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**Rel A 212: New Testament — Acts thru Revelation**  
**Winter 2016, section 8**  
MW 12:00–12:50 p.m., 179 JSB

**Course Description:** Rel A 212 is a survey study of the writings of the second half of the New Testament. We will examine the Book of Acts, the various epistles, and the Apocalypse both as scripture and as ancient texts, setting them in their ancient historical and cultural contexts while examining their doctrinal contributions. Many of these writings were actually compiled *before* the New Testament gospels and thus represent the earliest Christian accounts of who Christ was, what he did for us, and how we should live as his disciples.

Rel 212 is taught in harmony with university and course standards (see Appendix A).

**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:

- First, to increase the student's knowledge of the New Testament—that is, to familiarize him or her with the basic storylines, characters, and concepts in this book of scripture (a factual

- learning outcome).
- Second, to help the student read, discuss, and write about the New Testament as both a source of scriptural knowledge and as a sacred *text* by asking basic historical, literary, and theological questions (a process known as “exegesis,” both a conceptual and application learning outcome).
  - Third, to strengthen individual testimonies of sacred truths, particularly of Jesus Christ and the doctrines of the Restoration (the main spiritual learning outcome).

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.***

**This Course at BYU:** According to the university document “The Aims of a BYU Education,” your experience on campus and in this classroom should be spiritually strengthening, intellectually enlarging, character building, and lead to lifelong learning and service. Additionally, your instructor is committed to creating and maintaining a class room environment that will foster respect and excitement about learning while being conducive to the expression of gospel principles.

Students, too, have a responsibility in maintaining a positive class room experience. Since so much of our time will be involved in class discussion, it is imperative that students be courteous and helpful to each other. They are also expected to practice academic honesty and all BYU standards (see “Requirements” below).

**Using This Syllabus:** Students should read the entire syllabus carefully, including and especially Appendix C, which addresses common questions about religious education at BYU, including why religion classes are graded and held to high academic standards. ***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 out of a total of one thousand points broken down as follows:

10 reading quizzes (5 points each)	50
3 practice exams (50 points each)	150
2 examinations (200 points each)	400
3 short exegetical exercises (50 points each)	150
Final Exam	250

The reading quizzes will be short, in-class assessments from that day's reading given periodically during the semester. The practice tests/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 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 an essay or essays on the most important doctrines found in the gospels. The exams will be administered in the Testing Center, whereas the final exam will be

given in our classroom.

Note that the final will be administered on Tuesday, April 19, from 2:30–5:30 p.m. *in class*. Please make your travel plans and schedule other events accordingly.

Three short exegetical exercises, each 2–3 pages in length, are intended as longer, more detailed exercises in exegesis than what students do in class take-home quizzes and exams. These are due January 25, March 14, and April 11. In these exercises each student analyzes a pericope, or self-contained passage, of scripture of his or her choice by addressing the basic historical, literary, and theological aspects of the pericope and then moving to a basic exposition of the passage.

**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 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 (422-2767) 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 Blackboard and on class website. The instructor may choose to focus on some slides more than others in class, understanding, needs and discussion dictate. Nevertheless students are responsible for all of them. Periodically review Notable Passages lists in the packet, which list important passages studied in each unit. 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. Review sheets will be posted (or updated) before each quiz and exam.

**Texts:** The Standard Works of The Church of Jesus Christ of Latter-day Saints, particularly the

King James Version, LDS Edition of the Bible (since 1979) are required. Entries from the Bible Dictionary (BD) will occasionally be assigned. A course packet is also available in the BYU Bookstore.

**On-line Resources:** Students are also encouraged to access and regularly use Learning Suite, where class PowerPoints, additional readings, and other materials will regularly be posted. Grades on assignments will be entered in the Learning Suites spreadsheet within one week of their return to students; they should check each assignment after that time to confirm that scores have been recorded accurately. Class presentations, announcements, and some handouts will also appear as well as on a mirror site accessible by clicking the Rel 212 link on my website at <http://erichuntsman.com>. Some online readings are posted on electronic reserve at <http://docutek.lib.byu.edu/eres/coursepass.aspx?cid=5331> password Hun212.

Further, the instructor's credentials and Religious Education biographical summary can be found at [http://religion.byu.edu/eric\\_huntsman](http://religion.byu.edu/eric_huntsman).

**Issues Concerning Editions and Translations:** Students should consider obtaining a good study Bible with an alternate translation to supplement (not replace) their study of the New Testament. Editions such as *The Harper Collins Study Bible*, *NIV Study Bible*, and *The New Oxford Annotated Bible* are available in the General Religion section of the BYU Bookstore, as well as in other bookstores and online distributors. They include helpful introductions to each biblical book as well as good historical and linguistic notes.

The King James Version (KJV) has been and remains the official version of the LDS Church, and it is the one that will regularly be used in class and study. For some of our readings this semester, however, at times the language of the KJV is difficult. More recent translations are useful for two reasons: first, many difficulties in the KJV are a result of its archaic English diction and usage, not its translation per se. Second, newer versions often reflect textual discoveries since the KJV was produced (more on this below). One suggested reading strategy is to always read a chapter or smaller passage (often called a "pericope") in the KJV. Then, if it seems at all difficult or obscure, read the same passage in the New Revised Version (NRSV), the New International Version (NIV), or the New Jerusalem Bible (NJB). Finally, return to the passage in the KJV, checking the footnotes and helps in the LDS edition and annotating your text by explaining unclear words or phrases in the margin.

There are some differences between the KJV and more recent translations besides simply better wordings or plainer, more modern renderings. The KJV is largely a revision of earlier English translations of the Bible such as the Tyndale Bible and the Bishops' Bible. The Greek text that the King James translators consulted is called the Textus Receptus or "received text." As the current edition of that time, it was based largely on the Greek text collated and published by the great Humanist Erasmus. Newer translations usually take into account manuscripts discovered since the Textus Receptus, which have been collated into various working texts (e.g., the

Westcott–Hort “critical text,” Nestle–Aland, USB, etc.; see R. Brown *INT*, 48–53 for a brief discussion on the text of the New Testament and an overview of the four major textual families). The differences between the Textus Receptus and other collations of the Greek manuscripts play a major role in the argument over KJV priority. See the following for different positions on this argument:

- J. Reuben Clark (former member of the LDS First Presidency), “Our Bible,” Selected Papers (Provo, Utah: Brigham Young University, 1984), 77–94.
- Daniel B. Wallace (Professor of New Testament Studies, Dallas Seminary), “The Conspiracy Behind the New Bible Translations.” (<http://www.bible.org/docs/soapbox/conspire.htm>)

The Joseph Smith Translation (JST) is also extremely useful to understand passages doctrinally. Although small changes appear in the footnotes of the LDS edition of the Bible and longer passages are given in the appendix, Latter-day Saints will find an English edition of the New Testament that includes all of the JST alterations useful—e.g., Steven and Julie Hite’s, *The New Testament with the Joseph Smith Translation* and especially Thomas A. Wayment’s *The Complete Joseph Smith Translation of the New Testament*.

**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:

*Acts to Revelation*. Edited by Robert L. Millet. Studies in Scriptures vol. 6. Salt Lake City, Utah, 1987.  
[noted in syllabus as SS6; excerpts in packet]

Anderson, Richard Lloyd. *Understanding Paul*. Salt Lake: Deseret Book, 1983. [excerpts in packet]

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

Draper, Richard D. *Opening the Seven Seals: The Visions of John the Revelator*. Salt Lake City, Utah: Deseret Book Co., 1991. [excerpts in packet]

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, Utah, 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, Utah: Deseret Book, 2006.  
[noted in syllabus as JCWNT; excerpts online and in packet]

*How The New Testament Came to Be*, edited by Kent P. Jackson *et al.* The 35<sup>th</sup> Annual Brigham Young

University Sidney B. Sperry Symposium. Salt Lake City: Deseret Book, 2006. [noted in syllabus as Sperry 2006; excerpts in packet]

*The Life and Teachings of the New Testament Apostles: From the Day of Pentecost to the Apocalypse.* Edited by Richard Neitzel Holzapfel and Thomas A. Wayment. Salt Lake City: Deseret Book 2010.

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.

Sanders, E.P. *Paul: A Very Short Introduction.* Oxford: Oxford University Press, 1991.

Welch, John W. , and John F. Hall. *Charting the New Testament.* Provo, Utah: Foundation for Ancient Research and Mormon Studies, 2002. [noted in packet as Hall and Welch; excerpts in packet]

As useful as these, and many other, scholarly and inspirational works are, we reemphasize that scripture study begins and ends with reading the text itself.

## Class Schedule

M04Jan **Introduction.** Course Description, Objectives, and Requirements. Reading Strategies. What's "New" about the New Testament? How We Got the Bible and the Origin of the New Testament. On the KJV and Other Translations. *After Class (or before if possible):* Read "Introduction to the New Testament," *JCWNT*, 4–11 (electronic reserve) and the selections from R. Brown, "How to Read the New Testament," *INT*, 20–29 (electronic reserve).

W06Jan **New Testament Background and Interpretation.** The Jewish, Hellenistic, and Roman Context of the New Testament (brief overview only). The Early Christian Church and the Spread of Christianity. "Interpreting" the New Testament: Hermeneutics and Exegesis. Biblical Criticism and New Testament Genres. *Read: Course Syllabus!* "The Greek and Roman Worlds," *JCWNT*, 28–39 (packet, 130–141); Anderson, "Two Restless Worlds," 8–18 (packet, 269–77); and Huntsman, "Teaching through Exegesis: Helping Students Ask Questions of the Text" (packet, 370–80); "Genre Questions: What Kind of Writing Is This Passage?" and "Outlining Books of Scripture" (packet, 368–69, 326–28). *See also:* Millet, "The Saga of the Early Christian Church," 1–11 (packet, 59–64); Hall and Welch, charts 2.2, 3.1, and 13.1 (packet, section 1); R. Brown, "The Nature and Origins of the New Testament," "How to Read the New Testament," and "The Text of the New Testament," *INT*, 5–15, 20–29, 48–53 (electronic reserve).

M11Jan **Introduction to ACTS.** Authorship, internal and external evidence; Title and Audience; Genre and Structure; Style and themes. Luke's (Sub)prologue; the

Early Christian Community (1:1–26); Forty Day Ministry, Apostolic Commission, and the Ascension of Jesus; Reconstitution of the Twelve. Luke 1:1–4; Acts 1:1–26.

*Also read:* “Acts of the Apostles” and “Luke,” BD 603–604 and 726; Matthews, “Unto All Nations (Acts),” 24–44 (packet, 65–73); excerpt from “Luke” and “Acts,” *JCWNT*, 108–112, 154–158 (packet, 142–46, 150–54). **Look at the outline for Acts (packet, section 7, 289ff.).**

- W13Jan **Mission in Jerusalem.** The Coming of the Spirit at Pentecost; The Apostolic *Kērygma* and Other Pre-NT Sources; Peter’s First Speech and the Results of Pentecost; Peter and John’s First Trial; Life and Trials of the Jerusalem Church; Seven Chosen to Serve; Martyrdom of Stephen. Acts 2:1–8:1a.  
*Read also:* Hall and Welch, charts 13.6, 13.11 (packet, section 1). Huntsman, “The Petrine *Kērygma* and the Gospel according to Mark,” 169–170, 177–82 (packet, 218–19, 226–231).
- M18Jan **Martin Luther King Day.** *No class.*
- W20Jan **Missions in Samaria and Judea** —Preparing for the “Turn to the Gentiles.” Persecution Scatters the Church; The Gospel Preached in Samaria; Philip and the Ethiopian Official; The Gospel Preached in Samaria; Simon and simony. Philip and the Ethiopian Official. The Preparation of Saul; Saul’s Vision on the Road to Damascus. Peter’s Demonstrations of the Power of God; Cornelius and Extension of the Gospel to the Gentiles. The Church in Antioch; Herod Agrippa Renews Persecution of the Jerusalem Church. Acts 8:1b–12:23.  
*Read also:* Hall and Welch, chart 15.17 (packet, section 1); “The Later Herodians,” *JCWNT*, 157 (packet, 153).
- M25Jan **Missions of Barnabas and Saul.** Barnabas and Saul Called: The “First” Mission to Cyprus and Central Asia Minor. “Paul” Takes Center Stage. Psidian Antioch; Paul, Jews, and Gentiles; Lystra. Success among the Gentiles and the Jerusalem Council. Acts 12:24–15:35. *Exegetical Exercise 1 due.* *Take-home quiz #1 distributed.*  
*Read also:* “Paul,” BD 742–43; Hall and Welch, chart 4.6, 15.2 (packet, section 1) “Paul’s Name,” *JCWNT*, 185 (packet, 161). Hunts on site: Psidian Antioch.
- W27Jan **Missions of Paul to Asia Minor and Greece.** Paul’s “Second” Mission. Timothy Joins Paul and Silas. Philippi; Paul and Silas in Prison; Thessalonika and Berea. Athens; Paul’s Speech on the Unknown God. 18 Months in Corinth. Ministry of Apollos. Paul’s “Third Mission”: Ephesus, Macedonia, Greece, and Back to Asia; the Raising of Euthychus; Farewell. Return to Caesarea and Prophecy of Agabus. Acts 15:36–21:14. *Take-home quiz 1 due.*  
*Read also:* Huntsman, “The Roman World Outside of Judea,” *From the Day of Pentecost to the Apocalypse*, 97–116 (on electronic reserve).  
*See also:* Hall and Welch, chart 15.4 and 7 (packet, section 1). Hunts on Site video clips: Philippi, Berea, Athens, Corinth, Ephesus (Paul emphasis)

M01Feb **Paul's Arrest in Jerusalem, Trial in Caesarea, and Journey to Rome.** The Riot in the Temple and Paul's Defense to the Sanhedrin; the Plot Against Paul; Trials Before Felix, Festus, and Agrippa. Paul's Difficult Sea Voyage; Healed and Healing in Malta. Paul Preaches under Guard in Rome. Acts 21:15–28:31.  
*Read also:* Hall and Welch, charts 4.6, 15.4 (packet, section 1); "The Later Herodians," *JCWNT*, 157 (packet, 133 again).

### EXAMINATION 1

Tu02–Th04Feb; late F05Feb

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

W03Feb **Ministry, Letters, and Theology of Paul.** The Three Worlds of Paul; Paul's Family and the Roman Citizenship. Working Pauline Chronologies. The Pauline Corpus: Writing Ancient Letters, Paul's Fundamental "Christ Message," and Pauline Concerns.

*Read:* "Paul," BD 742–43; Hall and Welch, charts 15.2 (packet, section 1); "The World of Paul," *JCWNT*, 178–91, 234–235 (packet, 156–60); Anderson, "Paul's Preparation: 'Fire on Earth,'" 19–38, "Appendix A: Chronology of Paul's Life," 390–98, and "Appendix B: Two Descriptions of Paul," 399–402 (packet, 278–87, 300–303); Huntsman, "The Occasional Nature, Composition, and Structure of Paul's Letters," Sperry 2006, 190–207 (packet, 208–217).

*For Further Background:* Richards, "Preparing a Letter: Time and Costs" and "Letters and Inspiration" (from *Paul and First-Century Letter Writing*, 161–170 and 224–29).

M08Feb **Paul and the Church at THESSALONIKA.** Background. The Parousia and the "Rapture." "As a Thief in the Night." "Except Their Be A Falling Away First," Early Forgeries and False Teachers. 1–2 Thessalonians.

*Read also:* "Pauline Epistles—Epistles to the Thessalonians," BD 743; "Scribal Additions to New Testament Manuscripts" and "The Coming of the Lord," *JCWNT*, 207 and 223–24 (electronic reserve); J. Seely, "Hope for the 'Children of Light' as the Darkness Descends (1, 2 Thessalonians)," 146–64 (packet, 103–112). **Look at the outline for 1–2 Thessalonians (packet, section 7).** Hunts on Site: Thessaloniki

W10Feb **The Challenges of the Judaizers and the Libertines at GALATIA.** A Speech Within a Letter: Justification by the Faith of Christ over the Works of the Law. 6 Proofs. Ethical Exhortations. Galatians.

*Read also:* "Pauline Epistles—Epistles to the Galatians," BD 744–45; Horton, "Concern, Correction, and Counsel for Converts (Galatians)," 83–106 (packet, 96–104); Strathearn, "Peter and Paul in Antioch," 234–243 (electronic reserve); "Faith and Works in Galatians," *JCWNT*, 219–21 (posted online). **Look at the outline for Galatians (packet, section 7).**

M15Feb **Presidents' Day. No class.**

Tu16Feb **Tuesday is Monday!**

**Paul's Joy in the PHILIPPIANS and His Intercession with PHILEMON.** An Early Christian Hymn. Warnings against False Teachers. Onesimus and the Issue of

Slavery. Philippians and Philemon.

*Read also:* “Pauline Epistles—Epistles to the Philippians; Philemon,” BD 745–46; “Prison Epistles,” *JCWNT*, 244–45 (electronic reserve). **Look at the outlines for Philippians and Philemon (packet, section 7).**

W17Feb **Paul’s Corinthian Correspondence; Factionalism and Division at CORINTH.**

Background: Paul’s Visits and Letters to Corinth. Factions. Who Were Paul’s Opponents? “Jesus Christ, and him crucified.” 1 Cor 1:1–4:21.

*Read also:* “Pauline Epistles—Epistles to the Corinthians,” BD 743–44; D. Seely, “‘Is Christ Divided?’ Unity of the Saints through Charity (1, 2 Corinthians),” 57–68 (packet, 81–87); Huntsman, “‘Your Faith Should Not Stand in the Wisdom of Men.’ Greek Philosophy, Corinthian Behavior, and the Teachings of Paul,” 1–8 (packet, 240–64); “The Foolishness of the Preaching of the Cross,” *JCWNT*, 232 (electronic reserve). **Look at the outline for 1 Corinthians (packet, section 7).**

*The readings in Paul are becoming quite dense in what they cover and discuss. Even if you have not done it before, consider printing the PowerPoint lecture handout before class, both to read as a “text” for background and to provide some guidance as you do your reading in the scriptures.*

M22Feb **Problems of Behavior at CORINTH; Correct Christian Worship.** Glorify God in Body *and* Spirit. Chastity in the Body of Christ. Problems of Marriage and Celibacy: General Principles of Marital Intimacy; Advice to Specific Groups; the “Present Distress.” Christian Freedom and Its Abuse: Problems for Those Strong in the Faith. The Veiling of Women and Grooming of Men. The Lord’s Supper. 1 Cor 5:1–11:34.

*Read also:* D. Seely, “‘Is Christ Divided?’ Unity of the Saints through Charity (1, 2 Corinthians),” 68–71 (packet, 81–88); Huntsman, “‘Your Faith Should Not Stand in the Wisdom of Men.’ Greek Philosophy, Corinthian Behavior, and the Teachings of Paul,” 8–26 (packet, 207–224); “Time and Culture Specific Directions” and “Spiritual Gifts in Corinth/Pagan Temples and Shrines,” in *JCWNT*, 215 and 224–26 (posted online).

W24Feb **Spiritual Gifts in CORINTH; Doctrinal Correction: the Nature of the Resurrection; Housekeeping.** Misunderstanding and Misusing Spiritual Gifts. Hymn to Love/Charity. Gift of Prophecy and Tongues—Need for Orderly Worship. Doctrinal Correction: the Resurrection and the Resurrected Body. Paul’s Plans and Commendations. 1 Cor 12:1–16:24. *Take-home quiz #2 distributed.*

*Read also:* D. Seely, “‘Is Christ Divided?’ Unity of the Saints through Charity (1, 2 Corinthians),” 71–72 (packet, 88–89); “Spiritual Gifts in Corinth,” and “Pagan Temples and Shrines” (esp. in regard to meat markets) in *JCWNT* 224–26 (posted online).

M29Feb **The Bond with Paul Renewed and Again Challenged.** Reason for His Change in Travel Plans. The Apostolic Ministry: Treasure in Clay Jars. Ministry of Reconciliation Appeal for Love Between Ministers and People. Paul’s Joy at the Corinthians’ Repentance. The Jerusalem Collection. Paul Again Defends His

Apostolic Authority. The Man in Christ “Caught Up to the Third Heaven.”  
Benedictions. 2 Cor 1:1–13:13. **Take-home quiz 2 due.**

Read also: D. Seely, “‘Is Christ Divided?’ Unity of the Saints through Charity (1, 2 Corinthians),” 72–82 (packet, 89–94); “The Word ‘Atonement,’” *JCWNT*, 261 (packet, 175). **Look at outline of 2 Corinthians (packet, section 7).**

W02Mar **Righteousness by Faith Revisited.** Paul’s “Introduction” to the Church in Rome. Pauline Salvation Models. God’s Righteousness and the World’s Unrighteousness. Reconciliation through Christ by Faith. Dead to Sin, Alive in Christ. Two Analogies: Slavery and Marriage. Romans 1–7.

Read also: “Pauline Epistles—Epistles to the Romans,” BD 745; Millet, “The Just Shall Live by Faith (Romans),” 45–56 (packet, 74–80); “Pauline Salvation Models,” *JCWNT*, 199 (posted online) and again “The Word ‘Atonement,’” *JCWNT*, 261 (packet, 175). **Look at outline of Romans (packet, section 7).**

M07Mar **Becoming Joint Heirs with Christ; God’s Promises to Israel.** Future Glory as Joint Heirs with Christ. Predestination? God’s Love in Christ Jesus. God’s Election of Israel: Supersession? Exhortations on Christian Living. Relations Between the Strong and the Weak. Paul’s Plans. Romans 8–16.

Read also: Millet, “The Just Shall Live by Faith (Romans),” 45–56 (packet, 74–80); “Supersession,” *JCWNT*, 205–207 (posted online).

W09Mar **Towards Encyclical Letters: the Epistles to the Colossians and the Ephesians.** The Church at COLOSSAE. Another Early Hymn on the Lordship of Christ. Being “Risen with Christ” in This Life: a Participation Model. Christian Practice—Virtues, Vices, and the Household Code. Epistle (or Letter) to the Church at EPHESUS. Predestination (or Election) Again and the Holy Spirit of Promise. SAVED BY GRACE AND CREATED UNTO GOOD WORKS. DEVELOPING PAULINE TERMINOLOGY AND INSIGHTS. Towards a Unity of the Faith: “Some Apostles, Prophets, Evangelists . . .” the Christian Household—husbands and Wives, Parents and Children, Masters and Slaves. The Armor of God. Colossians and Ephesians.

Read also: “Pauline Epistles—Epistles to the Colossians; Ephesians,” BD 746; “The Historical Situation” and “Prison Epistles,” *JCWNT*, beginning on 243 and through 245.

M14Mar **The PASTORAL Letters.** Church Orders or Regulatory Letters. Titus: Elders and Bishops; “Teach According to Sound Doctrine”: Household Code Again; Warnings Against False Teachers. 1 Timothy: Qualifications of Bishops and Deacons; Merry Widows and Gossiping Women; False Teaching and Greed. 2 Timothy: Timothy’s Family Background; Current and Coming Apostasy; Inspired Scripture; “I Have Fought the Good Fight.” Titus. 1–2 Timothy. **Exegetical Exercise 2 due.**

Read also: “Pauline Epistles—Epistles to Titus; Timothy,” BD 747–48; Anderson, “Letters to Leaders,” 310–314 (packet, 293–95). **Look at outlines for the Pastoral Epistles (packet, section 7).**

## EXAMINATION 2

Tu15–Th17Mar; late F18Mar

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

- W16Mar **A Glorious Conundrum—Epistle/Homily/Treatise to the HEBREWS.** Genre Question: *What is It?* Proposal on Authorship. “God hath spoken to us by his Son . . .” Israel under Moses. Superiority of Jesus’ Priesthood. Melchizedek and Christ. Hebrews 1–7.  
*Read also:* “Pauline Epistles—Epistles to the Hebrews,” BD 746–47; “Epistle to the Hebrews,” *JCWNT*, 254–59 (packet, 168–173); J. McConkie, “Jesus Christ, Symbolism, and Salvation (Hebrews),” 192–206 (packet, 113–120). **Look at outline for Hebrews (packet, section 7).**
- Su20Mar *Palm Sunday.*
- M21Mar **Jesus the Great High Priest.** Superiority of Jesus’ Sacrifice and Ministry. Jesus and the Day of Atonement. Availing Oneself of Jesus’ Priestly Work: Faith and Endurance. Hebrews 8–13.  
*Read also:* “Epistle to the Hebrews,” *JCWNT*, 259–265 (packet, 173–179, including text boxes on Temple Furnishings, Day of Atonement, The Word “Atonement,” and Clothing of the High Priest).
- W23Mar **Counsel from “The Brothers of the Lord.”** Background of the “Epistle” of James; Genre and Focus. The Role of Wisdom in Trials and Temptations. Practical Religion: Words and Deeds. Faith and Works. Sins of Speech: Taming the Tongue. James and the “Jesus Tradition.” Prayer of Faith. Ungodly Intruders Lead Jude to Contend for the Faith. James and Jude.  
*Read also:* “James,” “James, Epistle of,” “Jude,” and “Jude, Epistle of,” BD 709–710, 719; “Faith and Works in James,” *JCWNT*, 271 (posted online); Hauglid, “The Epistle of James: Anti-Pauline Rhetoric or a New Emphasis?” *From the Day of Pentecost to the Apocalypse*, 157–170 (on electronic reserve). **Look at outlines for James and Jude (packet, section 7).**
- Th24Mar *Maundy Thursday.*
- F25Mar *Good Friday.*
- Su27Mar *Easter Sunday.*
- M28Mar **Petrine Writings.** Affirmation of Christian Dignity. Christian Behavior in a Pagan World (another Household Code!). Christian Behavior in the Face of Hostility. Gospel Proclaimed to the Dead. The Fiery Trial: Suffering as a Christian. 2 Peter: a Testament or Pseudonymous? The More Sure Word of Prophecy. Delay of the Second Coming. Peter on Paul. 1–2 Peter.  
*Read also:* “Peter” and “Peter, Epistles of,” BD 749–50. Judd, “The Case for Petrine

Authorship of 1 Peter,” 247–260 (electronic reserve); Huntsman, “The Impact of Gentile Conversions in the Greco-Roman World,” *From the Day of Pentecost to the Apocalypse*, 80–96 (on electronic reserve). **Look at outlines of 1–2 Peter (packet, section 7).**

W30Mar **The Johannine Epistles.** Authorship, Audience, and Intent: The Writings of John and the “Johannine Community. Areas of Dispute: Christology, Ethics, Eschatology, Pneumatology, and Ecclesiology. The Word of Life. Children of God in the world. God is Love. Warnings about False Teachers. The Struggle between Gaius and Diotrephes. 1–3 John.

*Read also:* “John” and “John, Epistles of,” BD 715; Mackay, “The Epistles of John (1, 2, 3 John),” 236–43 (packet, 121–24). **Look at outlines of 1–3 John (packet, section 7).**

M04Apr **Apocalyptic Literature and the Revelation of John.** Authorship and Genre. The Revelation of Jesus Christ. The Revelator’s “Inaugural” Vision—Jesus Unveiled in Glory. The Words of *This* Prophecy. Messages to Seven Churches. Revelation 1–3. *Take-home quiz #3 distributed.*

*Read also:* “Revelation of John,” BD 762–63; “The Book of Revelation,” *JCWNT*, 280–88 (packet, 180–188, including text box on Apocalyptic Literature); Huntsman and Peek, “Imperial Cult and the Beasts of Revelation,” *From the Day of Pentecost to the Apocalypse*, 237–43 (on electronic reserve). **Look at outline of Revelation (packet, section 7).** Hunts on Site: Pergmanum and Laodicea (the last is one of my favorite clips!).

*See also:* Draper, “As a Flaming Fire and a Ministering Angel,” “The Revelation of St. John the Divine,” “Appendix A: The Structure of Revelation,” and “Appendix B: Six Elements of John’s Writing Style,” 1–24, 249–56 (packet, 319–24); Hall and Welch, charts 17.2–3, 5.

W06Apr **First Visionary Experience.** Interpretative Approaches to Revelation: Preterist, Historical, Futurist, Symbolic, and Eclectic. LDS Approaches to Revelation. Vision of the Heavenly Court. The Scroll and the Lamb. The Seven Seals. Opening the First Six Seals: White, Red, Black, and Pale Horses; Martyred Saints and Events to Come. Seventh Seal and the Seven Trumpets—the Plagues and the Plagues of Egypt. Two Digressions: The Mighty Angel and the Little Scroll; The Two Witnesses and the 1,260 Days. The Seventh Trumpet: the Kingdom of the Lord begins on Earth. Revelation 4–11; D&C 77:1–15, 130:8–9. **Take-home quiz 3 due.**

*Read also:* Hall and Welch, chart 17.5 (packet, section 1); “The Book of Revelation,” *JCWNT*, 289–291 (packet, 189–191).

M11Apr **Further “Portents in Heaven.”** The Woman, Child, and Dragon. The Demonic Trinity: Dragon and Two Beasts. The Lamb and His 144,000 Servants. The Messages of the Three Angels. Seven Plagues and Seven Bowls. The Great Whore and the Beast; Judgment on Babylon, the Great Harlot. Victory of Christ. New Heaven and New Earth. Epilogue and Blessing. Revelation 12–22.

**Exegetical Exercise 3 due.**

*Read also:* “The Book of Revelation,” *JCWNT*, 291–97 (packet, 191–197, including text box on Imperial Cult on p. 285); Huntsman and Peek, “Imperial Cult and the Beasts of

Revelation,” *From the Day of Pentecost to the Apocalypse*, 221–237, 243–49 (on electronic reserve).

**Tu19Apr 2:30–5:30 p.m. FINAL EXAMINATION (in-class)**

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## **Appendix A UNIVERSITY AND COURSE STANDARDS**

### Honor Code

It is a violation of the Honor Code for a student to represent someone else's work as their own. Also, as a condition of attending BYU, you affirmed that you would help others obey the Honor Code. We view violations of the Honor Code with extreme seriousness. It is a department policy that those who cheat on examinations or plagiarize the work of another are given a failing grade for the course.

### Students With Disabilities

Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability, which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422–2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD Office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422–5895, D–282 ASB.

### Preventing Sexual Harassment

Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity receiving federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU's policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422–5895 or 367–5689 (24 hours); or contact the Honor Code Office at 422–2847.

### Classroom Disruption

Disruptive behavior including multiple tardies, cell phone interruption or use, and/or other disruptions (students who dominate class discussion with excessive comments/questions, talking during class discussion and lectures, reading newspapers, eating in class, etc.) will lower your grade.

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## **Appendix B Religious Education Learning Outcomes** (<http://religion.byu.edu/program.php>)

### Program Purpose

Students who successfully complete the required Doctrinal Foundation core in Religious Education will be able to demonstrate that they have acquired an understanding of LDS scripture, doctrine and history through the process of rigorous study and personal faith (Doctrine and Covenants 88:118).

Inherent in the process of learning by study and by faith is the responsibility each student assumes for their part in

the learning process. Therefore, students who apply themselves will be able to demonstrate competence in the following areas: Factual, Conceptual, Application and Spiritual.

### Expected Learning Outcomes

Students who complete the required Religious Education core courses will be able to demonstrate mastery in each of the following learning outcomes:

**Factual Learning Outcome:** The ability to recall the factual information necessary for a basic understanding of LDS scripture, doctrine and history.

**Conceptual Learning Outcome:** The ability to analyze and interpret LDS scripture, doctrine and history.

**Application of Learning Outcome:** The ability to use foundational knowledge and conceptual understanding of LDS scripture, doctrine and history in problem-solving and life application tasks.

**Spiritual Learning Outcome:**

The desire to seek the Holy Ghost as an aid in studying and pondering LDS scripture, doctrine and history.

### Evidence of Learning

Students who acquire mastery in each of the learning outcomes will exhibit the following abilities:

**Factual Learning Outcome:** The recall of factual information necessary to formulate an understanding of LDS scripture, doctrine and history including the ability to—

- define content specific vocabulary
- recall significant historical dates and events
- locate major historical sites on a map
- identify characters of importance
- define fundamental doctrines
- use basic scriptural research tools

**Conceptual Learning Outcome:** The analysis and interpretation of LDS scripture, doctrine and history including the ability to—

- identify significant relationships among ideas
- explain fundamental doctrinal principles in their own words
- analyze scripture blocks to identify key doctrines, principles and practices
- summarize and generalize information from a variety of sources

**Application of Learning Outcome:** The use of foundational knowledge and conceptual understanding of LDS scripture, doctrine and history in problem-solving tasks in order to—

- discuss a concept or idea
- teach a principle or idea to another individual
- explain a principle or truth
- solve a problem
- provide possible responses to case studies
- evaluate a set of factors

**Spiritual Learning Outcome:** Seeking the Holy Ghost as an aid in studying and pondering LDS scripture, doctrine and history in order to—

- express feelings of faith and testimony
- distinguish between truth and error
- assess spiritual promptings as they relate to learning
- develop Christlike attributes
- demonstrate the ability to balance spiritual, intellectual and behavioral factors

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**Appendix C**  
**RELIGIOUS EDUCATION AT BRIGHAM YOUNG UNIVERSITY**  
 Some Questions and Answers from the Dean of Religious Education

**1. What is the purpose of Religious Education at BYU?**

BYU is owned and operated by The Church of Jesus Christ of Latter-day Saints. The university is funded largely by the tithes of the Church. It is anticipated that students will achieve a balanced education, will leave BYU as built up in their faith and commitment to the Lord and his kingdom as they are prepared to engage the world of ideas and work through education or training in their chosen field. A knowledge of the gospel and an individual testimony can lead to peace and happiness in this life and prepare us for eternal life hereafter.

**2. What should take place in class?**

It is hoped that students will be stretched and strengthened, both intellectually and spiritually, challenged to discover new truths (and internalize old ones), and at the same time grow in their commitment to the gospel of Jesus Christ and the restored Church. The religion class should be an enjoyable and uplifting part of the BYU experience.

**3. How does a course in Religious Education differ from a Sunday School class? from an Institute of Religion course?**

The Church seeks to make available to its members many opportunities for learning and applying the gospel. *Courses in Religion at BYU are expected to be credible, rigorous, university-level experiences in learning, with assignments, examinations, and grading as important elements of that experience* [emphasis added]. Though the content and rigor of an institute course may be comparable to BYU, at an institute of religion the gospel is taught “across the street,” with the spiritual instruction serving to balance the secular instruction received in the college classroom. Further, institute classes are taken in addition to a student’s regular class load, whereas BYU Religion classes are taken as part of that load. Religion at BYU is part of the overall educational experience, not ancillary to it.

**4. Why are Religion classes graded at BYU?**

Religion courses are an integral part of the students’ university experience. They are not hurdles to leap over or hoops to jump through, not something to get behind us so we can move on to the important stuff of the university. Because of the distinctive mission of BYU, Religion courses are just as important as GE courses or major courses. We expect students to study, memorize, synthesize, and be evaluated in Religion, just as we would expect them to do those same things in Geography or Psychology or Humanities. We ask students to learn facts, details if you will, just as they would be expected to do in Zoology or Anthropology or Statistics. In addition, because the accreditation of many programs on the campus depends upon a solid and rigorous curriculum, *Religion courses are expected to be as academically challenging as they are spiritually stimulating* [emphasis added].

**5. Isn’t the growth of testimony (something that is very difficult to evaluate) most important?**

Though it matters a great deal that students leave the Religion course built up in their faith, it is equally important to

us that they leave with a reason for the hope within them (1 Peter 3: 15). *To learn by study and by faith (D&C 88:118) requires that our conversion be as satisfying to the mind as it is to the heart.* Examinations and grades often help to discriminate between the student who really pays the price to learn and synthesize new material and the student who merely comes to class and seeks to coast, to operate and perform solely on the basis of past knowledge.

#### **6. What does a poor grade in a Religion course signify?**

*Students are not being evaluated on their testimony; they are not being tested and graded on the depth of their commitment.* [emphasis added] Though, as indicated above, we sincerely hope that spiritual growth is a result of each religion class, grades generally signify the degree to which students have acquired the material covered in class and the assigned reading for the course.

#### **7. Who are the full–time Religion Faculty?**

The full–time Religion faculty are men and women who have obtained graduate training and experience in varied fields of study: Religious Studies, Biblical Lands and Languages, History, Education, English, Family Science, Psychology, Instructional Science, Law, Botany, Archaeology, Judaic Studies, and Family History. Their full–time teaching and research interests are usually in the areas of Scripture, History, or LDS Theology.

#### **8. Who are the other faculty in Religious Education?**

There are three groups of non–full–time faculty in Religious Education. One group, known as “adjunct faculty,” are faculty members in other departments on campus. They serve as instructors in Religion as a part of their teaching load. The second group are personnel from the Church Educational System who teach for us while they are here completing graduate study. The third group are members of the community who have a love for and commitment to the gospel, and who have demonstrated competence as gospel teachers.

#### **9. What of institute or Church school (Ricks, BYU–Hawaii) religion credit? How much of it may be transferred to BYU?**

Students who plan to attend BYU should make appropriate arrangements with the instructor(s) to be certain that they accomplish the readings, assignments, and examinations needed to receive a transferable grade in their religion courses. Even though all graded institute or Church school religion credit may be transferred and contribute toward total graduations hours, after transferring to BYU students are still expected to take religion courses while in residence. (For the number of resident hours after transfer, see BYU General Catalogue.)

#### **10. Why may a student count only four hours of Religion credit each semester toward graduation?**

As mentioned above, Religious Education at BYU exists to assist students in gaining a balanced education. This is best accomplished by pursuing one’s formal gospel study in a consistent, ongoing manner, rather than “loading up” on religion classes in a few semesters in order to fill the 14–hour requirement.