TYNDALE UNIVERSITY

TYNDALE SEMINARY
COURSE SYLLABUS

"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	**THEOLOGY OF THE HUMAN PERSON**
Course Code	**THEO 0646 1A**
Date **Delivery Format**	JANUARY 11 – APRIL 9, 2027 ASYNCHRONOUS ONLINE
Class information	The course is web-based asynchronous with no fixed class time. All classes will appear in Moodle (classes.tyndale.ca) at the beginning of each week (Mondays) and remain accessible throughout the duration of the course.
Instructor	**GEOFFREY BUTLER, PhD** Email: gbutler@tyndale.ca
Office Hours	By appointment only.
Course Materials	Course emails will be sent to your @MyTyndale.ca e-mail account only.

I. COURSE DESCRIPTION

This course endeavours to acquaint students with the theology of the human person. It focuses on biblical and doctrinal issues that bear on such questions as "What does it mean to be a human being?", "What is meant by the 'image of God'?", and "How is the Person of God related to the personhood of human beings?"
Prerequisite: THEO 0531 Systematic Theology

II. LEARNING OUTCOMES

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

1. Recognize the wonder, dignity, and mystery of every human person (Psalm 8)
2. Explain the relationship between Christology and Trinity to anthropology
3. Analyze presuppositions about human personhood in various theologies, philosophies, ideologies, and approaches to community/sociality
4. Identify and discuss contemporary issues in understanding the human person in the humanities, sciences, and social sciences and assess them theologically

5. Articulate the implications of one's view of personhood for theology, spirituality, ethics, and ministry
6. Apply insights gained from the course to understand and frame their own lives, their own journey of being and becoming human, theologically
7. Apply implications of theological anthropology to one's disciple of study and vocation

III. COURSE REQUIREMENTS

A. REQUIRED READING

Four texts (total) are required for this course:

- Hinsdale, Mary Ann and Stephen Okey, eds. *T&T Clark Handbook of Theological Anthropology*. London: Bloomsbury T & T Clark, 2023. [This book is available as an e-book for free via Tyndale library; the subscription is unlimited.]
- Kärkkäinen, Veli-Matti. *Creation and Humanity. Volume 3 of Constructive Christian Theology for the Pluralistic World*. Grand Rapids: Eerdmans, 2015. [This book is available as an e-book for free via Tyndale library; the subscription is unlimited.]
- Smith, James K. A. *On the Road with Saint Augustine: A Real-World Spirituality for Restless Hearts*. Grand Rapids: Brazos, 2019. [The library has a single-copy subscription to this book, so likely you will want to purchase it.]

ONE of The Following For Assignment #3:

- Favale, Abigail. *The Genesis of Gender: A Christian Theory*. San Francisco: Ignatius Press, 2022. [This book is available as an e-book for free via Tyndale library; the subscription is unlimited for the duration of the course.]
- Perry, Louise. *The Case against the Sexual Revolution*. Cambridge: Polity Press, 2022.
- Trueman, Carl R. *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution*. Wheaton, Illinois: Crossway, 2020.

Other readings will be available via the course page, as per the schedule in Section IV below.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Tyndale recommends www.stepbible.org – 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

1. Forum Discussions (25%; 4 X 5% for individual posts + 5% for group conclusion)

This assignment is related to Outcomes #1 and #5.

Educational research reveals that maximum benefits in online instructional formats result when students take personal responsibilities to complete readings, engage actively (e.g. forums), and consciously contribute to a virtual learning community through a spirit of collaboration, openness, and encouragement.

Individual Posts & Responses (5% each forum; 4 forums in total, 20% of course grade):

During the first week of class, there will be a non-graded introductory Forum, in which students will introduce themselves to their fellow group members. There will be 4 graded forums in total (on **weeks 4, 6, 8, 10**; see the course schedule in Section IV), each answering a question (or set of questions) posted by the Professor. Students will post their responses to the question(s) by 11:59 PM on Thursdays, and comment on the posts of 2 other students in their group by 11:59 PM of the next day (Fridays). Each initial post is worth 3% and each of the two response comments is worth 1%.

Your initial (Thursday) post should be about 25-35 lines (250-350 words; can exceed by 10%, but marks deducted thereafter). Each post should be concise, addressing the issues in the question with reference to course readings and lectures, and demonstrate critical thinking (e.g., addressing key concepts, arguments, and ideas, identifying further questions or issues raised, or application to your context). Your comments to fellow students should be briefer (approx. 100-150 words), with both an affirmation or connection point and perhaps one thoughtful question for further reflection. (The question is not always necessary; it is one option for engaging. If you do pose a question, it is helpful to provide your own provisional answer to it, then ask, e.g., "What do you think?" or "What else comes to mind for you?")
You are not required to respond to a "late post" of any member.

Group Conclusion (5% of course grade; Due by 11:59 on Saturdays)

After the individual posts and responses, one member of the group will write a group conclusion. What key issues were discussed? Where do you identify consensus and disagreement? How should the conversation move forward toward resolution of issues, deeper understanding, or practical applications? The conclusion should not merely repeat what contributors to the conversation said earlier; it should draw out implications and reflect on their significance. This conclusion is due by 11:59 PM on Saturday evening of the week in question. The conclusion should be about 30-35 lines (300-350 words; marks deducted if you exceed limit). Your group is responsible for establishing a schedule for conclusion writers. Each student will only write one conclusion during the course. You do not need to include late posts of any member.

Penalty for late work:

"Late posts" will be noted by the instructor, and the penalty is a reduction of 1/3 of a grade per every 3 hours late (e.g., from A to A minus or B to B minus). If there is "no post" after 11:59 pm on Fridays, the student will receive a "zero" for that forum. If there are specific reasons for late posts (as stated in "Late Papers and Extension Policy," Seminary Academic Calendar), the student is to email the instructor directly.

FORUM DISCUSSION GRADING RUBRIC

	A	B	C	D
Completeness of post	Addresses all parts of question; meets and did not exceed limit; comprehensive response adding contributing something new to the discussion; conclusion (when applicable) draws out insightful implications and reflection on their significance	Addresses all parts of question; respectable length & did not exceed limit; somewhat comprehensive; conclusion (when applicable) summarizes the conversation and hints at or points to implications	Addresses some parts of question; shorter length; incomplete post; conclusion (when applicable) summarizes but does not identify or reflect on implications	Rarely addresses question; far too short or far too long; incomplete post; conclusion (when applicable) poorly summarizes the discussion and does not identify or reflect on implications
Clarity of post	Clear and concise posts; grammatically correct with rare misspellings	Clear, but can be more concise; a few grammatical or spelling errors	Somewhat clear, but with significant number of errors in spelling and grammar	Unclear, poor spelling and grammar in most posts
Critical engagement with class material (lectures, readings)	Thoughtful; opinions and ideas are always substantiated with class material and additional resources; active reflection & questioning; obvious integration with one's ministry context	Thoughtful; opinions and ideas are usually substantiated with class material; some reflection & questioning; some integration with one's ministry context	Less thoughtful; opinions and ideas are sometimes substantiated with class material; insufficient reflection & questioning; less integration with one's ministry context	Opinions and ideas are generally not substantiated with class material; no reflection & questioning; no integration with one's ministry context

Promptness & quality of responses	Posting on time; responds to all group members' postings in timely manner; thoughtful responses demonstrating charity, respect, critical thinking, and winsomeness	Posting on time; responds to most postings in timely manner; somewhat thoughtful responses demonstrating a measure of charity, respect, critical thinking, and winsomeness	Posting mostly on time; responds to postings 2-3 days after initial discussion; less thoughtful responses	Late posting; rarely responds to group members' postings; responses not thoughtful

2. Personal Reflection Paper (15%; Due Feb. 12 by 11:59 p.m.)

This assignment is related to Outcomes #5 and #6.

Write a personal reflection paper (4-5 pages) interacting with James K. A. Smith's book On the Road with St. Augustine. Share 2-3 insights emerging from your reading of Smith about your own journey of being and becoming human. It is best to reflect on your journey in light of key ideas, concepts, and reflections discussed by Smith. You may also draw on ideas and insights gained from class materials - lectures and readings - that are relevant and applicable to the 2-3 themes/insights you discuss.

3. Theological Reflection Paper (20%; Due March 19 by 11:59 p.m.)

Write a theological reflection paper (6 pages) on one of the following: Louise Perry's book, *The Case Against the Sexual Revolution*; Carl R. Trueman's book, *The Rise and Triumph of the Modern Self*; **OR** Abigail Favale's *The Genesis of Gender: A Christian Theory.*

a) In three (3) pages, describe the book's central argument (thesis) and explicate two themes that you found particularly striking and important. You do not have much space, so be concise and explain key concepts and ideas precisely (this is not a book review).
b) In the next two and a half (2.5) pages of your paper, write a theological reflection on one of the two themes discussed above. It will be important here to relate your discussion to key concepts and themes addressed by theological anthropology (theology of the human person). Drawing on course content (lectures, readings) as you engage the book will enrich your discussion.
c) On the final half (1/2) page of your paper, provide a personal reflection on the significance of your discussion (in b) to your own identity and/or vocation.

4. Short Research Paper (40%; Due April 9 by 11:59 p.m.)

This assignment is related to Outcomes #2, #3, and #4. To understand how this assignment will be evaluated, please consult the Research Paper Grading Rubric uploaded to Moodle.

Write a concise research paper (10-12 pp., excluding title page and bibliography) on one of the themes treated by theological anthropology. Discuss your conclusions on the topic based on your engagement with the subject matter and in dialogue with a theologian who has written a book on that topic. This assignment assumes and builds upon competencies for theological research and writing developed in the course Systematic Theology (THEO 0535), in particular the preliminary research assignment and research paper.

a) Begin by selecting **a research topic relevant to theological anthropology**

   Examples might include:
   - Human origins (argue for a perspective, e.g., YEC; ID; evolutionary creation, etc.)
   - The nature and effects of human sin
   - The nature and limits of human freedom
   - Theological anthropology in relation to race (or racism)
   - Theological anthropology in relation to human sexuality and/or gender
   - Theological anthropology and the ethics of ending life (e.g., abortion, MAID, war)
   - Theological anthropology and technology
   - The constitution of the human being (trichotomy, dualism, monism, nonreductive physicalism, emergent dualism, etc.)
   - The relationship between theological anthropology (TA) and another area of Christian doctrine (e.g., TA and eschatology; TA and soteriology; TA and Christology; TA and ecclesiology; TA and missiology; etc.)

     Note 1: many of these topics will have to be narrowed down so as to be manageable in scope. As you think about and conduct your research about your topic 'x', keep asking yourself the question "what theological question am I trying to answer about 'x'?" You might need to continue refining your question as you progress, so that your research question and your answer (your thesis) become more focused and specific. For example, the question "is MAiD a potentially ethical option for a Christian?" is a very broad ethical question. You'll want to identify key theological ideas, commitments, and presuppositions, for further research, which shape how you approach the question and thus how theological anthropology has implications that shape and impact your answer.

     Note 2: If you wish, you may propose an alternate topic to the professor. Just be sure that the topic concerns a question that brings the focus of the issue to theological anthropology.

b) Select **a substantial theological work** that addresses your chosen topic **written by a theologian** (preferably a monograph, but it might be a selection of essays).

Use this text as your primarily dialogue partner for engaging the research question theologically. You don't have to agree with the author, either in whole or in part. You might agree, you might disagree, or you might agree with some qualifications and/or suggested correctives.

Choosing a single theologian as your primary dialogue partner helps to focus your own thinking, place your project within a context of ongoing theological discussion, and reduce your scope to something manageable.

Use your secondary sources (books, journal articles, and other academic research material from secondary sources) to inform you more broadly about the topic, help you identify possible objections and counter-proposals to those offered by your primary theologian, and stimulate your own thinking toward a creative critical and constructive theological response (your own thesis).

Question: **How does one go about selecting a theologian?** I have two recommendations for this. First, consult Tyndale's Webpage: Theology: Getting Started. The page includes many good resources for getting started on a theological research project. I'd recommend consulting some theological dictionaries first. These are encyclopedic-like works that list topics in alphabetical order. Entries typically provide a brief introduction to the topic, list some of the major theological voices (theologians) contributing to the discussion, and provide a selected bibliography. Second, consult the course bibliographies provided in Moodle (there are two: a general bibliography covering a broad range of subjects and a selected bibliography on sex and gender).

c) Articulate for yourself an initial hypothesis about the topic. When you first begin the research for your paper, your hypothesis will be tentative and preliminary, to be tested by your ongoing research. When you write up the final draft of your paper, **you should be able to articulate a clear thesis statement** on the first page (at the end of your introduction). A thesis statement is a concise description (1-2 sentences) of a position you are taking, an argument in summary form which you will go on to demonstrate in the body of your paper.

Thus, the paper should aim to articulate and defend a clear thesis, not simply provide a report of various approaches to the issue, or an interesting historical overview, or a series of personal reflections.

NOTE: Your thesis/argument is not considered to be your final position or view of the matter (that's way too much pressure!). It's simply your own provisional position on the topic according to your present knowledge and understanding.

d) Research the topic in depth. An 'A'-range paper will consult **at least** 10 sources beyond the course texts, including at least one theological monograph (a book on your topic written by a recognized theologian), and 5 peer-reviewed journal articles (the ATLA database accessed via our library is the best source for full text, peer reviewed theological journal articles).

   Blog posts, web sites, student papers, and online videos are not appropriate academic sources unless they have official academic or professional credentials (e.g., an online peer-reviewed journal, official government sources, reputable scientific sources such as *Science*, AAAS, the ASA (American Scientific Affiliation), CSCA (Canadian Scientific and Christian Affiliation), NASA, and so forth). You can use popular sources too, for illustrative or interest purposes, but they do not count as academic sources.

   NOTE: Keep in mind that you don't need to read every chapter of every book, or every paragraph of every article; but you do want to read thoroughly the sections that are most relevant and be sure to understand their logic and argument. You should also grasp the book's / article's overall thesis and how it contributes to the theological discussion of the topic at hand. Sprinkling a paper with references from sources is not enough to demonstrate a thorough understanding and synthesis of those sources.

e) Write up a concise paper (10-12 pages, excluding title page and bibliography) in support of your thesis, demonstrating how your research informed your answer to the question you posed. **Your answer to your question (concerning the theological issue to be resolved) is your thesis.** You should state your thesis succinctly and clearly in your paper's introduction.

f) Your paper should begin with an introductory paragraph that alerts the reader to the importance of your topic (why it matters) and identifies the specific question the paper seeks to answer. Briefly state your answer to that question (**your thesis**) in 1-2 sentences.

   Use the body of your paper to make your case theologically. Mention and address briefly 1-3 other serious options (other, alternative answers to the question) that you discovered while doing research. State briefly why you are convinced of the answer you give in your paper, rather than these alternatives.

g) Conclude the paper with a paragraph restating your own tentative thesis on the topic. In a nutshell, where do you currently stand on the question you researched and why? Your conclusion is not meant to state your final view on the matter, but your provisional view which you have come to at least tentatively given your study and reflection at this point in time. So, it might be appropriate to briefly state what further questions remain for you (if any?) that need to be addressed in future research.

GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Due dates & times (and late penalties):
Assignments are to be uploaded to the assignment submission section of the course page in pdf or Microsoft Word format by 11:59 PM (Eastern Time) on the assigned due date. Papers submitted after 11:59 PM on the due date will receive a 1/3 grade deduction (i.e., B+ to B) per day (or part thereof) following the due date (to a maximum of 1.5 GP deduction per week). This late policy will apply to all assignments for which no extension has been granted. Extensions will be granted only for serious personal, family, or health situations.

Last Possible Date to Submit Assignments (no extensions possible beyond this date)**:**
From the Registrar's Office: Professors may NOT grant an extension to a student past the last day of exams (April 19, 2026). Requests for extensions past this date may be granted only by the Registrar. Students should submit an Extension Request Form to the Registrar's Office latest by April 19, 2027.

Formatting: Assignments must be double-spaced, typed in 12 pt Times New Roman font (10-pt for footnotes), with 1" margins. The standard citation method for theological papers uses footnotes (not parenthetical citations or endnotes) with a complete bibliography in the Chicago style (not APA style). For proper citation style, consult the tip sheet, "Documenting Chicago Style" (Tyndale e-resource) or the full edition of the *Chicago Manual of Style* Online, especially ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the tip sheet, "How to Cite Sources in Theology".

D. SUMMARY OF ASSIGNMENTS AND GRADING
Evaluation is based upon the completion of the following assignments:

Assignment	**Due**	**Weight**
Small Group Discussions	see Section IV	25%
Personal Reflection Paper (on Smith)	Friday, Feb. 12	15%
Theological Reflection Paper	Friday, Mar. 19	20%
Short Research Paper	Friday, April 9	40%
Total Grade		**100 %**

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Please complete all readings in preparation for the lectures. NOTE: All readings not found in Kärkkäinen or in the *T&T Clark Handbook* (*TTCH*) are posted in Moodle (classes.tyndale.ca).

Week 1 **Introduction to the Course**
(Jan. 11) **Sources & Methods for Theological Anthropology, Part I**
Read:

- Kärkkäinen, chapter 9

- *TTCH*, chapter 1

Week 2 **Sources and Methods for Theological Anthropology, Part II**
(Jan. 18) Read:
- *TTCH*, chapters 2-3
- Franklin, "The Human Person in Contemporary Science and Theology"
- Reimer, "Why Aren't Canadians Listening to Christian Leaders?"

Week 3 **Image of God, Part I**
(Jan. 25) Read:
- Kärkkäinen, chapter 11
- *TTCH*, chapter 5, chapter 27 (just pp. 338-40)
- Franklin handout, "Image" Passages in the Bible
- (Optional: *TTCH*, chapters 6 and 27)

Week 4 **Image of God, Part II**
(Feb. 1) Read:
- Grenz, "The Social God and the Relational Self"
- Resch, "Christ and Contemplation"

DUE: Small Group Discussion #1

Week 5 **Human Dignity and the Sacredness of Human Life**
(Feb. 8) Read:
- UN Declaration on Human Rights (preamble)
- Moltmann on Human Dignity
- Gushee, "The Sacredness of Life"

(Feb. 12) **DUE**: Personal Reflection Paper on Smith

Feb. 15-19 ***Family Day & Reading Days; No Class***

Week 6 **SIN & the Tragic, Part I**
(Feb. 22) Read:

- Kärkkäinen, chapter 15
- *TTCH*, chapter 8 (pp. 99-105a)
- St. Augustine, *Confessions* (excerpt)

DUE: Small Group Discussion #1

Week 7 **SIN & the Tragic, Part II**

(Mar. 1) Read:

- Kärkkäinen, chapter 16
- TTCH, chapter 8 (pp. 105b-110)
- Gutiérrez on liberation theology (excerpt)
- (Optional: *TTCH*, chapter 28)

Week 8 **Human Ontology**

(Mar. 8) Read:

- Kärkkäinen, chapter 12 (optional: chapter 14)
- Croasmun, "Emergence"
- Farris, "What am I" (chapter excerpt)

DUE: Small Group Discussion #3

Week 9 **Human Origins, Part I: Beyond 'Creation' versus 'Evolution'**

(Mar. 15) View before class lecture: Lamoureux lecture (link provided in Moodle)
Read:

- Kärkkäinen, chapter 10
- Brooks, "What is a human?" (humans as evolved yet unique)
- Lamoureux, *The Bible and Ancient Science* (excerpts)
- (Optional: Kärkkäinen, chapter 6)

(Mar. 19) **DUE**: Theological Reflection on Selected Work

Week 10 **Human Origins, Part II: Reflecting Theologically on Evolution**

(Mar. 22) Read:

- Smith, "What Stands on the Fall? A Philosophical Explanation"
- Franklin, "Understanding the Beginning in Light of the End"

DUE: Small Group Discussion #4

Week 11 **Gender and Sexuality #1**

(Mar. 29) Read:

- Review: Grenz from week 4 ("Social God, Relational Self, pp. 50-57 only)
- Pierce, "Biblical Equality and Same-Sex Marriage"
- Smith on "cultural liturgies"

Week 12 **Gender and Sexuality #2**

(Apr. 5) Read:

- Jelsma, "An Attempt to Understand the Biology of Gender and Gender Dysphoria: A Christian Approach"

- Eddy and Rhodes, “Understanding Transgender Experiences & Identities”
- Sprinkle on sensitivity re. trans and emerging gender identities
- Sax on intersex conditions and whether sex is a binary or a spectrum
- (Optional: Stock, “A Brief History of Gender Identity”)
  (Optional: Cheng, “Contributions from Queer Theory”)

(Fri. Apr. 9) **DUE**: Research Paper

V. SELECTED BIBLIOGRAPHY

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Croasmun, Matthew. *The Emergence of Sin: The Cosmic Tyrant in Romans*. New York: Oxford University press, 2017.

Collins, Francis S. *The Language of God: A Scientist Presents Evidence for Belief*. New York: Free Press, 2007.

Deane-Drummond, Celia. *The Wisdom of the Liminal: Evolution and Other Animals in Human Becoming*. Grand Rapids: Eerdmans, 2014.

Enns, Peter. *The Evolution of Adam: What the Bible Does and Doesn't Say About Human Origins*. Grand Rapids: Brazos, 2012.

Falk, Darrel R. *On the (Divine) Origin of Our Species*. Eugene: Cascade, 2023.

Giberson, Karl W. *Saving Darwin: How to Be a Christian and Believe in Evolution*. New York: HarperOne, 2008.

Giberson, Karl W. and Francis S. Collins. *The Language of Science and Faith: Straight Answers to Genuine Questions*. Downers Grove: InterVarsity Press, 2011.

Lamoureux, Denis O. *Evolutionary Creation: A Christian Approach to Evolution*. Eugene: Wifp and Stock, 2008.

_____. *I Love Jesus and I Accept Evolution*. Eugene: Wipf and Stock, 2009.

McGrath, Alister E. *Darwinism and the Divine: Evolutionary Thought and Natural Theology*. Oxford: Wiley-Blackwell, 2011.

Miller, Kenneth R. *Only a Theory: Evolution and the Battle for America's Soul*. New York: Penguin, 2008.

Sollereder, Bethany N. *God, Evolution, and Animal Suffering: Theodicy Without a Fall*. London: Routledge, 2018.

Human Sexuality

[See also the Selected Bibliography on Sex & Gender posted in Moodle]

Brown, Michael L. *Can You Be Gay and Christian? Responding with Love and Truth to Questions About Homosexuality.* Lake Mary, Florida: Frontline, 2014. (traditional view)

Brownson, James V. *Bible, Gender, Sexuality: Reframing the Church's Debate on Same-Sex Relationships*. Grand Rapids: Eerdmans, 2013. (Affirms committed, covenantal same sex unions)

Chambers, Alan, ed. *God's Grace and the Homosexual Next Door: Reaching the Heart of the Gay Men and Women in Your World*. Eugene, OR: Harvest House, 2006.

Colon, Christine A. and Bonnie E. Field. *Singled Out: Why Celibacy Must Be Reinvented in Today's Church*. Grand Rapids: Brazos, 2009.

Countryman, L. William. *Dirt, Greed, and Sex: Sexual Ethics in the New Testament and their Implications for Today*. Revised edition. Minneapolis: Fortress, 2007. (Non-traditional viewpoint)

DeFranza, Megan K. *Sex Difference in Christian Theology: Male, Female, and Intersex in the Image of God*. Grand Rapids: Eerdmans, 2015.

do Vale, Fellipe. *Gender As Love: A Theological Account of Human Identity, Embodied Desire, and Our Social Worlds*. Grand Rapids: Baker Academic, 2023.

Favale, Abigail. *The Genesis of Gender: A Christian Theory*. San Francisco: Ignatius, 2022.

Gagnon, Robert A. J. *The Bible and Homosexual Practice: Texts and Hermeneutics*. Nashville: Abingdon Press, 2001. (traditional view, well researched; heavy read)

Giddens, Anthony. *The Transformation of Intimacy: Sexuality, Love and Eroticism in Modern Societies*. Stanford: Standford University Press, 1992.

Grenz, Stanley J. *Sexual Ethics: An Evangelical Perspective*. Louisville: Westminster John Knox Press, 1997.

_____. *Welcoming But Not Affirming: An Evangelical Response to Homosexuality*. Louisville: Westminster John Knox, 1998. (classic, from a traditional evangelical perspective)

Grenz, Stanley J. and Roy D. Bell. *Betrayal of Trust: Confronting and Preventing Clergy Sexual Misconduct*. Grand Rapids: Baker, 2001.

Grossman, Miriam. *You're Teaching My Child What? A Physician Exposes the Lies of Sex Education and How They Harm Your Child.* Regnery Press, 2009.

Gushee, David P. *Changing Our Mind: A Call from America's Leading Evangelical Ethics Scholar for Full Acceptance of LGBT Christians in the Church*. Canton, MI: David Crumm, 2014. (non-traditional or 'progressive' evangelical approach)

Haley, Mike. *101 Frequently Asked Questions About Homosexuality*. Eugene, OR: Harvest House, 2004.

Hall, Donald E., Annamarie Jagose, Andrea Bebell, and Susan Potter. *The Routledge Queer Studies Reader*. London / New York: Routledge, 2013.

Harper, Brad and Drew Harper. *Space at the Table: Conversations Between an Evangelical Theologian and His Gay Son*. Portland: Zeal, 2016. (compassionate, honest, and beautiful approach from a traditional, yet open evangelical perspective)

Hill, Wesley. *Washed and Waiting: Reflections on Christian Faithfulness and Homosexuality*. Grand Rapids: Zondervan, 2010. (Traditional view, written by a homosexual Christian)

_____. *Spiritual Friendship: Finding Love in the Church As a Celibate Gay Christian*. Grand Rapids: Brazos, 2015.

Jagose, Annamarie. *Queer Theory: An Introduction*. New York: New York University Press, 1996.

Jones, Stanton L. and Mark A. Yarhouse. *Ex-Gays? A Longitudinal Study of Religiously Mediated Change in Sexual Orientation*. Downers Grove: IVP, 2007.
Jones, Stanton L., and Mark A. Yarhouse. *Homosexuality: The Use of Scientific Research in the Church's Moral Debate*. Downers Grove, Ill: InterVarsity Press, 2000.
Keen, Karen R. *Scripture, Ethics, and the Possibility of Same-Sex Relationships*. Grand Rapids: Eerdmans, 2018. [Moderate view engaging both traditionalists and progressives]
Lee, Justin. *Torn: Rescuing the Gospel from the Gays-Vs.-Christians Debate*. New York: Jericho Books, 2012. (Affirms committed, covenantal same sex unions)
Loader, William R. G. *Making Sense of Sex: Attitudes Towards Sexuality in Early Jewish and Christian Literature*. Grand Rapids: Eerdmans, 2013.
O'Donovan, Oliver. *Church in Crisis: The Gay Controversy and the Anglican Communion*. Eugene, Or: Cascade Books, 2008.
Pierce, Ronald W. and Karen R. Keen. Christlike Acceptance Across Deep Difference: Constructive Conversations on Sexuality and Gender. Grand Rapids: Baker, 2025.
Rogers, Jack. *Jesus, the Bible, and Homosexuality: Explode the Myths, Heal the Church*. Louisville: Westminster John Knox, 2010. (Affirms homosexuality)
Sax, Leonard. *Why Gender Matters: What Parents and Teachers Need to Know About the Emerging Science of Sex Differences*. New York: Harmony, 2017.
Schmidt, Thomas E. *Straight and Narrow? Compassion and Clarity in the Homosexuality Debate.* Downers Grove: InterVarsity Press, 1995.
Shaw, Ed. *Same-Sex Attraction and the Church: The Surprising Plausibility of the Celibate Life*. Downers Grove: InterVarsity Press, 2015.
Sprinkle, Preston M. *People to Be Loved: Why Homosexuality Is Not Just an Issue*. Grand Rapids: Zondervan, 2015. (traditional view, approached lovingly and in light of the author's friendships with gay people and expertise as a New Testament scholar)
Sullivan, Nikki, and J. R. Cadwallader. *A Critical Introduction to Queer Theory*. Edinburgh: Edingburgh University Press, 2014.
Trueman, Carl R. *The Rise and Triumph of the Modern Self: Cultural Amnesia, Expressive Individualism, and the Road to Sexual Revolution*. Wheaton: Crossway, 2020.
VanderWal-Gritter, Wendy. *Generous Spaciousness: Responding to Gay Christians in the Church*. Grand Rapids: Brazos, 2014. (advocates for a 'third way')
West, Christopher. *Our Bodies Tell God's Story: Discovering the Divine Plan for Love, Sex, and Gender*. Brazos Press, 2020.
Via, Dan O. and Robert A. J. Gagnon. *Homosexuality and the Bible: Two Views*. Minneapolis: Fortress, 2002.
Yarhouse, Mark A. *Understanding Gender Dysphoria: Navigating Transgender Issues in a Changing Culture*. Downers Grove: IVP Academic, 2015.
Yarhouse, Mark A., and Erica Sok-Nyee Tan. *Sexuality & Sex Therapy: A Comprehensive Christian Appraisal*. Downers Grove: IVP Academic, 2014.

Posthumanism and Theological Anthropology in Relation to Technology

Bialecki, Jon. *Machines for Making Gods: Mormonism, Transhumanism, and Worlds without End*. New York: Fordham University Press, 2022.

Cole-Turner, Ronald. *Transhumanism and Transcendence: Christian Hope in an Age of Technological Enhancement*. Washington, DC: Georgetown University Press, 2011.

Corjescu, Dan, and David Doat. *Prometheus Unbound: The Perils and Promises of Transhumanism*. [Germany]: Ibidem-Verlag Haunschild, 2022.

Godde, Sandra J. *Reaching for Immortality: Can Science Cheat Death? A Christian Response to Transhumanism*. Eugene, OR: Wipf & Stock, 2022.

Jones, D. Gareth. "The Transhumanist Vision: Technological Bliss or Tragic Misadventure?" *Perspectives on Science and Christian Faith* 72, no. 2 (June, 2020): 95-108.

Krüger, Oliver, Ali Jones, and Paul Knight. *Virtual Immortality: God, Evolution, and the Singularity in Post- and Transhumanism*. Bielefeld: Transcript, 2021.

Mercer, Calvin. "A Theological Embrace of Transhuman and Posthuman Beings." *Perspectives on Science and Christian Faith* 72, no. 2 (June, 2020): 83-88.

Rana, Fazale R. with Kenneth R. Samples. *Humans 2.0: Scientific, Philosophical, and Theological Perspectives on Transhumanism*. Covina, CA: Reasons to Believe Press, 2019.

Schuurman, Derek C. *Shaping a Digital World: Faith, Culture and Computer Technology*. Downers Grove: IVP Academic, 2013.

Shatzer, Jacob. *Transhumanism and the Image of God: Today's Technology and the Future of Christian Discipleship*. Downers Grove: IVP Academic, 2019.

Singler, Beth, and Fraser N. Watts, eds. *The Cambridge Companion to Religion and Artificial Intelligence*. Cambridge, UK: Cambridge University Press, 2024.

Sutherland, Dawn Lewis. *From Babel to AI: Idolatry, Transhumanism, and the Crisis of Imago Dei*. Eugene, Oregon: Wipf & Stock, 2025.

Winyard, Sr., David. "Transhumanism: Christian Destiny or Distraction?" *Perspectives on Science and Christian Faith* 72, no. 2 (June, 2020): 67-81.

OTHER ONLINE RESOURCES

Tyndale has an excellent online Christian Theology Reading Room, which has extensive links to material available as full text eBooks, as well as partial-text books available on Google Books. Reading rooms have also been established on the Doctrine of the Trinity, as well as theologians Dietrich Bonhoeffer, Eberhard Jüngel, John Howard Yoder, Jürgen Moltmann, and Karl Barth.

To search topically for relevant journal articles, book reviews or collected essays, use the comprehensive *ATLA Religion Database*, or the *Proquest Religious Database, Religious and Theological Abstracts* and *JSTOR.* Full-text versions of many theological journals and book reviews can be downloaded from these databases.

For **detailed bibliographies** to support *Christian Theology: An Introduction*, a **glossary** of theological terms, and **details of theologians** from *The Christian Theology Reader*, cf. Alister McGrath at Wiley.

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 (aau@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.