

CURRICULUM VITAE

Serge Ruzer

Updated: November 06, 2016

HIGHER EDUCATION

- 1967 – 1972 Moscow State University (degree analogous to M.A.)
- 1988 – 1990 The Hebrew University of Jerusalem: graduate studies,
Department of Jewish Thought and Department of Comparative
Religion
- 1990 – 1996 The Hebrew University of Jerusalem: Ph.D studies, Department of
Comparative Religion
- 1996 – Ph.D dissertation: *Biblical Quotations in the Old Syriac Gospels: Peshitta
Influence and Hermeneutical Constraints* under the supervision of
Prof. S. Pines and Prof. G. Stroumsa

APPOINTMENTS AT THE HEBREW UNIVERSITY

- 1991 – 1996 Teaching assistant, “Amirim” Program for fostering excellence
- 1991 – 1996 Teaching Assistant, Department of Comparative Religion
- 1996 -- 2002 Teaching Fellow, Department of Comparative Religion
- 1996 – 1998 Teaching Fellow, “Amirim” Program for fostering excellence
- 2000, 2004 Teaching Fellow, Rothberg School for Overseas Students
- 2002-2007 Research Associate (KAMEA Fellow C), Department of Comparative
Religion, the Center for the Study of Christianity and the Chais Center (Institute
for Jewish Studies):
- Since 2007 Senior Research Associate/Senior Lecturer (KAMEA Fellow B),
Department of Comparative Religion, the Center for the Study of Christianity and the
Chais Center (Institute for Jewish Studies):
- Since 2013 Senior Research Fellow/Associate Professor (KAMEA Fellow A),
Department of Comparative Religion, the Center for the Study of Christianity and the
Chais Center (Institute for Jewish Studies).

SERVICE IN OTHER ACADEMIC AND RESEARCH INSTITUTIONS

1998 (Spring): Visiting Fellow, Department of History of Israel, Haifa University

1998 (Fall); 1999 (Fall); 2000 (Fall); 2001 (Spring), 2001 (Fall), 2002 (Fall), 2003
(Fall). 2004 (Fall), 2005 (Fall), 2006 (Fall), 2007 (Fall), 2008 (Fall): Visiting Fellow,
Department of Jewish Studies (formerly Center for Jewish Studies), Institute for
Asian and African Studies and Faculty of Philosophy, Moscow State University

2001 (Fall), 2002 (Fall), 2007 (Fall), 2008 (Fall): Visiting Fellow, Faculty of
Philosophy, St.-Petersburg State University

2015 (Spring): Visiting Fellow, Faculty of Philosophy, Odessa State University
2016 (Fall): Visiting Fellow, Faculty of Philosophy, Saint Petersburg State University

OTHER ACTIVITY

Since 1998 Assistant Editor-in-Chief, Vestnik: Journal for Jewish Studies in Russian, Chais Center, Institute for Jewish Studies

2000 Organizer of the international conference: **The Sermon on the Mount: New Testament Tradition and the Problem of Jewish Context**
July
Jerusalem

2002 Organizer of the international **Jerusalem Companion Colloquium**
July Jerusalem

2002-2005 Academic director of *Eshnav* Summer Programs in Jewish Studies, Chais Center, Institute for Jewish Studies, Hebrew University
2004-2010 Academic director and later Academic supervisor of the One Year Special Russian Program at the Rothberg International School
2017 Organizer of the international conference on **Upholding Scripture, Rejecting Scripture: Strategies of Religious Subversion**
January Jerusalem

MEMBERSHIP IN PROFESSIONAL ASSOCIATIONS

1990-2001 Israel Association for the Study of Religion (now defunct)
Since 2004 *Jerusalem Perspective Association*/Jerusalem School of Synoptic Research – a research body investigating the underlying Semitic layers of the Gospel tradition.
2016- Member of the Governing Board of the Israeli Association for the Study of Religions

TEACHING AT THE HEBREW UNIVERSITY

Supervision of master and doctoral degree students

- **Master's degree students:**

1. Gary Alley
2. Brian Kvasnica
3. Mila Ginsbursky, 2001-2003 ("The Enigma of the Lord's Prayer Petition for Preservation [Matthew 6:13]: Between This-Worldly and Eschatological Woes").
4. Tamar Sabo, 2006-2013 ("Jewish Reaction to the Inclusion of the Gentiles in the Early Jesus Movement and Luke's Polemical Strategies in the Book of Acts").
5. Aaron Iny, 2009-2015 ("Aural and Visual Revelatory Traits in the Synoptic Gospels and Johannine Literature in Light of the Hebrew Bible and Second Temple Period Literature").
6. Hanna Stobbe, 2012-2014 ("How Jesus became Yeshua: Theological Transformations within the Messianic Jewish movement in the United States and in Israel").

7. Cristina Sandulache, 2017-

- **Doctoral degree students:**

1. Moshe Navon, 2000-2005 (joint supervision with Prof. Israel Knohl, "Messianic Figures in Second Temple Judaism: The Relationships Between a Charismatic Leader and His Adherents").
2. Michael Shneider, 2000-2008 (joint supervision with Profs. Moshe Idel and Israel Knohl, "Vision of Priest: Traditions of Revelation and Apotheosis in Second Temple Judaism").
3. Sergey Minov, 2005-2012 (joint supervision with Prof. Guy Stroumsa, "The *Cave of Treasures* in Context: Polemical Historiography and Formation of Syriac Christian Identity in the Fifth-Sixth Centuries").
4. David D. Kopeliovich, 2005-2012 (joint supervision with Prof. Yair Zakovich, "The Motive of Persecuted Prophet in the Biblical and Early Extra-biblical Narrative, and its Function in the Shaping of the Narrative in the Gospels and Acts").
5. Jordash Kifjak, 2005-2015 (joint supervision with Prof. Justin Taylor, L'École Biblique et Archéologique Française, "Eyewitnesses, Transmitters, Recipients and the Language of Seeing and Hearing: Narrative Features of Luke-Acts in Context"). Since 2012, with a changed topic and under joint supervision with Prof. Loren Stuckenbruck (the change has been approved by the Authority for Research Students, "The Gospel Miracle Stories and their Jewish Setting: From the Scriptures to Second Temple Literature and Beyond")
6. Gary Alley, 2009-...

Courses taught

- **Bachelor's degree courses**

1. New Testament and Early Christian Thought
2. The Ancient Christian Literature
3. Jewish Literature of the Second Temple Period (Moscow State University)
4. Jewish Sects of the Second Temple Period (Moscow State University)
5. New Testament and Early Christian Thought: Gospels and Acts
6. New Testament and Early Christian Thought: Epistles and the Book of Revelation
7. Moses and Exodus in Late Antique Religious Thought
8. *On-line course on* Formation of Early Christian Outlook and Its Jewish Matrix: Narratives of Gospels and Acts

- **Master's degree courses**

9. New Testament as Witness for Proto-Rabbinic Tradition (St.-Petersburg State University)
10. Asceticism and Perfection in Early Syriac Literature
11. Nascent Christianity between Palestinian and Broader Hellenistic Jewish Settings
12. Reading the New Testament as Second Temple Jewish Literature
13. Interactions and Parting of the Ways: Christians and Jews in Late Antiquity
14. Logos in Early Jewish and Christian Thought

15. Jews, Jesus' Followers, Christians and Others in Early Centuries of the Common Era
16. Holy Spirit in Early Jewish and Christian Thought
17. Cult and Eschatology in Late Second Temple Period: Qumran, Nascent Christianity et al.
18. The Temple in Late Second Temple Jewish Sources and in the Epistle to the Hebrews.
19. Heavenly Son of Man in Second Temple Jewish and Early Christian Thought
20. Conversation with Scripture in Early Christianity: The Gospel of Matthew and Paul's Writings.
21. Struggle for Christian Self-Identity: Allegiance to Jewish Scripture and the Making of the New Testament Canon.
22. Cult and Temple-Centered Imagery in Late Second Temple Judaism, in the Fourth Gospel and Pauline Epistles.
23. Mainstream and Marginal in Late Second Temple Judaism.
24. Torah Commandments in Earliest Christianity and Other Contemporaneous Jewish Groups.
25. Heterodox movements in late Second Temple Judaism.
26. Topics in the Jewish Study of the New Testament.
27. Eschatology and Messianism in Late Second Temple Judaism

LIST OF PUBLICATIONS

Serge Ruzer, Last updated: July 11, 2018

DOCTORAL DISSERTATION

1. "Biblical Quotations in the Old Syriac Gospels: Peshitta Influence and Hermeneutical Constraints," under the supervision of Prof. S. Pines and Prof. G. Stroumsa (The Hebrew University of Jerusalem, 1996).

BOOKS

2. *Mapping the New Testament: Early Christian Writings as a Witness for Jewish Biblical Exegesis* (Leiden: Brill, 2007).

3. (with A. Kofsky), *Syriac Idiosyncrasies: Theology and Hermeneutic in Early Syriac Literature* (Leiden: Brill, 2010).

4. (with Y. Zakovitch), *In the Beginning Was the Word: Eight Conversations on the Fourth Gospel* (Jerusalem: Magnes, 2014).

5. (with Y. Zakovitch), *God's Word is Powerful: Eight Conversations on the Epistle to the Hebrews* (Jerusalem: Magnes, 2016).

6. (with A. Kofsky in collaboration with R. Kiperwasser), *Reshaping Identities in Late Antique Syria-Mesopotamia: Christian and Jewish Hermeneutics and Narrative Strategies* (Piscataway, NJ: Gorgias Pres, 2016).

7. (with A. Kofsky), *Early Christian Beliefs: Challenges, Transformations, Polemics* (Tel-Aviv: Idra Press, 2018).

8. *Early Jewish Messianism in the New Testament: Reflections in the Dim Mirror* (Leiden: Brill, 2020).

BOOKS EDITED:

9. *Diversity within Unity. An Anthology of Jewish Sources* (Jerusalem: World Union for Progressive Judaism, 1996).

10. (with R. Adamyantz and P. Men). *A. Men, A Dictionary of Biblical Scholarship and Exegesis*, 3 vols. (Moscow: A. Men Foundation, 2002).

11. D. Flusser, *Second Temple Judaism: Its Sages and Literature* (Jerusalem: Magnes, 2002).

12. D. Flusser, *Second Temple Judaism: Qumran and Apocalypticism* (Jerusalem: Magnes, 2002).

13. (with H.-J. Becker), *The Sermon on the Mount and Its Jewish Setting* (Paris: Gabalda, 2005).

14. (with U. Gershovich), S. Pines, *Judaism, Christianity, Islam: Paradigms of Interaction. Selected Studies* (Jerusalem-Moscow: Gesharim, 2009).
15. (with A. Kofsky). D. Flusser, *Jesus (Yeshu)* (Jerusalem-Tel-Aviv: Magnes, 2009).
16. (with M. Blidstein and D. Stökl Ben Ezra), *Scriptures, Sacred Traditions, and Strategies of Religious Subversion* (Tübingen: Mohr, 2018).

ARTICLES IN SCHOLARLY/REFEREED VOLUMES (CHAPTERS IN COLLECTIONS):

17. "The Reflections on Genesis 1-2 in the Old Syriac Gospels," in J. Frishman and L. Van Rompay (eds.), *The Book of Genesis in Jewish and Oriental Christian Interpretation*, Trad. Exeg. Graeca 5 (Louvain: Peeters, 1997), pp. 91-102.
18. "The Death Motif in Late Antique Jewish *Teshuva* Narrative Patterns and in Paul's Thought," in J. Assman and G.G. Stroumsa (eds.), *Transformations of the Inner Self in Ancient Religions* (Leiden: Brill, 1999), pp. 151-165.
19. "The Seat of Sin in Early Jewish and Christian Sources," *ibid.*, pp. 367-391.
20. "A Long Way from the Cave of Treasures to Jerusalem: Pilgrimage or Exile?" in W. Moskovich and S. Schwarzband (eds.), *Semiotics of Pilgrimage Jerusalem: The Hebrew University*, 2003), pp. 19-26.
21. "Antitheses in Matthew 5: Midrashic Aspects of Exegetical Techniques," in H.-J. Becker and S. Ruzer (eds.), *The Sermon on the Mount and Its Jewish Setting* (Paris: Gabalda, 2005), pp. 89-116.
22. (with M. Ginsburskaya), "Matt 6:1-18: Collation of Two Avenues to God's Forgiveness," *ibid.*, pp.151-242.
23. "The Double Love Precept in the New Testament and the *Community Rule*," in S. Notley et al. (eds.), *Jesus' Last Week* (Leiden: Brill, 2005), pp. 81-106.
24. "The 'New Covenant' of Jeremiah 31 and the Collective Messianism of Second Temple Judaism," in *Quadrivium: Festschrift Professor W. Moskovich* (Jerusalem: The Hebrew University, 2006), pp. 17-24.
25. "*Nostra Aetate* and the Historical Quest for the Jewish Origins of Christianity," in N. Lamdan and A. Melloni (eds.), *Nostra Aetate: Origins, Promulgation, Impact on Jewish-Catholic Relations* (Berlin: Lit Verlag Dr. W. Hopf, 2007), pp. 87-100.
26. "The Notion of New Covenant in Second Temple Judaism and Nascent Christianity," *The St. Tikhon University of Moscow: Proceedings of the 2006 Symposium* (Moscow, 2007), pp. 18-26.
27. "Son of God as Son of David: Luke's Attempt to Biblicize a Problematic Notion," in L. Kogan, N. Koslova, S. Loesov and S. Tishchenko (eds.), *Bibel und Babel 3* (Vinona Lake: Eisenbrauns, 2007), pp. 321-352.

28. "Jesus' Crucifixion in Luke and Acts: The Search for a Meaning vis-à-vis the Biblical Pattern of Persecuted Prophet," in L. Doering, H.-G. Waubke and F. Wilk (eds.), *Judaistik und Neutestamentliche Wissenschaft* (Göttingen: Vandenhoeck & Ruprecht, 2008), pp. 173-191.
29. "The Historical Jesus in Recent Israeli Research," in: C. Boyer and G. Rochais (eds.), *The Historical Jesus around the World / Le Jésus de l'histoire à travers le monde* (Montreal: Fides, 2009), pp. 317-344.
30. "Jewish Christianity as a Form of Jewish Revival: A New Perspective," in W. Moskovich and I. Fijalkowska-Janiak (eds.), *Jews and Slavs 21* (Jerusalem: The Hebrew University, 2008), pp. 371-380.
31. "Hebrew, Aramaic or Greek? The New Testament Authors' Preferences with Regard to the Biblical Version," *The St. Tikhon University of Moscow: Proceedings of the 2007 Symposium* (Moscow, 2008), pp. 50-56.
32. "Exegetical Patterns Common to the Dead Sea Scrolls and the New Testament, and their Implications," in R. A. Clements and D. R. Schwartz (eds.), *Text, Thought, and Practice in Qumran and Early Christianity* (Leiden: Brill, 2009), pp. 231-251.
33. "Old Testament Quotations in the Old Syriac Gospels: Between Reliance on the OT Peshitta Traditions and Hermeneutical Agenda," *The St. Tikhon University of Moscow: Proceedings of the 2008 Symposium* (Moscow, 2009), pp. 160-169.
34. "*The Cave of Treasures* on the Geographical and Linguistic Remoteness of Jerusalem from Paradise," in R. Elior (ed.), *A Garden in Eden, in the East": The Traditions on the Garden of Eden in Israel and Beyond* (Jerusalem: Magnes and Scholion, 2010), pp. 145-157.
35. "Messiah as the Builder of the Eschatological Temple: Against Whom Is the Polemic of Tg Isa 53 Directed?" *The St. Tikhon University of Moscow: Proceedings of the 2009 Symposium* (Moscow, 2010), pp. 255-262.
36. "Nascent Christianity between Sectarian and Broader Judaism: Lessons from the Dead Sea Scrolls," in A. Roitman, L. H. Schiffman and S. Tzoref (eds.), *The Dead Sea Scrolls and Contemporary Culture* (Leiden: Brill, 2010), pp. 477-493.
37. "Marital Halakha and Eschatology: Patterns of Early Christian Discourse and Their Jewish Setting," in M. Morgenstern, C. Tietz and C. Boudignon (eds.), *'Männlich und weiblich schuf Er sie': Studien zur Genderkonstruktion und zum Eherecht in den Mittelmeerreligionen* (Göttingen: Vandenhoeck & Ruprecht, 2010), pp. 67-85.
38. "Matthäus-Evangelium," in *Reallexikon für Antike und Christentum*, vol. 24 (Stuttgart: Franz Joseph Dölger-Institut, 2010), cols. 410-433.
39. "Paul's Stance on the Torah Revisited: Gentile Addressees and the Jewish Setting," in T. Kasey and J. Taylor (eds.), *Paul's Jewish Matrix* (Rome: Gregorian and Biblical Press, 2011), pp. 75-97.

40. "An Inverted Sacred Geography in the Syriac Cave of Treasures," in A. Hoffman et al. (eds.), *Jerusalem as a Narrative Space* (Florence: Kunsthistorisches Institut, 2012), pp. 33-46.
41. "James on Faith and Righteousness in the Context of a Broader Jewish Exegetical Discourse," in R. A. Clements and D. R. Schwartz (eds.), *New Approaches to the Study of Biblical Interpretation in Judaism of the Second Temple Period and in Early Christianity* (Leiden: Brill, 2012), pp. 79-104.
42. (with A. Kofsky), "Reading the Ascetic Ideal into Genesis 1-3: Hermeneutic Strategies in *Liber Graduum* 21," in K. Heal and R. A. Kitchen (eds.), *Breaking the Mind: New Studies in the Syriac "Book of Steps"* (Washington, DC: The Catholic University of America Press, 2012), pp. 273-296.
43. "Hebrew Bible or Septuagint: Later Preferences and the Stance of Early Christianity" in A. Kulik, C. M. MacRobert, S. Nikolova, M. Taube and C. M. Vakareliysk (eds.), *The Bible in Slavic Tradition* (Leiden: Brill, 2016), pp. 1-20.
44. "Hebrew versus Aramaic as Jesus' Language: Notes on Early Opinions by Syriac Authors," in R. Buth and S. Notley (eds.), *The Language Environment of First-Century Judaea*, Jerusalem Studies in the Synoptic Gospels 2 (Leiden: Brill, 2014), pp. 182-106.
45. (with R. Kiperwasser), "To Convert a Persian and to Teach Him the Holy Scripture: A Zoroastrian Proselyte in Rabbinic and Syriac Christian Narratives," in J. Herman (ed.), *Jews, Christians and Zoroastrians: Religious Dynamics in a Sasanian Context* (Piscataway, NJ.: Gorgias Press, 2014), pp. 91-128.
46. "Mark 1:1: 'The beginning of the gospel of Jesus Christ' – In Search of the Jewish Literary Backdrop to Mark 1:1-11: Between The Rule of the Community and Rabbinic Sources," in R. Steven Notley and Jeffrey P. García (eds.), *The Gospels in First-Century Judaea* (Leiden: Brill, 2015).
47. "Sermon on the Mount," in *Brill Encyclopedia of Early Christianity* (2018, forthcoming).
48. (with A. Kofsky), "The Gospel according to Tolstoy: Between the Nineteenth-Century Lives of Jesus, Tatian and Marcion, in M. Blidstein, S. Ruzer, and D. Stökl Ben Ezra (eds.), *Scriptures, Sacred Traditions, and Strategies of Religious Subversion* (Tübingen: Mohr, 2018).
49. (with A. Kofsky), "Theodore of Mopsuestia: Rationalizing Hermeneutics and Theology," in Y. Friedman and C. Marksches (eds.), *Rationalization in Religions: Judaism, Christianity and Islam* (Berlin: De Gruyter, 2019), pp. 74-102.
50. "Reasonable Doubts of the 'Other': Jewish Skepticism in Early Christian Sources," in J. Herman and R. Kiperwasser (eds.), *Jewish Skepticism in Late Antiquity* (Hamburg: Hamburg University Press, forthcoming).

51. (with R. Kiperwasser), "Sea Voyages and Shared Cultural Universe of Rabbis and Syriac Christians," in A. Butts and S. Gross (eds.), *Rabbinic Judaism and Syriac Christianity* (Washington, DC: Catholic University of America Press, forthcoming).
52. "Moses and Jesus as Bearers of God's Logos in the Prologue of John and the Question of John's Christology," in M. Ben-Shalom, R. Nir and Y. Telfer (eds.), *Early Christianity and Ancient Judaism: Identity, Orthodoxy and Deviancy* (forthcoming).
53. "Early Christian Stances on Earthly and Heavenly Temples," in D. Jaffé (ed.), *Juifs et Chrétiens dans l'Antiquité: Histoires parallèles* (Paris: Cerf, forthcoming).
54. "Theodore of Mopsuestia's Hermeneutics of Judaism as Reflection of Intra-Christian Christological Dispute," in S. Barlieva (ed.), *Early Jewish and Christian Religious Discourses and Their Reflection in Slavic Sources* (forthcoming).
55. (with A. Kofsky), "Pilgrimage and Appropriation of the Holy Places and of the Jewish Past in Early Fifth Century Christian Discourse," in *Studies in Honor of Prof. Joseph Patrich* (forthcoming).

SCHOLARLY ARTICLES IN REFEREED JOURNALS:

56. "The Technique of Composite Citation in the Sermon on the Mount," *Revue Biblique* 103 (1996), pp. 65-75.
57. "Israeli Scholars and New Trends in Comparative Study of Judaism and Christianity," *Vestnik: Journal for Jewish Studies in Russian (Jerusalem-Moscow)* 1, pp. 178-193.
58. (with A. Kofsky), "Justice, Free Will, and Divine Mercy in Ephrem's Commentary on Genesis 2-3," *Le Muséon* 11 (2000), pp. 315-332.
59. "The Cave of Treasures on Swearing by Abel's Blood and Expulsion from Paradise: Two Exegetical Motifs in Context," *Journal of Early Christian Studies* (2001), pp. 257-277.
60. "Davidic Messiah as a Problem of Early Jewish Exegesis," *Vestnik: Journal for Jewish Studies in Russian (Jerusalem-Moscow)* 7, pp. 67-90.
61. "From 'Love Your Neighbor' to 'Love Your Enemy': Trajectories in Early Jewish Exegesis," *Revue Biblique* 109 (2002), pp. 371-389.
62. "The Double Love Precept in the New Testament and the *Rule of the Community*," *Tarbiz* 71 (2002), pp. 353-370 ('צמד הציונים "ואהבת" בברית החדשה ובסדר היחד')
63. "Who Is Unhappy with the Davidic Messiah? Notes on Biblical Exegesis in 4Q161, 4Q174, and the Book of Acts," *Cristianesimo nella storia* 2003.2, pp. 229-255.
64. "'Love Your Enemy' Precept in the Sermon on the Mount in the Context of Early Jewish Exegesis: A New Perspective," *Revue Biblique* 111 (2004), pp. 193-208.

65. (with A. Kofsky), "Christology and Hermeneutics in Philoxenus' Commentary on John 1:14," *Orientalia Christiana Periodica* 2005.2, pp. 343-362.
66. (with A. Kofsky), "Logos, Holy Spirit and Messiah: Aspects of Aphrahat's Theology Reconsidered," *Orientalia Christiana Periodica* 2007.4, pp. 347-378.
67. "Jewish Christianity in Russia after the Six-Day War: Israeli Factor, Eschatology and *Nostra Aetate*," *Revue des Études Juives* 168.3-4 (2009), pp. 547-561.
68. (with A. Kofsky), "The Garden of Ascetic Delights: Hermeneutical Strategies in *iber Graduum*," *Rivista di storia del cristianesimo* 8.1 (2011), pp. 111-124.
69. (with A. Kofsky), "The Garden of Ascetic Delights: Hermeneutic Strategies, in The Syriac *Liber Graduum*," *Symbol* 55 (2009), pp. 71-93 [in Russian].
70. (with R. Kiperwasser), "Zoroastrian Proselyte in Rabbinic and Syriac Christian Narratives: Orality-Related Markers of Cultural Identity," *History of Religions* 51.3 (2012), pp. 197-218.
71. "Patterns of Messianic Belief in Second Temple Judaism and the Question of Jesus' Messiahship in Nascent Christian Tradition (דפוסי אמונה משיחית ביהדות בית שני (וסוגיית משיחיותו של ישו במסורת הנוצרית הקדומה)," *Zemanim* 120 (2012), pp. 40-51.
72. "From Man as *Locus* of God's Indwelling to Death as Temple's Destruction: Notes on the History of a Motif," *Revue biblique* 119.3 (2012), pp. 383-402.
73. (with R. Kiperwasser), "To Bring a Zoroastrian into the World of Scripture: Polemical Strategies in Rabbinic and Syriac Christian Narratives," *Symbol* 61 (2012), pp. 71-105.
74. (with R. Kiperwasser), "The Holy Land and Its Inhabitants in the Pilgrimage Narrative of the Persian Monk Bar Sauma," *Cathedra* 148 (2013), pp. 41-70.
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75. (with A. Kofsky), "Theodore of Mopsuestia on Progressive Revelation and Human Development in Christ," *Revue biblique* 120.4 (2013), pp. 570-595.
76. (with A. Kofsky), "Hermeneutics of Progressive Development in Theodore of Mopsuestia's Commentary on John in Syriac," *Parole de l'Orient* 40 (2015), pp. 275-286.
77. (with A. Kofsky), "Anthropology and Soteriology in Theodore of Mopsuestia's Commentary on John," *Annali di Storia dell'Esegesi* 30.1 (2013), pp. 63-78.
78. (with A. Kofsky), "Shaping Christology in a Hermeneutical Context: Theodore of Mopsuestia's Endeavor in Face of Contemporaneous Challenges," *Adamantius* 18 (2013), pp. 256-275.
79. "Jesus' Jewish Language and Polemical Strategies of Syriac Christianity," *Vestnik: Journal for Jewish Studies in Russian* (Jerusalem-Moscow) 15/33 (2014), pp. 30-52.

80. (with R. Kiperwasser), "Syriac Christians and Babylonian Jewry: Narratives and Identity Shaping in a Multi-Religious Setting," in B. Bitton-Ashkelony, T. se Bruyn and C. Harrison (eds.), *Patristic Studies in the Twenty-First Century* (Turnhout: Brepols, 2015), pp. 421-440.

81. (with A. Kofsly), "Theodore of Mopsuestia's Hermeneutics: Transformed Theology in Response to Fourth Century Crises," *Vox Patrum* 34 (2014), pp. 221-238.

82. "The Epistle of James as a Witness to Broader Patterns of Jewish Exegetical Discourse," *Journal of the Jesus Movement in Its Jewish Setting* 1 (2014), pp. 69-98.

83. (with A. Kofsky), "Theodore of Mopsuestia on Jews and Judaism: Mitigated Supersessionism in Christological and Hermeneutical Context," *Revue des Études Juives* 174 (2015), pp. 279-294.

84. "Eschatological Failure as God's Mystery: Reassessing Prophecy and Reality at Qumran and in Nascent Christianity," *Dead Sea Discoveries* 23 (2016), pp. 347-354.

85. "Paul as an Early Witness to the Jewish Notion of Liberation-through-Torah," *Journal for the Study of the New Testament* 41.1 (2018), pp. 82-94.

86. "Did New Testament Authors Aspire to Make Their Compositions Part of Scripture? The Case of Johannine Prologue," in M. Hidvégi (ed.), *Oriental Studies and Interfaith Dialogue* (Budapest: Jewish Theological Seminary, 2018), pp. 347-361.

87. (with R. Kiperwasser), "Sea Voyage Tales in Conversation with the Jonah Story: Intertextuality and the Art of Narrative Bricolage," *Journeys: The International Journal of Travel and Travel Writing* 20.2 (2019), pp. 39-57.

OTHER PUBLICATIONS:

88. Ruzer, S. 1980. Messianic Tendencies in the Diaspora and Changes in Attitude Towards Hebrew in XVII-XX centuries, *Our Hebrew* 2 /*Jewish Samizdat* 22 (Jerusalem, 1980), pp. 152-162 [in Russian].

89. Ruzer, S. 1988. The Jerusalem Spinoza Congress and Modern Concepts of Judaism and Jewishness, *22 (Twenty Two)* 59, pp. 89-116 [in Russian].

90. Ruzer, S. 2003. David Flusser: Between the Study of Christianity and Study of Judaism, "*Mahanaim. A Review for Jewish Thought and Culture* 15 [*Between Jews and Christians: Contemporary Issues*], pp. 125-132 ('דוד פלוסר: בין חקר הנצרות לחקר 'היהדות') [in Hebrew].

91. Ruzer, S. 2012, Did the New Testament Authors Seek to Make Their Texts Part of the Bible: A Special Case of the Author of Prologue to John (Jn 1:1-18), Christianos 21, pp. 47-65 [in Russian].

92. Ruzer, S. 2015. Should We Inquire about the Bride's Past? On Pau Figueras, *The Spirit and the Bride: Introduction to the History of Early Christianity* (Jerusalem: Academon, 2013). Katharsis: A Critical Review in the Humanities and Social Sciences 22 (2015), pp. 10-37.

93. Ruzer, S. 2014, Bread in the New Testament and in Christian Tradition, Et Miqra 2 (2014) (in Hebrew).

94. Ruzer, S. 2016, The Programmatic Opening of Jesus' Biography as a Reflection of Contemporaneous Jewish Messianic Ideas, Jerusalem Perspective

95. Ruzer, S. 2017. Syriac Version of 1 Maccabees, in D. R. Schwartz (area ed.), Textual History of the Bible (forthcoming). Brill, Leiden.

96. Ruzer, S. 2017. Syriac Version of 2 Maccabees, in D. R. Schwartz (area ed.), Textual History of the Bible (forthcoming). Brill, Leiden.

97. Ruzer, S. 2016. *Liber Graduum* 21: Introduction and translation, in B. Blinitsky and Y. Rotman (ed.), Syriac Anthology. Tel Aviv University Press. Tel Aviv (in Hebrew).

REVIEWS

98. Ruzer, S. 2005. "Christianity as Apocalyptic Revolution, Apocalypticism as Christian Invention," review of Joshua Efron, The Origins of Christianity and Apocalypticism, Tel-Aviv, 2004, in Zemanim 90, pp. 106-109..
"הנצרות כמהפכה אפוקליפטית, אפוקליפטיות כהמצאה נוצרית" (יהושע אפרון, ראשית הנצרות ואפוקליפטיות בתולדות ישראל [תל אביב: הוצאת הקיבוץ המאוחד, 2004]): זמנים 90 (2005), עמ' 106-109.

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