

“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	FALL, 2025
Course Title	INTRODUCTION TO PENTECOSTALISM
Course Code	PENT 0501 1B / 1S
Date	From September 19, 2025 to November 28, 2025 5 FRIDAYS: SEP 19, OCT 3, OCT 17, NOV 7, NOV 28
Time	From 9:00AM to 4:00PM
Delivery Format	BLENDED WITH SYNCHRONOUS ONLINE SEP 19 (@Tyndale), On Campus and Synchronous Online OCT 3 (Zoom only), Synchronous Online OCT 17 (@Tyndale), On Campus and Synchronous Online NOV 7 (Zoom only), Synchronous Online NOV 28 (@Tyndale) On Campus and Synchronous Online
Class information	The classes will be delivered either livestreamed or in-person (listed above) on 5 Fridays from 9am to 4pm.
Instructor Contact Information	DR. VAN JOHNSON , ThD Email: vjohnson@tyndale.ca
Office Hours	By appointment only.
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.

Attendance: We are meeting only 3 of the 5 Friday classes scheduled for the campus. The other two will be livestreamed (Zoom) ONLY. All students within an hour's drive of the Tyndale campus will attend the three Fridays designated for classroom interaction (Section 1P). For all others, all five classes may be attended through Zoom (Section 1S).

Format: Morning lectures; afternoon class presentations and discussions of assigned readings. There will be some small group discussions to support the effectiveness of our learning from one another.

I. COURSE DESCRIPTION

This course analyzes the nature and the impact of the Pentecostal/Charismatic movement. The lectures, while including a section on the Pentecostal Assemblies of Canada (and other Canadian Pentecostal denominations), examine the global impact of this worldwide movement. The movement is traced as to its scope and variety in both Pentecostal and non-Pentecostal circles and analyzed in terms of the factors related to its widespread acceptance.

Two primary objectives underlie this course: first, to combat widespread ignorance of the origins and nature of Pentecostalism, train students to understand Pentecostalism well enough to be able to explain it clearly to others. Second, engage the learner in a process that fosters openness to the work of the Spirit—whatever one’s denominational background—toward an expanded participation in the Spirit’s work in the Kingdom of God. For the Pentecostal student, there is a third objective: encourage renewal through consideration of the roots of the tradition and reconsideration about what the tradition says about life and ministry in the Spirit. For Fall 2025, there will be a particular emphasis on Canadian beginnings of Pentecostalism, which is facilitated by newly published primary source material on the pre-denominational phase.

II. LEARNING OUTCOMES

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

1. Identify in discussions about assigned readings and in written work the central figures and catalytic events involved in the emergence and spread of the Pentecostal movement.
2. Characterize the Pentecostal movement as a cluster of beliefs and practices—with an eschatological core and a missional praxis—by summarizing early Pentecostal newsletters.
3. Demonstrate knowledge of early Pentecostalism and its implications for renewal and revival in the global church by preparing a set of teaching notes.
4. Assess in discussion sessions the possibilities for renewal for both the Pentecostal tradition as well as the global church if renewed attention is given to the Spirit’s role in the Kingdom.

III. COURSE REQUIREMENTS

A. REQUIRED READING

A1. Required Articles and Chapters for discussion

Sloos, William. “The Story of James and Ellen Hebden: The First Family of Pentecost in Canada.” *Pneuma* 32 (2010), 181-202. (posted on class page)

Robeck, C. and Yong, A., eds, *The Cambridge Companion to Pentecostalism*. New York: Cambridge University Press, 2014. Chapters 4-8 (global histories).

Robeck, C. and Yong, A., eds, [*The Cambridge Companion to Pentecostalism*](#), New York: Cambridge University Press, 2014. Chapter 1 (Origins) and Chapter 2 (Charismatic Renewal).

A2. Required Books (3)

Mittelstadt, Martin, and Caleb Courtney. *Canadian Pentecostal Reader: The First Generation of Pentecostal Voices in Canada (1907-1925)*. Cleveland, TN: CPT Press, 2021. (Kindle version available, searchable text.)

Constantineanu, C. and C. Scobie, eds. [*Pentecostals in the 21st Century: Identity, Beliefs, Praxis*](#). Eugene, OR: Cascade Books, 2018.

One of the following on Pentecostal Denominational History (for book report 1):

N.B. For Pentecostal students: The student should select the book that coincides with the student's denominational background. Suggestions are listed below. (If the student has done a previous course in Pentecostalism that required reading a denominational history, please see 3.2 below.)

For PAOC one of two options:

Option 1: Sociological/Cultural Analysis:

Wilkinson, Michael, and Linda Ambrose. [*After the Revival: Pentecostalism and the Making of a Canadian Church*](#). Montreal & Kingston: McGill-Queen's University Press, 2020.

Option 2: History of the PAOC:

Miller, T. Edited by W. Griffin. *Canadian Pentecostals - A History of the Pentecostal Assemblies of Canada*. Toronto, ON: Full Gospel Publishing House, 1994. ISBN: 189516835X **This book may be ordered from Wordcom directly (PAOC Call: 905-542-7400).**

PAONL:

Janes, B. *The Lady Who Came*. St. John's, NF: Good Tidings Press, 1982.
_____. *The Lady Who Stayed*. St. John's, NF: Good Tidings Press, 1982.

COG/Cleveland:

C.W. Conn. *Like a Mighty Army, Moves the Church of God, 1886-1955*. Cleveland, TN: Church of God Publishing House, 1977 (revised edition).

COGIC:

Clemmons, Ithiel. C. Bishop. *C.H. Mason and the Roots of the Church of God in Christ*. Bakersfield, CA: Pneuma Life Publishing, 1996.

For non-Pentecostal students [or those who have read a denominational history]:
Select one from the following options.

Option 1: Theology and history of Spirit Baptism:

McGee, Gary. *Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*. Eugene, OR: Wipf and Stock, 2007. ISBN 13: 9781556357350

Option 2: History of global Pentecostalism:

Anderson, A. [*An Introduction to Pentecostalism: Global Charismatic Christianity*](#). Cambridge, UK: Cambridge University Press, 2004. ISBN: 0521532809.

Option 3: Sociological/cultural analysis of a Canadian Pentecostal Denomination:

Wilkinson, Michael, and Linda Ambrose. [*After the Revival: Pentecostalism and the Making of a Canadian Church*](#). Montreal & Kingston: McGill-Queen's University Press, 2020.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Anderson, A. [*An Introduction to Pentecostalism: Global Charismatic Christianity*](#). Cambridge, UK: Cambridge University Press, 2004. ISBN: 0521532809.

Cox, H. [*Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*](#). Boston, MA: Da Capo Press, 2001.

McClymond, M. "Charismatic Renewal and Neo-Pentecostalism: From North American Origins to Global Permutations." In Robeck, C. and Yong, A., eds. [*The Cambridge Companion to Pentecostalism*](#), 31-51. New York: Cambridge University Press, 2014.

McGee, G. [*Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism*](#). Eugene, OR: Wipf and Stock, 2007.

Miller, D., and T. Yamamori. [*Global Pentecostalism: The New Face of Christian Social Engagement*](#). Berkeley, CA: University of California Press, 2007.

Mittelstadt, M. "Scripture in the Pentecostal Tradition: A Contemporary View of Luke Acts." In Wilkinson, M., ed. [*Canadian Pentecostalism: Transition and Transformation*](#), 123-141. Montreal, PQ: McGill-Queen's University Press, 2009.

Robeck, C.M. [*The Azusa Street Mission and Revival: The Birth of the Global Pentecostal Movement*](#). Nashville, TN: Thomas Nelson, 2006.

Smith, K.A. [*Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*](#). Grand Rapids, MI: Eerdmans, 2010.

Stewart, A., ed. [*Handbook of Pentecostal Christianity*](#). DeKalb, IL: Northern Illinois University Press, 2012.

Wacker, G. [*Heaven Below: Early Pentecostals and American Culture*](#). Cambridge, MA: Harvard University Press, 2001.

Wilkinson, M., ed. [*Canadian Pentecostalism: Transition and Transformation*](#). Montreal, PQ: McGill-Queen's University Press, 2009.

_____, and P. Althouse, eds. *Winds from the North: Canadian Contributions to the Pentecostal Movement*. Leiden, Netherlands: Brill Academic Publishers, 2010.

_____, and P. Althouse. *Catch The Fire: Soaking Prayer and Charismatic Renewal*. DeKalb, IL: Northern Illinois University Press, 2014. 9780875807058 (available on Kindle as e-book [not currently in print])

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

Teachers Note: Please note for this class the following resources **are not to be used for any assignments:** ChatGPT, AI Book Summaries or AI Overviews, AI Writing or Grammer tools, Wikipedia, CoPilot tools or other AI tools. Grammer checkers that rewrite sentences are not to be used. All completed assignments are to be uploaded to the course page.

1. Critical Book Reviews (2 x 15% = 30%)

This assignment is related to Outcome #1

Required Texts #1 & #2 each require a 5-6 page book report (double-spaced).

For each Book Review: To demonstrate you have read thoughtfully, write a report in two parts. **In part 1**, summarize the content in 1.5-2 pages: including brief information about the author(s), the purpose of the book, the methodology [how the argument is made—perspective, sources, topics] and organization. For this section, imagine your target audience is someone unfamiliar with the subject matter.

In part 2 (2-4 pages), describe some aspects of the work you find particularly engaging, and whether you find the arguments and evidence convincing, and/or how the reading is applicable to your present/future ministry.

Late penalty: Each reading report is worth **15** marks, but only *out of 10* if the reading report is late but handed in within a two-week period after the due date. After two weeks late, the maximum grade will be set to **7%**.

- **Book Report 1:** book on **Denominational History** – choice of 1 text listed above. **Due Oct 16** before midnight.
- **Book Report 2:** Constantineanu, C. and C. Scobie, eds. *Pentecostals in the 21st Century: Identity, Beliefs, Praxis*. Eugene, OR: Cascade Books, 2018. **Due Nov 6** before midnight.

Detailed grading rubric is posted on [classes.tyndale.ca](#).

2. Article Analysis and Discussion (3 x 5% = 15%)

This assignment is related to Outcome #1 and #4

The three required reading articles are to be summarized and discussed. The assignment involves short written responses to the readings (100 – 200 words), based on questions that will be given on the class page (4 points). Grades will also be awarded for the discussion of these articles in class (1 point). Each is graded out of 5 points in total.

Due dates and Late penalty: These assignments must be submitted on time, or else the grade is 0 (zero). Each due date is a Thursday, to prepare student for discussion on the following class day.

1. Due September 18, before midnight
2. Due October 16, before midnight
3. Due November 27, before midnight

3. Newsletter Reports: Written analysis and oral report (15%). Written work: Oct 2; Oral report: Oct 3. *This assignment is related to Outcome #2*

Read and write a 3-page summary that describes 2 early Pentecostal newsletters:

- 1) *The Apostolic Faith* (Sep 1906) – available on class page
- 2) *The Promise*, No. 1: in *Canadian Pentecostal Reader* and on class page for download.

Compose a 3-page written report, in point form:

- Page 1: summary of content and layout of The Apostolic Faith;
- Page 2: summary of content and layout of The Promise;
- Page 3: comparison of the two newsletters.

Analyze the newsletters by categorizing their content. The 3 primary categories are:

1) News, 2) Testimony, and 3) Teaching. Other categories may be used.

How much space is given to each category, and what are the topics in each category? What appears on the masthead, in other words, what does the top section of the newsletter tell you about how the editors understood their movement? Are certain Scriptural texts given prominence? Other observations about the newsletters are encouraged.

Evaluation based on a) clarity of presentation, b) amount of detail given, and c) the perceptivity of the student's comparison of the 2 newsletters.

Please submit this assignment before midnight on Oct 2 (15% = 10% written work, 5% for the oral component). If written work is late, 7/10% is maximum grade and the oral component of 5% is forfeited.

On Oct 3, each student will report to the class one point of comparison between the two newsletters, with examples from the newsletters to support the comparison. Time limit for each presentation will be announced in class, usually 5 minutes maximum.

4. Teaching Notes (40%) on Earliest Pentecostal Voices in Canada (7-10 pages double spaced)
This assignment is related to Outcome #3

This is a newsletter-based assignment to analyze the earliest Pentecostal voices in Canada by preparing teaching notes for an adult class. *Lecture notes are to be submitted in point form*, but with full footnotes and bibliography. **The primary source is *Canadian Pentecostal Reader*; other secondary sources may be used.** All sources to be cited in Turabian/Chicago style.

The recently published *Canadian Pentecostal Reader* covers Pentecostal newsletters/periodicals published between 1906-1925. The Kindle version is searchable, which will facilitate research into how certain biblical texts or theological words were used.

The student is to choose a subject and then select the number of newsletters to be analyzed, with a **minimum of 5 newsletters**. In your lecture notes state clearly the newsletters chosen including the city of publication, dates, and title, which in some cases may be significant for your analysis. Please note that some of the newsletters are from a Oneness Pentecostal perspective, and if used, this should be indicated in the lecture notes along with some explanation.

To do this assignment well, you must first comprehend the topic as presented in the newsletters, paying attention to the varied terminology and perspectives in them, and then decide how to convey this material effectively with appropriate categories and with consideration as to what might be of particular interest to your audience. The use of occasional short quotes from the newsletters is encouraged to bring the early Canadian voices to life.

Due Dec 5 before midnight in pdf form. **Late?** Between Dec 5 and Dec 12, 2/3 letter grade penalty. After Dec 13, a further extension must be pursued with the Registrar's Office.

Sample topics:

1. Baptism of the Holy Spirit
2. Women and inclusivity
3. Gifts of the Spirit
4. Comparison of Trinitarian and Oneness newsletters
5. Use of Scripture to articulate beliefs and justify behaviours
6. Healing
7. Testimonies (form, content, and function)
8. Eschatology: their beliefs and practices

9. Holiness
10. Missions and Missionaries
11. Experience with God

Note: Please review the comments from your Newsletter Report before you begin this assignment.

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:

Assignment	Due	%
1. Critical book reports (2x15%)	Oct 16 Nov 6	30 %
2. Article analysis and discussion (3x5%)	Sep 18 Oct 16 Nov 27	15 %
3. Early newsletter reports, written and oral analysis	Oct 2 & 3	15 %
4. Teaching notes	Dec 5	40 %
Total Grade		100 %

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Pre-reading is expected prior to the start of class. Late registrants are responsible for the consequences of partial preparation.

Lecture Outline

Prologue

1. Matrix of Pentecostalism in North America
 - A. Beyond the Upper Room - The Charismata Through the Centuries
 - B. Great Awakening
 - C. C19th Holiness Movement
 - D. Black Spirituality and Pentecostal Tradition
 - E. Irvingites: Pentecost in the 1830's – Pentecostal Dress Rehearsal
2. Beginnings of Pentecostalism in North America: Tale of 4 Cities
 - 2.1. Origins in 4 cities:
 - A. Los Angeles
 - B. Toronto
 - C. Chicago

- D. Winnipeg
- 2.2. Early years in U.S. and Canada
- 3. Characteristics of the Early Pentecostal Movement (The Wheel)
 - A. Oral Culture
 - B. Description and Integration of early Pentecostal characteristics (The Wheel)
- 4. Global Beginnings of Pentecostalism
 - A. United States
 - B. Canada
 - C. Europe
 - D. Other areas: overview
- 5. Transition: Revival Movement to Denominations in Canada
 - A. Impetuses toward Organization
 - B. Birth of Denominations in North America
 - 1) Assemblies of God
 - 2) Pentecostal Assemblies of Canada
 - 3) Pentecostal Assemblies of Newfoundland
 - 4) Church of God (Cleveland, TN)
 - 5) Church of God in Christ
 - 6) United Pentecostal Church (Oneness Pentecostalism)
 - C. Maturation of a Pentecostal Denomination: PAOC
- 6. Aspects of Pentecostalism
 - A. Epistemology
 - B. Ecclesiology
 - C. Spirituality
- 7. The Charismatic Renewal & Third Wave
 - A. Pentecostal Influences Leading to Charismatic Renewal
 - B. Charismatic Renewal-- “The Second Wave”
 - C. “The Third Wave”
- 8. Assessment of the Present and Future of Modern Pentecostal Movement

Course Dates and Assignments

Session 1: Sep 19	Article analysis: #1 (submit summary by Sept 18; discuss in class Sept 19)
Session 2: Oct 3	Presentation: Newsletter Reports (submit by Oct 2)
Session 3: Oct 17	a. Article analysis: #2 (submit summary by Oct 16; discuss in class Oct 17) b. Discussion: Book Report #1 (Oct 16)
Session 4: Nov 7	Discussion: Book Report #2 (Nov 6)
Session 5: Nov 28	Article analysis: #3 (submit summary by Nov 27; discuss in class Nov 28)

NB: Teaching Notes / Dec 5

V. SELECTED BIBLIOGRAPHY

Surveys of Luke-Acts Scholarship:

Bovon, F. *Luke the Theologian: Thirty-three Years of Research (1950-1983)*. Translated and updated by K. McKinney. Princeton Theological Monograph Series 12. Allison Park, PA: Pickwick Publications, 1987.

Green, J, and McKeever, M. *Luke-Acts & New Testament Historiography*. Grand Rapids, MI: Baker, 1994.

Mittelstadt, M. *Reading Luke-Acts in the Pentecostal Tradition*. Cleveland, TN: CPT Press, 2010.

Powell, M. *What Are They Saying About Luke?* New York: Paulist Press, 1989.

Commentaries:

Arrington, F, and R. Stronstad. *Full Life Bible Commentary to the New Testament*. Grand Rapids, MI: Zondervan, 1999.

Bock, D.L. *Luke*. 2 volumes. Baker Exegetical Commentary. Grand Rapids, MI: Baker, 1994, 1996.

Craddock, F. *Luke: Interpretation*. Louisville, KY: John Knox Press, 1990.

Ellis, E. *The Gospel of Luke*. Rev'd ed. NCBC. London: Marshall, Morgan & Scott, 1974.

Evans, C. *Luke*. New International Biblical Commentary Series. Peabody, MA: Hendrickson, 1990.

Fitzmyer, J. *The Gospel According to Luke*. Anchor Bible. 2 vols. New York: Doubleday & Co., 1981, 1985.

Green, J. *The Gospel of Luke*. NICNT. Grand Rapids, MI: Eerdmans, 1997.

Jervell, J. *Luke and the People of God*. Minneapolis, MN: Augsburg Publishing House, 1972.

Johnson, L. T. The Gospel of Luke. Edited by Daniel J. Harrington. Collegeville, MN: Liturgical Press, 1991.

Karris, R. *Luke: Artist and Theologian: Luke's Passion Account as Literature*. New York: Paulist Press, 1985.

Levine, A.-J., and B. Witherington. *The Gospel of Luke*. New Cambridge Bible Commentary. Cambridge, United Kingdom: Cambridge University Press, 2018.

Marshall, I.H. *The Gospel of Luke*. NIGTC. Grand Rapids, MI: Eerdmans, 1978.

Malina, B. and R. Rohrbaugh. *Social Science Commentary on the Synoptic Gospels*. Minneapolis, MN: Fortress, 1992.

Nolland, J. *Luke*. 3 vols. Word Biblical Commentary 35. Waco, TX: Word, 1989-93.

Talbert, C.H. *Reading Luke: A Literary and Theological Commentary on the Third Gospel*. New York: Crossroad, 1982.

Tiede, D. *Luke*. Augsburg Commentary. Minneapolis, MN: Augsburg Publishing Company, 1988.

Tucker, J. Brian, and Aaron Kuecker, eds. *T&T Clark Social Identity Commentary on the New Testament*. London, UK: T&T Clark, Bloomsbury Publishing Plc, 2018.
<https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=2328505>.

Articles and Monographs on Select Topics in Lukan Studies:

Alexander, L.C. *The Preface to Luke's Gospel: Literary Convention and Social Context in Luke 1.1-4 and Acts 1.1*. SNTS Monograph Series 78. Cambridge: Cambridge University Press, 1993.

Arlandson, J. *Women, Class and Society in Early Christianity: Models from Luke-Acts*. Peabody, MA: Hendrickson, 1997.

Bauckham, R., ed. *The Gospels for all Christians: Rethinking the Gospel Audiences*. Grand Rapids, MI: Eerdmans, 1998.

Cadbury, H.J. *The Making of Luke-Acts*. New York: MacMillan, 1927.

Conzelmann, H. *The Theology of St. Luke*. London: SCM, 1982 (German original, 1957).

Darr, J. *On Character Building: The Reader and the Rhetoric of Characterization in Luke-Acts*. Louisville, KY: Westminster/John Knox Press, 1992.

_____. “‘Watch how you listen’ (Luke 8:18): Jesus and the Rhetoric of Perception in Luke-Acts.” Pages 87-107 in *The New Literary Criticism and the NT*. Edited by E. McKnight and E. Malbon. Harrisburg, PA: Trinity Press International, 1994.

Dillon, R.J. “Previewing Luke’s Project from the Prologue.” *Catholic Biblical Quarterly* 43 (1981), 205-227.

Egelkraut, H. *Jesus’ Mission to Jerusalem: A Redaction Critical Study of the Travel Narrative in the Gospel of Luke, Luke 9.51 – 19.48*. Frankfurt: Peter Lang, 1976.

Farris, S. *The Hymns of Luke’s Infancy Narratives. Their Origin, Meaning and Significance*. Journal for the Study of the New Testament Supplement Series 9. Sheffield: JSOT Press, 1985.

Filson, F. “Journey Motif in Luke-Acts.” Pages 68-77 in *Apostolic History and the Gospel*. Edited by W. Gasque and R. Martin. Exeter: PaternosterPress, 1970.

Green, J. “Good News to whom? Jesus and the ‘Poor’ in the Gospel of Luke.” Pp. 59-74 in *Jesus of Nazareth: Lord and Christ*. Edited by J. Green and M. Turner. Grand Rapids, MI: Eerdmans, 1994.

_____, McKnight, S., and Marshall, I.H., eds. *Dictionary of Jesus and the Gospels*. Downers Grove, IL: Intervarsity Press, 1992.

_____, ed. *Hearing the New Testament: Strategies for Interpretation*. Grand Rapids, MI: Eerdmans, 1995.

_____, and M. Pasquarello. *Narrative Reading, Narrative Preaching: Reuniting New Testament Interpretation and Proclamation*. Grand Rapids, MI: Baker, 2003.

Greene, G. *The Portrayal of Jesus as Prophet in Luke-Acts*. Ann Arbour, MI: Southern Baptist Theological Seminary, 1975.

Hamm, D. “Sight to the Blind: Vision as Metaphor in Luke.” *Biblica* 67 (1986), 457-77.

Houlden, J.L. “The Purpose of Luke.” *Journal for the Study of the New Testament* 21 (1984), 53-65.

Kwong, I. S. C. *The Word Order of the Gospel of Luke: Its Foreground Messages*. Library of New Testament Studies, 298. London: T & T Clark, 2005.

Jervell, J. *Luke and the People of God: A New Look at Luke-Acts*. Minneapolis, MN: Augsburg, 1972.

Johnson, L. *The Literary Function of Possessions in Luke-Acts*. Society of Biblical Literature Dissertation Series 39. Missoula: Scholars Press, 1977.

Karris, R. *Luke: Artist and Theologian: Luke's Passion Account as Literature*. Theological Inquiries. New York: Paulist Press, 1985.

Keck, L. and J. Martyn, eds. *Studies in Luke-Acts*. New York: Abingdon Press, 1966.

Kurz, W. *Reading Luke-Acts: Dynamics of Biblical Narrative*. Philadelphia: Westminster Press, 1993.

Lambrecht, J. *The Sermon on the Mount: Proclamation and Exhortation*. Wilmington, DE: Michael Grazier, 1985.

Maddox, R. *The Purpose of Luke-Acts: Studies of the New Testament in its World*. Edinburgh: T & T Clark, 1982.

Malina, B. *The Social World of Jesus and the Gospels*. London, UK: Routledge, 1996.

Marshall, I.H. *Luke: Historian and Theologian*. Grand Rapids, MI: Zondervan, 1970.

Martin, R.P. "Salvation and Discipleship in Luke's Gospel." *Interpretation* 30 (1976), 366-80.

Menzies, R. *Empowered for Witness: The Spirit in Luke-Acts*. Sheffield: Sheffield Academic Press, 1995.

Nadella, R. *Dialogue Not Dogma: Many Voices in the Gospel of Luke*. The Library of New Testament Studies. London: Bloomsbury Publishing, 2011.

Neyrey, J., ed. *The Social World of Luke-Acts*. Peabody, MA: Hendrickson, 1991.

Osiek, C. *What Are They Saying About the Social Setting of the New Testament?* Rev. ed. New York: Paulist Press, 2002.

Parsons, M. and R. Pervo. *Rethinking the Unity of Luke and Acts*. Minneapolis: Fortress, 1993.

Pervo, R. *Profit with Delight: The Literary Genre of the Acts of the Apostles*. Philadelphia: Fortress, 1987.

Powell, M.A. "The Religious Leaders in Luke: A Literary-Critical Study." *Journal of Biblical Literature* 109 (1990), 93-110.

Reich, K. A. *Figuring Jesus: The Power of Rhetorical Figures of Speech in the Gospel of Luke*. Biblical Interpretation Series, V. 107. Leiden: Brill, 2011.

Reiling, J, and J. L Swellengrebel. *A Translator's Handbook on the Gospel of Luke*. Helps for Translators, V. 10. Leiden: Brill, 1971.

Rowe, C. K. *Early Narrative Christology: The Lord in the Gospel of Luke*. Grand Rapids: Baker Book House, 2009.

Sanders, J.T. "The Prophetic Use of the Scriptures in Luke-Acts." Pp. 191-98 in *Early Jewish and Christian Exegesis Hugh Brownlee Memory of William Hugh Brownlee*. Edited by C.A. Evans and W.F. Stinespring. Atlanta, GA: Scholars Press, 1987.

Shelton, J.B. *Mighty in Word and Deed: The Role of the Holy Spirit in Luke-Acts*. Peabody, MA: Hendrickson, 1991.

Spencer, F. S. *Salty Wives, Spirited Mothers, and Savvy Widows: Capable Women of Purpose and Persistence in Luke's Gospel*. Grand Rapids, Mich.: Eerdmans, 2012.

Talbert, C.H. *Literary Patterns, Theological Themes and the Genre of Luke-Acts*. Missoula, MT: Society of Biblical Literature and Scholars Press, 1974.

_____. "Once Again: Gospel Genre." *Semeia* 43 (1988), 53-73.

Tucker, J., and Coleman A. Baker, eds. *T & T Clark Handbook to Social Identity in the New Testament*. London: Bloomsbury Publishing, 2014.

<https://doi.org/10.5040/9780567669865>

Turner, M. "Power From on High": *The Spirit in Israel's Restoration and Witness in Luke-Acts*. Sheffield: Sheffield Academic Press, 1996.

_____. "The Significance of Receiving the Spirit in Luke-Acts: A Survey of Modern Scholarship." *Trinity Journal* 2 (1981), 131-158.

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 policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System.

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 require 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](#).