

Curriculum Vitae

Susan Wendel, B.Ed., M.A., PhD
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Educational Background

McMaster University (2004-2009)

Doctor of Philosophy
Major: Early Christianity
Minors: Hebrew Bible; Early Judaism
PhD Dissertation: "To Hear and Perceive: Scriptural Interpretation and Community Self-Definition in Luke-Acts and the Writings of Justin Martyr"

Briercrest Seminary (1999-2004)

M.A. Theological Studies
Major: New Testament
M.A. Thesis: "God Does Not Show Partiality: Expectations of Gentile Salvation in Luke-Acts"

University of Regina (1992-2003)

Bachelor of Education
Major: Adult Vocational-Technical Education

Southern Alberta Institute of Technology (1983-1985)

Diploma (Dietary Technology)

Academic Awards

University of Regina – Graduated "With Great Distinction"

Briercrest Seminary – Graduate Award for Proficiency and Excellence in Research

McMaster University – Entrance Scholarship (\$2000)

McMaster University – Ashbaugh Graduate Fellowship (\$11,000)

Ontario Graduate Scholarship – (two years; \$30,000)

Research Assistantship – for the project "Jewish Christianity and the Diversity of Late Antique Judaism" (Dr. Annette Reed; \$14,000)

SSHRC Doctoral Fellowship (two years; \$40,000)

Abby Goldblatt Memorial Scholarship for academic excellence in the study of Early Judaism (\$1,000)

Research Contributions

Book Chapter – “Interpreting the Descent of the Spirit: A Comparison of Justin’s Dialogue with Trypho and Luke-Acts” in *Justin Martyr and His Worlds*. Edited by Paul Foster and Sarah Parvis. Minneapolis: Fortress, 2007.

Monograph – *Scriptural Interpretation and Community Self-Definition in Luke-Acts and the Writings of Justin Martyr*. NovTSup 139. Leiden: Brill, 2011.

External Referee – *Theological Studies* (2013); *Biblical Theology Bulletin* (2022).

Book Review (by invitation) – *Jesus Is the Christ: The Messianic Testimony of the Gospels*, by Michael F. Bird. *RBL* [<http://www.bookreviews.org>] (2015).

Co-Editor – *Torah Ethics and Early Christian Identity*. Grand Rapids: Eerdmans, 2016.

Book Chapter – “Torah-Obedience and Early Christian Ethical Practices in the Writings of Justin Martyr” in *Torah Ethics and Early Christian Identity*. Grand Rapids: Eerdmans, 2016.

Book Review (by invitation) – *Conversion in Luke-Acts: Divine Action, Human Cognition, and the People of God*, by Joel B. Green. *CBQ* 80.1 (2018): 139-140.

Article (by invitation) – “The Challenge of the Gospel: What Defines the Identity of God’s People?” *Bible Study Magazine* 10.5 (2018): 28-29.

Article (by invitation) – “Whose Promises Are They? Exploring the Implications of Scriptural Interpretation for Early Christian Identity.” *CTR* 16.2 (2019): 25-48.

Book Chapter (by invitation) – “Reading the Story of Abraham with Paul and Justin” in *The Apologists and Paul*. Edited by David Wilhite and Todd Still. London: Bloomsbury/T&T Clark, 2022.

Book Review (by invitation) – *How New is the New Testament: First-Century Judaism and the Emergence of Christianity*, by Donald A. Hagner. *JETS* 62.4 (2019): 821-824.

Article – “Doing Torah, Imitating Yahweh: A Re-Consideration of the Good Samaritan Story.” *ExpTim* 133 (2021):105-116.

Book Review (by invitation) – *Spirit and Story: Pentecostal Readings of Scripture; Essays in Honor of John Christopher Thomas*. Edited by Blaine Charette and Robby Waddell. *CBQ* 84 (2022): 349-350.

Conference Presentations

May 2005 – Conference Paper: “Salvation to the Ends of the Earth: Early Christian and Jewish Portraits of the Gentiles’ Illumination” at the conference “‘A Covenant to the People, A Light to the Nations’: Universalism, Exceptionalism, and the Problem of Chosenness in Jewish Thought,” McMaster University, Hamilton, ON.

November 2005 – Conference Paper: “Messiah for All: Encounters with the Spirit in Acts 2 and 10,” Society of Biblical Literature Annual Meeting, Philadelphia, PA.

May 2006 – Book Panel Presentation: Review of the book entitled *Colossians Remixed: Subverting the Empire* by Brian J. Walsh and Sylvia C. Keesmaat (Downers Grove: InterVarsity Press, 2004), Canadian Evangelical Society Annual Meeting, York University, Toronto, ON.

July 2006 – Conference Paper: “Interpreting the Descent of the Spirit: A Comparison of Justin’s Dialogue with Trypho and Luke-Acts,” at the International Conference on “Justin Martyr and His Worlds,” Centre for the Study of Christian Origins, Edinburgh, Scotland.

November 2007 – Conference Paper: “Hearing and Perceiving: A Comparison of Claims to Israel’s Story in Luke-Acts and the Writings of Justin Martyr,” Society of Biblical Literature Annual Meeting, San Diego, CA.

November 2015 – Conference Paper: “Whose Promises are They?: Exploring Scriptural Fulfilment and Ethnic Identity in Acts,” Society of Biblical Literature Annual Meeting, Atlanta, GA.

October 2021 – Conference Paper: “Who Is My Neighbor??: Reading the Good Samaritan Story with Charles Taylor,” Christian Education in a Secular Age, SK, Canada.

June 2022 – Conference Paper: “Doing What is Right: A Comparison of Discourses of Mosaic Law in Luke-Acts and Justin Martyr,” Luke-Acts with(in) Second Temple Judaism, Enoch Seminar, Rome, Italy.

Professional Affiliations

Society of Biblical Literature
Evangelical Theological Society
Pentecostal Assemblies of Canada (Ministry Credentials)

Primary Teaching and Research Interests

Gospels, Luke-Acts, Pauline epistles, Hermeneutics, early Judaism, and early Patristic literature

Teaching Experience

2004-2005 – **Teaching Assistantship**, Five Books of Moses; Death and Afterlife in Early Judaism and Christianity, McMaster University, Hamilton, ON

2007 – Teaching Assistantship, The Jewish World of the New Testament, McMaster University, Hamilton, ON

2007-2008 – Teaching Assistantship, The Prophets of the Bible; Christianity in the Patristic Period, McMaster University, Hamilton, ON

April 2011 – Wabash Graduate Teaching Initiative Workshop for PhD graduates of the Religious Studies program at McMaster University. Topics included the following: Course design, effective assessment, multi-media in the classroom and on the web.

2009-2019 – Associate Professor of New Testament and Dean of the Seminary, Briercrest College and Seminary, Carleton Place, ON

Courses taught: Introductory Greek I-II; Greek Syntax; Greek Exegesis; Advanced Studies in the Gospel of Luke; Gospels; Hermeneutics; Introduction to Biblical Interpretation; Women and Vocation; The Scriptures of Israel and the People of God; Acts of the Apostles; Pauline Epistles

2019-Present – Associate Professor of New Testament and Dean of the Seminary, Horizon College and Seminary, Saskatoon, SK

Courses taught: Introductory Greek I-II; Revelation; Luke-Acts; Paul's Letters; Pentateuch; Women and Vocation; Interpreting God's Word; Book of Acts

Teaching Philosophy, Goals, and Strategies

In my teaching, I want to invite people into a learning process that engages the whole person. My studies with the faculty of Adult Vocational-Technical Education at the University of Regina have helped to shape this perspective. Because of its emphasis on vocational preparation, the program addresses the need to incorporate different dimensions of knowledge acquisition into the learning process: intellectual, social, practical (cf., Lave and Wenger, *Situated Learning*; Wenger et al, *Cultivating Communities of Practice*). This approach provides an especially apt model for my teaching in the field of biblical studies. Not only do I aim to help learners gain mastery in the study of the bible; I also want to equip them to become skilled “practitioners” of the scriptures. That is, I want them to become exegetes who read, reflect on, and embody the truth of the texts in diverse socio-cultural and practical situations. Accordingly, I emphasize three particular components in the learning process: disciplined study, skilled interpretation within a community setting, and reflective appropriation. Together, these activities foster an engagement of the whole person and enable him or her to become a competent “practitioner” of the bible.

I encourage this type of integrated learning experience through a variety of teaching approaches. Of course, I help learners to gain mastery over theoretical knowledge through the traditional means of education: lectures, academic papers, and exams. Becoming a skilled interpreter of the biblical text, however, entails a more complex process that requires ongoing practice. Consequently, I give priority to exercises and assignments that focus on interaction with the biblical text itself, and I try to encourage reflection on the relevance of the texts studied. Moreover, by encouraging group interpretive activities and consideration of secondary literature, I hope to promote a greater appreciation for the benefits of interpreting the biblical text in concert with others.

As a community of interpreters and “practitioners” of the biblical text, we also need to engage in the complex process of embodying its truth. To be sure, this aspect of learning does not begin or end in the classroom; yet a classroom education can contribute to the process of becoming a

“practitioner” of the bible in at least three ways. First, by reading the stories and biographies of veteran “practitioners” of the scriptures, we expose ourselves to concrete examples of how others have struggled to embody biblical truth in differing circumstances. The narratives of seasoned experts can fuel our imagination and open up possibilities for practice that we might not otherwise notice or grasp. A second, related strategy involves the study of the reception of biblical texts. Taking the time to think about how Christians through the ages have struggled to interpret and apply specific biblical passages can open up fresh possibilities for interpreting and embodying them in our present circumstances. Together, these approaches help us to situate our learning within the context of the wider learning community that has preceded us. Third, and perhaps most importantly, if I want to invite students into a learning process that engages the whole person, I need to model this type of reading and response to the text. To do so, I integrate careful exegesis with stories from my life that exemplify reflective appropriation of biblical truth.

Finally, inasmuch as I want to help people to engage fully in the study of scripture, I cannot achieve this goal by myself; it ultimately depends upon an encounter with the God to whom the biblical texts attest. Consequently, I long for God to be at work when we meet to read the scriptures, as Justin Martyr exhorts: “But above all, pray that the gates of light be opened for you; for these things (i.e., the writings of the prophets) are neither perceived nor understood by all, except for the one to whom God and his Christ might give understanding” (*Dial.* 7.3). For Justin, the believer who wants to interpret the scriptures must depend upon the same Spirit that inspired them in the first place. Like Justin, I affirm the absolute necessity of the presence and illumination of God to read the scriptures aright, and I pray with him that “the gates of light” will be opened for us.