"The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel."

Semester, Year	WINTER 2027
Course Title	**PENTECOSTAL THEOLOGY**
Course Code	PENT 0505 1A
Date **Delivery Format**	January 11 – April 12, 2027 ASYNCHRONOUS ONLINE
Class information	The course is web-based asynchronous with no fixed class time.
Instructor Contact Information	**PETER ALTHOUSE, PhD** **Professor of Theology & PhD Director** **Oral Roberts University** Email: palthouse@tyndale.ca
Office Hours	Office Hours: by email/ Zoom appointment.
Course Materials	Access course material at classes.tyndale.ca or other services at Tyndale One. Course emails will be sent to your @MyTyndale.ca e-mail account only.

I. COURSE DESCRIPTION

An examination of classical Pentecostal theology with references to the early evangelical influences that contributed to its formation. Attention is given to the manner in which various Pentecostal emphases have been appropriated and developed within different charismatic settings.

This course will explore theology within the Pentecostal tradition in both its earliest forms and more recent innovative constructions. It will investigate the ways in which Pentecostal experience of the Holy Spirit has led to a re-imagining and re-visioning of various aspects of Christian theology, bringing fresh perspectives and fruitful ways of engaging with biblical and contemporary issues. Students will investigate the ways in which early Pentecostals wrestled to articulate their experience in meaningful theological frameworks, including how they dealt with disagreements and controversies. Special attention will be given to theological interpretations of Spirit baptism and glossolalia (speaking in other tongues), since these issues are hallmarks of classical Pentecostalism. Finally, current constructive proposals emerging from pneumatologically-conscious, Pentecostal theologians will be explored, highlighting

implications for such issues as hermeneutics, ecclesiology, the Spirit's work in creation and culture (including world religions and the sciences), and philosophy.

II. LEARNING OUTCOMES

At the end of the course, students will be able to:

1. Show interpretive skill by investigating the ways in which early Pentecostals wrestled to articulate their experience in meaningful theological frameworks
2. Prove awareness of the theological understandings of healing, and the charismatic gifts–the hallmarks of Pentecostalism.
3. Demonstrate an ability to communicate theological interpretations of Spirit baptism and glossolalia (speaking in other tongues).
4. Integrate into life and ministry the ways in which Pentecostal experience of the Holy Spirit has led to a re-imagining and re-visioning of various aspects of Christian theology, bringing fresh perspectives and fruitful ways of engaging with biblical and contemporary issues

III. COURSE REQUIREMENTS

A. REQUIRED READING

Brand, Chad Owen, ed. *Perspectives on Spirit Baptism: Five Views*. Nashville, TN: Broadman & Holman Publishers, 2004.

Chan, Simon. *Pentecostal Theology and the Christian Spiritual Tradition*. Eugene, OR: Wipf & Stock, 2000.

Jacobsen, Douglas G. *Thinking in the Spirit: Theologies of the Early Pentecostal Movement*. Bloomington, IN: Indiana University Press, 2003.

Menzies, William W., and Robert P. Menzies. *Spirit and Power: Foundations of Pentecostal Experience: A Call to Evangelical Dialogue*. Grand Rapids, MI: Zondervan, 2011.

Other required readings and/or media aside from the course texts are listed for each week in the course schedule (below). These sources will be made available via links on the course webpage (classes.tyndale.ca).

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Bowler, Kate. *Blessed: A History of the American Prosperity Gospel*. New York: Oxford University Press, 2013.

Chan, Simon. *Liturgical Theology: The Church as Worshiping Community*. Downers Grove, IL: IVP Academic, 2006.

Dayton, Donald W. *Theological Roots of Pentecostalism*. Studies in Evangelicalism. Metuchen, NJ: Scarecrow Press, 1987.

Friesen, Aaron T. *Norming the Abnormal: The Development and Function of the Doctrine of Initial Evidence in Classical Pentecostalism*. Eugene, Oregon: Pickwick Publications, 2013.

Macchia, Frank D. *Baptized in the Spirit: A Global Pentecostal Theology*. Grand Rapids, MI: Zondervan, 2009.

Palma, Anthony D. *The Holy Spirit: A Pentecostal Perspective*. Springfield, MO: Logion Press, 2001.

Vondey, Wolfgang. *Pentecostalism: A Guide for the Perplexed*. London and New York: Bloomsbury T&T Clark, 2013.

Warrington, Keith. *Pentecostal Theology: A Theology of Encounter*. London; New York: T & T Clark, 2008.

[1]Wilkinson. Michael and Linda M. Ambrose, eds. *The Canadian Pentecostal Experience*. Leiden: Brill, 2025.

Yong, Amos. *The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology.* Grand Rapids, MI: Baker Academic, 2005.

Tyndale recommends STEPBible – a free and reputable online resource developed by Tyndale House (Cambridge, England) – for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other online resources for Biblical Studies.

C. ASSIGNMENTS AND GRADING

General Expectations

Each week students should read the section overview, watch/listen to the introduction, and read the assigned material (and watch/listen to media if scheduled). There will be opportunity to participate in discussion forums in several of the weeks, and in other weeks students should be preparing their Comparative Analysis Paper and/or Pentecostal theology essay. Students

[1] Available through library ebook. Students can purchase a substantially discount copy (US$25) through Brill MyBook. Go to Brill website, select the book, login with Tyndale credentials, click MyBook, and continue with purchase.

should anticipate spending about nine to ten hours on course work each week, and more time when larger assignments are coming due.

1. Discussion Forum Responses (30%)

Students will be expected to participate in six graded discussion forums with other classmates as a means toward helping one another better understand, analyze, and assimilate the material. Discussions will focus on posted questions and topics based on the weekly readings. Each graded forum is worth 5%, for a total of 30%. (Note that there is also a forum in week one, which will serve as a "practice" discussion to allow students to become familiar with the format, but it will not be graded.)

Post Details: The discussion topic will be posted by the instructor in advance of the particular forum (the topics are also listed below in the course schedule). During forum weeks, students must post their initial response by Tuesday at midnight. Responses to others in the class and/or group (depending on class size) must be made within two days, no later than Thursday at midnight. While students may continue beyond these two postings (and are encouraged to do so), grading will be based on the first two posts.

Seminar discussions will also take place during livestream class with a designated facilitator. Classmates are expected to engage the discussion with evidence from the readings and life experiences.

Best Practices:

- Be informed and reflective. Make sure that you have completed the readings so that you can contribute to the discussions intelligently. Your posts may not only include comments but may also include questions that have been raised as you have reflected on the topic.
- Be respectful and honest. When responding to others, make sure to do so in a way that honours others and attempts to appreciate what has been posted (even if you don't agree with it). At the same time, forums are an opportunity to bring constructive criticism into the mix, which ultimately helps us learn how to think better. So, don't be afraid to say that you disagree with another person, but always do so in an informed way, and with a view to helping the learning process.
- Be as clear as possible. You may have a profound thought, but if no one else can understand your point it won't be very helpful. Try your best to make it easy for others to understand you.
- Be focused and creative. It's always a good idea to keep your posts on topic, and not to meander too far from the point being discussed. At the same time, it may be valuable to introduce outside relevant sources into the discussion (e.g., other readings or media). So, if you think something outside the assigned material might enrich discussion, please share it.

Detailed grading rubric is posted on classes.tyndale.ca.

2. Perspectives on Spirit Baptism – Comparative Analysis Paper (30%) Due: Sat., Feb 27, 2027, 11:59 pm

Students are required to read all of *Perspectives on Spirit Baptism: Five Views*, and the following: Frank Macchia, "Sighs Too Deep for Words; Macchia"; "Groans Too Deep for Words"; and Peter Althouse, "The Ecumenical Significance of Canadian Pentecostalism" provided in Week 5 and Week 8. Write a paper of approximately 3000 words, comparing (and contrasting) the classical Pentecostal view of Spirit baptism (represented by Stanley Horton and William and Robert Menzies), and with two other viewpoints found in *Perspectives on Spirit Baptism*. One of the alternative views must be the Reformed view (Walter Kaiser). The second alternative view may be chosen by the student from the three other viewpoints offered. The paper should include the following elements:

- Summary of three views: A summary of the Pentecostal view (Horton), the Reformed view (Walter Kaiser), and any one of the other three views. The summary should highlight the thesis and/or main supporting points of the position, how this view is similar to or different from the others being discussed, as well as any significant weaknesses of the given position (critiques of positions offered in the *Perspectives* book may be used here as deemed appropriate). This section should be approximately 2400 words.
- Personal view: After summarizing the positions, the student should indicate which position they find most convincing and provide sufficient reasons as to why. In this section other resources other than the assigned readings may be used to supplement the student's viewpoint. This section should be approximately 600 words.

Chicago style must be used throughout the paper. Papers are to be submitted in MS Word document (.doc or .docx) or PDF format. Papers not submitted at the assigned due date and time will be deducted 5% per day, up to seven days, after which the paper will no longer be accepted.

Detailed grading rubric is posted on classes.tyndale.ca.

3. Essay on Pentecostal Theology (40%), Due: Sat., April 3, 2027, 11:59pm

In order to explore more deeply a particular aspect of Pentecostal theology, students are to prepare a 3000-word essay on a topic of their choice related to the material and issues explored in this course. A list of possible broad topic areas is provided below; however, students may choose to write on an area not listed, but only with approval by the course instructor. It is advisable that students consult with the instructor when narrowing down their chosen topic of interest.

Suggested topic areas:

- An in-depth study of one of the early or contemporary Pentecostal theologians being studied, focusing on a particular aspect of their theology
- An analysis of the prosperity gospel theology
- Pentecostal theology and world religions
- Pentecostal theology and spiritual formation
- Pentecostal theology and worship
- Pentecostal theology and experience of the Spirit
- Pentecostal theology and the doctrine of tongues as initial evidence
- Pentecostal theology and the role of tradition and/or ecumenism (relationship to other church traditions)
- Pentecostal theology and the sciences
- Pentecostal theology and higher education
- Pentecostal theology and music and/or art
- Implications of Pentecostal theology for the doctrine of God (or other areas of theology, e.g., eschatology, soteriology, ecclesiology, anthropology, etc.)
- A Pentecostal evaluation of Word-Faith and/or prosperity theology

Chicago style must be used throughout the paper. Papers are to be prepared in MS Word document (.doc or .docx) or PDF format. Papers not submitted at the assigned due date and time will be deducted 5% per day, up to seven days, after which the paper will no longer be accepted.

Detailed grading rubric is posted on classes.tyndale.ca

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Discussion Forums (forums 15%; seminars 15%)	30 %
Comparative Analysis Paper	30 %
Essay on Pentecostal Theology	40 %
Total Grade	**100 %**

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Unit One: Theology, Experience, and the Forming of the Pentecostal Imagination

Week 1 – Experience and Theology: Bridging an Uneasy Relationship

Readings:

- Neumann, Peter D. "Spirituality." In *Handbook of Pentecostal Christianity*, edited by Adam Scott Stewart, 195-201. DeKalb, IL: Northern Illinois University Press, 2012.

- Chan, *Pentecostal Theology*, Introduction and Ch. 1 (7-39).
- Jacobsen, *Thinking in the Spirit*, "Preface" (ix-xvi), "Introduction" (1-15), "Conclusion" (353-364).

Discussion Forum: Welcome and Introductions

Aside from the readings, this week's forum has been set up to provide opportunity for those in the course to get to know each other a bit better, and to learn how to post and respond in discussion forums.

In the "Introductions" forum, please post a one paragraph introduction about yourself to the rest of the class. Identify your name, a bit about your background (e.g., education, job, family, ministry, etc.), and why you are interested in/or hoping to get out of this course in Pentecostal theology. Respond to as many classmates as possible, welcoming one another to the course.

Remember, initial posts in all discussion forums should be posted by Tuesday at midnight, and responses to others posted by Thursday at midnight. (Note: This forum is not one of the graded forums, but please participate anyway!)

Week 2 – Theological Antecedents and Emerging Pentecostal Theologies: Charles F. Parham and Richard G. Spurling

Readings:

- Menzies & Menzies, *Spirit and Power*, Ch. 1 (15-35).
- Jacobsen, *Thinking in the Spirit*, Ch. 1 (16-56).
- Dayton, Donald W. "Ch. 1, Toward a Theological Analysis of Pentecostalism," in *Theological Roots of Pentecostalism*, Studies in Evangelicalism, 15-33. Metuchen, NJ: Scarecrow Press, 1987.

Unit Two: Early Pentecostal Imagination

Week 3 – Revival Pentecostalism: William J. Seymour, George F. Taylor, and David W. Myland

Readings:

- Jacobsen, *Thinking in the Spirit*, Ch. 2 (57-133)

Discussion Forum 1:

In Unit One (weeks 1 and 2) you had opportunity to read and reflect on the emergence of the Pentecostal imagination by exploring the unique way Pentecostal spirituality attempts to integrate theology and experience, as well as the theological visions of two early Pentecostals—Charles Parham and Richard Spurling. In this first (official) discussion forum,

respond to the following questions: To what extent do you think experience of God (and life) should affect one's (or a movement's) theology? In what ways do you see experience as having influenced the theological imaginations of Parham and Spurling, and was this influence beneficial and/or detrimental? (Two paragraphs)

Week 4 – The Finished Work Controversy: William H. Durham and Joseph H. King

Readings:

- Jacobsen, Thinking in the Spirit, Ch. 3 (134-193).

Week 5 – Global Pentecostalism and the Canadian Pentecostal Movement

Readings:

- Anderson, Allan H. "Pentecostal Theology as a Global Challenge: Contextual Theological Constructions." In Vondey, Ch. 5 (18-28).
- Wilkinson, Michael and Linda M. Ambrose. "Localizing and Globalizing Canadian Pentecostalism." In Wilkinson and Ambrose, Introduction (3-23).
- Althouse, Peter. "Evangelical Networks and the Toronto Hebden Mission." In Wilkinson and Ambrose, Ch. 2 (46-60).
- Wilkinson, Michael. "Canadian Pentecostal Diversity: Incorporating the Many Voices." In Wilkinson and Ambrose, Ch. 14 (265-285).

Discussion Forum 2:

In Unit Two we have continued our journey into the early Pentecostal imagination. In weeks 3 and 4 of this unit we have explored the theological visions of five early Pentecostals: William Seymour, George Taylor, David Myland, William Durham, and Joseph King. In Week 5 we explored the globalization of Pentecostalism and the place of Canadian Pentecostalism in the global world demonstrating similarities and differences to the United States. One general observation that can be made at this point is that these early Pentecostal thinkers had a wide diversity of styles when it came to theologizing. Our discussion this week will be a response in two parts (one paragraph each).

First, despite Jacobsen's friendly counsel not to try to resolve this question, which of the theological styles of the above five personalities best fits with Pentecostal spirituality in your view, and why? In what way(s) has your view of early Pentecostalism been challenged and/or confirmed through your exploration of these Pentecostal pioneers?

Second, what common issues/concerns do you see arising in the writings and teachings of these early Pentecostal figures, and why did these arise? How would you explain the origins developments of global Pentecostalism, and especially Canadian Pentecostalism, set against the background of Azusa Street and the American revivals?

Week 5 – Oneness Visions: Garfield T. Haywood and Andrew D. Urshan

Readings:

- Jacobsen, *Thinking in the Spirit*, Ch. 4 (194-259).
- Reed, David A. "Oneness Pentecostalism." In *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley M. Burgess, 936-944. Grand Rapids, MI: Zondervan, 2002.
- Neumann, Peter D., and David A. Reed. "Oneness Pentecostalism - Interview with Dr. David Reed, Part 1." *iTunes Podcasts* (audio blog), March 15, 2014. Accessed October 09, 2014.
- Neumann, Peter D., and David A. Reed. "Oneness Pentecostalism - Interview with Dr. David Reed, Part 2." *iTunes Podcasts* (audio blog), March 28, 2014. Accessed October 09, 2014.

READING WEEK: FEB 15 – 17; NO CLASSES

Unit Three: Spirit Baptism and the Pentecostal Imagination

Week 7 – Spirit Baptism and Glossolalia: Classical Pentecostal Articulations

Readings:

- Chan, *Pentecostal Theology*, Ch. 2 (40-72).
- Horton, Ch. 2 "Spirit Baptism: A Pentecostal Perspective," In *Perspectives on Spirit Baptism: Five Views*, (47-104).
- Menzies & Menzies, *Spirit and Power*, chs 7-9 (109-144).
- Menzies & Menzies, *Spirit and Power*, chs. 14-15 (189-208).

Discussion Forum 3:

In weeks 7 and 7 we have encountered Oneness adaptations of Pentecostal theology, and we have started our exploration of the Pentecostal doctrine of Spirit baptism. In this discussion we will reflect on these two topics. Provide a one-paragraph response for each of the following two questions.

First, when it comes to Oneness Pentecostalism, while many Christians are ready to dismiss this group as being at best in error, and at worst, heretical in their understanding of God, other voices (including that of David Reed) are more nuanced in their description of this unique Pentecostal expression. From your exposure to Oneness Pentecostal theology in Week 5, respond to this two-part question: What within Pentecostal spirituality and imagination enabled this less-than-traditional theological views to arise, and what do you see as especially beneficial and/or deficient within Oneness theology?

Second, Spirit baptism is a central belief and celebrated experience in Pentecostalism. Thinking back to the early Pentecostal theological imagination, and comparing this to your readings from Horton and the Menzies, do you believe that the Pentecostal belief in the experience of Spirit baptism is grounded more in their personal and corporate spiritual experience, or their understanding of Scripture? Provide rationale for your perspective.

Week 8 – Spirit Baptism and Glossolalia: Fresh Perspectives

Readings:

- Chan, Simon K. H. "Evidential Glossolalia and the Doctrine of Subsequence." *Asian Journal of Pentecostal Studies 2*, no. 2 (1999): 195-211.
- Macchia, Frank D. "Baptized in the Spirit: Towards a Global Pentecostal Theology." In *Defining Issues in Pentecostalism: Classical and Emergent*, edited by Steven M. Studebaker, 13-28. *McMaster Theological Studies Series 1*. Eugene, OR: Pickwick Publications, 2008.
- Macchia, Frank D. "Sighs Too Deep for Words: Toward a Theology of Glossolalia." *Journal of Pentecostal Theology 1*, no. 1 (Oct. 1992): 47-73.
- Macchia, Frank D. "Groans Too Deep for Words: Towards a Theology of Tongues as Initial Evidence." *Asian Journal of Pentecostal Studies 1*, no. 2 (1998).

Unit Four: Current Pentecostal Imagination and Theological Innovation

Week 9 – Pentecostalism, the Academy, and Hermeneutics Readings:

Readings:

- Vondey, Wolfgang. "Ch. 7, Scholarship and Anti-Intellectualism." In *Pentecostalism: A Guide for the Perplexed*, 133-153. London and New York: Bloomsbury T&T Clark, 2013.
- Chan, *Pentecostal Theology*, Ch. 3 (73-96).
- Johnson, Van. *Pentecostal Hermeneutics*, *PAOC 2020 Initiative - Theological Vitality*. PAOC, 2015. MP4 Video.
- Tate, W. Randolph. "Introduction." *Biblical Interpretation: An Integrated Approach*. 2nd ed. Grand Rapids, MI: Baker Academic, 2008 (1-7).
- Archer, Kenneth J. "Early Pentecostal Biblical Interpretation." *Journal of Pentecostal Theology* 9, no. 18 (Apr. 1, 2001): 32-70.

Discussion Forum 4:

In Unit Three, we explored Spirit baptism and glossolalia (speaking in tongues) ending with the exploration of some newer visions of what this experience might mean, and some new ways of articulating older Pentecostal truths and values concerning this doctrine. As we moved into Unit Four, we were able to gain wider perspective concerning how Pentecostals are finding their way in the broader Academy, including how this has affected more recent developments in Pentecostal hermeneutics.

In this week's forum, discuss the following questions (one paragraph for each question). First, what, from among the fresh perspectives on Spirit baptism and tongues, do you find most refreshing and appealing as being a positive addition to the traditional Pentecostal understanding of these doctrines, and why?

Second, do you think there is something unique about the way(s) that Pentecostals interpret Scripture, why or why not? Should Pentecostals be seeking to establish a unique hermeneutic; why or why not?

Week 10 – Social Engagement and Prosperity

Readings:

- Vondey, Wolfgang. "Ch. 5: Social Engagement and Triumphalism." In *Pentecostalism: A Guide for the Perplexed*, 89-110. London and New York: Bloomsbury T&T Clark, 2013.
- Lovett, Leonard. "Positive Confession Theology." In *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley M. Burgess, 992-94. Grand Rapids, MI: Zondervan, 2002.
- Reed, David A. "The Prosperity Gospel and Money – Plundering the Devil's Den? Pat Francis and Kingdom Covenant Ministries." *Canadian Journal of Pentecostal-Charismatic Christianity* 10 (2019): 50-68.
- Vreeland, Derek E. "Reconstructing Word of Faith Theology: A Defense, Analysis, and Refinement of the Theology of the Word of Faith Movement." Paper presented at the 30th Annual Meeting of the Society for Pentecostal Studies, Oral Roberts University, Tulsa, OK, Mar. 8-10, 2001.
- Macchia, Frank D. "Assessing the Prosperity Gospel." *The Seedbed Blog* (video blog), April 02, 2014. Accessed October 09, 2014.
- **Optional:** Jacobsen, *Thinking in the* Spirit, Ch. 6 (286-290, 313-352 only).

Week 11 – Ecclesiology and Tradition

Readings:

- Chan, *Pentecostal Theology*, Ch. 4 (97-119).
- Althouse, Peter. "Ecclesiology." In *Handbook of Pentecostal Christianity*, edited by Adam Scott Stewart, 69-73. DeKalb, IL: Northern Illinois University Press, 2012.
- Chan, Simon K. H. "Mother Church: Toward a Pentecostal Ecclesiology." *Pneuma* 22, no. 2 (Fall 2000): 177-208.
- Chan, Simon K. H. "The Church and the Development of Doctrine." *Journal of Pentecostal Theology* 13, no. 1 (Oct. 2004): 57-77.

Discussion Forum 5:
Unit Four has moved us into current emphases and developments within Pentecostal theology. During weeks 10 and 11, we have explored a rather controversial aspect affecting Pentecostal theology – prosperity theology – along with some newer reflections on ecclesiology and the Christian tradition among Pentecostals. Respond to the following two questions in the discussion (one paragraph each).

First, do you think the prosperity theology is intrinsically part of Pentecostalism, why or why not? And, do you think Pentecostals should embrace or resist prosperity theology? Second, concerning Simon Chan's emphasis on the need for Pentecostals to embrace the broader Christian tradition, do you think this proposal is realistic, in particular within western individualistic culture; why or why not?

Week 12 – The Spirit in Creation: Religion, Culture, and Science

Readings:

- Wilkinson, Michael and Peter Althouse. 2014. *Catch the Fire: Soaking Prayer and Charismatic Renewal*. DeKalb, IL: Northern Illinois University Press, 2013. Introduction (3-21). https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=2239029
- Yong, Amos. "Ch. 6, The Holy Spirit and the Spirits: Public Theology, the Religions, and the Identity of the Spirit." In *The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology*, 235-266. Grand Rapids: Baker Academic, 2005.
- Smith, James K. A. "Is There Room for Surprise in the Natural World? Naturalism, the Supernatural, and Pentecostal Spirituality." In *Science and the Spirit: A Pentecostal Engagement with the Sciences*, 34-49. Bloomington: Indiana University Press, 2010.
- Yong, Amos. "Academic Glossolalia? Pentecostal Scholarship, Multi-Disciplinarity, and the Science-Religion Conversation." *Journal of Pentecostal Theology* 14, no. 1 (Oct. 2005): 61-80.

Discussion Forum 6:

In week 12 we're exploring the Pentecostal imagination as it pertains to the application of theology to the broader world. In particular, Pentecostal views on the presence and activity of the Spirit are employed in order to arrive at a more informed theology of religion, culture, and the realm of the empirical sciences. We've been exposed to the views of Amos Yong, which are by no means uncontroversial among Pentecostals (and evangelicals); and yet he writes from within the classical Pentecostal tradition. In this forum, discuss the following (two paragraphs).

First, what elements of Yong's theology of religion and culture do you believe reflect Pentecostal spirituality and vision? Are there aspects that you think do not fit well within traditional Pentecostalism, and if so, what? What elements of Yong's proposals do you think are beneficial and/or detrimental to Pentecostalism and Christianity in general, and why?

Second, Smith attempts to provide pneumatological space for a theology of science. Briefly, what is his argument, and do you think he is successful? Do you think his argument would be credible among the scientific community? Why or why not?

V. SELECTED BIBLIOGRAPHY

Albrecht, Daniel E. "An Anatomy of Worship: A Pentecostal Analysis." In *The Spirit and Spirituality: Essays in Honour of Russell P. Spittler*, edited by Wonsuk Ma and Robert P. Menzies, 70-82. Journal of Pentecostal Theology Supplemental Series, 24. New York: T & T Clark International, 2004.

_____. "Pentecostal Spirituality: Ecumenical Potential and Challenge." *Cyberjournal for Pentecostal-Charismatic Research* 2 (1997).

_____. "Pentecostal Spirituality: Looking through the Lens of Ritual." *Pneuma* 14, no. 2 (Fall 1992): 107-125.

_____. *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality*. Journal of Pentecostal Theology Supplemental Series, 17. Sheffield, England: Sheffield Academic Press, 1999.

Alexander, Estrelda Y. "What Doth the Lord Require: Toward a Pentecostal Theology of Social Justice." Paper presented at the annual meeting of the Society for Pentecostal Studies, Wycliffe College, Toronto, Mar. 7-9, 1996.

Althouse, Peter. *Spirit of the Last Days: Pentecostal Eschatology in Conversation with Jürgen Moltmann*. Journal of Pentecostal Theology Supplement Series, 25. London: T & T Clark, 2003.

_____. "Towards a Theological Understanding of the Pentecostal Appeal to Experience." Paper presented at the annual meeting of the Society for Pentecostal Studies, Tulsa, OK, March 8-10, 2001.

Anderson, Allan H. *An Introduction to Pentecostalism: Global Charismatic Christianity*. Cambridge: Cambridge University Press, 2004.

_____. *Spreading Fires: The Missionary Nature of Early Pentecostalism*. Maryknoll, New York: Orbis Books, 2007.

_____. *To the Ends of the Earth: Pentecostalism and the Transformation of World Christianity*. Oxford: Oxford University Press, 2013.

Anderson, Allan et al., eds. *Studying Global Pentecostalism: Theories and Methods*. Berkeley, University of California Press, 2010.

Anderson, Gordon L. "Pentecostals Believe in More Than Tongues." In *Pentecostals from the inside Out*, edited by Harold B. Smith, 53-64. The Christianity Today Series. Wheaton: Victor Books, 1990.

Anderson, Robert Mapes. *Vision of the Disinherited: The Making of American Pentecostalism*. New York: Oxford University Press, 1979.

Archer, Kenneth J. "The 3-D View of Pentecostalism." Paper presented at the annual meeting of the Society for Pentecostal Studies, Southeastern University, Lakeland, FL, Mar. 14-16, 2002.

_____. "Early Pentecostal Biblical Interpretation." *Journal of Pentecostal Theology* 9, no. 18 (Apr. 1, 2001): 32-70.

_____. *A Pentecostal Hermeneutic for the Twenty-First Century: Spirit, Scripture and Community*. Journal of Pentecostal Theology Supplemental Series, 28. Edited by John Christopher Thomas, Rickie D. Moore and Steven J. Land. New York: T & T Clark International, 2004.

_____. "The Pentecostal Way of Doing Theology: Manner and Method." Paper presented at the annual meeting of the Society for Pentecostal Studies, Marquette University, Milwaukee, WI, Mar. 11-13, 2004.
Armstrong, Chris. "Embrace Your Inner Pentecostal." *Christianity Today* 50, no. 9 (Oct. 2006).
Augustine, Daniela C. "The Empowered Church: Ecclesiological Dimensions of the Event of Pentecost." In *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*, edited by John Christopher Thomas, 157-180. Cleveland, TN: CPT Press, 2010.
Autry, Arden C. "Dimensions of Hermeneutics in Pentecostal Focus." *Journal of Pentecostal Theology* 1, no. 3 (Oct. 1993): 29-50.
Baker, Robert O. "Pentecostal Bible Reading: Toward a Model of Reading for the Formation of Christian Affections." *Journal of Pentecostal Theology* 3, no. 7 (Oct. 1995): 34-48.
Brown, Candy Gunther ed., *Global Pentecostal and Charismatic Healing*. Oxford: Oxford University Press, 2011.
Bruner, Frederick Dale. *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness*. Grand Rapids: William B. Eerdmans, 1970.
Cargal, Timothy B. "Beyond the Fundamentalist-Modernist Controversy: Pentecostals and Hermeneutics in a Postmodern Age." *Pneuma* 15, no. 2 (Fall 1993): 163-187.
Carpenter, John B. "Genuine Pentecostal Traditioning: Rooting Pentecostalism in Its Evangelical Soil: A Reply to Simon Chan." *Asian Journal of Pentecostal Studies* 6, no. 2 (2003): 303-326.
Cartledge, Mark J. "Empirical Theology: Towards an Evangelical-Charismatic Hermeneutic." *Journal of Pentecostal Theology* 4, no. 9 (Oct. 1996): 115-126.
_____. *Encountering the Spirit: The Charismatic Tradition*. Traditions of Christian Spirituality. Maryknoll, NY: Orbis Books, 2007.
_____. "Interpreting Charismatic Experience: Hypnosis, Altered States of Consciousness and the Holy Spirit?" *Journal of Pentecostal Theology* 6, no. 13 (Oct. 1998): 117-132.
Cartledge, Mark J. ed. *Speaking in Tongues: Multi-Disciplinary Perspectives*. Waynesboro, GA: Paternoster, 2006.
_____. *Testimony in the Spirit: Rescripting Ordinary Pentecostal Theology*. Burlington, VA: Ashgate, 2010,
Chan, Simon K. H. "The Church and the Development of Doctrine." *Journal of Pentecostal Theology* 13, no. 1 (Oct. 2004): 57-77.
_____. "Encountering the Triune God: Spirituality since the Azusa Street Revival." In *The Azusa Street Revival and Its Legacy*, edited by Harold D. Hunter and Cecil M. Robeck, Jr., 215-226. Cleveland, TN: Pathway Press, 2006.
_____. "Evidential Glossolalia and the Doctrine of Subsequence." *Asian Journal of Pentecostal Studies* 2, no. 2 (1999): 195-211.
_____. "Jesus as Spirit-Baptizer: Its Significance for Pentecostal Ecclesiology." In *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*, edited by John Christopher Thomas, 139-156. Cleveland, TN: CPT Press, 2010.
_____. "The Language Game of Glossolalia, or Making Sense of the 'Initial Evidence'." In *Pentecostalism in Context: Essays in Honor of William W. Menzies*, edited by Wonsuk Ma

and Robert P. Menzies, 80-95. Journal of Pentecostal Theology Supplement Series, 11. Sheffield: Sheffield Academic Press, 1997.
_____. *Liturgical Theology: The Church as Worshiping Community*. Downers Grove: IVP Academic, 2006.
_____. "Mother Church: Toward a Pentecostal Ecclesiology." *Pneuma* 22, no. 2 (Fall 2000): 177-208.
_____. *Pentecostal Theology and the Christian Spiritual Tradition*. Journal of Pentecostal Theology Supplemental Series, 21. Sheffield: Sheffield Academic Press, 2000.
_____. "A Response to Max Turner." *Asian Journal of Pentecostal Studies* 2, no. 2 (1999): 279-281.
_____. *Spiritual Theology: A Systematic Study of the Christian Life*. Downers Grove: InterVarsity Press, 1998.
_____. "'Whither Pentecostalism?'." In *Asian and Pentecostal: The Charismatic Face of Christianity in Asia*, edited by Allan Anderson and Edmond Tang, 575-586. Oxford, UK: Regnum Books International, 2005.
Clark, Mathew S., and Henry I. Lederle et al. *What Is Distinctive About Pentecostal Theology?* Pretoria: University of South Africa, 1989.
Courey, David J. *What Has Wittenberg to Do with Azusa? Luther's Theology of the Cross and Pentecostal Triumphalism*. London: T & T Clark, 2016.
Cox, Harvey G. *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-First Century*. Reading: Addison-Wesley, 1995.
_____. "Some Personal Reflections on Pentecostalism." *Pneuma* 15, no. 1 (Spring 1993): 29-34.
Cross, Terry L. "Can There Be a Pentecostal Systematic Theology?: An Essay on Theological Method in a Postmodern World." Paper presented at the annual meeting of the Society for Pentecostal Studies, Oral Roberts University, Tulsa, OK, Mar. 8-10, 2001.
_____. "The Divine-Human Encounter: Towards a Pentecostal Theology of Experience." *Pneuma* 31, no. 1 (2009): 3-34.
_____. "The Rich Feast of Theology: Can Pentecostals Bring the Main Course or Only the Relish?" *Journal of Pentecostal Theology* 8, no. 16 (Apr. 2000): 27-47.
Curtis, Heather D. *Faith in the Great Physician: Suffering and Divine Healing in American Culture, 1860-1900*. Baltimore: John Hopkins University, 2007.
Dayton, Donald W. *Theological Roots of Pentecostalism*. Studies in Evangelicalism. Metuchen, NJ: Scarecrow Press, 1987.
Del Colle, Ralph. "Postmodernism and the Pentecostal-Charismatic Experience." *Journal of Pentecostal Theology* 8, no. 17 (Oct. 2000): 97-116.
Dempster, Murray W. "Issues Facing Pentecostalism in a Postmodern World: An Introductory Overview." In *The Globalization of Pentecostalism: A Religion Made to Travel*, edited by Murray W. Dempster, Byron D. Klaus and Douglas Petersen, 261-267. Oxford: Regnum, 1999.
_____. "Paradigm Shifts and Hermeneutics: Confronting Issues Old and New." *Pneuma* 15, no. 2 (Fall 1993): 129-135.
_____. "The Search for Pentecostal Identity." *Pneuma* 15, no. 1 (Spring 1993): 1-8.

Dieter, Melvin E. "Wesleyan-Holiness Aspects of Pentecostal Origins: As Mediated through the Nineteenth-Century Holiness Revival." In *Aspects of Pentecostal-Charismatic Origins*, edited by Vinson Synan, 55-80. Plainfield: Logos International, 1975.

Dunn, James D. G. *Baptism in the Holy Spirit: A Re-Examination of the New Testament Teaching on the Gift of the Spirit in Relation to Pentecostalism Today*. Philadelphia: Westminster Press, 1970.

Ellington, Scott A. "Pentecostalism and the Authority of Scripture." *Journal of Pentecostal Theology* 4, no. 9 (Oct. 1996): 16-38.

Ervin, Howard M. *Conversion-Initiation and the Baptism in the Holy Spirit: A Critique of James D.G. Dunn, Baptism in the Holy Spirit*. Peabody: Hendrickson Publishers, 1984.

_____. "Hermeneutics: A Pentecostal Option." *Pneuma* 3, no. 2 (Fall 1981): 11-25. Faupel, D. William. "The Function of 'Models' in the Interpretation of Pentecostal Thought." *Pneuma* 2, no. 1 (Spring 1980): 51-71.

_____. "Whither Pentecostalism?" *Pneuma* 15, no. 1 (Spring 1993): 9-27.

Fee, Gordon D. *Gospel and Spirit: Issues in New Testament Hermeneutics*. Peabody: Hendrickson Publishers, 1991.

_____. "Toward a Pauline Theology of Glossolalia." In *Listening to the Spirit in the Text*, 105-120. Grand Rapids: William B. Eerdmans, 2000.

Friesen, Aaron T. *Norming the Abnormal: The Development and Function of the Doctrine of Initial Evidence in Classical Pentecostalism*. Eugene, Oregon: Pickwick Publications, 2013.

Harrington, Hannah K., and Rebecca Patten. "Pentecostal Hermeneutics and Postmodern Literary Theory." *Pneuma* 16, no. 1 (Spring 1994): 109-114.

Higgins, John R., Michael L. Dusing, and Frank D. Tallman, eds. *An Introduction to Theology: A Classical Pentecostal Perspective*. Dubuque: Kendall/Hunt, 1993.

Hollenweger, Walter J. "Rethinking Spirit Baptism: The Natural and the Supernatural." In *Pentecostals after a Century: Global Perspectives on a Movement in Transition*, edited by Allan H. Anderson and Walter J. Hollenweger, 164-172. Journal of Pentecostal Theology Supplemental Series, 15. Sheffield: Sheffield Academic Press, 1999.

Holm, Randall. "A Paradigmatic Analysis of Authority within Pentecostalism." PhD diss., University of Laval, 1995.

_____. "Varieties of Pentecostal Experience: Pragmatism and the Doctrinal Development of Pentecostalism." *Eastern Journal of Practical Theology* 10 (Fall 1996): 31-48.

Irvin, Dale T. "'Drawing All Together in One Bond of Love': The Ecumenical Vision of William J. Seymour and the Azusa Street Revival." *Journal of Pentecostal Theology* 3, no. 6 (1995): 25-53.

Israel, Richard D., Daniel E. Albrecht, and Randal G. McNally. "Pentecostals and Hermeneutics: Texts, Rituals and Community." *Pneuma* 15, no. 2 (Fall 1993): 137-161.

Jacobsen, Douglas G. "Introduction: The History and Significance of Early Pentecostal Theology." In *A Reader in Pentecostal Theology: Voices from the First Generation*, edited by Douglas G. Jacobsen. Bloomington: Indiana University Press, 2006.

Johns, Cheryl Bridges. "The Adolescence of Pentecostalism: In Search of a Legitimate Sectarian Identity." *Pneuma* 17, no. 1 (Spring 1995): 3-17.

Johns, Donald A. "Some New Directions in the Hermeneutics of Classical Pentecostalism's Doctrine of Initial Evidence." In *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, edited by Gary B. McGee, 145-167. Peabody: Hendrickson Publishers, 1991.

Johns, Jackie David. "Pentecostalism and the Postmodern Worldview." *Journal of Pentecostal Theology* 3, no. 7 (October 1 1995): 73-96.

Jones, Richard R. "Culture, Context, Pentecostal Experience, and Knowing God." Paper presented at the annual meeting for the Society for Pentecostal Studies, Lee University, Cleveland, TN, March 8-10, 2007.

Kärkkäinen, Veli-Matti. *An Introduction to Ecclesiology: Ecumenical, Historical & Global Perspectives*. Downers Grove: InterVarsity Press, 2002.

_____. "Pentecostals as 'Anonymous Ecumenists'?" In *Toward a Pneumatological Theology: Pentecostal and Ecumenical Perspectives on Ecclesiology, Soteriology, and Theology of Mission*, edited by Amos Yong, 39-51. Lanham, MD: University Press of America, 2002.

_____. *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*. Grand Rapids: Baker Academic, 2002.

Kay, William K. "Pentecostal Experiences: Type, Prevalence and Meaning." Paper presented at the annual meeting for the Society for Pentecostal Studies, Lee University, Cleveland, TN, March 8-10, 2007.

King, Paul L. "Searching for Genuine Gold: Discerning Spirit, Flesh, and Demonic in Pentecostal Experiences." Paper presented at the annual meeting for the Society for Pentecostal Studies, Lee University, Cleveland, TN, March 8-10, 2007.

Kydd, Ronald R. N. *Charismatic Gifts in the Early Church*. Peabody: Hendrickson Publishers, 1984.

Land, Steven J. *Pentecostal Spirituality: A Passion for the Kingdom*. Journal of Pentecostal Theology Supplemental Series, 1. Sheffield: Sheffield Academic Press, 2001.

Lederle, Henry I. *Treasures Old and New: Interpretations of "Spirit-Baptism" in the Charismatic Renewal Movement*. Peabody: Hendrickson Publishers, 1988.

Lewis, Paul W. "Reflections of a Hundred Years of Pentecostal Theology." *Cyberjournal for Pentecostal-Charismatic Research* 12 (2003).

_____. "Towards a Pentecostal Epistemology: The Role of Experience in Pentecostal Hermeneutics." Paper presented at the annual meeting for the Society for Pentecostal Studies, Church of God Theological Seminary, Cleveland, TN, March 12-14, 1998.

Lovett, Leonard. "Positive Confession Theology." In *The New International Dictionary of Pentecostal and Charismatic Movements*, Revised and Expanded Ed. ed., edited by Stanley M. Burgess, 992-994. Grand Rapids, MI: Zondervan, 2002.

Macchia, Frank D. "Babel and the Tongues of Pentecost: Reversal or Fulfilment? – a Theological Perspective." In *Speaking in Tongues: Multi-Disciplinary Perspectives*, edited by Mark J. Cartledge, 34-51. Studies in Pentecostal and Charismatic Issues. Bletchley: Paternoster Press, 2006.

_____. *Baptized in the Spirit: A Global Pentecostal Theology*. Grand Rapids: Zondervan, 2006.

_____. "Baptized in the Spirit: Towards a Global Pentecostal Theology." In *Defining Issues in Pentecostalism: Classical and Emergent*, edited by Steven M. Studebaker, 13-28.

Mcmaster Theological Studies Series, 1. Eugene, OR: Pickwick Publications, 2008.
_____. "Christian Experience and Authority in the World: A Pentecostal Viewpoint." *Ecumenical Trends* 31, no. 8 (2002): 122-126.
_____. "Ecumenism and Pneumatology." *Pneuma* 25, no. 1 (Spring 2003): 1-120.
_____. "From Azusa to Memphis: Evaluating the Racial Reconciliation Dialogue among Pentecostals." *Pneuma* 17, no. 2 (Fall 1995): 203-218.
_____. "From Azusa to Memphis: Where Do We Go from Here? Roundtable Discussions on the Memphis Colloquy." *Pneuma* 18, no. 1 (Spring 1996): 113-140.
_____. "Groans Too Deep for Words: Towards a Theology of Tongues as Initial Evidence." *Asian Journal of Pentecostal Studies* 1, no. 2 (1998). http://www.apts.edu/ajps/98-2/98-2-macchia.htm (accessed July 1998).
_____. "Justification and the Spirit: A Pentecostal Reflection on the Doctrine by Which the Church Stands or Falls." *Pneuma* 22, no. 1 (Spring 2000): 3-21.
_____. *Justified in the Spirit: Creation, Redemption, and the Triune God*. Pentecostal Manifestos. Grand Rapids: Eerdmans, 2010.
_____. "The Kingdom and the Power: Spirit Baptism in Pentecostal and Ecumenical Perspective." In *The Work of the Spirit: Pneumatology and Pentecostalism*, edited by Michael Welker, 109-125. Grand Rapids: William B. Eerdmans, 2006.
_____. "The Nature and Purpose of the Church: A Pentecostal Response." Paper presented at the annual meeting of the Society for Pentecostal Studies, Regent University, Virginia Beach, VA, March 10-12, 2005.
_____. "Sighs Too Deep for Words: Toward a Theology of Glossolalia." *Journal of Pentecostal Theology* 1, no. 1 (Oct. 1992): 47-73.
_____. "Theology, Pentecostal." In *The New International Dictionary of Pentecostal and Charismatic Movements*, Revised and expand ed., edited by Stanley M. Burgess, 1120a-1141b. Grand Rapids: Zondervan, 2002.
_____. "Tongues and Prophecy: A Pentecostal Perspective." In *Pentecostal Movements as an Ecumenical Challenge*, edited by Jürgen Moltmann and Karl-Josef Kuschel, 63-69. Concilium. Maryknoll: Orbis Books, 1996.
_____. "The Tongues of Pentecost: A Pentecostal Perspective on the Promise and Challenge of Pentecostal/Roman Catholic Dialogue." *Journal of Ecumenical Studies* 35, no. 1 (Winter 1998): 1-18.
_____. "The 'Toronto Blessing': No Laughing Matter." *Journal of Pentecostal Theology* 4, no. 8 (Apr. 1996): 3-6.
_____. *The Trinity, Practically Speaking*. Colorado Springs: Biblica, 2010.
_____. "Waiting and Hurrying for the Healing of Creation: Implications in the Message of the Blumhardts for a Pentecostal Theology of Divine Healing." Paper presented at the annual meeting of the Society for Pentecostal Studies, Wycliffe College, Toronto, March 7-9, 1996.
McGee, Gary B. "Early Pentecostal Hermeneutics: Tongues as Evidence." In *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, edited by Gary B. McGee, 96-118. Peabody: Hendrickson Publishers, 1991.

_____. "Initial Evidence." In *The New International Dictionary of Pentecostal and Charismatic Movements*, Revised and Expanded Ed. ed., edited by Stanley M. Burgess, 784-791. Grand Rapids, MI: Zondervan, 2002.

_____, ed. *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*. Peabody: Hendrickson Publishers, 1991.

_____. "Popular Expositions of Initial Evidence." In *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*, edited by Gary B. McGee, 119-130. Peabody: Hendrickson Publishers, 1991.

Menzies, Robert P. *Pentecost: This Story Is Our Story*. Springfield: Gospel Publishing House, 2013.

Menzies, William W., and Robert P. Menzies. *Spirit and Power: Foundations of Pentecostal Experience: A Call to Evangelical Dialogue*. Grand Rapids: Zondervan, 2000.

Miller, Donald E., and Tetsunao Yamamori. *Global Pentecostalism: The New Face of Christian Social Engagement*. Berkeley: University of California Press, 2007.

Moltmann, Jürgen, and Karl-Josef Kuschel, eds. *Pentecostal Movements as an Ecumenical Challenge*. Concilium. Maryknoll: Orbis Books, 1996.

Moore, Robert L. "Toward a Psychological Understanding of Pentecostal Phenomena." Paper presented at the annual meeting for the Society for Pentecostal Studies, Lee University, Cleveland, TN, Mar. 8-10, 2007.

Neumann, Peter D. "Spirituality." In *Handbook of Pentecostal Christianity*, edited by Adam Scott Stewart, 195-201. DeKalb, IL: Northern Illinois University Press, 2012.

Neumann, Peter D., and David A. Reed. "Oneness Pentecostalism - Interview with Dr. David Reed, Part 1." In *MCS Pentecasts*, 2014, 2014.

Nichols, David R. "The Search for a Pentecostal Structure in Systematic Theology." *Pneuma* 6, no. 2 (Fall 1984): 57-76.

Noble, E. Myron, ed. *Like as of Fire: Newspapers from the Azusa Street World Wide Revival*. Washington, DC: Middle Atlantic Regional Press, 1994.

Oliverio, L. William, Jr. *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account*. Global Pentecostal and Charismatic Studies,. Leiden; Boston: Brill, 2012.

Olson, Roger E. "A Wind That Swirls Everywhere: Pentecostal Scholar Amos Yong Thinks He Sees the Holy Spirit Working in Other Religions, Too." *Christianity Today* 50, no. 3 (Mar. 2006): 52(3)-55.

Opp, James. *The Lord for the Body: Religion, Medicine, & Protestant Faith Healing in Canada, 1880-1930*. Montreal & Kingston: McGill-Queens, 2005.

Palma, Anthony D. *The Holy Spirit: A Pentecostal Perspective*. Springfield: Logion Press, 2001.

Parker, Stephen E. "Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision Making." PhD diss., Emory University, 1992.

_____. "Pentecostal Experience: Object Relations and the Work of the Holy Spirit." Paper presented at the annual meeting for the Society for Pentecostal Studies, Lee University, Cleveland, TN, Mar. 8-10, 2007.

Pearlman, Myer. *Knowing the Doctrines of the Bible*. Springfield: Gospel Publishing House, 1939.
Petts, David. "The Baptism in the Holy Spirit: The Theological Distinctive." In *Pentecostal Perspectives*, edited by Keith Warrington, 98-119. Carlisle: Paternoster Press, 1998.
Plüss, Jean-Daniel. "The Frog King: Or the Coming of Age of Pentecostalism." *Cyberjournal for Pentecostal-Charismatic Research* 9 (2001).
_____. "Religious Experience in Worship: A Pentecostal Perspective." *PentecoStudies* 2, no. 1 (2003).
Poirier, John C., and B. Scott Lewis. "Pentecostal and Postmodernist Hermeneutics: A Critique of Three Conceits." *Journal of Pentecostal Theology* 15, no. 1 (Oct. 2006): 3-21.
Reed, David A. *"In Jesus' Name" – the History and Beliefs of Oneness Pentecostals*. Dorset, UK: Deo Publishing, 2008.
_____. "Oneness Pentecostalism." In *The New International Dictionary of Pentecostal and Charismatic Movements*, Revised and Expanded ed., edited by Stanley M. Burgess, 936a-944b. Grand Rapids: Zondervan, 2002.
_____. "The Prosperity Gospel and Money – Plundering the Devil's Den? Pat Francis and Kingdom Covenant Ministries." *Canadian Journal of Pentecostal-Charismatic Christianity* 10 (2019): 50-68.
Robeck, Cecil M., Jr. "An Emerging Magisterium?: The Case of the Assemblies of God." In *The Spirit and Spirituality: Essays in Honour of Russell P. Spittler*, edited by Wonsuk Ma and Robert P. Menzies, 212-252. New York: T & T Clark International, 2004.
_____. *The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement*. Nashville: Thomas Nelson, 2006.
_____. "Pentecostal Origins in Global Perspective." In *All Together in One Place*, edited by Harold D. Hunter and Peter D. Hocken, 166-180. Sheffield: Sheffield Academic Press, 1993.
_____. "Pentecostals and Ecumenism in a Pluralistic World." In *The Globalization of Pentecostalism: A Religion Made to Travel*, edited by Murray W. Dempster, Byron D. Klaus and Douglas Petersen, 338-362. Oxford: Regnum, 1999.
_____. "Taking Stock of Pentecostalism: The Personal Reflections of a Retiring Editor." *Pneuma* 15, no. 1 (Spring 1993): 35-60.
Robeck, Cecil M., Jr., and Amos Yong, ed., *The Cambridge Companion to Pentecostalism*. New York: Cambridge University Press, 2014.
Robinson, Brian. "A Pentecostal Hermeneutic of Religious Experience." Paper presented at the annual meeting for the Society for Pentecostal Studies, Assemblies of God Theological Seminary, Springfield, MO, Nov. 12-14, 1992.
Ross, Arron A.M. *The Holy Spirit and Eagle Feather: The Struggle for Indigenous Pentecostalism in Canada*. Montreal & Kingston: McGill-Queens University Press, 2023.
Shaull, Richard, and Waldo A. Cesar. *Pentecostalism and the Future of the Christian Churches: Promises, Limitations, Challenges*. Grand Rapids: William B. Eerdmans, 2000.
Sheppard, Gerald T. "Biblical Interpretation after Gadamer." *Pneuma* 16, no. 1 (Spring 1994): 121-141.
_____. "Pentecostals and the Hermeneutics of Dispensationalism: The Anatomy of an Uneasy Relationship." *Pneuma* 6, no. 2 (Fall 1984): 5-33.

_____. "Pentecostals, Globalization, and Postmodern Hermeneutics: Implications for the Politics of Scriptural Interpretation." In *The Globalization of Pentecostalism: A Religion Made to Travel*, edited by Murray W. Dempster, Byron D. Klaus and Douglas Petersen, 289-312. Oxford: Regnum, 1999.

Shuman, Joel J. "Toward a Cultural-Linguistic Account of the Pentecostal Doctrine of the Baptism of the Holy Spirit." *Pneuma* 19, no. 2 (Fall 1997): 207-223.

Smith, Harold, ed. *Pentecostals from the inside Out*. The Christianity Today Series. Wheaton: Victor Books, 1990.

Smith, James K. A. "Advice to Pentecostal Philosophers." Paper presented at the annual meeting for the Society for Pentecostal Studies, Oral Roberts University, Tulsa, OK, Mar. 8-10, 2001.

_____. "The Closing of the Book: Pentecostals, Evangelicals, and the Sacred Writings." *Journal of Pentecostal Theology* 5, no. 11 (Oct. 1997): 49-71.

_____. "Faith and the Conditions of Possibility of Experience: A Response to Kevin Hart." In *The Experience of God: A Postmodern Response*, edited by Kevin Hart and Barbara Eileen Wall, 87-92. Perspectives in Continental Philosophy, 48. New York: Fordham University Press, 2005.

Spittler, Russell P. "Maintaining Distinctives: The Future of Pentecostalism." In *Pentecostals from the inside Out*, edited by Harold Smith, 121-134. The Christianity Today Series. Wheaton: Victor Books, 1990.

_____. "Spirituality, Pentecostal and Charismatic." In *The New International Dictionary of Pentecostal and Charismatic Movements*, Revised and Expanded ed., edited by Stanley M. Burgess, 1096a-1102b. Grand Rapids: Zondervan, 2002.

Staples, Peter. "Ecumenical Theology and Pentecostalism." In *Pentecost, Mission, and Ecumenism: Essays on Intercultural Theology: Festschrift in Honour of Professor Walter J. Hollenweger*, edited by J. A. B. Jongeneel, 261-271. Studien Zur Interkulturellen Geschichte Des Christentums. New York: Peter Lang, 1992.

Stephenson, Christopher A. "Epistemology and Pentecostal Systematic Theology: Myer Pearlman, E. S. Williams, and French L. Arrington." Paper presented at the annual meeting of the Society for Pentecostal Studies, Lee University, Cleveland, TN, Mar. 8-10, 2007.

Stewart, Adam Scott. *Handbook of Pentecostal Christianity*. DeKalb, IL: Northern Illinois University Press, 2012.

_____. *The New Canadian Pentecostals*. Waterloo, ON: Wilfrid Laurier University Press, 2015

Stoker, Wessel. "The Rationality of Religious Experience and the Accountability of Faith." In *Religious Experience and Contemporary Theological Epistemology*, edited by L. Boeve, Y. de Maeseneer and S. Van den Bossche, 285-301. Bibliotheca Ephemeridum Theologicarum Lovaniensium, 188. Leuven: Peeters, 2005.

Stronstad, Roger J. *The Charismatic Theology of St. Luke*. Peabody: Hendrickson, 1984.

_____. "*The Charismatic Theology of St. Luke* Revisited (Special Emphasis Upon Being Baptized in the Holy Spirit)." In *Defining Issues in Pentecostalism: Classical and Emergent*, edited by Steven M. Studebaker, 101-122. McMaster Theological Studies Series, 1. Eugene, OR: Pickwick, 2008.

_____. *The Charismatic Theology of St. Luke: Trajectories from the Old Testament to Luke-Acts*, 2nd ed. Grand Rapids, MI: Baker Academic, 2012.
_____. "Pentecostalism, Experiential Presuppositions and Hermeneutics." Paper presented at the annual meeting for the Society for Pentecostal Studies, Christ for the Nations Institute, Dallas, TX, Nov. 8-10, 1990.
_____. *The Prophethood of All Believers: A Study in Luke's Charismatic Theology*. Journal of Pentecostal Theology Supplement Series, 16. Sheffield: Sheffield Academic Press, 1999.
Suurmond, Jean-Jacques. *Word and Spirit at Play: Towards a Charismatic Theology*. Grand Rapids: William B. Eerdmans, 1995.
Synan, Vinson, ed. *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001*. Nashville: Thomas Nelson Publishers, 2001.
Tarr, Del. "Transcendence, Immanence, and the Emerging Pentecostal Academy." In *Pentecostalism in Context: Essays in Honor of William W. Menzies*, edited by Wonsuk Ma and Robert P. Menzies, 195-222. Journal of Pentecostal Theology Supplement Series, 11. Sheffield: Sheffield Academic Press, 1997.
Thomas, John Christopher. "Pentecostal Theology in the Twenty-First Century." *Pneuma* 20, no. 1 (Spring 1998): 3-19.
_____. ed. *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*. Cleveland, TN: CPT Press, 2010.
Turner, Max. *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts*. Journal of Pentecostal Theology. Supplement Series, 9. Sheffield, England: Sheffield Academic Press, 1996.
Twelftree, Graham H. *People of the Spirit: Exploring Luke's View of the Church*. Grand Rapids, MI: Baker Academic, 2009.
Vondey, Wolfgang. *Beyond Pentecostalism: The Crisis of Global Christianity and the Renewal of the Theological Agenda*. Pentecostal Manifestos. Grand Rapids, MI: Eerdmans, 2010.
_____. *Pentecostal Theology: Living the Full Gospel*. London: T & T Clark, 2017.
_____. *The Routledge Handbook of Pentecostal Theology*. New York: Routledge, 2020.
Wacker, Grant. *Heaven Below: Early Pentecostals and American Culture*. Cambridge: Harvard University Press, 2001.
_____. "Playing for Keeps: The Primitivist Impulse in Early Pentecostalism." In *The American Quest for the Primitive Church*, edited by Richard T. Hughes, 196-219. Urbana: University of Illinois Press, 1988.
_____. "'Wild Theories and Mad Excitement'." In *Pentecostals from the inside Out*, edited by Harold B. Smith, 19-28. The Christianity Today Series. Wheaton: Victor Books, 1990.
Warrington, Keith. "Experience: The Sina Qua Non of Pentecostalism." Paper presented at the annual meeting of the Society for Pentecostal Studies, Lee University, Cleveland, TN, Mar. 8-10, 2007.
_____. *Pentecostal Theology: A Theology of Encounter*. London; New York: T & T Clark, 2008.
Wiebe, Phillip H. "Religious Experience, Cognitive Science, and the Future of Religion." Paper presented at the annual meeting for the Society for Pentecostal Studies, Lee University, Cleveland, TN, Mar. 8-10, 2007.

Wilkinson, Michael. *The Spirit Said Go: Pentecostal Immigrants in Canada*. New York: Peter Lang, 2006.
Wilkinson, Michael, ed. *Canadian Pentecostalism: Transition and Transformation*. Montreal & Kingston: McGill-Queens, 2009.
Wilkinson, Michael and Jörg Haustein, eds. *The Pentecostal World*. New York: Routledge, 2023.
Wilkinson, Michael and Linda Ambrose. *After the Revival: Pentecostalism and the Making of a Canadian Church*. Montreal & Kingston: McGill-Queens University Press, 2020.
Wilkinson, Michael and Linda Ambrose, eds. *The Canadian Pentecostal Experience*. Leiden: Brill, 2025.
Wilkinson, Michael and Peter Althouse. *Catch the Fire: Soaking Prayer and Charismatic Renewal*. DeKalb: Northern Illinois University Press, 2014.
Wilkinson, Michael and Peter Althouse, eds. *Pentecostals and the Body*. Annual Review of the Sociology of Religion, 8. Leiden: Brill, 2017.
_____. *Winds from the North: Canadian Contributions to the Pentecostal Movement*. Leiden: Brill, 2010.
Wilkinson, Michael, et al. *Brill's Encyclopedia of Global Pentecostalism*. Leiden: Brill, 2021.
Williams, J. Rodman. "Baptism in the Holy Spirit." In *The New International Dictionary of Pentecostal and Charismatic Movements*, Revised and Expanded Ed. ed., edited by Stanley M. Burgess, 354-363. Grand Rapids, MI: Zondervan, 2002.
Williams, Jospeh W. *Spirit Cure: A History of Pentecostal Healing*. Oxford: Oxford University Press, 2013.
Yong, Amos. "Academic Glossolalia? Pentecostal Scholarship, Multi-Disciplinarity, and the Science-Religion Conversation." *Journal of Pentecostal Theology* 14, no. 1 (Oct. 2005): 61-80.
_____. *Beyond the Impasse: Toward a Pneumatological Theology of Religions*. Grand Rapids: Baker Academic, 2003.
_____. "Christian and Buddhist Perspectives on Neuropsychology and the Human Person: Pneuma and Pratityasamutpada." *Zygon* 40, no. 1 (Mar. 2005): 143-165.
_____. "Disability, the Human Condition, and the Spirit of the Eschatological Long Run." *Journal of Religion, Disability & Health* 11, no. 1 (2007): 5-25.
_____. "Discerning the Spirit(s) in the Natural World: Toward a Typology of 'Spirit' in the Religion and Science Conversation." *Theology and Science* 3, no. 3 (2005): 315-329.
_____. *Discerning the Spirit(s): A Pentecostal-Charismatic Contribution to Christian Theology of Religions*. Journal of Pentecostal Theology Supplement Series, 20. Sheffield: Sheffield Academic Press, 2000.
_____. "God and the Evangelical Laboratory: Recent Conservative Protestant Thinking About Theology and Science." *Theology and Science* 5, no. 2 (July 2007): 203-221.
_____. "The Holy Spirit and World Religions: On the Christian Discernment of Spirit(S) 'after' Buddhism." *Buddhist-Christian Studies* 24 (2004): 191-207.
_____. *Hospitality and the Other: Pentecost, Christian Practices, and the Neighbor*. Faith Meets Faith. Maryknoll, NY: Orbis Books, 2008.

_____. "In Search of Foundations: The Oeuvre of Donald L. Gelpi, S.J., and Its Significance for Pentecostal Theology and Philosophy." *Journal of Pentecostal Theology* 11, no. 1 (Oct. 2002): 3-26.
_____. "Interpreting Charismatic Experience: Hypnosis, Altered States of Consciousness and the Holy Spirit?" *Journal of Pentecostal Theology* 6, no. 13 (Oct. 1998): 117-132.
_____. "'Not Knowing Where the Wind Blows...': On Envisioning a Pentecostal-Charismatic Theology of Religions." Paper presented at the annual meeting of the Society for Pentecostal Studies, Church of God Theological Seminary, Cleveland, TN, Mar. 12-14, 1998.
_____. "On Divine Presence and Divine Agency: Toward a Foundational Pneumatology." Paper presented at the annual meeting of the Society for Pentecostal Studies, Evangel University, Springfield, MO, Mar. 11-13, 1999.
_____. "A P (New) Matological Paradigm for Christian Mission in a Religiously Plural World." *Missiology* 33, no. 2 (Apr. 2005): 175-191.
_____. "Pentecostalism and Ecumenism: Past, Present and Future." *Pneuma Review* 4, no. 3 (2001).
_____. "Pentecostalism and the Theological Academy." *Theology Today* 64, no. 2 (July 2007): 244-250.
_____. "Radically Orthodox, Reformed, and Pentecostal: Rethinking the Intersection of Post/Modernity and the Religions in Conversation with James K.A. Smith." *Journal of Pentecostal Theology* 15, no. 2 (Oct. 2007): 233-250.
_____. *The Spirit of Creation: Modern Science and Divine Action in the Pentecostal-Charismatic Imagination*. Pentecostal Manifestos. Grand Rapids: Eerdmans, 2011.
_____. *Spirit of Love: A Trinitarian Theology of Grace*. Waco, TX.: Baylor University Press, 2012.
_____. *The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology*. Grand Rapids: Baker Academic, 2005.
_____. *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective*. Burlington: Ashgate, 2002.
_____. *Theology and Down Syndrome: Reimagining Disability in Late Modernity*. Waco, TX: Baylor University Press, 2007.
_____. "The Truth of Tongues Speech: A Rejoinder to Frank Macchia." *Journal of Pentecostal Theology* 6, no. 13 (October 1, 1998): 107-115.
_____. "Whither Systematic Theology? A Systematician Chimes in on a Scandalous Conversation." *Pneuma* 20, no. 1 (Spring 1998): 85-93.
_____. "Whose Tongues, Which Interpretations?: Pentecostalism and the Possibility of World Theology." Paper presented at the annual meeting of the Society for Pentecostal Studies, Marquette University, Milwaukee, WI, Mar. 11-13, 2004.
Yong, Amos, Dale T. Irvin, Frank D. Macchia, and Ralph Del Colle. "Christ and Spirit: Dogma, Discernment, and Dialogical Theology in a Religiously Plural World." *Journal of Pentecostal Theology* 12, no. 1 (Oct. 2003): 15-83.

Yun, Koo Dong. "A Metaphysical Construct of Experience: Concerning the Problematic Usage of 'Experience' within Pentecostal Horizons." Paper presented at the annual meeting for the Society for Pentecostal Studies. Lee University, Cleveland, TN, Mar. 8-10, 2007.

VI. GENERAL REQUIREMENTS FOR ALL COURSES

A. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must contact the Accessibility Services at the Centre for Academic Excellence to register and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

B. REQUIREMENTS FOR LIVESTREAM INTERACTION (*SYNCHRONOUS ONLINE COURSE ONLY*)

- Livestream attendance for the entire duration of the class at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi
- Full name displayed on Zoom and Microsoft Teams for attendance purposes*
- A commitment to having the camera on to foster community building*

**exceptions with permission from professor*

C. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to "Guidelines for Interactions" on your course resource page at classes.tyndale.ca.

D. GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Grading Rubric
Please consult the rubric provided for each assignment on your course resource page at classes.tyndale.ca.

Academic Integrity
Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity and includes such practices as cheating (the use of unauthorized material on tests

and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an assignment; improper or unacknowledged collaboration with other students, and plagiarism (including improper use of artificial intelligence programs). Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the Academic Integrity website for further details.

For proper citation style, consult Citation Guides for different styles. Students are encouraged to consult Writing Services.

Students should also consult the current Academic Calendar for academic polices on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

Artificial Intelligence (AI)

Tyndale Seminary's Academic Calendar provides a definition and broad descriptions of types of Academic Dishonesty using AI.

Academic dishonesty includes the submission of work for which previous credit was given, the submission of work under one's own name that is largely the result of another person's efforts, aiding another's dishonesty, cheating on exams and giving false information for the purpose of gaining admission, credits, etc. … Academic dishonesty also includes submitting academic work which has been written, rewritten, or substantially edited by an artificial intelligence program. (Seminary Academic Calendar, 2026/7, p. 173.)

AI programs are not adequate information sources for academic writing. Students should not use AI in academic writing without explicit permission from their course instructor. Given the tendency of AI programs to give inaccurate information and even falsify citations, students are cautioned against using AI prompts to begin researching or summarizing a topic. Instructors may deduct points from [or give a failing grade to] assignments for the improper use of AI sources. (Seminary Academic Calendar, 2026/7, p. 174.)

Students *may* use AI as an enhanced search engine, provided they are extremely careful about checking its sources. That means personally verifying texts and claims *every time* by clicking through to the source link or independently searching. This also means public information sources like Wikipedia are not satisfactory sources. We recommend using sites like Google Scholar or the variety of journal and research databases available with a Tyndale student ID.

Students *may* use AI to transcribe interviews, videos, or dictations of their own ideas when preparing for assignments. But they must read through the transcripts themselves and *manually* verify accuracy, make selections to quote, or edit for concision and clarity. This use of AI is reserved only for ideas that students have created themselves. Students may not

submit course lectures, videos, or other course material to AI or any other software to transcribe, synthesize, annotate, or otherwise summarize course content.

Students *may not* use AI in any aspect of the planning and writing process for class assignments, including but not limited to early planning, ideas, outlining, argumentation, grammar, syntax, or phrasing. Struggling with all this is fundamental part of human learning. This struggle is precisely what develops writing ability and is essential to developing critical thinking and communication skills. If further clarification is required, students should ask their professors, not an AI assistant.

Students *may not* use Grammarly or similar AI copyediting programs, including Copilot in Microsoft Word. Tyndale students are expected to write with sophistication in English. Use of a LLM to edit/re-write/re-phrase/alter student work will be viewed as a breach of the Tyndale AI policy. Students should also be aware that many of these programs can/will change student ideas without permission or notification and should be careful to turn off any generative AI features in any software they use for course assignments.

Special Note:
Students should carefully discern and justify any use of AI tools. Convenience, efficiency, academic pressure, lack of time or even health issues are not sufficient reasons to rely on AI. If personal or external difficulties affect your work, you should first speak with your instructor before using AI assistance. Your personal formation, theological reflection, and authentic engagement with the course remain the priority in completing assignments.

Some course professors may allow AI use for specific projects within specific limits. All Seminary syllabi (or course pages on Moodle) will contain guidelines for permitted uses of AI. When using AI for any professor-approved application in assignments, students should save all rough work and earlier versions of their assignments before editing. Students may be required to produce these versions on request. The name of the AI software used must be noted (Claude, ChatGPT, etc.) including the specific version number and model of that software, and the specific text of all prompts employed to get the results must be reported in the submitted assignment.

Turnitin Text-Matching Software
Tyndale has a subscription to Turnitin, a text-matching software that ensures the originality of academic writing and verifies the proper citation of all sources. The instructor for this course will use Turnitin for assignments submitted through your course resource page at classes.tyndale.ca. Upon submission, you will receive a summary that includes your submitted files along with a similarity report generated by Turnitin. Please be aware that Turnitin can also detect AI-generated content from tools like Grammarly, so students should be mindful of when using such software. It's advisable to confirm with your instructor before using any AI tools into your assignments. Below are some useful resources:

- Student Guides for Turnitin via classes.tyndale.ca course resource page

- Interpreting Similarity (Guide, Video, Spectrum)

Research Ethics
All course-based assignments involving human participants requires ethical review and may require approval by the Tyndale Research Ethics Board (REB). Check with the Seminary Dean's Office (seminaryoffice@tyndale.ca) before proceeding.

Late Papers and Extensions Policy
All papers and course assignments must be submitted by the due dates indicated in the course syllabus. Unless the instructor already has a policy on grading late papers in the course syllabus, grades for papers submitted late without an approved extension will be lowered at the rate of two-thirds of a grade per week or part thereof (e.g., from "A+" to "A-," from "B" to "C+"). Please note that some programs, such as cohort-based or intensive courses, may follow a different policy due to the nature of the program.

Faculty may not grant an extension beyond the last day of exams for the semester. Requests for extensions beyond this date must be addressed in writing to the Registrar by filling out the Extension Request Form. The application will be considered only in cases such as a death in the family, medical emergency, hospitalization of oneself or immediate family member or prolonged illness requiring treatment by a physician. Factors such as assignments for other courses, holidays, and technology-related difficulties are insufficient grounds for requesting an extension.

A temporary grade of incomplete ("I") may be granted by the Registrar. Once an extension is granted, it is the student's responsibility to contact the instructor and make satisfactory arrangements to complete the outstanding work. A grade of "F" will be recorded for students who do not complete the outstanding work by the deadline.

E. COURSE EVALUATION

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential, and the instructor will only see the aggregated results of the class.

F. LIBRARY RESOURCES

Tyndale Library supports courses with e-journals, e-books, and the mail delivery of books and circulating materials. See the Library FAQ page.

G. GRADING SYSTEM & SCALE

For each course's grading rubric, please refer to your course syllabus or classes.tyndale.ca. For general grading guidelines, refer to Seminary Grading System & Scale.