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Consultations: MW 3–3:50 p.m. (365-F JSB); F
1–1:50 p.m. (205 HRCB)
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Rel A 211: New Testament — The Gospels
Winter 2015, section 12
MW 1–1:50 p.m., 179 JSB

Course Description: Rel A 211 is a survey study of the four New Testament gospels intended to illustrate the life, teachings, and, above all, the suffering, sacrifice, and resurrection of the Lord Jesus Christ. We will examine the gospels as scripture and ancient texts, setting them in their ancient historical and cultural contexts while examining them as testimonies of the atoning mission of the Savior. As texts, we will work to appreciate their literary artistry, identifying their structures, imagery, and themes. *As works of scripture, we will study them in order to realize more fully the promise of John 20:31 that “these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”*

After reviewing the background of the gospels, we will first examine Mark, perhaps the earliest written of the four gospels, to understand its approach and to gain a better understanding of the basic life and mission of our Lord. We will then proceed to survey Matthew and Luke, comparing and contrasting them to each other and with Mark. The final unit will study John and then culminate in a consideration of the Passion and Resurrection Narratives in all four gospels, reflecting upon the pivotal events from the Last Supper through the Resurrection.

Course Objectives and Learning Outcomes: This section of Rel 211 intends to meet the following Learning Outcomes of the College of Religious Education and the Department of Ancient Scripture:

- Historical Context: Students who successfully complete the requirements for this course will be able to demonstrate that they have acquired an understanding of the New Testament narrative in its historical and cultural context.
- Doctrines and Principles: Students who successfully complete the requirements for this course will be able to demonstrate that they have acquired an understanding of the New Testament's fundamental doctrines and principles.
- Witness of Christ: Students who successfully complete the requirements for this course will be able to demonstrate that they have acquired an understanding of how the New Testament bears witness of the mission and message of Jesus Christ.
- Application: Students who successfully complete the requirements for this course will be able to demonstrate that they have acquired an understanding of how selected New Testament passages can be applied to daily living.

Further, it is organized to reach the following specific course objectives:

- Increase Knowledge: Students will gain an increased knowledge of the gospels, that is they will familiarize themselves more fully with its basic storylines, characters, themes and theological concepts.
- Develop Exegetical Skills: Students will learn to read, analyze, discuss, and write about the Bible as both a source of scriptural knowledge and as a sacred text, examining them in their historical, literary, and theological contexts.
- Deepen Testimony: Students will strengthen individual testimonies of sacred truths, particularly by an increased understanding God and his interactions with his people throughout history.

Class discussions, quizzes, exams, and the paper will all be formatted with these three overarching objectives in mind. Although both instruction and positive spiritual experiences in class will assist students in seeking the Holy Ghost as an aid in studying and pondering LDS scripture, doctrine and history, *the greatest spiritual experiences that students will have this semester will most likely take place outside of class during their individual reading and class preparation as they seriously, and prayerfully, study the scriptures themselves.*

Using This Syllabus: Students should read the entire syllabus carefully, including and especially Appendix A. Please review the course description and objectives from time to time, understand the course requirements, and note all due dates. In the Class Schedule, general titles for each lecture are accompanied by some specific topics from each block of reading. This will help in preparing for class in reviewing for quizzes and exams. Assigned scriptural reading is always underlined for emphasis and should be done first. Other readings come from the course packet.

Inappropriate Use Of Course Materials: All course materials (e.g., outlines, handouts, syllabi, exams, quizzes, PowerPoint presentations, lectures, audio and video recordings, etc.) are proprietary. Students are prohibited from posting or selling any such course materials without the express written permission of the professor teaching this course. To do so is a violation of the Brigham Young University Honor Code.

Use of Electronic Devices in Class: Please be courteous of both the instructor and other students in class. This includes care in your use of laptops, iPads, cell phones, and other devices. Laptops and other internet-connected devices should only be used during class for taking notes, accessing electronic versions of the scriptures, downloading course material, and (rarely) doing class-related searches. *Unnecessary emailing and texting and all gaming and web surfing should not be done in class.*

Requirements: Daily preparation and reading are necessary before every class period in order to derive the most benefit from each lecture. Students are responsible both for the material in reading assignments and for that provided in class and in the posted presentations. Attendance is not taken, but students are responsible for all material provided and discussed in class, so if

absences are necessary, students must get notes from a classmate and review the material independently.

B.Y.U. dress, grooming, and behavior standards will be enforced. Courtesy and respect should prevail in the classroom, and both federal laws and university policy prohibit sexual harassment or gender-based discrimination. *Any* kind of demeaning or unfair behavior is inappropriate in a BYU environment. Official university and course standards on these subjects appear at the end of this syllabus (see Appendix A).

Final grades will be calculated by a percentage out of a total of one thousand points broken down as follows:

10 Readings Quizzes (5 points each)	50
3 Quizzes (50 points each)	150
3 Exegetical Exercises (50 points each)	150
2 Exams (200 points each)	400
Final Exam	250

The reading quizzes will be short, in-class assessments from that day's reading given that will be given periodically during the semester. The practice tests (or "take-home quizzes") will be take-home *but closed-book* exercises intended to familiarize students with the format of the exams and to serve as a diagnostic of how well they are mastering the material.

Each midterm and the final exam will consist of identifications drawn from names, events, and terms from the readings and class discussion; a section consisting of scriptural passages for commentary, allowing the student to explain the original context of the passage, its meaning, and its importance for individual application today; and short essays on the most important doctrines found in the gospels. The two unit exams will be administered in the Testing Center, but the final will be given in class on Sa16Apr, 2:30–5:30 p.m.

Three short exegetical exercises will each consisting of paragraphs addressing the historical, literary, and theological aspects of a single passage or pericope. These will be due on January 25, February 22, and April 11. **Directions for the writing exercises (including a sample paper), a sample grade sheet, and further information on exegesis will be posted on Learning Suite.**

In no way should the grading of a religion class be considered an evaluation of one's testimony or sincerity. While testimonies should be strengthened by a serious study and discussion of the scriptures, students are evaluated on their mastery of the material covered in class. To review why BYU religion classes are graded, see again Appendix C. The standard scale will be 930–1000 points A, 900–929 A-, 880–889 B+, 830–879 B, 800–829 B- *u.s.w.* Assignments are due when scheduled, and late work will not be accepted. Only in cases of extreme duress (in medical cases with a physician's note) will the instructor make exceptions. **Students are responsible for the grades that they earn; if one needs a certain grade for academic reasons, then he or she should plan accordingly.** There will be no extra credit. If students have disabilities that may impair their ability to complete this course successfully, they

are encouraged to inform the instructor and to contact the Services for Students with Disabilities Office (378-2767) for additional assistance.

Class Preparation: Read background material in the packet before beginning each text, then read and study the assigned scriptural text, using the outlines in the packet as a “road map” and following the suggested reading strategies discussed in class. Regularly *review class presentations*, which will be posted on Learning Suite. These will be used heavily in introductory lectures but less intensely when actually studying the texts of the gospels. Instead, *students should always bring their scriptures as we go over important passages*. Nevertheless students are responsible for all of the material in posted PowerPoints, which effectively give them access to the professor’s lecture notes!

Periodically review *Notable Passages lists* online, which list important passages studied in each unit. *Most students will find that the best procedure is to work through these passages after they are discussed in class or at least once a week or so rather than waiting until right before a quiz or an exam.* Students need not memorize chapter and verse references, but they should be able to recognize them and be able to answer basic historical, literary, and theological questions about each. *Your greatest spiritual experiences will occur outside of class as you study and work with the scriptural text, so please take advantage of this opportunity to engage the scriptures in this systematic way.*

Review sheets will be posted (or updated) on Learning Suite before each quiz and exam.

Commentaries and Other References: The greatest benefits from scripture study come from reading, pondering, and praying about the scriptures themselves. Still, serious, university-level study of scripture can often be aided by looking at or consulting various commentaries. A few such works that some may find useful in their lifelong study of the New Testament include the following:

Brown, Raymond Edward. *An Introduction to the New Testament*. New York: Doubleday, 1997.

Ehrman, Bart D. *The New Testament: A Historical Introduction to the Early Christian Writings*. Oxford: Oxford University Press, 1997.

The Gospels. Edited by Kent. P. Jackson and Robert L. Millet. Studies in Scriptures vol. 5. Salt Lake City: Deseret Book, 1986.

Hall, John F. *New Testament Witnesses of Christ: Peter, John, James, and Paul*. Salt Lake City: Covenant Communications, 2002.

Holzappel, Richard Neitzel; Eric D. Huntsman; and Thomas A. Wayment. *Jesus Christ and the World of the New Testament: An Illustrated Reference for Latter-day Saints*. Salt Lake City: Deseret Book, 2006. [JCWNT]

Huntsman, Eric D. *God So Loved the World: The Final Days of the Savior's Life*. Salt Lake City: Deseret Book, 2011. [GSLW]

———. *Good Tidings of Great Joy: An Advent Celebration of the Savior's Birth*. Salt Lake City: Deseret Book, 2011. [GTGJ]

———. *The Miracles of Jesus*. Salt Lake City: Deseret Book, 2014. [MJ]

Ludlow, Daniel H. *A Companion to Your Study of the New Testament: the Four Gospels*. Salt Lake City, Utah: Deseret Book, 1982.

McConkie, Bruce R. *Doctrinal New Testament Commentary*. 3 volumes. Salt Lake City: Bookcraft, 1970.

The Ministry of Peter, the Chief Apostle: The 43rd Annual Sidney B. Sperry Symposium. Edited by Frank F. Judd Jr., Eric D. Huntsman, and Shon D. Hopkin. Provo, UT: Religious Studies Center; Salt Lake City: Deseret Book, 2014. [MoP]

Odgen, D. Kelly and Andrew C. Skinner. *Verse by Verse: The Four Gospels*. Salt Lake City: Deseret Book, 2006.

Welch, John W. , and John F. Hall. *Charting the New Testament*. Provo, Utah: Foundation for Ancient Research and Mormon Studies, 2002.

On-line Resources: Students are also encouraged to access course materials on Learning Suite, where announcements, class presentations, handouts, and other materials will be available. All PowerPoint presentations will be posted soon after class, and often the night before. Although they will be covered in class, more time may be spent on some issues as class discussion and needs require; consider printing them for review on your own. Other background or supporting readings will also be posted on Learning Suite. Many of these materials are also available on the class web site at <http://erichuntsman.com/courses/RelA-211.php>.

Class Schedule

M04Jan **COURSE INTRODUCTION.** Brief overview and discussion of standards and expectations.

HISTORICAL BACKGROUND OF THE NEW TESTAMENT GOSPELS. Israel from David to the Captivity; Effects of Captivity; Jews under the Persians; Jews under the Greeks; Brief independence under the Hasmoneans (the Maccabees); Under the Herods and Romans.

Reading: "The World Between the Testaments" and "The Greek and Roman Worlds," *JCWNT* (packet, 27–40); "Essenes," "Herod," "Herodians," "Maccabees," "Pharisees," "Roman Empire," "Sadducees," BD 667, 700–702, 727, 750, 763–64, 767.

- W06Jan **LITERARY BACKGROUND AND INTERPRETATION OF THE NEW TESTAMENT.** New Testament gospels: review of what they are, preview of when they were written and what their sources were. Brief history of the Bible; methods of studying, interpreting, understanding, and correctly applying biblical texts; Form Criticism and Gospel Genres; the KJV and Other Translations.
Reading: “Bible,” and “Gospels,” BD 622–24, 682–83. “Genre Questions: What Kind of Writing Is This Passage?”; “Introduction to the New Testament” *JCWNT*, 4–13; Huntsman, “Jesus in the Four Gospels,” *God So Loved the World*, 125–129; Huntsman, “Miracles and the Evangelists,” *The Miracles of Jesus*, 133–136; “Teaching through Exegesis: Helping Students Ask Questions of the Text” (packet, 41–57, 72–75, 77–86).
- M11Jan **Gospel Beginnings and the Matthean Infancy Narrative.** Points of Departure—Why the Differences? Christmas and Easter. Nature and Function of the Infancy Narratives. The Matthean Infancy Narrative: the genealogy and role of Joseph, formula quotations, Jesus as the New King.
Reading: Huntsman, “Glad Tidings of Great Joy,” 52–54, and “Appendix 1: The Infancy Narratives and the Christmas Story,” *Good Tidings of Great Joy*, 139–142 (packet, 91–93, 96–100); Mark 1:1; Matthew 1–2; Luke 1:1–4; John 1:1–14.
- W13Jan **The Lucan Infancy Narrative.** The stories of John the Baptist and Jesus—literary foils. Canticles in Luke. Lucan Themes and Images. **Introduction—Mark and the Apostolic Proclamation of Christ:** Mark’s gospel; Authorship; John Mark; Audience; Features of Marcan Style; Sources for Mark; the Speeches of Peter: a Model for Mark? Structure: a Drama in Three Acts; Marcan Christology; Other Themes.
Reading: Huntsman, “Glad Tidings of Great Joy,” 54–57, and “Appendix 1: The Infancy Narratives and the Christmas Story,” *Good Tidings of Great Joy*, 142 (packet, 93–95, 98); Luke 1–2. Brown, “The Testimony of Mark,” 61–87, and Huntsman, “The Petrine *Kérygma* and the Gospel according to Mark,” 169–185 (packet, 101–133).
- M18Jan **Martin Luther King Day. No class.**
- W20Jan **Authoritative Galilean Ministry Begins:** Prologue: The Opening of the Ministry; Marcan Miracles; Five Controversy Narratives. Exegetical Excursus: The Healing of the Man with Palsy.
Reading: Mark 1:1–3:6; Huntsman, “Jesus’ Miracles in the Gospels,” “Casting Out Devils,” “Overthrowing the Kingdom of Satan,” and “A Paralytic Forgiven and Healed,” *MJ*, 1–5, 65–72, 49–50 (packet, 61–65, 137–146).
See also: Peek, “Early Galilean Ministry and Miracles,” 279–288 (handout or online).
- M25Jan ***Exegetical exercise 1 due***
Acceptance and Rejection; Parabolic Teaching and Mighty Deeds of Jesus. Call of the Twelve; Rejected by His Own; the True Kindred of Jesus. Marcan Parables. Jesus Stills a Storm, Exorcizes the Gerasene Demonic, Heals the Woman with the Issue of Blood, and Raises Jairus’ Daughter. *Take-home Quiz 1 distributed.*

Reading: Mark 3:7–6:6a (on Mark 4:41, see Helaman 12:8–14 *n.b.* 7–8).

W27Jan **Take-home Quiz 1 due**

The Galilean Ministry Concludes: The First Mission of the Twelve, Great Deeds, Christ on the “Hollowness” of the Pharisaic Traditions, and Peter’s Declaration. Christ’s Mission Begins to Expand Beyond Galilee, Opposition Increases, Jesus Heals a Blind Man “In Stages,” and the Disciples’ Faith Grows Even as They Misunderstand.

Reading: Mark 6:6b–Mark 8:30

M01Feb **On the Road to Jerusalem: the Passion Predictions Begin.** The Blindness of the Disciples; “The Son of Man” as a Title in Mark; “Correction” Narratives of Prediction, Misunderstanding, and Teaching; the Mount of Transfiguration; Ethics of Discipleship; Teachings in Capernaum and on the Border of Judea.; Contrasts: the Rich Young Man and the Disciples.

Reading: Mark 8:31–10:52.

Background Reading: Huntsman, “The Transfiguration,” *Miracles of Jesus*, 32–36 (online).

EXAMINATION 1

Tu02Feb–Th04Feb; F05Feb (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

W03Feb **GOSPEL OF MATTHEW. Introduction—Matthew the Scribe.** Authorship, Internal and External Evidence. The Synoptic “Problem.” Authorship, Audience, and Features. **Proclamation of the Kingdom. Part 1** (narrative): The Baptism and Temptation of Jesus.

Reading: “Matthew,” BD 729; Millet, “The Testimony of Matthew,” 38–60 (packet, 149–159); Matthew 3–4.

M08Feb **Matthew’s SERMON THE MOUNT.** Part 1 (discourse): Christ, the New Moses. Marks of the Disciple; Jesus’ Authority Stressed. The Beatitudes. Fulfilling the Law—Jesus and the New Moses and the Six Antitheses. “Be Ye ‘Perfect.’” True Piety and the Lord’s Prayer. Final Eschatological Warnings.

Reading: Matthew 5–7; “The Sermon on the Mount,” *JCWNT*, 71–72, and Huntsman, “The Six Antitheses,” 93–109 (packet, 161–171).

W10Feb **Galilean Ministry and Growing Opposition to Jesus. Part 2** (narrative): Ten Miracles Reminiscent of Moses; The Healing Power of Christ: “Himself took our infirmities, and bare our sicknesses”; THE MISSION SERMON. **Part 3** (narrative): Opposition to Jesus Narrative. John the Baptist; Jesus Prayer; More Controversy Narratives. SERMON IN PARABLES.

Reading: Matthew 8:1–13:52; Huntsman, “Miracle Stories, Summaries, and Reports” and Matthew in “Miracles and the Evangelists,” *MJ*, 127–133, 134–35 (packet, 66–72,

73–74); John W. Welch, “The Lord’s Prayers,” *Ensign*, January 1976 (online link).

M15Feb **Presidents’ Day. No class.**

Tu16Feb ***Tuesday is Monday!***

Rejection by Israel and the Sermon on the Church; Journey to Jerusalem. Part 4 (narrative): “A Prophet Is Not Without Honor . . .” The Leaven of the Pharisees and the Sadducees; Peter’s Declaration and the Keys of the Kingdom; Matthew’s Account of the Transfiguration; Latter-day Insights on the Transfiguration Given the Introduction of “Keys” in Matt 16:19; Question about the Temple Tax as a Segue to the SERMON ON THE CHURCH. **Part 5a** (narrative): Teachings on the Road to Jerusalem, especially on divorce, celibacy, and labourers in the vineyard.

Reading: Matthew 13:53–20:34; Huntsman, “The Transfiguration,” *MJ*, 36–37 (online); Dallin H. Oaks, “Divorce,” *Ensign* May 2007, 70–73 (packet, 173–76).

See also: Peek, “Early Galilean Ministry and Miracles,” 288–93 (online); “Church Responds to HRC Petition: Statement on Same-Sex Attraction,” Mormon Newsroom (online link).

W17Feb **GOSPEL OF LUKE. Introduction—Luke, the Detailed and Compassionate**

Evangelist: Authorship, Internal and External Evidence. Luke the Physician. “Theophilus” and Luke’s Original Audience. Dating, Sources, and Composition (Two-source vs. Three-stage). Style and Characteristics. Lucan Christology. Purpose and Structure of Luke’s Gospel. **Preparation for the Ministry:** Baptism, Genealogy, Temptation.

Reading: “Luke,” BD 726; Anderson, “The Testimony of Luke,” 88–108 (packet, 179–188). Luke 3:1–4:13; esp. JST Luke 3:5–9.

M22Feb ***Exegetical Exercise 2 due.***

The Lucan Galilean Ministry. Jesus in the Nazareth Synagogue. Good News of the Kingdom; Call of the Twelve; Sermon on the Plain; the Compassion of Jesus; Women in Luke; Mighty Miracles; Jesus and the Twelve. The “Great Omission.” Luke’s Transfiguration Account. ***Quiz 2 distributed.***

Reading: Luke 4:14–9:50. Huntsman, “Galilee and the Call of the Twelve Apostles,” 213–246 (packet, 189–208).

See also: Wayment, “The Sermon on the Plain,” 355–378 (packet, 209–221); Peek, “Early Galilean Ministry and Miracles,” 293–99 (online).

W24Feb ***Take-home Quiz 2 due.***

Journey to Jerusalem 1. Mission of the Seventy. The Lawyer’s Question—the Good Samaritan and the Mary and Martha stories. Teachings on Prayer—the Lord’s Prayer, the Friend at Midnight, and Bread from a Father to a Son. Healing the Bent Woman and a Woman Mixing Dough.

Reading: Luke 9:51–13:21. John H. Welch, “The Good Samaritan: Forgotten Symbols,” *Liahona*, February 2007, 26–33 (online); Bonnie D. Parkin, “Choosing Charity: That Good Part,” *Ensign*, Nov. 2003, 104–106 (packet, 223–25).

- M29Feb **Journey to Jerusalem 2: The Perea Ministry.** More Lucan parables, including the Parables of the Lost and Found; Warnings about Wealth; the Widow and the Unjust Judge; the Scope of Salvation, including the Pharisee and the Publican and the story of Zacchaeus.
Reading: Luke 13:22–19:27.

EXAMINATION 2

Tu01–Th03Mar; F04Mar (late)

(Testing Center, check <https://testing.byu.edu/hours> for hours)

- W02Mar **GOSPEL OF JOHN. Introduction—John the Theologian.** Authorship and Audience. The Beloved Disciple and the “Johannine Community.” Style and Structure of the Fourth Gospel. The Synoptics and John. **John 1 and the *Logos Hymn*:** “And the Word was made flesh . . .” The Light and the Witness.
Reading: John 1:1–18. “John,” and “John, Gospel of,” BD 715–716; Griggs, “The Testimony of John,” 109–126; Huntsman, “The Lamb of God,” 49–54 (packet, 229–243).
- M07Mar **THE BOOK OF SIGNS. From Cana to Cana.** First Sign: Water to Wine at the Wedding at Cana; Blood, Water, and the Incarnation; Jesus, Jerusalem, and the Cleansing of the Temple; Discourse on the New Birth: Dialogue with Nicodemus; Discourse on the Water of Life: Dialogue with the Samaritan Woman at the Well; Second Sign: Healing the Nobleman’s Son in Cana.
Reading: John 1:19–4:54. Huntsman, “And the Word Was Made Flesh: An LDS Exegesis of the Blood and Water Imagery in John,” *Studies in the Bible and Antiquity* 1 (2009), 51–59 (packet, 253–57).
See also: Peek, “Early Galilean Ministry and Miracles,” 299–304 (online).
- W09Mar **Jesus and the Feasts of the Jews 1:** Jewish Feasts and Their Replacements by Christ; The Sabbath—Healing at the Pool of Bethesda and the Discourse on the Divine Son. At Passover—Feeding of the 5,000, Walking on Water, and the Bread of Life Discourse; Words to the Crowd and to the “Jews.” Flesh, Blood, and Accepting Jesus’ Saving Death. Words to His Followers; Many Disciples Turn Away, but “Lord . . . thou hast the words of eternal life.”
Reading: John 5–6 (start reading ahead on John 7–12). Huntsman, “The Man at the Pool of Bethesda,” *MJ*, 52–55, and “The Bread of Life Sermon,” 87–106 (packet, 261–64, 266–76).
- M14Mar **Jesus and the Feasts of the Jews 2; Lazarus:** Tabernacles—Discourses on the Life-giving Spirit and the Light of the World; Healing of the Blind Man; Discourse on the Good Shepherd. At Dedication—Jesus the Messiah and Son of God.: “I and my Father are one.” The Raising of Lazarus and its Aftermath—Jesus the Resurrection and the Life. **THE BOOK OF SIGNS CLOSES.**
Reading: John 7–11. Huntsman, “The Man Born Blind” and “The Raising of Lazarus,” *MJ*, 96–100, 112–18, and “And the Word Was Made Flesh: An LDS Exegesis of the Blood

and Water Imagery in John,” *Studies in the Bible and Antiquity* 1 (2009), 61–63 (packet, 258–59, 279–83).

W16Mar **The Final Days of the Savior’s Life.** John’s anointing in Bethany. THE BOOK OF GLORY. The Passion Week—Sources, Chronology, and Symbolism. The Triumphal Entry. Matthew and Luke’s Cleansing of the Temple.

Reading: Huntsman, “Reflections on the Savior’s Last Week,” *Ensign* (April 2009), 52–60; “Jesus during His Last Week” and “Jesus as the Anointed One” *God So Loved the World: the Final Days of the Savior’s Life*, 129–135 (packet, 287–302); Mark 11:1–11; Matthew 21:1–17; Luke 19:28–44; John 12:1–19.

Su20Mar ***Palm Sunday.***

M21Mar **Teachings in the Temple; the Olivet Discourse.** The “Cursing” of the Fig Tree; Exhortations on Faith and Forgiveness; Jesus’ Pattern of Teaching in the Temple; Rejection of Unbelieving Israel; Attempts to Trap Jesus in His Words; Jesus’ Lament over Jerusalem; Jesus’ ESCHATOLOGICAL SERMON.

Reading: Mark 11:12–13:37; Matthew 21:18–25:46; Luke 19:47–21:38; John 12:20–50.
See also: S. Kent Brown, “Jesus’ Sermon on the Last Days: Matthew 24” (online)

Use the working harmony “The Final Hours of the Savior’s Life: The Last Supper through the Burial” and “The Resurrection” for your gospel readings for these last lectures.

W23Mar **The Last Supper.** Setting the Scene for the Passion—the Plot to Kill Jesus; Matthew’s and Mark’s Anointing at Bethany; Judas agrees to Betray Jesus. The Last Supper Tradition; The Last Supper: A Passover Meal? The Institution of the Sacrament.

Reading: Mark 14:1–31; Matthew 26:1–35; Luke 22:1–38; John 13 (“The Final Hours of the Savior’s Life: The Last Supper through the Burial,” packet, 416–18, 420);
Huntsman, “The Lamb of God,” 54–58; “The Last Supper in John,” *JCWNT*, 137–40;
Jeffrey R. Holland, “This Do in Remembrance of Me” *Ensign*, March, 1995 (packet, 243–45, 303–309).

Additional Reading: Seely, “The Last Supper According to Matthew, Mark, and Luke,” 59–107 (online).

Th24Mar ***Maundy Thursday.***

F25Mar ***Good Friday.***

Su27Mar ***Easter Sunday.***

M28Mar **John’s Farewell Discourses.** Christ’s Imminent Departure. The “Comforter” and Peace. The Paraclete Sayings—the Spirit as Helper, Interpreter/Teacher, Witness, Prosecutor, Revealer/Guide. Jesus, the True Vine; Again, Christ’s Imminent Departure; The Way, the Truth, and the Life; “As I Have Loved You . . .”; The Intercessory Prayer. ***Take-home quiz 3 distributed.***

Reading: John 14–17 (packet, 419–23); Huntsman, “Jesus’ Farewell Discourses and the

Great High Priestly Prayer,” *GSLW*, 54–57 (online); Jeffrey R. Holland, “The Grandeur of God,” *Ensign*, Nov 2003, 70ff (both online).

W30Mar **Gethsemane.** Gethsemane and the Atonement; Setting the Stage, Starting the Sacrifice; The Beginning of the Atoning Sacrifice; Luke, the Compassionate and Detailed Evangelist; *Agonia*; “his sweat was as it were great drops of blood . . .”; the Extent of Our Lord’s Sufferings; Jesus and the Olive.

Reading: Mark 14:32–42; Matthew 26:36–46; Luke 22:39–46; John 18:1 (packet, 423–25). Huntsman, “The Lamb of God,” 59; McConkie, “The Purifying Power of Gethsemane” *Ensign* May 1985; Skinner, “The Agony of the Bitter Cup,” *Gethsemane*, 67–91 (packet, 245, 310–27; *there were some page numbering problems part way through the Skinner article*).

Extra Materials: Jeffrey R. Holland, “None Were with Him,” *Ensign*, May 2009, 86–88 (online link); Huntsman, “Gethsemane and the Trial,” Beholding Salvation Lecture

M04Apr **Arrest and Trial.** The Arrest and Trial Narratives—Jews and Romans, Israel and Gentiles. Judas and the Betrayal; the Arrest; Jesus Before the Jewish Authorities; Peter’s Denial. Jesus in the Hands of the Romans—Delivered to Pilate; the Charge and the Trial; Pilate and Jesus—“What is Truth?”; Sent to Herod Antipas; Before the Mob; Judged, Scourged, and Mocked.

Reading: Mark 14:43–15:20; Matthew 26:36–27:31; Luke 22:39–23:25; John 18:1–19:17a (packet, 425–34). Huntsman, “On the Denial of Peter,” *GSLW*, 68–69; “The Accounts of Peter’s Denial,” *MoP*, 127–49, and “The Problem of Culpability” *GSLW*, 77 (packet, 328–353).

Extra materials: Jeffrey R. Holland, “None Were with Him,” *Ensign*, May 2009, 86–88 (online link); Huntsman, “Gethsemane and the Trial,” Beholding Salvation Lecture Series, Museum of Art, Brigham Young University, March 14, 2007 (online link); Spencer W. Kimball, “Peter, My Brother” and Jeffrey R. Holland, “The Lengthening Shadow of Peter” (online).

W06Apr **Take-home quiz 3 due.**

Crucifixion and Burial. On the Way to Calvary; At Calvary—Activities at the Cross, Last Moments, Signs and Reactions to Christ’s Death; Why the Cross? The Burial of Jesus.

Reading: Mark 15:21–47; Matthew 27:32–66; Luke 23:26–56; John 19:17b–42 (packet, 434–39). Huntsman, “Lamb of God,” 60–65, and “Where Was Jesus Crucified,” “Why the Cross,” and “Blood and Water,” *GSLW*, 81, 84–85, and 90–91; Hinckley, “The Symbol of Christ,” *Ensign*, May 1975, 92ff. (packet, 246–48, 358–67). Strathearn, “The Crucifixion: Reclamation of the Cross,” *Religious Educator* 14.1 (2013): 45–57 (electronic reserve)

See also: Jackson, “The Crucifixion,” 318–337, and Peek, “The Burial,” 338–377 (online); Jeffrey R. Holland, “The Hands of the Fathers,” *Ensign*, May 1999, 14ff. (packet, 354–57)

M11Apr **Exegetical exercise 3 due**

RESURRECTION NARRATIVES. The Empty Tomb. Short and Long Endings of Mark. Reactions to News of the Risen Lord. Jesus Appears to Mary Magdalene. Subsequent Appearances. Appears to the Disciples; John’s Epilogue. Apostolic

Commissions. The Ascension. Christmas and Easter—“What Shall We give to the Babe in the Manger?”

Reading: Mark 16; Matthew 28; Luke 24; John 20–21 (packet, 440–45). “The Resurrection and the Life,” *JCWNT*, 141–45; “Where Was Jesus Buried,” “Reactions to the News of the Risen Lord,” Jesus and Mary Magdalene,” and “Risen with Healing in His Wings,” *GSLW*, 100–101, 111, 114, 116–117 (packet, 368–78).

Sa16Apr 2:30–5:30 p.m. FINAL EXAM in class

F22Apr פּסח (*Passover*) begins at sunset.