

**Which Books and Scholars Have Been the Most Influential in Contemporary Canadian
Biblical Studies?: Analyzing the Results of a 2024 Survey**

By Robert Revington

This paper analyzes the results of a 2024 survey that was distributed to biblical scholars both within and outside the Canadian Society of Biblical Studies (CSBS). The survey received the approval of the Queen’s University General Research Ethics Board and was created with the website Qualtrics. It was modeled on a similar survey Mark A. Noll distributed to American evangelical biblical scholars in his book *Between Faith and Criticism: Evangelicals, Scholarship, and the Bible in America*.¹ The survey compiled demographic information, information on whether scholars had a faith background, and information on where scholars had completed their degrees. Other questions asked which books and scholars had most influenced respondents—as well as which specifically Canadian books and scholars had most influenced them and which Canadian scholars had made the biggest contribution to the discipline. Finally, respondents were asked which scholars in Canada had made the biggest contributions to addressing antisemitism in biblical interpretation. The survey provides a snapshot of Canadian biblical scholarship today, though it is not of course exhaustive. Respondents were also given the following information:

for the purposes of this survey whenever there are references to “Canadian” scholars, it will refer both to both scholars whose nationality is Canadian and scholars who currently teach or have taught at Canadian universities even if their nationality is not Canadian. This is specified with each relevant question as well. For example, an American scholar who did their degrees in the United States but taught for some years at a Canadian institution would qualify as “Canadian.” The CSBS Membership list is a reasonable guide for current scholars. You can list scholars who are no longer in Canada.

¹ Mark A. Noll, *Between Faith and Criticism: Evangelicals, Scholarship, and the Bible in America*, 2nd ed. (Grand Rapids, MI: Baker Book House, 1991), 211–26.

An individual such as E. P. Sanders was classified as “Canadian” for the purposes of the survey, even though he was American by birth, because he taught for 18 years at McMaster University in Hamilton. The British scholar N. T. Wright also counted as “Canadian” for some voters because he taught at McGill University early in his career, albeit for only five years.

Survey Results

Officially, 114 people gave their consent to the survey. Yet the number of usable results is less than half that number and not everyone chose to answer every question. Some individuals may have started the survey multiple times or abandoned it. Others may not have clicked the Submit button properly at the end. Finally, some of these “114” include the survey authors testing that the link worked properly.

The first question asked: “What is your age, within a range of ten years?” The results appear in the table below. Of the 56 people who answered this question, it is noteworthy that 25 (or 44.6%) were older than 60.

1. What is your age, within a range of ten years?	
Age range	Total
20–29	0
30–39	12
40–49	10
50–59	9
60–69	15
70–79	10
All responses	56

The second question asked respondents to identify their gender. Many did not include preferred pronouns in their response, but in lieu of alternatives, respondents who identified as “Male” were included in the rest of the “he/him” category and those who identified as “Female”

in the “she/her” category. The majority were male, but the total was closer to equal than past eras in the history of Canadian biblical studies.

2. What is your gender/preferred pronouns?	
Responses	Total
Male, he/him	34
Female, she/her	20
She/they	1
He/they	1
All responses	56

The third question asked people to name their ethnicity. I included all respondents who identified as “White” or “Caucasian” in the same section. Some of the other categories that received one or two votes could realistically be classified in the “White/Caucasian category” or another category even if the individual did not specifically identify as such, but I followed individuals’ self-designations. Regardless of labels, White people were a clear majority.

3. What is your ethnicity?	
Responses	Total
White/Caucasian ²	32
European/Canadian or “Euro-Canadian”	2
Métis	2
Jewish	2
Other; 16 responses with 1 vote each ³	1
All responses	54

The fourth question asked respondents if they taught at a faith-based or secular institution. More people taught at public institutions than any other individual category, although surprisingly, they comprised less than half of the total, and more than half identified with some kind of Christian institution.

² Some individuals in this category added additional clarifications such as: “mainly Scottish ancestry,” “Canadian of Scottish and British descent,” “mixed European Scottish/Irish + Ukrainian” “White Anglo-Saxon Protestant (WASP),” “Anglo-Saxon descent,” and “White, Caucasian, Mixed European ancestry”

³ These responses include: White/Jewish/Ashkenazi; Jewish/Latina; Hispanic; N/a; “Mixed”; “English-French-Germanic-Icelandic”; Scottish; Scots-English; “Canadian, of British and Icelandic descent”; Canadian; Irish-Canadian; South Asian; European; “Mixed race: English, Irish, Scandinavian, and Indian/Trinidadian descent”; “Biracial Filipino/White”; “Dutch-Canadian.”

4. Is the academic institution/organization you are currently associated with or were most recently associated with secular (like a public university), Christian, Jewish, or some other religious affiliation? If belonging to a specific denomination, try to be specific.	
Responses	Total
Public/secular institution or university ⁴	25
Christian (unspecified or multidenominational) ⁵	11
Roman Catholic ⁶	6
Association with Disciples of Christ (even if loosely or historic)	3
Unclear answer (“No”)	2
Other; 9 responses with 1 each ⁷	1
All responses	56

In Question 5, I asked respondents if they currently identified with a particular faith tradition themselves—regardless of institutional affiliation. Perhaps the biggest surprise was the relatively high sample of Anglicans. Those who identified with no faith tradition were the largest single category, which reflects the decline of religion in Canada as a whole—even if this demographic was still only 26.4% of the total.

5. Do you personally identify with a particular faith tradition? Please be as specific as you are comfortable.	
Responses	Total
No faith tradition currently ⁸	14
Anglican	6
Christian/Protestant (unspecified)	6

⁴ One respondent noted that their institution was Roman Catholic at its founding but was now public. Another identified their department as Queen’s University’s School of Religion, which was formerly the United Church seminary Queen’s Theological College.

⁵ One person noted that their institution was “supported by Anglican, United and Presbyterian Churches in Canada.” Another individual listed their institution as “Christian, historically created by Disciples of Christ, Christian Churches, and Churches of Christ.”

⁶ One person noted their institution was “federated with a public university.” Another person specified that their institution was a Jesuit one.

⁷ These include: Wesleyan; Baptist/Anabaptist/Free Church; Mennonite; Presbyterian Church in Canada; “Anglican college affiliated with a public university”; “United Church of Canada, but multi-faith faculty, student body, and programming”; Baptist; “Semi-private Christian, historically affiliated with the state church in Norway”; Evangelical Lutheran Church in America.

⁸ One respondent described themselves as “currently agnostic,” but had left the Anglican Church in their twenties. Another individual “no longer” identified with a faith tradition, despite formerly being an Anglican missionary, being married to an Anglican or Episcopalian priest, and occasionally visiting an Anglican congregation.

Jewish ⁹	4
Combination of Roman Catholicism, Judaism, and Buddhism	2
United Church of Canada ¹⁰	2
Baptist/Anabaptist ¹¹	2
Roman Catholic	2
Other; 15 responses with 1 vote each ¹²	1
All responses	53

Question Six asked respondents to specify if they were clergy in their faith tradition. Few of them were. Given that we can presumably add at least another 10 or so individuals from those who did not identify with a faith tradition in the previous question to the totals in this question, it is striking that no more than eight people identified as current Christian clergy out of a sample size of more than 50.

6. If you answered yes to the previous question, are you an ordained clergy (or equivalent) in that faith tradition? Please elaborate on your role as much as you are comfortable.	
Responses	Total
Not currently clergy ¹³	33
Ordained clergy (unspecified)	3
Anglican priest ¹⁴	3
Ordained elder in Free Methodist Church	1
Ordained minister with Disciples of Christ	1
Formerly associated with South American Missionary Society, but no longer	1
Imam	1
All responses	43

⁹ One person specified: “Jewish (Conservative).”

¹⁰ One person described themselves as having been “raised Protestant (evangelical, Baptist),” but currently identifying with the United Church.

¹¹ One person wrote: “While I identify as Baptist/Anabaptist, my own theology and politics are considerably more progressive than those of my current institution.”

¹² These include: Free Methodist; “I loosely identify with Christianity. I currently attend an Anglican Church in Canada”; Wesleyan and Charismatic; Orthodox; Messianic Judaism; Ahmadiyya Muslim Community; “I grew up in the (a cappella Churches of Christ), hold ordination with the Disciples, and have served as a leader in the Christian Churches”; Reformed Judaism; Evangelical Christian; Christian and Missionary Alliance; “Spiritually fluid,” but neither comfortable identifying as a Christian or as *not* a Christian; Evangelical Free Church; Wesleyan; Mennonite; Evangelical Lutheran Church in Canada, but also atheist.

¹³ One person added that her husband had been an Anglican clergyman and they had both been Anglican missionaries for six years. Two people identified as former Roman Catholic priests, but were no longer identified as such.

¹⁴ One of these individuals had formerly been a Presbyterian minister.

Question 7 compiled data on where respondents completed their degrees. Many responses were vague in their details, so I have only counted schools based on whether scholars earned at least one degree there. Although there were a diverse range of responses, the dominance of McMaster University, the University of Toronto, and the Toronto School of Theology in Canadian biblical studies was evident. McGill University recorded the highest total of any institution outside Ontario and Oxford University the highest of any outside Canada.

7. Please name all institutions at which you have completed degrees in post-secondary education, from undergraduate through to MA and PhD (and including other degrees such as the Master of Divinity or equivalent, if you have them). Please list institutions IN FULL for clarity. For example, if you studied at McMaster, specify if it was the religious studies department or the divinity college.	
Institutions where respondents studied for at least one degree	Total
McMaster University	14
University of Toronto	12
University of St. Michael's College, Toronto	9
McGill University	8
Oxford University	4
Providence University College and Theological Seminary, Manitoba; formerly Winnipeg Bible College	3
University of Calgary	3
Briercrest College and Seminary	3
Vancouver School of Theology	3
Wycliffe College	3
Hebrew University of Jerusalem	3
Pontifical Gregorian University, Rome	2
Pontifical Bible Institute, Rome	2
Catholic University of America, Washington	2
Crandall University (formerly Atlantic Baptist University)	2
University of Lethbridge	2
University of Sheffield	2
Regent College	2
Columbia Bible College	2
University of Ottawa	2
Cambridge University	2
McMaster Divinity College	2
Wilfrid Laurier University	2

University of Manitoba	2
Carleton University	2
Tyndale University (formerly Tyndale College)	2
Trinity Western University	2
Other; 49 institutions with 1 each ¹⁵	1
Number of people who responded to the question	54

In Question 8, I asked people to identify their academic specialty. Some people listed several things, while others listed only one. What is particularly striking is the range of responses.

8. What is your academic specialty within the field of biblical studies? Be as specific as you want to be.	
Responses	Total
Some variation of Early Christianity, Christian Origins, New Testament, Christianity in the Greco-Roman World, or the Cultural Context of Early Christ Followers	25
Some variation of Second Temple Judaism, Early Judaism, Early Jewish Literature, Judaism in the Greco-Roman World, or Judaism in New Testament Times	14
Hebrew Bible/Ancient Israelite Religion	13
Gospels/Synoptic Gospels/Jesus Traditions	6
Gender/Women in the Bible	5

¹⁵ These institutions are: Colgate Rochester Crozer Divinity School, New York; Northeastern Seminary in Rochester, New York; University of Phoenix Puerto Rico campus; Clemson University, South Carolina; Gordon-Conwell Theological Seminary; University of Alberta; Nova Scotia College of Art and Design; Redeemer University in Hamilton, Ontario; Claremont Graduate School, California; Western (formerly the University of Western Ontario); Rocky Mountain College, Calgary; University of Aberdeen; Horizon College and Seminary, Saskatoon; Saint Mary's University; Trinity College, Dublin; University of British Columbia; York University; Ahmadiyya Institute of Islamic Studies; St. Thomas University, Fredericton; University of Saskatchewan; Oklahoma Christian University; Abilene Christian University; New Orleans Baptist Theological Seminary; University of Sussex; State University of New York at Binghamton; Princeton University; Kawartha Lakes Bible School; Jerusalem University College; Great Lakes Bible College; University of Waterloo; University of Notre Dame; King's University College at Western University; Knox College, Toronto; Trinity College, Toronto; Heythrop College, University of London; University of Georgia; Eastern Mennonite University, Virginia; Trinity Evangelical Divinity School; Peace River Bible Institute; Jamaica Theological Seminary; University of Guelph; Free University of Amsterdam; London Bible College in London, England (now the London School of Theology); Duke University; Valparaiso University, Indiana; Claremont School of Theology; Emmanuel College, Toronto; DePaul University, Chicago; Harvard Divinity School.

Paul/Pauline studies/Pauline Epistles ¹⁶	5
Gospel of John ¹⁷	4
Dead Sea Scrolls	3
Hebrew Prophets/Prophecy	3
Anti-Judaism/Antisemitism	3
Social History of Early Christianity	3
Epigraphy/Papyrology, especially with reference to the New Testament	3
Apocalypticism/Apocalyptic Literature	3
Jesus/Historical Jesus	3
Feminist Biblical Hermeneutics	2
Social Scientific History	2
Scholarship of Teaching and Learning	2
Demonology/Exorcism in Jewish Literature ¹⁸	2
Noncanonical Ancient Jewish and Christian Texts	2
Septuagint	2
Psalms	2
Orality/Storytelling/Oral Composition and Transmission of Narrative	2
Other; 34 responses with 1 vote each ¹⁹	1
Number of Categories	56
Number of people who responded to the question	55

In Question 9, I asked respondents to identify which scholars—of any country—most influenced them. I received far fewer responses to this question than the other questions; I am not sure why and wonder if there could have been some kind of technical glitch in the survey. Some people identified individuals who were not biblical scholars. Again, there was a great deal of

¹⁶ One person specified, “Imperial Readings of Paul’s Letters.”

¹⁷ One person specified, “the identity of Jesus in the Gospel of John.”

¹⁸ One person specified, “female demons.”

¹⁹ These include: Q; Deuterocanonical Literature; Ecological Readings; New Testament Reception History; Archaeology of Early Judaism and Early Christianity; Asian American and Asian Canadian Hermeneutics and Decolonial Approaches; Biblical Chronology; Catholic Epistles; Biblical Hebrew; Biblical Theology; History of Biblical Interpretation; Book of James; Method and Theory; Israelite Wisdom; Textual Criticism; Early Christian Textual Culture; Ancient Church and Ministry; Ancient Mediterranean Religion; Midrash Traditions, especially of Biblical Women; Bible and Film; Gospel of Matthew; Gentilization of Early Christianity; Age as Part of Social Identity, Aging, and Intergenerational Relationships; Biblical Law in the Context of Near Eastern Culture; Lament; Violence in the Development of Biblical Religion; Patriarchal Narratives; Pentateuchal Studies; Source-Critical Study of Torah; Gospel of Luke; Jewish-Christian Relations in Antiquity; “The Rhetorical-Critical (Rhetoric as Persuasion) Import of Noah’s Flood in Genesis with respect to the interplay between Theology and Hyperbole/Universalistic/Totalic Language”; Sexuality; Roman Army.

diversity in the responses, as no individual received more than three votes and only three received that amount (Elisabeth Schüssler Fiorenza, N. T. Wright, and E. P. Sanders). Six other individuals (Walter Brueggemann, Anders Runesson, Adele Reinhartz, Eileen M. Schuller, Richard Bauckham, and John S. Kloppenborg) received two votes, and a variety of others received just one. In keeping with the influence of that department, several past and present McMaster University faculty members received at least one vote.

9. Which three scholars (of any background or country) have most influenced your scholarship? You do not have to agree with all of their positions. Please include FULL NAMES, not just last names.	
Responses	Total
Elisabeth Schüssler Fiorenza	3
N. T. Wright	3
E. P. Sanders	3
Walter Brueggemann	2
Anders Runesson	2
Adele Reinhartz	2
Eileen M. Schuller	2
Richard Bauckham	2
John S. Kloppenborg	2
Other; 45 people with 1 vote each ²⁰	1
Number of individuals who were named	54
Number of people who responded to the question	22

In Question 10, I asked respondents to identify the books and articles that most influenced them. What stands out the most about this question is the lack of unanimity; it was impossible to list all of them without taking up a substantial portion of the word count for this

²⁰ These include: Gale A. Yee; J. Richard Middleton; Christopher T. Begg; Sara Japhet; Amy-Jill Levine; Ehud Ben Zvi; Francis Landy; Peter Machinist; Barry D. Smith; Daniel Machiela; Bernadette Brooten; Martin Hengel; Paula Fredriksen; Helmut Koester; Jonathan Z. Smith; Adolf von Harnack; Wayne O. McCready; Burton L. Mack; James M. Robinson; Margaret M. Mitchell; Peter Widdicombe; Jennifer Strawbridge; Stephen Westerholm; Wongi Park; Eleazar Fernandez; Steve Mason; Angela Kim Harkins; Birger Gerhardsson; Ben F. Meyer; Mark D. Nanos; Matthew Thiessen; Isaac W. Oliver; Mariam Kovalishyn; John W. Rogerson; Marion Taylor; John Kessler; Wayne Meeks; Halvor Moxnes; Richard Rohrbaugh; Harry O. Maier, Carol A. Newsom, Bruce Malina, Clifford Geertz; Raymond Brown; Bart D. Ehrman.

essay on that alone. One hundred and seventeen books or articles received one vote, although this total is skewed somewhat by a few respondents who listed more entries than the requested three; one person listed 10 books. Sanders's *Paul and Palestinian Judaism* earned the most votes and Schüssler Fiorenza wrote three books which received multiple votes. Jonathan Z. Smith's book *Drudgery Divine* came third place with three votes. The wide range of answers testifies to both the diversity and fragmentation of the discipline. If a poll like this was taken in the in the 1950s or 1960s, a single name such as Rudolf Bultmann would likely have been more common.

10. Which three academic books and/or articles (by authors of any background or country) have most influenced your scholarship? Please identify the author and make the titles as complete as possible.	
Responses	Total
Sanders, E. P. <i>Paul and Palestinian Judaism: A Comparison of Patterns of Religion</i> . Philadelphia: Fortress Press, 1977.	6
Fiorenza, Elisabeth Schüssler. <i>In Memory of Her: A Feminist Theological Reconstruction of Christian Origins</i> . New York: Crossroad, 1984.	4
Smith, Jonathan Z. <i>Drudgery Divine: On the Comparison of Early Christianities and the Religions of Antiquity</i> . Chicago: University of Chicago Press, 1990.	3
Fiorenza, Elisabeth Schüssler. <i>Bread Not Stone: The Challenge of Feminist Biblical Interpretation</i> . Boston: Beacon Press, 1984.	2
Fiorenza, Elisabeth Schüssler. <i>But She Said: Feminist Practices of Biblical Interpretation</i> . Boston: Beacon Press, 1992.	2
Wright, N. T. <i>The New Testament and the People of God</i> . Vol. 1, <i>Christian Origins and the Question of God</i> . Minneapolis: Fortress Press, 1992.	2
Eskenazi, Tamara Cohn. <i>In an Age of Prose: A Literary Approach to Ezra–Nehemiah</i> . Society of Biblical Literature Monograph Series 36. Atlanta, GA: Scholars Press, 1988.	2
Brooten, Bernadette J. <i>Women Leaders in the Ancient Synagogue: Inscriptional Evidence</i>	2

<i>and Background Issues</i> . Brown Judaic Studies 36. Atlanta, GA: Scholars Press, 1982.	
Robinson, James M., and Helmut Koester. <i>Trajectories through Early Christianity</i> . Philadelphia: Fortress Press, 1971.	2
Wilson, Stephen G. <i>Related Strangers: Jews and Christians, 70–170 C.E.</i> Minneapolis: Augsburg Fortress, 1995.	2
Brueggemann, Walter. <i>The Prophetic Imagination</i> . Philadelphia: Fortress Press, 1978.	2
Runesson, Anders. <i>The Origins of the Synagogue: A Socio-Historical Study</i> . Stockholm: Almqvist & Wiksell, 2001.	2
Meeks, Wayne A. <i>The First Urban Christians: The Social World of the Apostle Paul</i> . New Haven and London: Yale University Press, 1983.	2
Alter, Robert. <i>The Art of Biblical Narrative</i> . New York: Basic Books, 1981.	2
Unable to give an answer/cannot identify such works	2
Other; 117 entries with 1 vote	1
Number of books or articles that were named	131
Number of people who responded to the question	49

Question 11 was similar in scope to Question 9, except respondents identified the *Canadian* scholars who most influenced them. It is noticeable that more New Testament scholars were at the top of this list than Hebrew Bible scholars. Reinhartz and Kloppenborg towered above the pack with 11 votes each, followed by Stephen G. Wilson in third place with six votes.

11. Which three Canadian biblical scholars/scholars who teach or have taught at Canadian institutions have most influenced you? Please include FULL NAMES, not just last names.²¹	
Responses	Total
Adele Reinhartz	11
John S. Kloppenborg	11
Stephen G. Wilson	6

²¹ One individual listed four names instead of three.

E. P. Sanders	5
Eileen M. Schuller	5
Ehud Ben Zvi	5
G. Peter Richardson	4
Mark J. Boda	3
Anders Runesson	3
David Jobling	3
John C. Hurd	3
Ben F. Meyer	3
Terence L. Donaldson	3
John Van Seters	3
Stephen Westerholm	2
Keith Bodner	2
Heinz Guenther	2
Wayne O. McCready	2
Ellen Bradshaw Aitken	2
Sara Parks	2
J. Glen Taylor	2
Harry O. Maier	2
Lloyd Gaston	2
Larry W. Hurtado	2
Stanley E. Porter	2
Patricia G. Kirkpatrick	2
Margaret Y. MacDonald	2
August H. Konkel	2
Other; 54 names with 1 vote ²²	1
Number of individuals who were named	82
Number of people who responded to the question	51

In Question 12, I moved my attention to which books and articles by Canadian biblical scholars influenced respondents. Books or articles with an asterisk also received at least one vote in Question 10. This question was also marked by its diversity of responses, as nearly 100

²² These include: Frederik Wisse; Michael P. Knowles; Peter C. Craigie; Francis Landy; Barry D. Smith; Stephen Dempster; Gerbern S. Oegema; J. Richard Middleton; Paul-Hubert Poirier; John Meagher; Steve Mason; Judith H. Newman; Matthew Thiessen; Mariam Kovalishyn; Iain Provan; Paul Knudtson; Marion Taylor; Patricia Dutcher-Walls; Dietmar Neufeld; Pierluigi Piovaneli; Theodore De Bruyn; William A. Irwin; Francis Cronin; Gordon D. Fee; Stanley Walters; Richard Longenecker; John W. Marshall; Pamela Klassen; Kathleen Roberts Skerrett; Harold Remus; Brian Peckham; Gerald Sheppard; Donna Runnalls; William Klassen; Julius-Kei Kato; Hindy Najman; Daniel Machiela; Paul E. Dion; John William Wevers; Robert Polzin; Gary N. Knoppers; Dieter Mueller; R. B. Y. Scott; Shawna Dolansky; Baruch Halpern; Timothy Pettipiece; Deirdre Butler; Sarianna Metso; Michel Desjardins; Brian Walsh; N. T. Wright; William E. Arnal; Leif E. Vaage; Meredith J. C. Warren.

responses were given and more than 80 received just one vote. Reinhartz's book *Befriending the Beloved Disciple* placed first in this category with four votes, followed by a three-way tie with Sanders's *Paul and Palestinian Judaism*, and two books connected to Wilson. Reinhartz's name is attached to 10 different books or articles that received at least one vote for this question (although one is a title that neither I nor Reinhartz herself were able to identify), while three of Sanders's books received at least one vote. Nine essays or books written, edited, or co-edited by Kloppenborg received at least one vote, along with four from Wilson, three by John Van Seters, three by David Jobling, three by Sara Parks, three by Mark J. Boda, three by Ehud Ben Zvi, three by Harry O. Maier, two by Ben F. Meyer, two by Terence L. Donaldson, two by Stanley E. Porter, two by Runesson, two by Schuller, two by Hindy Najman, two by William E. Arnal, two by Stephen Westerholm, two by Margaret Y. MacDonald, two by John W. Marshall, and two by Brian Peckham. Runesson's book *The Origins of the Synagogue* received two votes in both Questions 10 and 12.

12. Which three books and/or articles by Canadian biblical scholars/scholars who teach or have taught at Canadian institutions have most influenced you? Please identify the author and make the title as complete as possible.	
Responses	Total
Reinhartz, Adele. <i>Befriending the Beloved Disciple: A Jewish Reading of the Gospel of John</i> . New York: Continuum, 2001.	4
Sanders, <i>Paul and Palestinian Judaism</i> .*	3
Wilson, Stephen G. ed. <i>Anti-Judaism in Early Christianity</i> . Vol. 2, <i>Separation and Polemic</i> . Studies in Christianity and Judaism/Études sur le christianisme et le judaïsme 3. Waterloo, ON: Wilfrid Laurier University Press, 1986. ²³	3
Wilson, <i>Related Strangers</i> .*	3

²³ The first volume of this series—which Wilson did not edit—received one vote. It is possible that both volumes were implied with some of these votes.

Meyer, Ben F. <i>The Aims of Jesus</i> . London: SCM Press, 1979.*	3
Van Seters, John. <i>The Yahwist: A Historian of Ancient Israelite Origins</i> . Winona Lake, IN: Eisenbrauns, 2013.	2
Kloppenborg, John S. <i>The Formation of Q: Trajectories in Ancient Wisdom Collections</i> . 2nd ed. Studies in Antiquity and Christianity. Harrisburg, PA: Trinity Press International, 1999 [1988].	2
Gaston, Lloyd. <i>Paul and the Torah</i> . Vancouver: University of British Columbia Press, 1987.	2
Donaldson, Terence L. <i>Judaism and the Gentiles: Jewish Patterns of Universalism (to 135 CE)</i> . Waco, TX: Baylor University Press, 2007.	2
Wright, <i>The New Testament and the People of God</i> .*	2
Jobling, David. <i>I Samuel</i> . Berit Olam: Studies in Hebrew Narrative & Poetry. Collegeville, MN: The Liturgical Press, 1998.	2
Reinhartz, Adele, ed., <i>Bible and Cinema: Fifty Key Films</i> . Routledge Key Guides. London: Routledge, 2013.	2
Hurd, John Coolidge Jr. <i>The Origin of I Corinthians</i> . 2nd ed. Macon, GA: Mercer University Press, 1983 [1965].	2
Runesson, <i>The Origins of the Synagogue</i> .*	2
Kloppenborg, John S. <i>Christ's Associations: Connecting and Belonging in the Ancient City</i> . New Haven, CT: Yale University Press, 2019.	2
Polzin, Robert. <i>Moses and the Deuteronomist: A Literary Study of the Deuteronomistic History: Part One</i> . New York: Seabury Press, 1980.*	2
Other; 81 entries with 1 vote	1
Number of works that were named	97
Number of people who responded to the question	43

The essay collection *Early Jewish Writings*—which was co-edited by Schuller and features contributions by Schuller, Reinhartz, and Hanna Tervanotko—also received one vote in

both Questions 10 and 12.²⁴ Kimberly B. Stratton’s essay “Interrogating the Magic-Gender Connection” earned one vote in this question and the book it is taken from also received a vote in Question 10.²⁵ Van Seters’s book *The Biblical Saga of King David*, Westerholm’s *Israel’s Law and the Church’s Faith*, Kloppenborg and Wilson’s co-edited volume *Voluntary Associations in the Graeco-Roman World*, and Reinhartz’s essay “A Fork in the Road or a Multi-Lane Highway? New Perspectives on the Parting of the Ways between Judaism and Christianity” also received votes in both Questions 10 and 12.²⁶ Later, I will note other works that received votes not only in Questions 10 and 12, but Question 14 as well.

In Question 13, respondents were asked to put aside their own personal preferences and say, in a broader sense, which Canadian biblical scholars had had the greatest impact in the field of biblical studies. It is interesting to compare the results of this question with Question 11. For this question, Kloppenborg (20 votes), Sanders (17 votes), and Reinhartz (12 votes) were the clear leaders. Reinhartz placed third in this question, but tied with Kloppenborg for first in Question 11, while Sanders placed fourth in that question and second in this one. Wilson placed third in Question 11, but seven individuals placed ahead of him for this question. In other words, proportionately, more respondents believed that Reinhartz and Wilson had influenced *their own* scholarship, but more believed that Sanders had had a greater influence on the discipline as a

²⁴ Eileen Schuller and Marie-Theres Wacker, eds., *Early Jewish Writings*, *The Bible and Women: An Encyclopaedia of Exegesis and Cultural History* 3.1. (Atlanta, GA: SBL Press, 2017).

²⁵ Kimberly B. Stratton, “Interrogating the Magic-Gender Connection,” in *Daughters of Hecate: Women and Magic in the Ancient World*, edited by Kimberly B. Stratton and Dayna S. Kalleres (Oxford: Oxford University Press, 2014), 1–38.

²⁶ John Van Seters, *The Biblical Saga of King David* (Winona Lake, IN: Eisenbrauns, 2009); Stephen Westerholm, *Israel’s Law and the Church’s Faith: Paul and His Recent Interpreters* (Grand Rapids, MI: William B. Eerdmans, 1988); John S. Kloppenborg and Stephen G. Wilson, eds., *Voluntary Associations in the Graeco-Roman World* (London and New York: Routledge, 1996); Adele Reinhartz, “A Fork in the Road or a Multi-Lane Highway? New Perspectives on the Parting of the Ways between Judaism and Christianity,” in *The Changing Face of Judaism, Christianity, and other Greco-Roman Religions in Antiquity*, *Studien zu den Jüdischen Schriften aus hellenistisch-römischer Zeit* 2, edited by Ian H. Henderson, Gerbern S. Oegema, and Sara Parks Ricker (Gütersloh: Gütersloher Verlagshaus, 2006), 280–95.

whole. Schuller, Boda, and Van Seters also received more votes for this question than they did in Question 11, with Schuller moving into fourth place, Boda to fifth, and Van Seters tying with Ben Zvi for sixth in votes.

13. Which three Canadian biblical scholars/scholars who teach or have taught at Canadian institutions do you personally believe have had the greatest impact on the discipline of biblical studies? Please include FULL names, not just last names.	
Responses	Total
John S. Kloppenborg	20
E. P. Sanders	17
Adele Reinhartz	12
Eileen M. Schuller	7
Mark J. Boda	6
Ehud Ben Zvi	5
John Van Seters	5
Stephen G. Wilson	4
G. Peter Richardson	4
R. B. Y. Scott	4
N. T. Wright	4
Gary N. Knoppers	4
Stanley E. Porter	3
Margaret Y. MacDonald	3
John C. Hurd	2
J. Richard Middleton	2
Ben F. Meyer	2
Richard Longenecker	2
Lloyd Gaston	2
Larry W. Hurtado	2
Terence L. Donaldson	2
Hindy Najman	2
David Jobling	2
Other; 26 names with 1 vote each ²⁷	1
Number of individuals who were named	49
Number of people who responded to the question	50

²⁷ These names were: Stephen Westerholm; Cynthia Long Westfall; D. A. Carson; Stephen Dempster; Meredith J. C. Warren; Steve Mason; Philip A. Harland; Frederik Wisse; Marion Taylor; John Kessler; Harry O. Maier; Patricia Dutcher-Walls; Beth M. Stovall; Carmen Joy Imes; Robert C. Culley; John William Wevers; Baruch Halpern; Shawna Dolansky; Kimberly Stratton; Sarianna Metso; Harold Remus; William E. Arnal, Bruce K. Waltke, Matthew Thiessen; Gordon D. Fee; Walter Brueggemann (even though Brueggemann was not Canadian and never taught in Canada).

In Question 14, respondents were asked to name which books and articles by Canadian scholars had the greatest impact on the discipline. Entries with an asterisk also received at least one vote in Question 10, entries with two asterisks received at least one vote in Question 12, and entries with three asterisks received at least one vote in both Questions 10 and 12. Sanders's *Paul and Palestinian Judaism* was the runaway leader for this question with 17 votes, followed by a three-way tie with five votes featuring two of Kloppenborg's books on Q and Van Seters's book *Abraham in History and Tradition*. Reinhartz's *Befriending the Beloved Disciple* received just two votes in this section, even though it received the most votes in Question 12. More people believed that *Befriending the Beloved Disciple* had influenced them personally, but it was generally conceded that *Paul and Palestinian Judaism* (which tied for second in Question 12) had a greater impact on the discipline as a whole. *Paul and Palestinian Judaism*, Reinhartz's *Cast Out of the Covenant*, Wright's *The New Testament and the People of God*, Robert Polzin's *Moses and the Deuteronomist*, Sanders's *Judaism: Practice and Belief*, and Wilson's *Related Strangers* not only received multiple votes in this question, but also votes in Questions 10 and 12. Kloppenborg's *Excavating Q* and *The Formation of Q*, Sanders's *Jesus and Judaism*, Lloyd Gaston's *Paul and the Torah*, and Reinhartz's *Befriending the Beloved Disciple* received multiple votes in this question and Question 12 alone, while Matthew Thiessen's *Jesus and the Forces of Death* received two votes in this question and one in Question 10 (though none in Question 12).

14. Which three books and/or articles by Canadian biblical scholars/scholars who teach or have taught at Canadian institutions do you believe have had the most impact on the field of biblical studies? Please identify the author and make the title as complete as possible.

Responses	Total
Sanders, <i>Paul and Palestinian Judaism</i> .***	17
Kloppenborg Verbin, John S. <i>Excavating Q: The History and Setting of the Sayings Gospel</i> . Minneapolis: Fortress Press, 2000.**	5

Kloppenborg, <i>The Formation of Q</i> .**	5
Van Seters, John. <i>Abraham in History and Tradition</i> . New Haven, CT: Yale University Press, 1975.**	5
Reinhartz, Adele. <i>Cast out of the Covenant: Jews and Anti-Judaism in the Gospel of John</i> . Lanham MD: Lexington Books/Fortress Academic, 2018.***	4
Wright, <i>The New Testament and the People of God</i> .***	4
Unable to answer/unsure	4
Sanders, E. P. <i>Jesus and Judaism</i> . London: SCM Press, 1985.**	3
Robinson, James M., Paul Hoffmann,, and John S. Kloppenborg, eds. <i>The Critical Edition of Q: Synopsis Including the Gospels of Matthew and Luke, Mark and Thomas, with English, German, and French Translations of Q and Thomas</i> . Hermeneia—A Critical and Historical Commentary on the Bible. Leuven: Peeters, 2000.	3
Gaston, <i>Paul and the Torah</i> .** ²⁸	3
Polzin, Robert. <i>Moses and the Deuteronomist: A Literary Study of the Deuteronomic History: Part One</i> . New York: Seabury Press, 1980.***	2
Thiessen, Matthew. <i>Jesus and the Forces of Death: The Gospels' Portrayal of Ritual Impurity Within First-Century Judaism</i> . Grand Rapids, MI: Baker Academic, 2020.*	2
Harland, Philip A. <i>Associations, Synagogues and Congregations: Claiming a Place in Ancient Mediterranean Society</i> . Minneapolis, Fortress Press, 2003.	2
Sanders, E. P. <i>Judaism: Practice and Belief, 63 BCE–66 CE</i> . London: SCM Press, 1992.***	2
Wilson, <i>Related Strangers</i> .***	2
Reinhartz, <i>Befriending the Beloved Disciple</i> .**	2
Other; 51 entries with 1 vote	1

²⁸ One respondent noted that Gaston's titular essay of this name was first published in the book *Antisemitism and the Foundations of Christianity*, but I have counted it under this heading. See Lloyd Gaston, "Paul and the Torah," in *Antisemitism and the Foundations of Christianity*, edited by Alan T. Davies (New York: Paulist Press, 1979), 48–71.

Number of works/entities that were named	66
Number of people who responded to the question	43

Some individual authors either wrote or edited/co-edited multiple entries that received at least one vote. Kloppenborg's name appears on five entries, including the works listed above, as well as his book *Christ's Associations* (which also received votes in Question 12), and one generic vote that just read "John Kloppenborg Q stuff."²⁹ Sanders's name was attached to four such entries (counting the works listed above and including the three edited volumes of *Jewish and Christian Self-Definition* as one entry).³⁰ Reinhartz received votes for the two works listed above, along with one vote for her essay "How Christianity Parted from Judaism."³¹ In addition, one individual voted for a book by Reinhartz titled *Jesus on the Silver Screen*, which conflates two of her titles; this vote could apply to either her book *Jesus of Hollywood* or *Scripture on the Silver Screen**; regardless, four of her works received votes.³² In addition to the votes he received for his book *Abraham in History and Tradition*, Van Seters also received a vote for his book *Prologue to History*.³³ Polzin received at least one vote for both *Moses and the Deuteronomist* and his book *Samuel and the Deuteronomist*.³⁴ Boda received one vote each for his books "Return to Me" and *A Severe Mercy*—the latter of which also received one vote in

²⁹ John S. Kloppenborg, *Christ's Associations: Connecting and Belonging in the Ancient City* (New Haven, CT: Yale University Press, 2019).

³⁰ See E. P. Sanders, ed., *Jewish and Christian Self-Definition*, vol. 1, *The Shaping of Christianity in the Second and Third Centuries* (Philadelphia: Fortress Press, 1980); E. P. Sanders, A. I. Baumgarten, and Alan Mendelson, eds., *Jewish and Christian Self-Definition*, vol. 2, *Aspects of Judaism in the Graeco-Roman Period* (Philadelphia: Fortress Press, 1981); Ben F. Meyer and E. P. Sanders, eds., *Jewish and Christian Self-Definition*, vol. 3, *Self-Definition in the Graeco-Roman World*, (London: SCM Press, 1982).

³¹ Adele Reinhartz, "How Christianity Parted from Judaism," in *Early Judaism: New Insights and Scholarship*, edited by Frederick E. Greenspahn, (New York: New York University Press, 2018), 97–120.

³² Adele Reinhartz, *Jesus of Hollywood* (Oxford: Oxford University Press, 2007); Adele Reinhartz, *Scripture on the Silver Screen* (Louisville, KY: Westminster John Knox Press, 2003).

³³ John Van Seters, *Prologue to History: The Yahwist as Historian in Genesis* (Louisville, KY: Westminster John Knox Press, 1992).

³⁴ Robert Polzin, *Moses and the Deuteronomist: A Literary Study of the Deuteronomistic History: Part One* (New York: Seabury Press, 1980); Robert Polzin, *Samuel and the Deuteronomist: A Literary Study of the Deuteronomistic History: Part Two: 1 Samuel* (San Francisco: Harper & Row, 1989).

Question 12.³⁵ Two of Ben Zvi's books received one vote.³⁶ D. A. Carson received one vote for two different books, one of which—*Exegetical Fallacies*—also earned a vote in Question 12.³⁷ Similarly, two books by J. Richard Middleton received one vote and one of them—his book *The Liberating Image*—also received a vote in Question 10.³⁸ In addition to co-editing one of the volumes on *Jewish and Christian Self-Definition* (which received one vote), Meyer received one vote for his book *The Aims of Jesus*—a book which also received votes in Questions 10 and 12.³⁹ Four different books written by Larry W. Hurtado received one vote.⁴⁰ Sarianna Metso received one vote for a book she wrote and another for the book *The Dead Sea Scrolls*—which she co-edited with Schuller and Najman.⁴¹ Schuller's name appears on this same book, along with a vote for her critical edition of *The Hodayot*, as well as one vote just labeled “many articles by Eileen Schuller.”⁴² Four books or articles by Jobling received one vote each, and three of them—

³⁵ Mark J. Boda, “Return to Me”: *A Biblical Theology of Repentance*, New Studies in Biblical Theology 35 (Downer's Grove, IL: InterVarsity Press, 2015); Mark J. Boda, *A Severe Mercy: Sin and Its Remedy in the Old Testament*, Siphrut: Literature and Theology of the Hebrew Scriptures 1 (Winona Lake, IN: Eisenbrauns, 2009).

³⁶ Ehud Ben Zvi, *A Historical-Critical Study of the Book of Zephaniah*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 198 (Berlin and New York: Walter de Gruyter, 1991); Ehud Ben Zvi, *Hosea, The Forms of the Old Testament Literature 21A/1* (Grand Rapids, MI: William B. Eerdmans, 2005).

³⁷ D. A. Carson, *Exegetical Fallacies*, 2nd ed. (Grand Rapids, MI: Baker Academic, 1996); D. A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids, MI: Baker Book House), 1987.

³⁸ J. Richard Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Grand Rapids, MI: Brazos Press, 2005); J. Richard Middleton, *A New Heaven and a New Earth: Reclaiming Biblical Eschatology* (Grand Rapids, MI: Baker Academic, 2014).

³⁹ Meyer and Sanders, eds., *Self-Definition in the Graeco-Roman World*; Ben F. Meyer, *The Aims of Jesus* (London: SCM Press, 1979).

⁴⁰ Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids: William B. Eerdmans, 2003); Larry W. Hurtado, *How on Earth Did Jesus Become a God? Historical Questions about Earliest Christian Devotion to Jesus* (Grand Rapids, MI: William B. Eerdmans, 2005); Larry W. Hurtado, *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism* (Philadelphia: Fortress Press, 1988); Larry W. Hurtado, *At the Origins of Christian Worship: The Context and Character of Earliest Christian Devotion* (Grand Rapids, MI: William B. Eerdmans, 2000).

⁴¹ Sarianna Metso, *The Textual Development of the Qumran Community Rule*, Studies on the Texts of the Desert of Judah 21 (Leiden and New York: Brill, 1997); Sarianna Metso, Hindy Najman, and Eileen Schuller, eds., *The Dead Sea Scrolls: Transmission of Traditions and Production of Texts*, Studies on the Texts of the Desert of Judah 92 (Leiden and Boston: Brill, 2010).

⁴² Metso, Najman, and Schuller, eds., *The Dead Sea Scrolls*; Eileen M. Schuller and Carol A. Newsom, *The Hodayot (Thanksgiving Psalms): A Study Edition of 1QH^a*, Early Judaism and Its Literature 36 (Atlanta, GA: Society of Biblical Literature, 2012).

his two books on *The Sense of Biblical Narrative* and his study *1 Samuel*—also recorded votes in Question 12.⁴³ Two of Porter’s books received one vote.⁴⁴

In addition to those already noted, other entries for this questions also received at least one vote in prior questions. Arnal’s book *The Symbolic Jesus* earned one vote in each of Questions 10, 12, and 14—presumably from the same individual.⁴⁵ Meredith J. C. Warren’s article “Five Husbands: Slut-Shaming the Samaritan Woman” and Sara Parks’s article “The Brooten Phenomenon: Moving Women from the Margins in Second-Temple and New Testament Scholarship” both received one vote each in both Questions 12 and 14.⁴⁶ John C. Hurd’s book *The Origin of 1 Corinthians* received two votes in Question 12 and one in Question 14, while R. K. Harrison’s *Introduction to the Old Testament* received one vote in both those questions.⁴⁷

In Question 15, I asked respondents to identify which Canadian scholars had done the most to address the issue of antisemitism in biblical interpretation. Since the 1970s, this issue has been a major concern for Canadian biblical scholarship. Reinhartz’s name dominated this category, with almost three times as many votes as the next highest person—who, incidentally, was her doctoral supervisor Sanders. Like Reinhartz and Sanders, it is noteworthy that other

⁴³ David Jobling, “Writing the Wrongs of the World: The Deconstruction of the Biblical Text in the Context of Liberation Theologies,” *Semeia*, no. 51 (1990): 81–118; David Jobling, *The Sense of Biblical Narrative: Three Structural Analyses in the Old Testament (1 Samuel 13–31, Numbers 11–12, 1 Kings 17–18)*, Journal for the Study of the Old Testament Supplement Series 7 (Sheffield: Department of Biblical Studies, University of Sheffield, 1978); David Jobling, *The Sense of Biblical Narrative: Structural Analyses in the Hebrew Bible II*, Journal for the Study of the Old Testament Supplement Series 39 (Sheffield: JSOT Press, 1986); David Jobling, *1 Samuel Berit Olam: Studies in Hebrew Narrative & Poetry* (Collegeville, MN: The Liturgical Press, 1998).

⁴⁴ Stanley E. Porter, *Idioms of the Greek New Testament*, Biblical Languages Greek 2 (Sheffield: JSOT Press, 1992); Stanley E. Porter and Bryan R. Dyer, *Origins of New Testament Christology: An Introduction to the Traditions and Titles Applied to Jesus* (Grand Rapids, MI: Baker Academic, 2023).

⁴⁵ William E. Arnal, *The Symbolic Jesus: Historical Scholarship, Judaism and the Construction of Contemporary Identity* (London and Oakville, CT: Equinox Publishing, 2005).

⁴⁶ Meredith J. C. Warren, “Five Husbands: Slut-Shaming the Samaritan Woman,” *The Bible & Critical Theory* 17, no. 2 (2021): 51–70; Sara Parks, “The Brooten Phenomenon: Moving Women from the Margins in Second-Temple and New Testament Scholarship,” *The Bible & Critical Theory* 15, no. 1 (2019): 46–64.

⁴⁷ John Coolidge Hurd Jr., *The Origin of 1 Corinthians*, 2nd ed. (Macon, GA: Mercer University Press, 1983 [1965]); R. K. Harrison, *Introduction to the Old Testament: With a Comprehensive Review of Old Testament Studies and a Special Supplement on the Apocrypha* (Grand Rapids, MI: William B. Eerdmans, 1969).

individuals associated with McMaster University’s religious studies department also received votes, including Schuller, Runesson, Thiessen, Meyer, and Albert I. Baumgarten.

15. Which three Canadian biblical scholars/scholars who teach or have taught at Canadian institutions do you believe have done the most to positively address the issue of antisemitism in biblical interpretation? Please include FULL names, not just last names.	
Responses	Total
Adele Reinhartz	23
E. P. Sanders	8
Lloyd Gaston	6 ⁴⁸
Terence L. Donaldson	6
Eileen M. Schuller	4
Stephen G. Wilson	4
Meredith J. C. Warren	4
G. Peter Richardson	4
Do not know/unsure	4
Anders Runesson	4
Matthew Thiessen	3
William E. Arnal	2
Mark J. Boda	2
Even though the question asked for respondents to provide the <i>names</i> of individual scholars, two respondents independently answered with books instead of scholars. They listed the the two volumes of <i>Anti-Judaism in Early Christianity</i> . ⁴⁹ These two essay collections were both published in 1986. The first volume was edited by Peter Richardson and David Granskou and the second volume by Wilson, but both featured essays from a number of different scholars, so I have chosen to list these entries as their own entity rather than credit them to Richardson, Granskou, or Wilson as individuals.	2
Other; 24 names with 1 vote ⁵⁰	1

⁴⁸ One person specifically listed Gaston’s book *Paul and the Torah* here. See Lloyd Gaston, *Paul and the Torah* (Vancouver: University of British Columbia Press, 1987).

⁴⁹ Peter Richardson and David Granskou, eds., *Anti-Judaism in Early Christianity*, vol. 1, *Paul and the Gospels*, Studies in Christianity and Judaism/Études sur le christianisme et le judaïsme 2 (Waterloo, ON: Wilfrid Laurier University Press, 1986); Stephen G. Wilson, ed., *Anti-Judaism in Early Christianity*, vol. 2, *Separation and Polemic*, Studies in Christianity and Judaism/Études sur le christianisme et le judaïsme 3 (Waterloo, ON: Wilfrid Laurier University Press, 1986).

⁵⁰ These names include: J. Richard Middleton; Cynthia Long Westfall; Ehud Ben Zvi; Lawrence E. Frizzell; Gerbern S. Oegema; Ben F. Meyer; Larry W. Hurtado; Albert I. Baumgarten (corrected from “Alan Baumgarten”);

Number of people/entities named	37
Number of people who responded to the question	43

Conclusions

For much of the history of Canadian biblical scholarship, the majority of scholars were White, male, Protestant clergy. In 1953, when the CSBS made a list of its members, “of the eighty-seven names, all but five were Protestant Christian clergymen.”⁵¹ Granted, by 1982, John S. Moir reflected that since the end of the Second World War, it had become “more often the rule than the exception” for biblical studies not to be ordained clergy.⁵² Even then, in 1992, more than 40% of religious studies faculty in Ontario still owned an “M.Div or its equivalent (interpreted as meaning post-secondary training to be a member of the Christian clergy or Jewish rabbinate),” although the younger generation was less likely to be ordained.⁵³ Since many churches did not allow women to be clergy until well into the twentieth century, by extension, there were few women biblical scholars before the last half-century. As Michiel Horn notes: “By 1921 roughly one in every fourteen Canadian academics was female, but the women were largely confined to modern languages, home economics, nursing, and the biological and botanical sciences.”⁵⁴ At

Alan F. Segal; David Novak; Jakob Jocz; Judith H. Newman; Harold Remus; John W. Marshall; Mary Ann Beavis; Herbert Basser; Gregory Baum; Shawna Dolansky; Deirdre Butler; Hindy Najman; Mark Leuchter; David Aberbach; John S. Kloppenborg; Sara Parks.

⁵¹ John Macpherson, “A History of the Canadian Society of Biblical Studies,” in *Canadian Biblical Studies*, edited by Norman E. Wagner (Waterloo, ON: Canadian Society of Biblical Studies, 1967), 10.

⁵² John S. Moir, *A History of Biblical Studies in Canada: A Sense of Proportion*, *Biblical Scholarship in North America* 7 (Chico, CA: Scholars Press, 1982), 97.

⁵³ William Closson James, “Faculty: Preparation and Hiring,” in *Religious Studies in Ontario: A State-of-the-Art Review*, *The Study of Religion in Canada* 3 (Waterloo, ON: Wilfrid Laurier Press, 1992), 154.

⁵⁴ Michiel Horn, *Academic Freedom in Canada: A History* (Toronto: University of Toronto Press, 1999), 65.

that time, there were also few Jewish scholars in any field, while Indigenous, African, or Asian faculty were practically nonexistent.⁵⁵

The sample in this survey shows that there are still more men than women in Canadian biblical studies, and that White people are still the largest demographic in the society. The demographics of the survey respondents skew older. Nonetheless, the field is more diverse than it used to be. In keeping with the rise of secular religious studies departments since the 1960s, the largest percentage of respondents in Question 4 taught at public institutions, although this amount was less than half of the total.⁵⁶ Although the majority of respondents identified themselves with some kind of faith tradition, in stark contrast with past eras of Canadian biblical studies, few identified with mainline Protestant churches and those who identified with no faith tradition were the largest single demographic. A large majority of respondents were not clergy of any kind. The range of academic specialties and approaches within biblical studies has also grown significantly. Among scholars who taught in Canada, it is clear that Sanders, Reinhartz, and Kloppenborg had the most impact on their peers. After those three, the next tier would include Wilson, Ben Zvi, Schuller, Van Seters, and Boda. The impact of Sanders's book *Paul and Palestinian Judaism* is particularly noticeable. Reinhartz looms large for her efforts to address the issue of antisemitism. In short, the field has slowly become more diverse, less dominated by the clergy, and marked by scholars with an interest in addressing Christian antisemitism and, in Kloppenborg's case, the hypothetical Q source.

⁵⁵ Ibid., 65–66.

⁵⁶ Cf. Aaron W. Hughes, *From Seminary to University: An Institutional History of the Study of Religion in Canada* (Toronto: University of Toronto Press, 2020).