies* 52 (2012) 361-92.
38. “Commentary Culture in the Land of Israel from an Alexandrian Perspective”, *Dead Sea Discoveries* 19 (2012) 442-63.
39. “Is Hellenistic Judaism vital for the Israeli Academy?” [in Hebrew], *Z’manim* 117 (2012) 52-7.
40. “Philo’s *Exposition* in A Roman Context”, *Studia Philonica Annual* 23 (2011) 1-21.

41. "The Symposium of Philo's Therapeutae: Displaying Jewish Identity in an increasingly Roman World", *Greek, Roman and Byzantine Studies* 50 (2010) 95-117.
42. "The Joseph Story in Philo's Writings: from Text to Character" [in Hebrew], *Beit Mikra* 55 (2010) 107-22.
43. "Philo's Role as a Platonist in Alexandria", *Études Platoniciennes* 7 (2010) 35-62.
44. "Questions and Answers in Philo and *Genesis Rabbah*", *Journal for the Study of Judaism* 39 (2008) 337-66.
45. "Homeric Scholarship and Bible Exegesis in Alexandria. Evidence from Philo's 'Quarrelsome' Colleagues'", *Classical Quarterly* 57 (2007) 166-82.
46. "Did the *Timaeus* create a Textual Community?" *Greek, Roman and Byzantine Studies* 47 (2007) 161-91; **Chinese translation** by Prof. Xie Wenyu, appendix to his translation of the *Timaeus* into Chinese (2021).
47. "*Creatio ex Nihilo* Theology in *Genesis Rabbah* in light of Christian Exegesis", *Harvard Theological Review* 99 (2006) 37-64.
48. "Mother and Maiden, Sister and Spouse: Sarah in Philonic Midrash", *Harvard Theological Review* 97 (2004) 413-44.
49. "Circumcision as a Marker of Identity: Philo, Origen and the Rabbis on *Gen. 17:1-14*", *Jewish Studies Quarterly* 10 (2003) 89-123.
50. "Jewish Identity and Jewish Mothers: Who was a Jew according to Philo?", *Studia Philonica Annual* 11 (1999) 31-54.
51. "Jellinek's Concept of Aggadah" [in Hebrew], *Jewish Studies* 38 (1998) 119-27.
52. "Two Examples of Josephus' Narrative Technique in his 'Rewritten Bible'", *Journal for the Study of Judaism* 27 (1996) 31-45.
53. "Jacob Weil's Contribution to a Modern Concept of Aggadah", *Leo Baeck Institute Yearbook* 41 (1996) 21-49.
54. "The Phoenix in Rabbinic Literature", *Harvard Theological Review* 89 (1996) 245-65.
55. "What is in a Name? Philo's Mystical Philosophy of Language", *Jewish Studies Quarterly* 2 (1995) 220-52.
56. "Zunz' Concept of Aggadah as an Expression of Jewish Spirituality" [in Hebrew], *Tarbiz* 64 (1995) 423-59. **English translation** in *Leo Baeck Institute Yearbook* 43 (1998) 3-24.
57. "The Return of Myth in *Genesis Rabbah* on the Akeda", *Journal of Jewish Studies* 46 (1995) 69-87.

58. “The Characterization of Ruth in the Midrash [in Hebrew], *Jerusalem Studies in Jewish Thought* 11 (1993) 49-78.
59. “The Buber-Rosenzweig Translation within the Jewish-German Tradition”, *Journal of Jewish Studies* 44 (1993) 258-79.
60. “Associative Thinking in Rabbinic Midrash: The Example of Abraham's and Sarah's Journey to Egypt” [in Hebrew], *Tarbiz* 62 (1993) 339-61.
61. “A Dream which is not interpreted is like a Letter which is not read”, *Journal of Jewish Studies* 43 (1992) 58-84.
62. “Do Biblical Characters speak to themselves? Modes of Representing Inner Speech in Early Biblical Narrative”, *Journal of Biblical Literature* 111 (1992) 577-95.
63. “The Figure of Joseph in the Targums”, *Journal of Jewish Studies* 39 (1988) 234-250.

CHAPTERS IN COLLECTIONS

64. “Roman-Style Jurists in Ancient Judaism. Telling the Story from Philo and Josephus to the Rabbis”, in R. KIRSTEIN and S. SCHMIDT-HOFNER (eds.), *Recht als Erzählung. Narratologie und Recht von der Antike bis in die Gegenwart* (Basel: Schwabe, forthcoming).
65. “Philo’s Diogenes of Sinope as a Key to Roman Philosophy in the first century CE”, in C. SPUNTARELLI (ed.), *Tra Alessandria e Roma* (Rome, forthcoming).
66. “Disciplines”, in J. STENGER (ed.), *A Cultural History of Higher Education* (London: Bloomsbury, forthcoming).
67. “‘God is my Ruler, but no Mortal’. Philo’s Paradox of Freedom in First Century Rome amid Demetrius, Seneca and Epictetus”, in M. R. NIEHOFF (ed.), *The Art of Contextualizing Philo* (Tübingen: Mohr Siebeck, forthcoming).
68. “Philons und Origenes’ Interpretation von Platons Zeitvorstellung in *Timaeus* 38b-d“, in I. MÄNNLEIN-ROBERT and K. CORCILIOUS (eds.), *Platon und die Zeit* (Tübingen: Mohr Siebeck, forthcoming).
69. “Allegory as a Contested Space in Late Antique *Palaestina*. Origen’s Construction of Christian Hermeneutics amid Celsus, Philo and Paul”, in J. GRETHLEIN and B. KRUCHIO (eds.), *Reading Across Divides: Imperial Allegory, its Cultural Contexts and Intermedial Entanglements* (forthcoming).
70. “First Century Rome as a Philosophical Context for Philo. The Introduction to the Treatise *Every Good Man is Free* (*Probus* 1-15)”, in M. COVER and L. DOERING (eds.), *Philo of Alexandria and Philosophical Discourses* (Berlin: De Gruyter, forthcoming).
71. “The Conflagration of the World in Philo, Josephus, and Rabbi Abbahu. Jewish Reflections on a Stoic Idea”, in M. R. NIEHOFF and CHR. MARKSCHIES (eds.), *Ancient Debates about Time* (Berlin and Boston: De Gruyter forthcoming; **German version** forthcoming in R. HIRSCH-LUIPOLD *et al.*

(eds.), *SAPERE. Skizzen einer Landkarte der religiös-philosophischen Geisteswelt der römischen Kaiserzeit* (Tübingen: Mohr Siebeck, forthcoming).

72. “Entangled Jewish Identities in Rome. The Case of the ‘Barbarians’ in Philo and Josephus”, in D. Candido, R. Egger-Wenzel, and S. C. Reif (eds.), *What Makes a People*, DCLY Year Book 2022-23 (Berlin: De Gruyter, 2023), 229-46.
73. “Selbsterkenntnis in Philon von Alexandrias Werk *Von der Freiheit des Tüchtigen*”, in J. Dochdorn, I. Tanaseanu-Döbler and R. Hirsch-Luipold (eds.), *Über Gott. Festschrift für Rainer Reinhard Feldmeier zu seinem 70. Geburtstag* (Tübingen: Mohr Siebeck, 2022), 375-82.
74. “Roger Arnaldez’ Vision of Philo”, in S. Morlet and O. Munnich (eds.), *Les Etudes Philoniennes. Regards sur cinquante ans de recherche* (Leiden and Boston: J.E. Brill, 2021), 82-88.
75. “Figurative Speech in Philo’s *De Opificio Mundi*: from Allegory to Metaphor”, in L. De Luca (ed.), *Similitudini, metafore e allegoria nel De opificio mundi di Filone di Alessandria* (Roma: Edizioni di Storia e Letteratura, 2021), 19-37.
76. “Celsus’ Jew in Third Century Caesarea. Tracing Hellenistic Judaism in Origen’s *Contra Celsum*”, in J. Ben Dov and M. Bar Asher-Siegal (eds.), *Social History of the Jews in Antiquity: Studies in Dialogue with Albert Baumgarten’s Work* (Tübingen: Mohr Siebeck, 2021), 233-50.
77. “Constructing Temple and Torah in Philo of Alexandria”, in M. Witte, J. Schröter and V. Lepper (eds.), *Torah, Temple and Land. The Construction of Judaism in Antiquity* (Tübingen: Mohr Siebeck, 2021), 175-89.
78. “Homer between Celsus, Origen and the Jews of Late Antique *Palaestina*”, in J. Price and R. Zelnick-Abramovitz (eds.), *Text and Intertext in Greek Epic and Drama: Essays in Honor of Margalit Finkelberg* (London: Routledge, 2020), 185-209.
79. “Philo and Josephus fashion themselves as religious Authors in Rome”, in E.-M. Becker and J. Rüpke (eds.), *Stimmen des Autors* (Tübingen: Mohr Siebeck, 2019), 83-103.
80. “A Hybrid Self: Rabbi Abbahu in Legal Debates in Caesarea”, in M. R. Niehoff and J. Levinson (eds.), *Self, Self-Fashioning, and Individuality in Late Antiquity* (Tübingen: Mohr Siebeck, 2019), 291-329.
81. “Philo’s Rationalization of Judaism”, in Y. Friedman and C. Marksches (eds.), *Rationalization of Religion* (Berlin: The Israel Academy of Sciences and Humanities and the Berlin Brandenburger Akademie der Wissenschaften, 2019), 21-44.
82. “Colonizing and Decolonizing the Creation of the World. A Dispute between Origen and Rabbi Hoshaya”, in M. Blidstein, S. Ruger and D. Stökl Ben Ezra (eds.), *Scriptures, Sacred Traditions, and Strategies of Religious Subversion: Studies in Discourse with the work of Guy G. Stroumsa* (Tübingen: Mohr Siebeck, 2018), 113-29.

83. “Parodies of Educational Journeys in Josephus, Justin Martyr and Lucian”, in M. R. Niehoff (ed.), *Journeys in the Roman East: Imagined and Real* (Tübingen: Mohr Siebeck, 2017), 203-24.
84. “‘Not Study is the Main Objective, but Action’ (*Pirque Avot* 1:17). A Rabbinic Maxim in Greco-Roman Context”, in M. Bar Asher-Siegal, T. Novick and Chr. Hayes (eds.), *From Text to Context in Ancient Judaism: Studies in Honor of Steven Fraade* (Göttingen: Vandenhoeck & Ruprecht, 2017), 455-72.
85. “Between Social Context and Personal Ideology: Philo’s Changing Views of Women”, in E. Schuller and M.-Th. Wacker (eds.), *Early Jewish Writings, The Bible and Women* 3.1 (Atlanta: SBL Press, 2017), 187-203. **German translation:** “Zwischen gesellschaftlichem Kontext und individueller Ideologie. Die Entwicklung des Frauenbildes bei Philo von Alexandria”, in E. Schuller and M.-Th. Wacker (eds.), *Frühjüdische Schriften. Die Bibel und die Frauen* 3.1 (Stuttgart: Kohlhammer, 2017), 174-90. **Spanish translation:** “Entre el context social y la ideologia individual: Filon transforma su conception de la mujer”, in E. Schuller and M.-Th. Wacker (eds.), *Primeros escritos judios* (Estella: Verbo Divino, 2019), 205-22.
86. “‘The Power of Ares’ in Philo’s *Legatio*”, in F. Calabi, O. Munnich, G. Reydams-Schils, and E. Vimercati (eds.), *Pouvoir et puissances chez Philon d’Alexandrie* (Turnhout: Brepols, 2016), 129-39.
87. “Origen’s Commentary on Genesis as a Key to *Genesis Rabbah*”, in S. Kattan Gribetz, D. Grossberg, M. Himmelfarb and P. Schäfer (eds.), *Genesis Rabbah in Text and Context* (Tübingen: Mohr Siebeck, 2016), 129-53.
88. “Desires Crossing Boundaries: Romance and History in Josephus’ Antiquities”, in J. Baden, H. Najman and E. Tigchelaar (eds.), *Sibyls, Scriptures, and Scrolls: John Collins at Seventy* (Leiden: Brill, 2016), 973-91.
89. “Die *Sapientia Salomis* and Philon – Vertreter derselben alexandrinisch-jüdischen Religionspartei?”, in K.-W. Niebuhr (ed.), *Sapientia Salomonis* (SAPERE 29; Tübingen: Mohr Siebeck, 2016), 257-71.
90. “Accommodating the Political: Philo’s King Metaphor”, in M. Witte and S. Behnke (eds.), *The Metaphorical Use of Language in Deuterocanonical and Cognate Literature* (Berlin: De Gruyter, 2015), 331-44.
91. “Wie wird man ein mediterraner Denker? Der Fall Philon von Alexandria”, in M. Dabag, D. Haller, N. Jaspert and A. Lichtenberger (eds.), *Ein Pluriverses Universum. Zivilisationen und Religionen im antiken Mittelmeerraum* (München: Ferdinand Schöningh, 2015), 355-68.
92. “Les juifs d’Alexandrie à l’école de la critique textuelle des païens“, in C. Méla and F. Möri (eds.), *Alexandrie la divine* (Geneva: Éditions de la Baconnière, 2014), 733-40.
93. “Jüdische Bibelinterpretation zwischen Homerforschung und Christentum”, in R. Feldmeier and T. Georges (eds.), *Alexandria. Stadt der Bildung und Religion* (COMES 1; Tübingen: Mohr Siebeck, 2013), 341-60.

94. “*Halacha*, Nomos oder Tugend im hellenistischen Judentum?”, in F. Horn, U. Volp and R. Zimmermann (eds.), *Ethische Normen des frühen Christentums. Gut – Leben – Leib – Tugend* (Tübingen: Mohr Siebeck, 2013), 193-206.
95. “Biographical Sketches in *Genesis Rabbah*”, in: R. Boustán *et al.* (eds.), *Envisioning Judaism. Studies in Honor of Peter Schäfer on the Occasion of his Seventieth Birthday* (Tübingen: Mohr Siebeck, 2013), 1:265-86.
96. “The Emergence of Monotheistic Creation Theology in Hellenistic Judaism”, in L. Jenott and S. Kattan Gribetz (eds.), *In the Beginning: Jewish and Christian Cosmogony in Late Antiquity* (Tübingen: Mohr Siebeck, 2013), 85-106.
97. “The Implied Audience of the *Letter of James*”, in G. Anderson, R. Clements and D. Satran (eds.), *Bible Exegesis among Jews and Christians. New Approaches* (Leiden: Brill, 2013), 57-77.
98. “Homer visits Philo” [in Hebrew], in M. R. Niehoff, R. Meroz and J. Garb (eds.), *AND THIS IS FOR YEHUDA. Studies presented to our friend, Professor Yehuda Liebes, on the Occasion of his sixty-fifth Birthday* (Jerusalem: The Bialik Institute/The Mandel Institute of Jewish Studies, the Hebrew University, 2012), 39-52.
99. “Philo and Plutarch on Homer”, in M. R. Niehoff (ed.), *Homer and the Bible in the Eyes of Ancient Interpreters* (Leiden: Brill, 2012), 127-54.
100. “Philons Beitrag zur Kanonisierung der griechischen Bibel”, in E.-M. Becker und S. Scholz (eds.), *Kanon in Konstruktion und Dekonstruktion* (Berlin/New York: de Gruyter, 2012), 329-44.
101. “Recherche homérique et exégèse biblique à Alexandrie : un fragment sur la Tour de Babel préservé par Philon“, in S. Inowlocki-Meister et B. Decharneux (eds.), *Philon d'Alexandrie : un penseur à l'intersection des cultures gréco-romaine, orientale, juive, et chrétienne, Actes du colloque de Bruxelles, 26-28 juin 2007* (Brepols: Turnhout, 2011), 83-103.
102. “Jüdische Biblexegese im Spiegel alexandrinischer Homerforschung”, in R. Feldmeier, F. Albrecht and T. Georges (eds.), *Biblische Notizen* 148, special issue on *Alexandria – Stadt der Bildung und Religion* (Freiburg: Herder, 2011), 19-34.
103. “Philo's Scholarly Inquiries into the Story of Paradise”, in M. Bockmuehl and G. G. Stroumsa (eds.), *Paradise among Jews and Christians* (Cambridge: Cambridge University Press, 2010) 28-42.
104. “Philo's Contribution to Contemporary Alexandrian Metaphysics”, in A. Jacobsen, J. Ullrich and D. Brakke (eds.), *Beyond "Reception": Judaism, Christianity and Antiquity* (Bern: Peter Lang, 2007), 35-55.
105. “New Garments for Biblical Joseph”, in Chr. Helmer (ed.), *Biblical Interpretation. History, Context and Reality* (Atlanta: Society of Biblical Literature, 2005), 33-56.

106. “Alexandrian Judaism in 19th Century *Wissenschaft des Judentums*: Between Modernity and Christianity”, in A. Oppenheimer (ed.), *Jüdische Geschichte in hellenistisch-römischer Zeit. Wege der Forschung: vom alten zum neuen Schürer* (München: R. Oldenburg Verlag, 1999), 9-28.
107. “Philo's Views on Paganism”, in G. Stanton and G. G. Stroumsa (eds.), *Tolerance and Intolerance in Early Judaism and Christianity* (Cambridge: Cambridge University Press, 1998), 135-58.
108. “Moses Mendelssohn's Translation of Judah Halevi's Elegy on Zion” [in Hebrew], in A. Ravitzky (ed.), *The Land of Israel in Modern Jewish Thought* (Jerusalem: Isaac Ben Zvi Publications, 1998), 313-25.

OTHER RECENT PUBLICATIONS

109. “Philo of Alexandria” in *Encyclopedia of the Bible and Its Reception* (forthcoming).
110. “Reading Strategies in the Greco-Roman World. Grammar, Allegory and Exemplarity” in E. Shively *et al.* (ed.), *Behind the Scenes of the New Testament: Cultural, Social and Historical Context* (forthcoming, Baker Academic).
111. “Tryphon der Jude”, forthcoming in *Reallexikon für Antike und Christentum*.
112. Review of Elad Filler, *Philo of Alexandria. The Worse attacks the Better* (Tel Aviv: Idra, 2021), *Zion* 88 (2023) 453-6.
113. Review of Agnethe Siquans, *Origenes. Die Homilien zum Buch Levitikus. Eingeleitet und übersetzt* (Berlin: De Gruyter, 2021), *Review of Biblical Literature*, January 28th, 2023.
114. Review of Stephanie Holder, *Bildung im kaiserzeitlichen Alexandria. 1. bis 3. Jahrhundert* (Stuttgart: Franz Steiner Verlag, 2020), *Historische Zeitschrift* 316 (2023) 217-20.
115. Review of Erkki Koskeniemi, *Greek Writers and Philosophers in Philo and Josephus* (Leiden: Brill, 2019), *Bryn Mawr Classical Review* 2022.06.
116. Review of F. Alesse and L. de Luca (eds.), *Philo of Alexandria and Greek Myth. Narratives, Allegories, and Arguments*. Leiden: Brill, 2019, *Bryn Mawr Classical Review* 2022.03.45
117. “Therapeuten”, *Reallexikon für Antike und Christentum* 248 (2022), 1-10.
118. “Rabbinic Engagements with Greco-Roman Philosophy”, in P. Franks and Y. Melamed (eds.), *Oxford Handbook of Jewish Philosophy* (Oxford: Oxford University Press, forthcoming).
119. “The Self in Context”, in G. Petridou, J. Bremmer and J. Rüpke (eds.), *Graeco-Roman Religious Practices in their Socio-Cultural Milieu* (Neue Pauly Supplement Volume; Stuttgart: J. B. Metzler Verlag, forthcoming).

120. “Jews and the Emergence of Christianity”, in C. Hezser (ed.), *The Routledge Handbook of Jews and Judaism in Late Antiquity* (London: Routledge, 2024), 95-110.
121. “Origen’s Commentaries on the Old Testament”, in R. E. Heine and K. Jo Torjesen (eds.) *The Oxford Handbook of Origen* (Oxford: Oxford University Press, 2022), 195-210.
122. “Philon (4)”, in T. Whitmarsh (ed.), *Oxford Research Encyclopedia of Oxford Classical Dictionary* (Oxford: Oxford University Press). Article published July 06, 2015. doi: <https://doi.org/10.1093/acrefore/9780199381135.013.5006>
123. “Antisemitismus”, *Reallexikon für Antike und Christentum* 31 (2021), VI-XXXVII.
124. “Alexandrian Bible Exegesis” [in Serbian translation], in R. Kubat (ed.), *Lexicon of Biblical Hermeneutics* (Belgrade: University of Belgrade 2021 (Лексикон библијске херменеутике, Родољуб Кубат (прр), Универзитет у Београду: Београд 2021).
125. “Alexandrian Judaism”, in M. Henze and R. Werline (eds.), *Early Judaism and its Modern Interpreters* (Atlanta: Scholars Press, 2020), 281-303.
126. “Josephus and Philo in Rome”, in H. Chapman and Z. Rodgers (eds.), *A Companion to Josephus in his World* (Oxford: Wiley Blackwell, 2016), 135-46.
127. “Philo, *The Allegorical Commentary 1.31-62*”; “Philo, *The Life of Moses 1.1-44, 2.12-51*” (Introduction and Commentary), in: L. Feldman, J. Kugel and L. Schiffman (eds.), *Outside the Bible: Ancient Jewish writings Related to Scripture* (Nebraska, Nebraska University Press, 2013), 902-15, 959-88.
128. “Philo of Alexandria. Annotated Bibliography”, in *Oxford Bibliographies Online* (New York/Oxford: Oxford University Press, 2013)
129. “Philo”, in M. Finkelberg (ed.), *The Homer Encyclopedia* (Oxford: 2011, Wiley Blackwell), 2:654-55.
130. “Alexandria”, in: D. Diner (ed.), *Enzyklopädie jüdischer Kulturen* (Stuttgart: J. B. Metzler, 2011), 28-33.
131. “Philo: Allegorical Commentary”, “Philo: Exposition of the Law”, “Philo: Joseph”, in J. J. Collins and D. C. Harlow (eds.), *The Dictionary of Early Judaism*, (Grand Rapids: Eerdmans, 2010), 822-3, 1070-2, 1074-6.
132. “Philo Judaeus”, in F. Skolnik and M. Berenbaum (eds.), *Encyclopaedia Judaica: Second Edition* (Detroit: Thomson Gale, 2007), 16:59-64.