"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	**BIBLICAL INTERPRETATION**
Course Code	**BIBL 0501 1S**
Date **Time** **Delivery Format**	From January 11 to April 12, 2027 **Every Wednesday** From 6:45PM to 9:35PM SYNCHRONOUS ONLINE
Class information	The classes will be LIVESTREAMED on Wednesdays from 6:45 to 9:35pm.
Instructor	**JOHN MOON, Ph.D** Email: johnmoon@tyndale.ca (a response can be expected within 1-3 business days)
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.

I. COURSE DESCRIPTION

A foundational course on biblical interpretation which will provide students with the basic exegetical tools required to interpret and appropriate the biblical text. The student will learn to recognize and work with the different literary genres of the Bible and will gain an overview of various hermeneutical approaches to Scripture. In the process, the student will be introduced to various research tools, methods, resources and practical skills for interpretation in order to appropriate the Bible well in our contemporary context.

II. LEARNING OUTCOMES

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

1. explain the fundamental principles and challenges of biblical interpretation;
2. apply exegetical methods and research tools to investigate the historical, cultural, and linguistic contexts of Scripture;

3. analyze biblical texts according to their genre, literary features, structure, and larger literary context;
4. evaluate different approaches to biblical interpretation and reflect critically on their own interpretive assumptions;
5. integrate exegetical methods to interpret biblical passages and formulate appropriate contemporary applications.

III. COURSE REQUIREMENTS

A. REQUIRED READING

Klein, William W., Craig L. Blomberg and Robert L. Hubbard, Jr. *Introduction to Biblical Interpretation.* 3d ed. Grand Rapids: Zondervan, 2017.

Various readings on Moodle.

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Fee, Gordon D. *New Testament Exegesis: A Handbook for Students and Pastors.* 3d ed. Louisville: Westminster John Knox Press, 2002.

Stuart, Douglas. *Old Testament Exegesis: A Handbook for Students and Pastors.* 5th ed. Louisville: Westminster John Knox Press, 2022.

Tate, W. Randolf. *Biblical Interpretation: An Integrated Approach.* 3d ed. Grand Rapids: Baker Academic, 2014.

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

1. Historical Background Study (10%), due Week 2 (Jan. 20, before class)

This assignment is related to Learning Outcomes #1 and #2. This assignment introduces you to historical-background analysis by investigating the circumstances and purpose of Paul's letter to the Romans.

- *Step 1: Inductive Investigation* (no more than 1 page). Read through Romans (esp. chapters 1-4, 9-11, 14-16), paying attention to clues that illuminate the situation and

purpose of the letter. Based on your observations, answer the following questions, supporting your conclusions with specific references to passage in Romans. (1) *Authorship:* who wrote Romans? (2) *Recipients*: to whom was Romans written? (3) *Situation*: what are the historical circumstances around the letter, and what situation might have prompted the writing of the letter? (4) *Purpose*: why do you think Paul wrote Romans? Distinguish what the text explicitly says and what you might infer as probable/possible.

- *Step 2: Engaging Scholarship* (no more than 1 page). Read Douglas J. Moo, *The Letter to the Romans* (2d ed.; NICNT; Grand Rapids: Eerdmans, 2018), pp. 1-5 (I. General Circumstances), 14-20 (V. Purpose) (posted on Moodle under Week 2). Compare Moo with your inductive investigation in Step 1. How does Moo confirm, expand, challenge, or refine your initial understanding of why Romans was written? For references to Moo, simply indicate author and page number, e.g., "(Moo, 15)."

This assignment is to be no more than **2 pages** (double-spaced, 12-point font, Times New Roman, 1-inch margins) and is to be submitted as a pdf through Moodle under Week 2. No title page or bibliography needed.

2. Word Study (5%), due Week 5 (due Feb. 10, before class)

This assignment is related to Learning Outcomes #1 and #2. The purpose of this assignment is to develop students' ability to investigate the meaning of a biblical word through careful analysis of its usage in Scripture. Students will examine the word's semantic range (its various possible meanings), analyze its occurrences in different contexts, and determine how context shapes its meaning in particular passages. The assignment will also help students recognize common errors in word studies and understand how lexical analysis contributes to sound biblical interpretation. For further instructions, see the *Word Study Guide* on Moodle under Week 5. This assignment is to be no more than **1 page** (double-spaced, 12-point font, Times New Roman, 1-inch margins). Submit as a pdf through Moodle under Week 5.

3. Narrative Analysis (15%), due Week 7 (Mar. 3, before class)

This assignment is related to Learning Outcome #1 and #3. This assignment develops your ability to interpret biblical narratives by examining how their literary features (e.g., plot, characters, setting, narrative time, etc.) contribute to their meaning. Through a close, inductive reading of Genesis 22:1–19, you will investigate not only *what* the story communicates but also *how* the narrator communicates it. Consult the *Narrative Analysis Guide* on Moodle (under Week 6) for further instructions. The result will be a narrative analysis in **4-5 pages** (double-spaced, 12-point font, Times New Roman, 1-inch margins). Submit as a pdf through Moodle under Week 7.

Note: this inductive analysis must be done *before* reading Erich Auerbach, "Odysseus' Scar" (also assigned for Week 7), as you will compare Auerbach's observations on Genesis 22 with

your own inductive analysis as part of Assignment #5 below (Interpretive Perspectives Portfolio). As Week 7 involves the submission of two short assignments, students are encouraged to prepare in advance.

4. Structural Outline (10%), due Week 8 (Mar. 10, before class)

This assignment is related to Learning Outcomes #1 and #3. The purpose of this assignment is to develop your ability to identify the literary structure of a biblical narrative and trace its progression within a larger literary context.

- *Step 1: Structural Outline* (1-2 pages, single-spaced). Students will prepare a structural outline of Genesis 11:27–25:11, identifying its literary units, providing descriptive titles for these units, and tracing the development of the narrative.
- *Step 2: Analysis* (1 page, double-spaced). Following the outline, students will provide a brief analysis explaining how the preceding narrative prepares for Genesis 22:1–19 and how this episode contributes to the larger narrative.

See the *Structural Outline Guide* on Moodle (under Week 6) for further instructions on how to complete the structural outline. This assignment is to be **2-3 pages** (12-point font, Times New Roman, 1-inch margins). Submit as a pdf through Moodle under Week 8.

Note: this structural outline must be done *before* reading G. von Rad on Genesis 22 (also assigned for Week 8), as you will compare von Rad's reading of Genesis 22 with the results of your structural outline as part of Assignment #5 below (Interpretive Perspectives Portfolio). As Week 8 involves the submission of two short assignments, students are encouraged to prepare in advance.

5. Interpretive Perspectives Portfolio (20%), due Weeks 4, 7-11 (before class)

This assignment is related to Learning Outcomes #1 and #4. In Weeks 4 and 7-11, students will engage six readings of Genesis 22:1-19, representing different approaches to biblical interpretation. These readings are indicated in the course schedule with bold font and an asterisk (Gunkel, Auerbach, von Rad, Childs, Trible, Moberly), and they illustrate a method in the previous or current week. The purpose of this assignment is to deepen students' understanding of the various ways Scripture can be interpreted, develop their ability to evaluate interpretive methods critically, and encourage reflection on their own assumptions and practices as interpreters. **For each reading**, students will submit a **2-page** reflection (x 6 readings = **12 pages total**; double-spaced, 12-point font, Times New Roman, 1-inch margins). Each reflection must include two components.

- (1) *Comprehension* (1 page). Explain the interpreter's general approach and the understanding of Genesis 22:1-19 that arises from this approach.
- (2) *Critical Reflection* (1 page). Respond to the reading-specific question posted by the instructor on the course website under Week 4.

Students should come to class prepared to discuss the assigned reading. As indicated above, Auerbach and von Rad should be read *after* completing Assignments #3 and #4 respectively.

6. Exegesis Paper (40%), due Week 13 (Apr. 14)

This assignment is related to all the Learning Outcomes. The culmination of the course is the writing of an exegesis paper (i.e., a "mini-commentary"). Choose **one** of the following passages of Scripture and write your exegesis (+ application) paper on it. (Passages marked with an asterisk [*] are rewarding but slightly more challenging.)

- Genesis 4:1-16 (Cain and Abel)
- 1 Samuel 8:4-22 (Israel Requests a King)
- *Isaiah 52:13–53:12 (The Fourth Servant Song)
- Mark 2:23–3:6 (Jesus and the Sabbath)
- 1 Corinthians 8:1-13 (Food Sacrificed to Idols)
- *Revelation 5:1-14 (The Lamb and the Scroll)

For instructions on how to complete this assignment, see the *Overview of the Exegetical Process* and the *Exegetical Paper Guide* on the course website under Week 13. The Exegesis Paper is to be **11-14 pages** in length (double-spaced, 12-point font, Times New Roman, 1-inch margins). Submit through Moodle under Week 13.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment	**Due Date**	**Grade**
1. Historical Background Study	Week 2 (Jan. 20, before class)	10%
2. Word Study	Week 5 (Feb. 10, before class)	5%
3. Narrative Analysis	Week 7 (Mar. 3, before class)	15%
4. Structural Outline	Week 8 (Mar. 10, before class)	10%
5. Interpretive Perspectives Portfolio	Week 4, 7-11 (before class)	20%
6. Exegesis Paper	Week 13 (Apr. 14)	40%
Total Grade		100%

Late Policy:

Since we will discuss **Assignments #1-5** in class, assignments submitted after the beginning of class will incur a penalty of **5%**; thereafter, an additional 5% will be deducted per week. For assignments to be counted as on time, they must be submitted before class. **Extensions** will be considered only in cases such as a death in the family, the hospitalization of yourself or a member of your immediate family, or an illness for which you require treatment by a physician. Reference to heavy workload, other assignments, professional or ministry obligations or holidays do not constitute legitimate grounds for an extension.

For **Assignment #6**, each student is granted **three "grace days"** for unexpected delays—no explanation required. Beyond this (which is the last day of exams, April 19), students must seek an extension from the registrar (see Section VI.D below).

Grading Rubrics:
Grading rubrics for all assignments will be posted on the course website.

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Date	Lecture	Assigned Readings	Assignments
Week 1: Jan 13	• Course Introduction • The Need for Method in Interpretation • History of Interpretation and the Approach of the Course	• Bible: Genesis 22; Romans 9 (two key texts for the course) • Klein, Blomberg, and Hubbard [KBH], *Introduction to Biblical Interpretation* [*IBI*]: ○ Ch. 1, The Need for Interpretation, pp. 39-65 (27pp.) ○ Ch. 6, The Goal of Interpretation, pp. 244-290 (47pp.)	
Week 2: Jan 20	**PART I: AUTHOR-CENTRED APPROACHES TO MEANING** • The Author's Historical, Cultural, and Social Contexts	• KBH, *IBI*: ○ Ch. 7, Historical-Cultural Background, pp. 312-324 (13pp.) ○ Ch. 3, Social-Scientific Approaches to Scripture, pp. 134-144 (11pp.) ○ *Recommended*: skim Annotated Bibliography—Hermeneutical Tools, pp. 637-681 (45pp.) *Optional*: • Jan Bremmer, "Sacrificing a Child in Ancient Greece: The Case of Iphigeneia," in E. Noort & E. Tigchelaar (eds.), *The Sacrifice of Isaac: The Aqedah (Genesis 22) and its Interpretations* (Leiden: Brill, 2002), 21-43 (23pp.). (Posted on Moodle.)	Assignment #1 Due: Historical Background Study (10%)
Week 3: Jan 27	• The Author's Composition	• KBH, *IBI*: ○ Ch. 2, The History of Interpretation (The Modern Period), pp. 99-111 (13pp.)	

		Optional: • KBH, *IBI*, Ch. 4, Texts and Translations, pp. 183-197 (15pp.)	
Week 4: Feb 3	• The Author's Language (Words)	• KBH, *IBI*: ○ Ch. 7, Word Meanings, pp. 324-344 (21pp.) • ***Hermann Gunkel**, *Genesis* (tr. Mark E. Biddle from 3d ed. of 1910; Mercer University Press, 1997), vii-xi, xx-xxi, 233-40 (interpretation of Genesis 22) (15pp.; highly influential in its time and on subsequent Genesis commentaries.) (Posted on Moodle.)	Assignment #5 Due: Interpretive Perspectives Portfolio (Gunkel)
Week 5: Feb 10	• The Author's Language (Syntax & Rhetoric)	• KBH, *IBI*: ○ Ch. 7, The Literary Context, pp. 293-312 (20pp.) ○ Ch. 7, Grammatical-Structural Relationships, pp. 344-360 (17pp.)	Assignment #2 Due: Word Study (5%)
Feb 15 – 21 (Family Day + Reading Week—No Class)			
Week 6: Feb 24	**PART II: TEXT-CENTRED APPROACHES TO MEANING** • Genre (Narrative) • Structural Outlines	• KBH, *IBI*: ○ Ch. 9, The Nature of Genres; Narratives; pp. 417-438 (21pp.) ○ Ch. 3, Narrative Criticism, pp. 118-126 (9pp.) ○ Ch. 9, How to Write a Structural Outline, pp. 505-509 (5pp.)	
Week 7: Mar 3	• Genre (Law, Poetry, Wisdom)	• KBH, *IBI*: ○ Ch. 9, Law, pp. 438-450 (13pp.) ○ Ch. 8, General Rules of Hermeneutics: Biblical Poetry, pp. 361-413 (53pp.) ○ Ch. 9, Poetry, pp. 451-461 (11pp.) ○ Ch. 9, Wisdom, pp. 493-505 (13pp.) • ***Erich Auerbach**, *Mimesis* (Princeton University Press, 1953), 3-23 (21pp.; "Odysseus' Scar"—a highly influential comparison of Genesis 22 with Homeric storytelling) (Posted on Moodle.)	Assignment #3 Due: Narrative Analysis (15%) Assignment #5 Due: Interpretive Perspectives Portfolio (Auerbach)
Week 8: Mar 10	• Genre (Prophecy, Apocalyptic)	• KBH, *IBI*: ○ Ch. 9, Prophecy, pp. 462-493 (32pp.) ○ Ch. 10, Revelation, pp. 558-567 (10pp.)	Assignment #4: Structural Outline (10%)

	• Canon Criticism	○ Ch. 4, Canon Criticism (pp. 165-183, esp. pp. 180-183; review pp. 106, 109 on B. Childs and canon criticism) • ***Gerhard von Rad**, *Genesis* (Philadelphia: Westminster Press, 1972), 31-43 (hermeneutical principles), 237-43 (interpretation of Gen. 22) (20pp.) (Posted on Moodle.)	Assignment #5 Due: Interpretive Perspectives Portfolio (von Rad)
Week 9: Mar 17	• Genre (Gospels, Epistles) • Intertextuality	• KBH, *IBI*: ○ Ch. 10, Gospels, pp. 510-532 (23pp.) ○ Ch. 10, Epistles, pp. 541-558 (18pp.) • ***Brevard S. Childs**, *Biblical Theology of the Old and New Testaments* (SCM, 1992), 70-94 (hermeneutical principles), 325-336 (interpretation of Genesis 22) (37pp.) (Posted on Moodle.)	Assignment #5 Due: Interpretive Perspectives Portfolio (Childs)
Week 10: Mar 24	**PART III: READER-CENTRED APPROACHES TO MEANING** • The Reader's Pre-Understanding • Reader-Response Criticism • Reception Theory	• KBH, IBI: ○ Ch. 5, The Interpreter, pp. 201-243 (43pp.; skim pp. 201-226) ○ Ch. 3, Poststructuralism/ Postmodernism, pp. 126-134 (9pp.) ○ Ch. 3, Advocacy Groups, pp. 144-163 (20pp.) • ***Phyllis Trible**, "Genesis 22: The Sacrifice of Sarah," in J. P. Rosenblatt and J. C. Sitterson (eds.), *"Not in Heaven": Coherence and Complexity in Biblical Narrative* (Indiana University Press: 1991), 170-91, 249-253 (footnotes) (27pp.) (Posted on Moodle.)	Assignment #5 Due: Interpretive Perspectives Portfolio (Trible)
Week 11: Mar 31	**PART IV: INTEGRATION & APPLICATION** • Integrating the Approaches to Meaning • Interpretation and Biblical Theology • Interpretation and	• KBH, *IBI*: ○ Ch. 11, Using the Bible Today, pp. 571-601 (31pp.) • ***R. W. L. Moberly**, *The Theology of the Book of Genesis* (New York: Cambridge University Press, 2009), 179-199 ("Genesis 22: Abraham – Model or Monster?") (21pp.) (Posted on Moodle.)	Assignment #5 Due: Interpretive Perspectives Portfolio (Moberly)

	Systematic Theology		
Week 12: Apr 7	• Applying the Text • The Role of the Holy Spirit • Discerning God's Will	• KBH, *IBI*: ○ Ch. 12, Application, pp. 602-636 (35pp.)	
Week 13: Apr 15	*Exam Week*		Assignment #6 Due: Exegesis Paper (40%)

V. SELECTED BIBLIOGRAPHY

Guides to Commentaries and Reference Works:

Carson, D. A. *New Testament Commentary Survey*. 7th ed. Grand Rapids: Baker Academic, 2013.

Evans, John F. *A Guide to Biblical Commentaries and Reference Works. 10th edition. Grand* Rapids: Zondervan, 2016.

Longman, Tremper III. *Old Testament Commentary Survey*. 5th ed. Grand Rapids: Baker Academic, 2013.

General Reference Works on Biblical Interpretation:

Alexander, T. Desmond, Brian S. Rosner, D. A. Carson, and Grame Goldsworthy. *New Dictionary of Biblical Theology: Exploring the Unity and Diversity of Scripture*. Downers Grove: InverVarsity Press, 2000.

Barton, John, ed. *The Cambridge Companion to Biblical Interpretation*. Cambridge: Cambridge University Press, 1998.

Boxall, Ian, and Bradley C. Gregory, eds. *The New Cambridge Companion to Biblical Interpretation*. Cambridge: Cambridge University Press, 2022.

Hayes, John H., ed. *Dictionary of Biblical Interpretation.* Nashville: Abingdon Press, 1999.

McKim, Donald, K. ed. *Dictionary of Major Biblical Interpreters*. Downers Grove: InterVarsity Press, 2007.

Porter, Stanley E., ed. *Dictionary of Biblical Criticism and Interpretation*. New York: Routledge, 2007.

Rogerson, J. W. and Judith M. Lieu, eds. *The Oxford Handbook of Biblical Studies*. New York: Oxford University Press, 2006.

Tate, W. Randolph. *Interpreting the Bible: A Handbook of Terms and Methods*. 2d ed. Grand

Rapids: Baker Academic, 2012.
Vanhoozer, Kevin J., ed. *Dictionary for Theological Interpretation of the Bible*. Grand Rapids: Baker Academic, 2024.

Works on Biblical Interpretation:

Achtemeier, Paul J. *Inspiration and Authority: Nature and Function of Christian Scripture*. Peabody, MA: Hendrickson, 1999.
Adam, A. K. M. *What Is Postmodern Biblical Criticism?* Minneapolis: Fortress, 1995.
Alter, Robert. *The Art of Biblical Narrative.* New York: Basic Books, 1981.
Barton, John. *Reading the Old Testament: Method in Biblical Study*. London: Darton, Longman and Todd, 1984.
Bauer, David R., and Robert A. Traina. *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutic*s. Grand Rapids: Baker Academic, 2011.
Bray, Gerald. *Biblical Interpretation: Past and Present.* Downers Grove, IL: InterVarsity Press, 1996.
Brown, Jeannine K. *Scripture as Communication: Introducing Biblical Hermeneutics.* Grand Rapids, MI: Baker, 2007.
Green, Joel B. *Practicing Theological Interpretation: Engaging Biblical Texts for Faith and Formation*. Grand Rapids: Baker Academic, 2011.
Köstenberger, Andreas J., and Richard D. Patterson. *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology.* Grand Rapids: Kregel, 2011.
Longman III, Tremper. *Literary Approaches to Biblical Interpretation*. Grand Rapids: Zondervan, 1987.
McKenzie, Steven L., and Stephen R. Haynes, eds. *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Application*. Revised and expanded edition. Louisville: Westminster John Knox, 1999.
McKenzie, Steven L., and John Kaltner, eds. *New Meanings for Ancient Texts: Recent Approaches to Biblical Criticisms and Their Applications*. Louisville: Westminster John Knox, 2013.
Meadors, Gary T., ed. *Four Views on Moving Beyond the Bible to Theology*. Grand Rapids: Zondervan, 2009.
Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Revised and Expanded. Downers Grove: IVP Academic, 2006.
Silva, Moisés. *Biblical Words and Their Meaning: An Introduction to Lexical Semantics*. Revised and expanded edition. Grand Rapids: Zondervan, 1994.
Thiselton, Anthony C. *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading*. London: HarperCollins, 1992.
Vanhoozer, Kevin J. *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge*. Grand Rapids: Zondervan, 1998.
Webb, William J. *Slaves, Women and Homosexuals: Exploring the Hermeneutics of Cultural*

Analysis. Downers Grove: InterVarsity, 2001
_____. *Corporal Punishment in the Bible: A Redemptive-Movement Hermeneutic for Troubling Texts*. Downers Grove: IVP Academic, 2011.
Webb, William J. and Gordon K. Oeste. *Bloody, Brutal and Barbaric? Wrestling with Troubling War Texts.* Downers Grove: IVP Academic, 2019.

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.