

*“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.”*

<b>Semester, Year</b>	FALL, 2025
<b>Course Title</b>	<b>ROMANS: FAITH IN THE GOD WHO RESCUES</b>
<b>Course Code</b>	<b>NEWT 06221P</b>
<b>Date</b>	From September 8, 2025 to December 5, 2025 <b>Every Thursday</b>
<b>Time</b>	From 2:15 PM to 5:05 PM
<b>Delivery Format</b>	<b>IN-PERSON ONLY</b>
<b>Class information</b>	The classes will be IN-PERSON on Thursdays from 2:15 to 5:05pm.
<b>Instructor</b>	<b>JOHN MOON, PhD</b> Email: <a href="mailto:johnmoon@tyndale.ca">johnmoon@tyndale.ca</a> (Email correspondence: a response can be expected within 1-3 business days.)
<b>Office Hours</b>	By appointment only.
<b>Course Materials</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="https://tyndale.ca">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only.

## I. COURSE DESCRIPTION

As he prepared for his last, fateful journey to Jerusalem, Paul sent the Roman churches a summary and defence of his controversial preaching. More than any other New Testament document, it is this letter to the Romans that has gone on to shape the thought of key leaders such as Augustine, Luther, Calvin and Barth. Traces the argument of Paul’s letter, setting it in the context of his mission and the realities of the Roman church. Along the way, we will explore the radical theological and ethical vision Paul developed, and we will examine some of the very different ways in which Paul’s readers have understood that vision.

*Prerequisite: BIBL 0501. Recommended: NEWT 0522.*

## II. LEARNING OUTCOMES

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

1. describe some of the social, cultural, and historical dimensions of the Christ-following assemblies in Rome, as well as Paul's purpose in writing the letter;
2. summarize the theological argument of Romans;
3. critically analyze and charitably assess key interpretive issues and scholarly debates;
4. apply the teaching of Romans to basic human problems and issues in contemporary society;
5. explain the letter's distinct vision of the good news, as well as the letter's importance for Pauline theology and the history of Christian thought.

### III. COURSE REQUIREMENTS

#### A. REQUIRED READING

Gaventa, Beverly Roberts. [\*Romans: A Commentary\*](#). The New Testament Library. Louisville: Westminster John Knox Press, 2024. (Hard copies available for purchase at [Cornerstone Bookshop](#).)

Various readings posted on Moodle (classes.tyndale.ca)

An English translation of the Bible (e.g., NRSV, NIV, ESV), not a paraphrase. To maximize the benefit from the readings and lectures, students are encouraged to read the relevant text of Romans beforehand.

#### B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

Barclay, John M. G. [\*Paul and the Power of Grace\*](#). Grand Rapids: Eerdmans, 2020.

Westerholm, Stephen. [\*Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics\*](#). Grand Rapids: Eerdmans, 2004.

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. Class participation (10%)

*Class discussions are related to all the Learning Outcomes.* Class discussion will be a regular part of the course, and its purpose is to foster our ability to think critically about issues, engage charitably with others, and stretch our thinking. Discussions will arise from the lecture material and some of the required readings. These **required readings** are **marked with an asterisk (\*)**, and students are expected to come to class able to summarize the argument (e.g., in a

paragraph), and with one point of appreciation and one point of critical evaluation. Students will get the most out of this course—and from one another—if they participate. Students will thus be graded on attendance, as well as the frequency and relevance of their contributions. See the course website for the grading rubric and late policy.

## **2. Two take-home essay tests: questions posted Oct. 16 & Nov. 27, due respectively on Oct. 23 & Dec. 4 (30%)**

*This assignment is related to Learning Outcomes #1, #2, #3, and #5.* The purpose of these two tests is to encourage students to carefully absorb and evaluate the course material (mainly lectures and discussions, but also readings). *Careful note-taking is essential.* The tests will be synthetic in nature, allowing students to integrate large amounts of course material. **Each test will consist of one question to be answered in about 1,000 words.** Given the word limit, students are encouraged to write succinctly. Essays are to be **submitted through the course website ([classes.tyndale.ca](http://classes.tyndale.ca))** (cf. section D. General Guidelines for the Submission of Written Work, esp. on Turnitin). See the course website for the grading rubric.

- **Test 1:** question posted October 16, **due October 23 (15%)**
- **Test 2:** question posted November 27, **due December 4 (15%)**

## **3. Theological Interaction Paper: due November 13 (20%)**

*This assignment is related to Learning Outcome #4.* A theological interaction (about 1,000 words) with a modern book (not on Romans!), film, or other agreed substitute based on the themes or a passage in Romans (may be the same theme/passage as your research essay). The purpose of this paper is to give students an opportunity to bring the biblical text into conversation with our modern cultural context—a useful skill in ministry! One way to proceed could be to ask the following questions:

- What basic human problem or contemporary issue does my theme/passage in Romans address?
- How is this problem/issue addressed in some modern piece? You might consider what this piece says about (i) human beings, (ii) our culture, (iii) god (not necessarily the Christian God), and (iv) salvation.
- How does my theme/passage in Romans address the problem/issue similarly and differently?

In handling the modern book or film, it is important to respect its integrity—not proof-texting a line or two, but outlining relevant aspects of its narrative, character development, and themes. **Submit through the course website ([classes.tyndale.ca](http://classes.tyndale.ca))** (cf. section D. General Guidelines for the Submission of Written Work, esp. on Turnitin). See the course website for a grading rubric and further instructions.

#### 4. Research Essay: due November 27 (40%)

*This assignment is related to Learning Outcome #3.* Students will have an opportunity to critically investigate a question of interest related to Romans, thereby developing their skills in research and exegesis. Papers should be 10-12 pages in length (excluding bibliography and title page), 12-point font, Times New Roman, 1-inch margins, double-spaced. **Submit through course website (classes.tyndale.ca)** (cf. section D. General Guidelines for the Submission of Written Work, esp. on Turnitin). See the course website for a grading rubric and further instructions (e.g., on how to formulate a research question).

#### Late Policy:

For each assignment, each student is granted **one “grace day”** for unexpected delays—no explanation required. (Since weekends do not count as late days, this effectively gives you until Sunday at 11:59pm to submit your assignments without late penalty.) Beyond this, late assignments will incur a penalty of **2% per business day**.

**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.

All assignments must be handed in by the last day of exams. No assignments will be accepted after that date, unless the student has a valid reason for an extension. In that case, the student must apply for an extension to the Registrar and not to the professor.

#### D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Assignment	Due	%
1. Class Participation		10%
2. Two Take-Home Essay Tests	Oct. 23; Dec. 4	30%
3. Theological Interaction Paper	Nov. 13	20%
4. Research Essay	Nov. 27	40%
Total Grade		100%

#### IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Date	Lecture	Assigned Readings	Assignments
Week 1: Sept 11	Course Introduction	<ul style="list-style-type: none"><li>Gaventa, pp. 1-54</li></ul> <i>Optional:</i>	

	Introduction to Romans; Rom. 1:1-17	<ul style="list-style-type: none"> <li>• <i>Psalms of Solomon</i> 17 (on Moodle). <i>How does the Messiah relate to Israel and the Gentiles? How does this compare with Romans 1:1-17?</i></li> </ul>	
Week 2: Sept 18	Five Approaches to Paul and Judaism	<ul style="list-style-type: none"> <li>• Douglas J. Moo, <i>The Letter to the Romans</i> (2d ed; Grand Rapids: Eerdmans 2018), pp. 222-28 (on Moodle)</li> <li>• Read Galatians 2:1-21. <i>How does each interpreter below (except Sanders) understand the “works of the Law” and “justify”/“righteousness” at Gal. 2:16?</i></li> <li>• <u>Roman Catholic</u>: *<b>Thomas Aquinas</b>, <i>Commentary on Saint Paul’s Epistle to the Galatians</i> (trans. F.R. Larcher; Albany: Magi Books, 1966), pp. 52-55 (on Moodle)</li> <li>• <u>Protestant</u>: *<b>John Calvin</b>, <i>The Epistles of Paul the Apostle to the Galatians, Ephesians, Philippians, and Colossians</i> (Edinburgh: Oliver and Boyd, 1965), pp. 37-40 (on Moodle)</li> <li>• <u>The New Perspective on Judaism</u>: *<b>E. P. Sanders</b>, <i>Paul and Palestinian Judaism: A Comparison of Patterns of Religion</i> (Philadelphia: Fortress Press, 1977), pp. 422-23 (on Moodle)</li> <li>• <u>The New Perspective on Paul</u>: *<b>James D. G. Dunn</b>, <i>The Epistle to the Galatians</i> (BNTC; London: A&amp;C Black, 1993), pp. 131-41 (on Moodle)</li> <li>• <u>Paul Within Judaism</u>: *<b>John Gager</b>, <i>Reinventing Paul</i> (New York: Oxford, 2000), pp. 80, 84-87 (on Moodle)</li> <li>• <u>The Apocalyptic Paul</u>: *<b>J. L. Martyn</b>, <i>Galatians</i> (AYB 33A; New Haven: Yale University Press, 1997), pp. 97-105, 249-53 (on Moodle)</li> </ul>	
Week 3: Sept 25	Rom. 1:18—2:29	<ul style="list-style-type: none"> <li>• Gaventa, pp. 54-89</li> <li>• *<b>Matthew Thiessen</b>, “Paul’s Argument Against Gentile Circumcision in Romans 2:17-29,” <i>Novum Testamentum</i> 56 (2014): 373-91 (on Moodle)</li> </ul>	
Week 4: Oct 2	Rom. 3:1-26	<ul style="list-style-type: none"> <li>• Gaventa, pp. 89-119</li> </ul>	

		<ul style="list-style-type: none"> <li>• <b>*Sam K. Williams</b>, “The ‘Righteousness of God’ in Romans,” <i>Journal of Biblical Literature</i> 99/2 (1980): 241-45, 254-80 (on Moodle)</li> <li>• Moo, <i>Romans</i>, pp. 73-78 (the righteousness of God), 243-246 (<i>pistis Christou</i>) (on Moodle)</li> </ul> <p><i>Optional:</i></p> <ul style="list-style-type: none"> <li>• Dead Sea Scrolls: 4QMMT, pp. 791-805 (on Moodle). <i>Based on the whole text, what is meant by the “works of the Torah” (p. 803) and “it shall be reckoned to you as justice” (p. 805)?</i></li> </ul>	
Week 5: Oct 9	Rom. 3:27— 4:25	<ul style="list-style-type: none"> <li>• Gaventa, pp. 119-136</li> <li>• <b>*Richard B. Hays</b>, “‘Have We Found Abraham to Be Our Forefather According to the Flesh?’ A Reconsideration of Rom 4:1,” <i>Novum Testamentum</i> XXVII 1 (1985), 76-98 (on Moodle)</li> </ul> <p><i>Optional:</i></p> <ul style="list-style-type: none"> <li>• Genesis 15, 17:10-14, 22, 26:4-5; Sirach 44:19-21 (on Moodle). <i>How do Romans 4 and Sirach compare in their reading of the Abraham narrative?</i></li> </ul>	
Week 6: Oct 16	Rom. 5:1— 6:23	<ul style="list-style-type: none"> <li>• Gaventa, pp. 137-91</li> <li>• Constantine Campbell, <i>Paul and Union with Christ: An Exegetical and Theological Study</i> (Grand Rapids: Zondervan, 2012), pp. 333-47 (on Moodle)</li> </ul> <p><i>Optional:</i></p> <ul style="list-style-type: none"> <li>• Philo, <i>On the World’s Creation</i>, 145-52, 165-72 (pp. 115-21, 131-37) (on Moodle). <i>How do Romans 5:12-21 and Philo compare in their use of Adam?</i></li> </ul>	Take-home Test #1 question posted
Oct 21-24 Reading Days			<u>Due Oct. 23:</u> Take-home Test #1 (15%)
Week 7: Oct 30	Rom. 7	<ul style="list-style-type: none"> <li>• Gaventa, pp. 191-218</li> <li>• <b>*Krister Stendahl</b>, <i>Paul Among Jews and Gentiles</i> (Philadelphia: Fortress Press, 1976), pp. 78-96 (on Moodle)</li> </ul>	

Week 8: Nov 6	Rom. 8:1— 9:29	<ul style="list-style-type: none"> <li>• <b>*Gaventa</b>, pp. 218-64, <b>*265-85</b></li> <li>• <b>*John Calvin</b>, <i>The Epistles of Paul the Apostle to the Romans and to the Thessalonians</i> (trans. Ross Mackenzie; Edinburgh: Oliver and Boyd, 1960), pp. 196-212 (Rom. 9:6-23) (on Moodle)</li> <li>• <b>*James Arminius</b>, “Analysis of the Ninth Chapter of St. Paul’s Epistles to the Romans,” in <i>The Works of James Arminius</i> (London edition; 3 vols.; 1825-1875; repr., Grand Rapids: Baker, 1991), 3:485-503 (Rom. 9:1-18) (on Moodle)</li> </ul>	
Week 9: Nov 13	Rom. 9:30— 11:36	<ul style="list-style-type: none"> <li>• Gaventa, pp. 285-331</li> <li>• <b>*N. T. Wright</b>, “Romans 9-11 and the ‘New Perspective’,” in <i>Between Gospel and Election: Explorations in the Interpretation of Romans 9-11</i> (eds. Florian Wilk and J. Ross Wagner; Tübingen: Mohr Siebeck, 2010), pp. 37-54 (on Moodle)</li> </ul> <p><i>Optional:</i></p> <ul style="list-style-type: none"> <li>• Tobit 14:1-7 (on Moodle). <i>How are Paul and Tobit similar and different in their discussion of salvation for Israel and the nations?</i></li> </ul>	<u>Due Nov. 13:</u> Theological Interaction Paper (20%)
Week 10: Nov 20	Rom. 12-13  Paul and Empire	<ul style="list-style-type: none"> <li>• Gaventa, pp. 332-81</li> <li>• <b>*Luke Timothy Johnson</b>, “Transformation of the Mind and Moral Discernment in Paul,” in <i>Contested Issues in Christian Origins and the New Testament: Collected Essays</i> (NovTSup 146; Leiden: Brill, 2013), pp. 255-75 (on Moodle).</li> </ul> <p><i>Optional:</i></p> <ul style="list-style-type: none"> <li>• Seneca, <i>De Clementia</i> 1.1-4 (on Moodle). How does Seneca depict Nero and his relation to the gods? Does Seneca think Nero is a perfect ruler? Do you see any similarities with Romans 13:1-7?</li> </ul>	
Week 11: Nov 27	Rom. 14:1— 15:13	<ul style="list-style-type: none"> <li>• Gaventa, pp. 381-411</li> <li>• <b>*John M. G. Barclay</b>, “Faith and Self-Detachment from Cultural Norms: A Study in</li> </ul>	<u>Due Nov. 27:</u> Research Essay (40%)

	Paul and “Grace”	Romans 14-15,” ZNW 104 (2013): 192-208 (on Moodle)	Take-home Test #2 question posted
Week 12: Dec 4	Rom. 15:14— 16:27  Final Thoughts	<ul style="list-style-type: none"> <li>Gaventa, pp. 412-45</li> </ul>	<u>Due Dec. 4:</u> Take-home Test #2 (15%)

## V. SELECTED BIBLIOGRAPHY

*\*Highly recommended*

### Commentaries on Romans:

Barth, Karl. *The Epistle to the Romans*. 6<sup>th</sup> ed. Translated by Edwyn C. Hoskyns. New York: Oxford University Press, 1968. [A ground-breaking commentary that marked a decisive break from the dominant liberal Protestant theology of Barth’s day.]

\*Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. 2 vols. Edinburgh: T. & T. Clark, 1975-1979. [Excellent handling of the Greek text.]

\*Dunn, James D. G. *Romans*. 2 vols. Word Biblical Commentary 38A. Dallas: Word Books, 1988. [A key proponent of the New Perspective on Paul. Packed with rich observations.]

Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New York: Doubleday, 1993. [A solid Roman Catholic contribution.]

Gaventa, Beverly R. *Romans: A Commentary*. New Testament Library. Louisville: Westminster John Knox, 2024.

Jewett, Robert. *Romans: A Commentary*. Hermeneia. Minneapolis: Fortress Press, 2007.

Käsemann, Ernst. *Commentary on Romans*. Grand Rapids: Eerdmans, 1994.

Longenecker, Richard N. *The Epistle to the Romans: A Commentary on the Greek Text*. The New International Greek Testament Commentary. Grand Rapids: Eerdmans, 2016.



\*Moo, Douglas J. *The Letter to the Romans*. 2d ed. The New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2018. [Highly recommended. Moo espouses a traditional Protestant reading, while explaining the options very clearly and displaying good judgment.]

Origen, *Commentary on the Epistle to the Romans, Books 1-5*. The Fathers of the Church 103. Translated by Thomas P. Scheck. Washington: Catholic University of America Press, 2001. [The first major commentary on Romans, which would exert an extraordinary influence on later readings of the letter.]

\_\_\_\_\_. *Commentary on the Epistle to the Romans, Books 6-10*. The Fathers of the Church 104. Translated by Thomas P. Scheck. Washington: Catholic University of America Press, 2002.

Wright, N. T. "The Letter to the Romans: Introduction, Commentary, and Reflections." Vol. 10, pp. 393-770, in *The New Interpreter's Bible*. Edited by L. E. Keck et al. Nashville: Abingdon, 2002. [Alongside James Dunn above, another key proponent of the New Perspective on Paul.]

#### **Other Resources:**

\*Barclay, John M. G. *Paul and the Gift*. Grand Rapids: Eerdmans, 2015. [A recent, groundbreaking book that gives a fresh reach of "grace"/"gift" in Galatians and Romans and moves beyond past debates (e.g., between Lutheran and New Perspective readings).]

Das, A. Andrew. *Solving the Romans Debate*. Minneapolis: Fortress, 2007.

Donfried, Karl P., ed. *The Romans Debate*. 2d ed. Grand Rapids: Baker Academic, 1991.

Esler, Philip F. *Conflict and Identity in Romans: The Social Setting of Paul's Letter*. Minneapolis: Fortress, 2003.

Gaventa, Beverly Roberts. *Our Mother Saint Paul*. Louisville: Westminster John Knox Press, 2007.

Grieb, A. Katherine. *The Story of Romans: A Narrative Defense of God's Righteousness*. Louisville: Westminster John Knox Press, 2002.

Haacker, Klaus. *The Theology of Paul's Letter to the Romans*. Cambridge: Cambridge University Press, 2003.

\*Hays, Richard B. *Echoes of Scripture in the Letters of Paul*. New Haven: Yale University Press, 1989. [A seminal work that has generated many further studies on Paul's use of Scripture.]

Hodge, Caroline Johnson. *If Sons, Then Heirs: A Study of Kinship and Ethnicity in the Letters of Paul*. New York: Oxford University Press, 2007.

Keesmaat, Sylvia C., and Brian J. Wash. *Romans Disarmed: Resisting Empire, Demanding Justice*. Grand Rapids: Brazos Press, 2019.

Longenecker, Richard N. *Introducing Romans: Critical Issues in Paul's Most Famous Letter*. Grand Rapids: Eerdmans, 2011.

Reasoner, Mark. *Romans in Full Circle: A History of Interpretation*. Louisville: Westminster John Knox Press, 2005.

Soon, Isaac T. *A Disabled Apostle: Impairment and Disability in the Letters of Paul*. New York: Oxford University Press, 2023.

Stowers, Stanley K. *A Rereading of Romans: Justice, Jews, and Gentiles*. New Haven: Yale University Press, 1995.

Tobin, Thomas H. *Paul's Rhetoric in Its Contexts: The Argument of Romans*. Peabody: Hendrickson, 2004.

Watson, Francis. *Paul and the Hermeneutics of Faith*. 2d ed. London: Bloomsbury, 2016.

Westerholm, Stephen. *Romans: Text, Readers, and the History of Interpretation*. Grand Rapids: Eerdmans, 2022.

Wright, N. T. *Paul and the Faithfulness of God*. 2 vols. Minneapolis: Fortress Press, 2013.

## **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](https://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](https://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](https://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](https://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](mailto: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](https://classes.tyndale.ca). For general grading guidelines, refer to Seminary [Grading System & Scale](#).