

CURRICULUM VITAE

Candidate's name: Dr. Serge Ruzer

Updated: July 03, 2015

1. PERSONAL DETAILS

Date of Birth: 27.09.1950

Country of Birth: Russia

Immigration to Israel: 1987

ID no.: 01602277-4

Nationality: Israeli

**Permanent address: 16 Ha-Etzel St. Apt. 21, Jerusalem 97854, Israel (res.)
Dept. of Comparative Religion, Hebrew University of
Jerusalem, Mount Scopus 91905, Israel (Un.)**

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2. HIGHER EDUCATION

- 1967 – 1972 Moscow State University (degree analogous to M.A.)
1973 – 1975 Graduate studies in Semitics
1978 – 1987 Seminars and workshops on Aramaic Targums, Midrashic
Literature, Rabbinical Exegesis of Scripture, Second Temple
Judaism, Jewish Setting of New Testament Writings (Moscow)
- 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

3. 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, Department of Comparative Religion, the Center for the Study of Christianity and the Chais Center (Institute for Jewish Studies): KAMEA Fellow C
 Since 2007 Senior Research Associate, Department of Comparative Religion, the Center for the Study of Christianity and the Chais Center (Institute for Jewish Studies): KAMEA Fellow B
 Since 2013 Senior Research Fellow, Department of Comparative Religion, the Center for the Study of Christianity and the Chais Center (Institute for Jewish Studies): KAMEA Fellow A.

4. ADDITIONAL FUNCTIONS/TASKS AT THE HEBREW UNIVERSITY

5. 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

6. 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
 2004-2006 Academic director of the One Year Special Russian Program at the Rothberg International School
 2007-2008 Academic director of the One Year Special Russian Program at the

Rothberg International School
2008-2010 Academic supervisor of the One Year Russian-Language Program at the Rothberg International School

7. MEMBERSHIP IN A PROFESSIONAL ASSOCIATION

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.

8. RESEARCH GRANTS

2000-2003 Robert Bosch Stiftung \$ 77,098 (researcher's share \$ 38,549),
The Jerusalem Companion to the New Testament from Jewish Sources
Project (# 7)

2001-2003 Land Niedersachsen \$ 86,716 (researcher's share \$ 43,358), *The Jerusalem Companion to the New Testament from Jewish Sources* Project (# 7)

2012-2015 (with Aryeh Kofsky, Haifa University)
The Israel Science Foundation NIS 300 000 (researcher's share NIS 150 000)

Research Project: *Boundaries and Paradigms of Interaction: Constructing Christian and Jewish Group-Identity in Late Antique Syria-Mesopotamia*

9. TEACHING AT THE HEBREW UNIVERSITY

A. Supervision of master and doctoral degree students since last promotion

- **Master's degree students:**

1. 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").
2. 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").
3. Hanna Stobbe, 2012-2014 ("How Jesus became Yeshua: Theological Transformations within the Messianic Jewish movement in the United States and in Israel").

- **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-...

B. Post-doctoral Visitors

C. Courses taught since last promotion

- **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. *On-line course on* Formation of Early Christian Outlook and Its Jewish Matrix: Narratives of Gospels and Acts

- **Master's degree courses**

8. New Testament as Witness for Proto-Rabbinic Tradition (St.-Petersburg State University)
9. Asceticism and Perfection in Early Syriac Literature
10. Nascent Christianity between Palestinian and Broader Hellenistic Jewish Settings
11. Reading the New Testament as Second Temple Jewish Literature
12. Interactions and Parting of the Ways: Christians and Jews in Late Antiquity
13. Logos in Early Jewish and Christian Thought
14. Jews, Jesus' Followers, Christians and Others in Early Centuries of the Common Era
15. Holy Spirit in Early Jewish and Christian Thought
16. Cult and Eschatology in Late Second Temple Period: Qumran, Nascent Christianity et al.
17. The Temple in Late Second Temple Jewish Sources and in the Epistle to the Hebrews.
18. Heavenly Son of Man in Second Temple Jewish and Early Christian Thought

19. Conversation with Scripture in Early Christianity: The Gospel of Matthew and Paul's Writings.
20. Struggle for Christian Self-Identity: Allegiance to Jewish Scripture and the Making of the New Testament Canon.
21. Cult and Temple-Centered Imagery in Late Second Temple Judaism, in the Fourth Gospel and Pauline Epistles.

LIST OF PUBLICATIONS

Serge Ruzer, Last updated: May 15, 2016

DOCTORAL DISSERTATION

1. Ruzer, S. 1996. "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) [in Hebrew], non-published (research derived from the dissertation appeared in #11, # 27 and #3 [Appendix]).

BOOKS

2. Ruzer, S. 2007. Mapping the New Testament: Early Christian Writings as a Witness for Jewish Biblical Exegesis, 254 pp., Brill, Leiden. Reviewed in *Biblical Theology Bulletin: A Journal of Bible and Theology* 39 (2009) by Anders Runesson, McMaster University, in *Journal for the Study of Judaism* 41.1 2010 by Peter J. Tomson, Faculty of Protestant Theology in Brussels, in *Journal of Jewish Studies* 60.2 (2009) by George J. Brooke, Centre for Biblical Studies, the University of Manchester and in *Zion* 75.4 (2010) by Eyal Regev, Bar Ilan University.

3. Ruzer S. (PI) and Kofsky A. (PI). 2010. Syriac Idiosyncrasies: Theology and Hermeneutic in Early Syriac Literature, 197 pp., Brill, Leiden.

Subsequent to last promotion

4. Ruzer S. (PI) and Zakovitch Y. (PI). 2014. In the Beginning Was the Word: Eight Conversations on the Fourth Gospel, 186 pp., Jerusalem, Magnes.

5. Ruzer S. (PI) and Zakovitch Y. (PI). 2016. God's Word is Powerful: Eight Conversations on the Epistle to the Hebrews, 282 pp., Jerusalem, Magnes (forthcoming).

6. Kofsky A. (PI) and Ruzer S. (PI), with Kiperwasser R. 2016. Reshaping Identities in Late Antique Syria-Mesopotamia: Christian and Jewish Hermeneutics and Narrative Strategies, 270 pp., Piscataway, NJ, Gorgias Press (forthcoming).

BOOKS EDITED:

Prior to last promotion

7. Ruzer S. 1996. Diversity Within Unity. An Anthology of Jewish Sources, 346 pp., World Union for Progressive Judaism, Jerusalem. [in Russian]

8. Adamyantz R., Ruzer, S., Grigorenko, N., Men, P. 2002: A. Men, A Dictionary of Biblical Scholarship and Exegesis, 3 vols. 1688 pp., A. Men Foundation, Moscow [in Russian].

9. **Ruzer, S.** 2002: D. Flusser, Second Temple Judaism: Its Sages and Literature, 374 pp., Magnes Press, Jerusalem [in Hebrew].

10. **Ruzer, S.** 2002: D. Flusser, Second Temple Judaism: Qumran and Apocalypticism, 287 pp., Magnes Press, Jerusalem [in Hebrew].

11. Becker, H.-J. and **Ruzer, S.** 2005. The Sermon on the Mount and Its Jewish Setting, Les Cahiers de Revue Biblique 60, 263 pp., Gabalda, Paris [includes two chapters of my own research].

12. Gershovich U. and **Ruzer, S.** 2009: S. Pines, *Judaism, Christianity, Islam: Paradigms of Interaction. Selected Studies*, 367 pp., Gesharim, Jerusalem-Moscow [in Russian].

13. Kofsky A. and **Ruzer, S.** 2009: D. Flusser, *Jesus (Yeshu)*, 255 pp., Magnes, Jerusalem -Tel Aviv.

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

14. **Ruzer, S.** 1997. 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, pp. 91-102, Peeters, Louvain.

15. **Ruzer, S.** 1999. The Death Motif in Late Antique Jewish *Teshuva* Narrative Patterns and in Paul's Thought, in J. Assman and G.G. Stroumsa (eds.), Transforming the Inner Self in Ancient Religions, pp. 151-165, Brill, Leiden.

16. **Ruzer, S.** 1999. The Seat of Sin in Early Jewish and Christian Sources, *ibid.*, pp. 367-391.

17. **Ruzer, S.** 2003. A Long Way from the Cave of Treasures to Jerusalem: Pilgrimage or Exile? in W. Moskovich and S. Schwarzband (eds.), Semiotics of Pilgrimage, pp. 19-26, The Hebrew University of Jerusalem, Jerusalem.

18. **Ruzer, S.** 2005. 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, pp. 89-116, Gabalda, Paris.

19. **Ruzer, S.** (PI) and Ginsburskaya, M. (C). 2005. "Matt 6:1-18: Collation of Two Avenues to God's Forgiveness," in H.-J. Becker and **S. Ruzer** (eds.), The Sermon on the Mount and Its Jewish Setting, pp.151-242, Gabalda, Paris.

20. **Ruzer, S.** 2005. The Double Love Precept in the New Testament and the *Community Rule*, in S. Notley et al. (eds.), Jesus' Last Week, pp. 81-106. Brill, Leiden.

21. **Ruzer, S.** 2006. The "New Covenant" of Jeremiah 31 and the Collective Messianism of Second Temple Judaism, in Quadrivium: Festschrift Professor W. Moskovich, pp. 17-24, The Hebrew University of Jerusalem, Jerusalem.

- 22. Ruzer, S.** 2007. *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, pp. 87-100. Lit Verlag Dr. W. Hopf, Berlin.
- 23. Ruzer, S.** 2007. The Notion of New Covenant in Second Temple Judaism and Nascent Christianity, The St. Tikhon University of Moscow: Proceedings of the 2006 Symposium, pp. 18-26. Moscow [in Russian] (invited article).
- 24. Ruzer, S.** 2007. 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, pp. 321-352. Eisenbrauns, Vinona Lake.
- 25. Ruzer, S.** 2008. 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, pp. 173-191. Vandenhoeck & Ruprecht, Göttingen.
- 26. Ruzer, S.** 2009. 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, pp. 317-344. Fides, Montreal (invited article).
- 27. Ruzer, S.** 2008. Jewish Christianity as a Form of Jewish Revival: A New Perspective, in W. Moskovich and I. Fijalkowska-Janiak (eds.), Jews and Slavs 21, pp. 371-380. The Hebrew University of Jerusalem, Jerusalem.
- 28. Ruzer, S.** 2008. 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, pp. 50-56. Moscow [in Russian] (invited article).
- 29. Ruzer S.** 2009. 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, pp. 231-251. Brill, Leiden.
- 30. Ruzer, S.** 2009. 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, pp. 160-169. Moscow [in Russian] (invited article).
- 31. Ruzer, S.** 2010. *The Cave of Treasures* on the Geographical and Linguistic Remoteness of Jerusalem from Paradise, in R. Elijor (ed.), A Garden in Eden, in the East?: The Traditions on the Garden of Eden in Israel and Beyond, pp. 145-157. Jerusalem, Magnes and Scholion [in Hebrew,].
- 32. Ruzer, S.** 2010. 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, pp. 255-262. Moscow [in Russian, invited article].

33. Ruzer, S. 2010. 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, pp. 477-493. Leiden, Brill.

34. Ruzer, S. 2010. 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, pp. 67-85. Vanderhoeck& Ruprecht, Göttingen.

35. Ruzer, S. 2010. Matthäus-Evangelium, in Reallexikon für Antike und Christentum, vol. 24, cols. 410-433. Franz Joseph Dölger-Institut, Stuttgart [in German] (invited article).

36. Ruzer, S. 2011. Paul's Stance on the Torah Revisited: Gentile Addressees and the Jewish Setting, in T. Kasey and J. Taylor (eds.), Paul's Jewish Matrix, pp. 75-97. Gregorian and Biblical Press, Rome.

37. Ruzer, S. 2012. An Inverted Sacred Geography in the Syriac Cave of Treasures, in A. Hoffman et al. (eds.), Jerusalem as a Narrative Space, pp. 33-46. Kunsthistorisches Institut, Florence.

38. Ruzer, S. 2012. 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, pp. 79-104. Brill, Leiden.

Subsequent to last promotion

39. Kofsky, A. (PI) and S. Ruzer (PI). 2014. 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", pp. 273-296. The Catholic University of America Press, Washington, D.C.

40. Ruzer, S. 2016. 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, pp. 1-20. Brill, Leiden.

41. Ruzer, S. 2014. 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, pp. 182-106. Brill, Leiden.

42. Kiperwasser R. (PI) and S. Ruzer (PI). 2014. 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, pp. 91-128.

43. Ruzer, S. 2015. 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. Brill, Leiden.

SCHOLARLY ARTICLES IN REFEREED JOURNALS:

44. Ruzer, S. 1996. The Technique of Composite Citation in the Sermon on the Mount, Revue Biblique 103, pp. 65-75.

45. Ruzer, S. 1999. 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. [in Russian]

46. Kofsky, A. (PI) and S. Ruzer, (PI) 2000. Justice, Free Will, and Divine Mercy in Ephrem's Commentary on Genesis 2-3, Le Muséon 113, pp. 315-332.

47. Ruzer, S. 2001. *The Cave of Treasures* on Swearing by Abel's Blood and Expulsion from Paradise: Two Exegetical Motifs in Context, Journal of Early Christian Studies 9, pp. 257-277.

48. Ruzer, S. 2002. Davidic Messiah as a Problem of Early Jewish Exegesis, Vestnik: Journal for Jewish Studies in Russian (Jerusalem-Moscow) 7, pp. 67-90 [in Russian].

49. Ruzer, S. 2002. From 'Love Your Neighbor' to 'Love Your Enemy': Trajectories in Early Jewish Exegesis, Revue Biblique 109, pp. 371-389.

50. Ruzer, S. 2002. The Double Love Precept in the New Testament and the *Rule of the Community*, Tarbiz 71, pp. 353-370 ('צמד הציונים "ואהבת" בברית החדשה ובסוך (היחד) [in Hebrew].

51. Ruzer, S. 2003. 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.

52. Ruzer, S. 2004. 'Love Your Enemy' Precept in the Sermon on the Mount in the Context of Early Jewish Exegesis: A New Perspective, Revue Biblique 111, pp. 193-208.

53. Kofsky, A. (PI) and S. Ruzer (PI). 2005. Christology and Hermeneutics in Philoxenus' Commentary on John 1:14, Orientalia Christiana Periodica 2005.2, pp. 343-362.

54. Kofsky, A. (PI) and S. Ruzer (PI). 2007. Logos, Holy Spirit and Messiah: Aspects of Aphrahat's Theology Reconsidered, Orientalia Christiana Periodica 2007.4, pp. 347-378].

55. Ruzer, S. 2009. Jewish Christianity in Russia after the Six-Day War: Israeli Factor, Eschatology and *Nostra Aetate*, Revue des Études Juives 168.3-4, pp. 547-561.

56. Kofsky, A. (PI) and **Ruzer, S.** (PI). 2011. The Garden of Ascetic Delights: Hermeneutical Strategies in *Liber Graduum*," Rivista di storia del cristianesimo 8.1 (2011), pp. 111-124.
57. Kofsky, A. (PI) and **Ruzer, S.** (PI). 2009. The Garden of Ascetic Delights: Hermeneutic Strategies, in The Syriac *Liber Graduum*, Symbol 55, pp. 71-93 [in Russian].
58. Kiperwasser, R. (PI) and **Ruzer, S.** (PI). 2012. Zoroastrian Proselyte in Rabbinic and Syriac Christian Narratives: Orality-Related Markers of Cultural Identity, History of Religions 51.3, pp. 197-218.
59. **Ruzer, S.** 2012. 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 (Fall 2012), pp. 40-51 [in Hebrew]
60. **Ruzer, S.** 2012. 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.
61. Kiperwasser, R. (PI) and **Ruzer, S.** (PI). 2012. To Bring a Zoroastrian into the World of Scripture: Polemical Strategies in Rabbinic and Syriac Christian Narratives, Symbol 61 (2012), pp. 71-105.
62. Kiperwasser, R. (PI) and **Ruzer, S.** (PI). 2013. The Holy Land and Its Inhabitants in the Pilgrimage Narrative of the Persian Monk Bar Sauma, Cathedra 148, pp. 41-70 [in Hebrew].
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63. Kofsky, A. (PI) and **Ruzer, S.** (PI). 2013. Theodore of Mopsuestia on Progressive Revelation and Human Development in Christ, Revue biblique 120.4, pp. 570-595.
- Subsequent to last promotion**
64. Kofsky, A. (PI) and **Ruzer, S.** (PI). 2013. Hermeneutics of Progressive Development in Theodore of Mopsuestia's Commentary on John in Syriac, Parole de l'Orient 40 (2015), pp. 275-286.
65. Kofsky, A. (PI) and **Ruzer, S.** (PI). 2013. Anthropology and Soteriology in Theodore of Mopsuestia's Commentary on John. Annali di Storia dell'Esgesi 30.1 (2013), pp. 63-78.
66. Kofsky, A. (PI) and **Ruzer, S.** (PI). 2013. Shaping Christology in a Hermeneutical Context: Theodore of Mopsuestia's Endeavor in Face of Contemporaneous Challenges. Adamantius 18 (2013), pp. 256-275.
67. **Ruzer, S.** 2014. Jesus' Jewish Language and Polemical Strategies of Syriac Christianity, Vestnik: Journal for Jewish Studies in Russian (Jerusalem-Moscow) 15 (33), pp. 30-52 [in Russian].
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68. Kiperwasser, R. (PI) and **Ruzer, S. (PI)**. 2015. 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. Brepols, Turnhout, pp. 421-440.

69. Kofsly, A. (PI) and **Ruzer, S. (PI)**. 2014. Theodore of Mopsuestia's Hermeneutics: Transformed Theology in Response to Fourth Century Crises. Vox Patrum 34, pp. 221-238.

70. Ruzer, S. 2014. The Epistle of James as a Witness to Broader Patterns of Jewish Exegetical Discourse. Journal of the Jesus Movement in Its Jewish Setting 1, pp. 69-98.

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

72. Ruzer, S. 2016. Eschatological Failure as God's Mystery: Reassessing Prophecy and Reality at Qumran and in Nascent Christianity. Dead Sea Discoveries (forthcoming).

OTHER PUBLICATIONS:

73. 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].

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

75. 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 ('וד פלוסר: בין חקר הנצרות לחקר (היהדות) [in Hebrew].

76. 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].

Subsequent to last promotion

77. Ruzer, S. 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.

78. Bread in the New Testament and in Christian Tradition, *Et Miqra 2* (2014) (in Hebrew).

REVIEWS

79. **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, אפוקליפטיקה כהמצאה נוצרית" (יהושע אפרון, ראשית הנצרות ואפוקליפטיקה בתולדות ישראל [תל אביב: הוצאת הקיבוץ המאוחד, 2004]): זמנים 90 (2005), עמ' 106-109.

80. **Ruzer, S.** 2005. Review of Judith M. Lieu, Christian Identity in the Jewish and Greco-Roman World, Oxford University Press, Oxford, 2004, in Scripta Classica Israelica 24, pp. 326-328.

81. **Ruzer, S.** 2005. Review of Rivka Nir, The Destruction of Jerusalem and the Idea of Redemption in the Syriac Apocalypse of Baruch. Brill, Leiden-Boston, 2003, in Cristianesimo nella storia (2005.2), pp.553-557.

82. **Ruzer, S.** 2007. Review of Marcello Del Verme, Didache and Judaism: Jewish Roots of an Ancient Christian-Jewish Work. T & T Clark International, New York and London, 2004, in Adamantius 13, pp. 594-597.

83. **Ruzer, S.** 2011. Review of the Hebrew version of Darrell L. Bock, Jesus and the New Gospels. Ben Gurion University of the Negev Press, in Zion 76.1, pp. 95-100 (in Hebrew).

84. **Ruzer S.** 2012. Coping with Sinai: Between Appropriation, Re-enactment and Replacement. Review of George J. Brooke, Hindy Najman, and Loren T. Stuckenbruck (eds.), The Significance of Sinai: Traditions about Divine Revelation in Judaism and Christianity, Themes in Biblical Narrative. Jewish and Christian Traditions 12. Brill, Leiden-Boston, 2008, in The Expository Times 124.3 (December 2012).

Subsequent to last promotion

85. **Ruzer, S.** 2016. The Gospel according to John: What Is Said and What Can be Derived. Review of Jörg Frey, The Gospel according to John: From the Jews and for the World, ed. by Cana Werman, Ben-Gurion University of the Negev Press, 2014, in Zion 81 (2016, in Hebrew).

SCIENTIFIC TRANSLATION (BOOKS):

Prior to last promotion

86. A. Shinan, The World of Aggadah [into Russian], Jerusalem, 1990, 216 pp.

87. J. Katz, Exclusiveness and Tolerance: Studies in Jewish-Gentile Relations in Medieval and Modern Times [into Russian], Jerusalem, 1994, 323 pp.

88. Kofsky, A. and **Ruzer, S.** 2009: D. Flusser, Jesus [into Hebrew]. Magnes Press, Jerusalem, 2009 [also noted as #10]

INTERNATIONAL CONFERENCES (WITH PAPERS PRESENTED):

(in chronological order)

1. 1995 (May), Jerusalem: **The Book of Genesis in Jewish and Oriental Christian Interpretation**
2. 1996 (July), Heidelberg: **Confession and Conversion**
3. 1996 (November), Bologna-Bertinoro: **Christianity and the Mediterranean World**
4. 1997 (October), Jerusalem: **Guilt, Sin, and Rituals of Purification**
5. 1999 (June 17-20), Notre Dame University: **Syriac Symposium III: The Aramaic Heritage of Syria**
6. 1999 (June 23-27), Trinity College, Hartford, Connecticut: **The Origins of Judeo-Christian Tradition, Reconsidered**
7. 2000 (July), Jerusalem: **The Sermon on the Mount: New Testament Tradition and the Problem of Jewish Context**
8. 2001 (January), Moscow: **Yearly International Sefer Conference in Jewish Studies**
9. 2002 (July), Jerusalem: **The Jerusalem Companion Colloquium** (invited lecture)
10. 2003 (July), Princeton: **North American Syriac Symposium IV: Syriac Christianity Culture at the Crossroads**
11. 2004 (January), Jerusalem: **Eighth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature**
12. 2004 (December), Israel Academy of Sciences and Humanities: **Suffering Gods**
13. 2005 (May), The Hebrew University of Jerusalem: **Translation of Sacred Writings and Their Canonization: Usage of Language and Interpretation**
14. 2005 (June), The First Jerusalem Joint School in Jewish Studies and Comparative History: **The End of Priesthood: Changing Roles of Priests in Mediterranean Societies 1st Century BCE – 7th Century CE**
15. 2005 (August), Göttingen: **Judaistik und Neutestamentliche Wissenschaft: Symposium in Honor of Prof. Dr. Berndt Schaller**
16. 2005 (October 30-November 1), The Hebrew University of Jerusalem: **Nostra Aetate: Origins, Promulgation, Impact on Jewish-Catholic Relations**
17. 2006 (June 19-21), **Jerusalem Perspective 2006: The Continuing Quest for Jesus of Nazareth, His Words and His World**
18. 2006 (June 29-July 2), Göttingen, Centrum Orbis Orientalis: **Scripture as Interpretative and Interpreted Text: Hebrew Bible, New Testament and Beyond**
19. 2006 (October 9-11), Moscow, St. Tikhon's Orthodox University: **17th Annual Theological Conference**
20. 2007 (March 27-28), Jerusalem, Yad Izhak Ben-Zvi: **The Temple Mount through the Ages**
21. 2007 (September 27-28), Aix en Provence, RAMSES, Maison de la Méditerranée et des Sciences de l'Homme: **"Homme et femme il les créa": Masculin et Féminin dans le Droit et les Sociétés Monothéistes**
22. 2007 (October 9-11), Moscow, St. Tikhon's Orthodox University: **18th Annual Theological Conference**
23. 2007 (June 18-21), Jerusalem: **"New Approaches to the Study of Biblical Interpretation in Judaism of the Second Temple Period and in Early Christianity," A Joint Symposium by the Orion Center for the Study of the Dead**

Sea Scrolls and Associated Literature and the Hebrew University and the Center for the Study of Christianity

24. 2007 (December 3), Abu Gosh, '**LES FRÈRES QUI SE RETROUVENT**': **ACTUALITÉ DE LA REDÉCOUVERTE DE LA RELATION AU JUDAÏSME**
25. 2007 (December 6-8), Florence, Kunsthistorisches Institut in Florenz, Max-Planck-Institut: **Jerusalem as Narrative Space**
26. 2008 (January 2-4), Jerusalem, The Center for the Study of Christianity & The Beza Center for Judaic Studies, Pontifical Biblical Institute (Rome), **Intercession: Religious and Cultural Perspectives**
27. 2008 (March 30-31), Jerusalem, A British-Israeli Colloquium, **Paradise Among Jews and Christians in Late Antiquity** (with Aryeh Kofsky).
28. 2008 (July 6-8), Jerusalem: **The Dead Sea Scrolls and Contemporary Culture. Celebrating 60 Years of Discovery**
29. 2008 (October 9-11), Moscow, St. Tikhon's Orthodox University: **19th Annual Theological Conference**
30. 2008 (November 5-6), Jerusalem: **Religious Transformation and Cultural Change**
31. 2009 (May 5-6), Jerusalem: **Paul, the Apostle of Exception His 2000 Anniversary and Renaissance Today**
32. 2009 (June), Rome: **Paul in His Jewish Matrix**
33. 2009 (September 1-3), Jerusalem: **Workshop on Sources and Methodologies for the Study of Charity in Monotheistic Religions**
34. 2009 (September 11-13), Varna: Workshop on **Bible in Slavic Traditions**
35. 2009 (October 9-14), Moscow, St. Tikhon's Orthodox University: **20th Annual Theological Conference** (invited plenary lecture)
36. 2010 (November 20-23), Atlanta, Georgia, **Society of Biblical Literature Annual Meeting, Session Qumran and Early Christianity**
37. 2011 (February 22-24), Jerusalem, Orion Center for the Study of the Dead Sea Scrolls and the Center for the Study of Christianity: **Tradition, Transmission and Transformation: From Second Temple Literature through Judaism and Christianity in Late Antiquity**
38. 2011 (March 22-24), Jerusalem: **The Third International Conference on Modern Religions and Religious Movements in Judaism Christianity and Islam and the Bábí-Bahá'í Faiths** (invited lecture)
39. 2011 (November 19-22), San Francisco, California: **Society of Biblical Literature Annual Meeting, Session Midrash**
40. 2012 (March 13), Tel Aviv University: **Symposium in Memoriam Joshua Ephron**
41. 2012 (July 9-11), Hebrew University, Institute for Advanced Studies: **The Religious Experience of Crisis** (with Aryeh Kofsky)
42. 2012 (July 16-18), Valetta, University of Malta: **Symposium Syriacum** (with Aryeh Kofsky).

Subsequent to last promotion

43. 2013 (May 24-26), Hekhal: The Irish Society for the Study of the Ancient Near East. **Pilgrimage, Travel, and Cult** (with Aryeh Kofsky)

44. 2013 (June 25-27), Jerusalem: Patristic Studies in the Twenty-first Century: An International Conference to Mark the 50th Anniversary of AIEP/IAPS (with Reuven Kiperwasser)

45. 2013 (July 28 – August 1), Jerusalem: 16th World Congress of Jewish Studies

47. 2013 (August 29-30), New York City, Conference at NYACK. The Gospels in First Century Judea.

48. 2013 (October 21-23), Lublin, Catholic University of Lublin, Patristic Conference (with Aryeh Kofsky).

49. 2015 (May 21), The Yezreel Valley Academic College, The Galilee Center for Studies in Jewish-Christian Relations: Colloquium on Judas Iscariot.

50. 2015 (June 10), Jerusalem: Colloquium at Le Centre de recherche français à Jérusalem – CRFJ. Jews in Christian Greek and Syriac Sources of Late Antiquity.

51. 2015 (September 4-5), Varna (in cooperation with the Bulgarian Academy): Identifying Jewish and Christian Patterns in the Literature of Late Antiquity and Middle Ages.

52. 2016 (January 4-5), Jerusalem: Upholding Scripture, Rejecting Scripture: Patterns of Religious Subversion (with Aryeh Kofsky).

53. 2016 (January 28-29), Munich: Talks at Colloquium and Oberseminar at the Faculty of Protestant Theology, University of Munich.

54. 2016 (April 18-19), Hamburg: Expressions of Skeptical *Topoi* in (Late) Ancient Judaism.