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Consultations: MW 3–3:50 p.m. (365-F JSB);
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Rel A 250: Jesus Christ and The Everlasting Gospel
Winter 2017, section 012
MW 4–4:50 p.m., 106 JSB

“ . . . 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.” (John 20:31)

“Behold I have given unto you my gospel, and this is the gospel which I have given unto you—that I came into the world to do the will of my Father, because my Father sent me. And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me, that as I have been lifted up by men even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil—

“And for this cause have I been lifted up; therefore, according to the power of the Father I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whoso repenteth and is baptized in my name shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father at that day when I shall stand to judge the world.” (3 Nephi 27:13–16)

Course Description: Rel A 250 is a course that explores the scriptural witnesses regarding Jesus Christ as the Son of God, the Savior of the world, and the central figure of the Plan of Salvation. While it surveys his role throughout history—with particular emphasis on his mortal ministry and teaching—it focuses on the “good news” of salvation from sin and death and the possibility of exaltation that have been made possible through the salvific suffering, death, and resurrection of the Lord Jesus Christ as well as what his gospel teaches about laying hold of the blessings of his Atonement.

While this course is primarily focused on increasing students’ understanding of and faith in Jesus Christ and his gospel, as a *scriptural* exploration of his role it has a secondary purpose of increasing scriptural literacy. That is, it will try to understand scriptural texts in their original context, appreciate them as literature, and study how they have been applied and interpreted by other scriptural authors and modern prophets and scholars.

Course Objectives and Learning Outcomes: With these purposes in mind, Rel A 250 has three primary objectives:

1. **Deepen Testimony:** The primary purpose of this course is to help students gain a stronger testimony of Jesus Christ and his role in the Plan of Salvation and experience an

increase in their commitment to discipleship as they are better able to understand, contextualize, and apply the scriptural teachings about Jesus.

2. Increase knowledge: To accomplish the first objective, the content of this course will provide a survey of key scriptural texts—drawn from the Standard Works of the Church—that resemble, point to, or directly discuss the role of Jesus Christ in the Plan of Salvation. This will include studying the historical development of these themes throughout the scriptures.

3. Foster Scriptural Literacy. Like all great literature, the scriptures have value and meaning that transcend their original culture and time period. Ancient Scripture seeks to improve scriptural literacy by teaching how to better read, appreciate, and apply scriptural texts. This includes teaching essential scripture study skills that enable readers to understand the original context and meanings of scripture; value their literary structure, style, and beauty; and appropriately relate them to today's world. Scriptural literacy allows readers to avoid “wresting the scriptures” (see 2 Peter 3:16) by misapplying and incorrectly proof-texting them while encouraging their personal application under the influence of the spirit.

To this end, Rel A 250 seeks to help improve exegetical skills: As a necessary part of this process, students will learn essential skills of scripture study that will allow them to effectively understand and responsibly apply scriptures to their own life. For each scriptural text studied, these skills include an understanding of a) the original author, audience, and significance of the text in its own time, b) how later scripture writers used and applied the text to their own writings, c) how Restoration scripture provides unique doctrinal clarity to the texts being discussed, and d) how modern readers can find their own meaning in the text. Additional skills will include the ability to recognize and avoid scriptural “proof-texting” or “cherry-picking” (i.e., taking single verses of scripture out of context). These skills will help students form life-long habits of in-depth scripture study and will help them to more powerfully integrate the teachings of the scriptures into their daily lives.

Class discussions, quizzes, exams, and the paper will all be formatted with these three overarching objectives and Learning Outcomes in mind (see Appendix B). 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 Take-home Quizzes (50 points each)	150
3 Exegetical Exercises (50 points each)	150
2 Unit 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 take-home quizzes are in effect practice tests: they

are 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 unit exam 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 Saturday, April 22 from 5:45–7:45 p.m. in 106 JSB.

Three short exegetical exercises will each consisting of paragraphs addressing the historical, literary, and theological aspects of a single passage or pericope. **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 (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 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.

Required Texts: The LDS standard works, including the LDS edition of the KJV Bible, the Triple Combination, and the course packet are required. A few references to “BD” are entries in the Bible Dictionary in the 2013 edition of the LDS KJV (pagination in earlier editions may differ)

Also suggested is a good study Bible in another translation, such as *HarperCollins Study Bible* (NRSV) or *The New Oxford Annotated Bible with Apocrypha* (NRSV).

Recommended but optional is a study Bible in another translation. ***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.*** Still, modern translations such as the New Revised Version (NRSV), the New International Version (NIV), or the New Jerusalem Bible (NJB) are useful for several reasons. First, they often take into account recent manuscript discoveries that were not known at the time of the translation of the KJV. Second, they are often clearer and help clarify the language of the KJV when it is archaic or unfamiliar. Third, looking at a familiar text in a different translation encourages readers to look at it in a new way. Further, when these translations are printed as a study Bible, they often provide helpful historical, cultural, and linguistic introductions and notes to the text.

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.

Class Schedule

M09Jan **Introduction.** Brief overview of the course and review of standards and expectations.
What is the “gospel” of Jesus Christ?

Readings (complete before class if possible): <https://www.lds.org/topics/gospel?lang=eng>; “Gospels,” BD, 653–54; John 3:16–17, 20:30–31; Mosiah 3:5–10; 3 Nephi 27. Testimony of the Living Christ (packet, 1).

Read through the syllabus, particularly the introductory material pp. 1–5, before the second day of class.

- W11Jan **Historical and Literary Interpretation.** Exegesis vs. exposition: the example of John 5:39. Sources—Old Testament, New Testament, Joseph Smith’s New Translation, Book of Mormon, Doctrine and Covenants, Pearl of Great Price (especially Book of Abraham).
Readings: Review “Historical Background to the Hebrew Bible” and “Background to the Greek New Testament (packet, 2–13); Huntsman, “Teaching through Exegesis: Helping Students Ask Questions of the Text” (packet, 26–36). “Bible” and Joseph Smith Translation, BD, 605–606, 673–74; <https://www.lds.org/topics/translation-and-historicity-of-the-book-of-abraham?lang=eng>)

TYPES AND ANTICIPATIONS IN THE OLD TESTAMENT

- M16Jan Martin Luther King Day. *No class.*
- W18Jan **“In the beginning was the word . . .”** God’s Plan for His Children. The Premortal, Divine Word. Preview of Creation Narratives.
Readings: Abraham 3:22–28; Moses 1; 4:1–4; John 1:1–18; D&C 93:1–11.
<https://www.lds.org/topics/plan-of-salvation?lang=eng> and subheadings. “Jehovah,” BD, 667.
- M23Jan **Creation, Fall, and the Need for Redemption.** Creation narratives. The name-titles *Elohim* and *YHWH* in Genesis 1–2. Spiritual and physical death. The Plan of Salvation.
Background Readings: *JWOT*, 20–25 (packet, 40–44); **Brown, “Approaches to the Pentateuch,” 15–18 (online).** Hales, “The Plan of Salvation: A Sacred Treasure of Knowledge to Guide Us,” *Ensign* (October 2015), 25–28 (online).
Readings: Genesis 1–3; Moses 1–4, 6:48–68; Abraham 4–5; 2 Nephi 2; 9:5–26; Alma 11:38–46; 12:12–37; 40.
- W25Jan **Abraham and the Covenant.** The Friend of God. The Binding of Isaac. The Abrahamic Covenant.
Background Readings: *JWOT*, 51–57, 70–71 (packet, 45–53).
Readings: Genesis 12, 15, 17, 21–22; Abraham 1–2.
Supporting Readings: D&C 132:24–37.
- M30Jan **Saving God’s People.** Joseph as Savior, Moses as Deliverer. The Preservation of Jacob’s Family. The Deliverance of Israel. The Sinai Covenant.
Background Readings: *JWOT*, 62–69, 84–94 (packet, 54–72).
Readings: Genesis 37–46, 47–48; Exodus 1–3, 11–14; 19–20, 24; 2 Nephi 3.
Supporting Readings: Galatians 3; Hebrews 7–7, 10; D&C 84:6–34; Moses 5:1–111; 2 Nephi 11:4; Jacob 4:5.
- W01Feb **Mothers and Sons, Prophetesses and Deliverers.** Sarah and Hagar as foils; Sarah’s promise; Deborah and Sisera; Manoah’s wife and Samson; Hannah and Samuel; Huldah.
Background Readings: Olson, *Women in the Old Testament*, 29–30, 37–44; 107–108, 113–121; 127,

130–31, 134–43; 145, 153–58 (packet, 73–115).

Readings: Genesis 16:1–16; 18:1–15; 21:1–21; Judges 4–5; 13–16; 1 Samuel 1:1–2:21; 2 Kings 22:1–20 (parallel 2 Chronicles 34:1–28).

M06Feb **Royal Psalms.** The Anointed King. The Righteous Sufferer.

Background Readings: JWOT, 228–29, 233–36 (packet, 116–120); Introduction to the Psalms (HCSB, 732–35, online)

Readings: Psalm 2, 16, 20–23, 45, 118.

Supporting Readings: Mark 1:9–11; 12:10–11; 15:29–38; Matthew 3:13–17; 21:6–10, 33–46; 27:32–54; Luke 24:13–35; Acts 4:5–12; 13:26–40; Hebrews 1:1–14.

W08Feb **Immanuel and the Suffering Servant in Isaiah.** Background to Isaiah. Isaiah in His Original Context—As Well As Messianic Applications to “Royal” Prophecies. The Figure of the Suffering Servant. “The Lord hath Anointed Me . . .”

Background Readings: JWOT, 294–97. Jackson, “Authorship of the Book of Isaiah,” Meservy, “God Is with Us,” and Jackson, “Comfort My People,” Studies in Scripture 4, 80–85, 95–104, 136–139 (packet, 122–47).

Readings: Isaiah 7:1–17; 9:1–11; 11:1–9; 40–42, 49–53, 61.

Supporting Readings: Mosiah 13–15; Mark 1:1–8; 8:31; 9:30–32; 10:33–34; Luke 4:16–30; Acts 8:26–40.

Quiz 1 distributed

M13Feb **The Son of Man in the Hebrew Bible.** Mortal, eschatological figure, something else?

Background Readings: JWOT, 344, 350.

Readings: Psalm 8; Isaiah 51 (again); Ezekiel 2:1–3:27, 33:1–9; Daniel 7–9; Moses 6:57; 7:35, 51–66.

Quiz 1 Due

W15Feb **“So Great a Cloud of Witnesses.”** Contextualizing and Applying Prophecies in the Hebrew Bible.

Readings: Hebrews 12:1–2; D&C 138. Read each of the following short passages generally used as messianic proof texts and select one for your first exegetical exercise: Genesis 3:14–15; 49:10; Deuteronomy 18:15–19; 2 Samuel 7:12–16; Psalm 24:7–10; 34:19–20; 69:19–22; Micah 5:1–3(5); Jeremiah 23:5–6; 33:14–16; Hosea 11:1–4; Zechariah 9:9–10; 11:(7)122–14; 12:7–10; Malachi 3:1–4.

Exegetical Exercise 1 due.

EXAMINATION 1

W15–F17Feb; Sa18Feb late)

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

THE MORTAL MINISTRY

M20Feb PRESIDENTS DAY. *No class.*

- Tu21Feb **Tuesday is Monday!**
Gospel Portraits. Distinctive themes, styles, christologies, and objectives of the canonical gospels.
Background Reading: “Bible,” and “Gospels,” BD 622–24, 682–83. Strathearn and Judd, “The Distinctive Testimonies of the Four Gospels,” *Religious Educator* 8.2 (2007), 59–85; Huntsman, “Jesus in the Four Gospels,” *God So Loved the World*, 125–129; Huntsman, “Miracles and the Evangelists,” *The Miracles of Jesus*, 133–136 (packet, 151–175).
- W22Feb **Son of David.** The Matthean Infancy Narrative. Matthew’s themes and formula quotations.
Background Reading: Genres in the New Testament (with details on the gospels; handout online); Huntsman, “Glad Tidings of Great Joy,” 52–54, and “Formula Quotations” and “Appendix 1: The Infancy Narratives and the Christmas Story,” *Good Tidings of Great Joy*, 35, 139–142 (packet, 176–85).
Reading: Matthew 1–2.
- M27Feb **Promised Savior.** The Lucan Infancy Narrative. Luke’s themes and canticles.
Background Reading: Huntsman, “Glad Tidings of Great Joy,” 54–57, and “Canticles” and “Appendix 1: The Infancy Narratives and the Christmas Story,” *Good Tidings of Great Joy*, 58–59, 142 (packet, 186–92)
Reading: Luke 1–2.
- W01Mar **Miracles of Jesus.** The Nature of New Testament Miracles. Exorcisms and healings. Raising Jairus’ daughter from the dead. Miracles of Provisions.
Background Reading: Huntsman, “Jesus’ Miracles in the Gospels,” “Casting Out Devils,” “Overthrowing the Kingdom of Satan,” and “A Paralytic Forgiven and Healed,” “Miracles and the Evangelists,” *Miracles of Jesus*, 1–5, 65–72, 49–50, 133–36 (packet, 193–212).
Reading: Mark 1:1–3:35; 4:35–8:21, focusing on the miracles stories (Mark 1:1–3:12; 4:35–43; 6:33–56; 7:24–37).
- M06Mar **Parables of Jesus.** Nature and characteristics of parabolic teaching. Marcan parables. Some Matthean additions; Lucan parables.
Background Reading: “Parables,” BD, 696–97.
Reading: Mark 4; Luke 10:25–42; 11:1–13; 13:1–21, 15:1–32; 18:1–8.
Parallel Readings: Matthew 13; Luke 8:4–18.
- W08Mar **Sermon on the Mount.** 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.
Background Reading: “The Sermon on the Mount,” *JCWNT*, 71–72, and Huntsman, “The Six Antitheses,” 93–109 (packet, 213–24).
Reading: Matthew 5:1–7:29.
Parallel Readings: Luke 6:17–49, 11:1–4
Quiz 2 distributed.

M13Mar **The Compassion of Jesus.** John the Baptist’s preaching in Luke; the Lucan genealogy; Jesus’ sermon in Nazareth; the Twelve; the Raising of the Son of the Widow of Nain; the Woman who Loved Much and Commensality (Table Fellowship); Women Who Followed Jesus; Lazarus and the Rich Man; the Pharisee and the Publican; Zacchaeus.

Background Reading: “A Compassionate and Detailed Evangelists . . .” *JCWNT*, 117–120 (packet, 224–27).

Readings: Luke 3:1–38, 4:14–30, 6:12–8:3, 16:1–31, 18:1–19:10.

Quiz 2 due.

W15Mar **The Divine Son: Jesus in John.** The Sign of Water to Wine; At the Pool of Bethesda; Bread of Life Discourse; The Life-giving Spirit; Man Born Blind; Jesus’ Divine and Mortal Inheritance.

Background Reading: “John,” and “John, Gospel of,” BD 670–71; Griggs, “The Testimony of John,” 109–126; Huntsman, “The Lamb of God,” 49–54, and “The Bread of Life Sermon,” 87–106 (packet, 228–42); “Water to Wine,” “Man at the Pool of Bethesda,” and “Man Born Blind,” *Miracles of Jesus*, 15–19, 52–55, 96–100 (online).

Reading: John 2:1–11; 5:1–7:53, 9:1–10:21.

Exegetical Exercise 2 due.

M20Mar **On the Road to Jerusalem.** The Blind Man healed in stages. Confession of Peter. Passion Predictions. Jesus as the Son of Man. Transfiguration—foretaste of future glory. Healing of Blind Bartimaeus.

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

Reading: Mark 8:22–10:52.

Parallel Readings: Matthew 16:13–17:13; Luke 9:18–36.

EXAMINATION 2

Tu21–F24Mar; Sa25Mar (late)

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

PASSION, RESURRECTION, AND RETURN

W22Mar **Jesus as King.** Triumphal Entry, Cleansing of and Teaching in the Temple, Olivet Discourse.

Background 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, 249–64).

Reading: Mark 11–13; John 12.

Parallel Readings: Matthew 24–25; Luke 17:20–37; 21:5–38; Joseph Smith–Matthew.

M27Mar **Jesus’ Final Night.** Last Supper. Gethsemane; Betrayal and Abandonment; Jesus in the Hands of the Jewish Leadership.

Background Reading: Huntsman, “The Lamb of God,” 54–59; “The Last Supper in John,” *JCWNT*,

137–40; McConkie, “The Purifying Power of Gethsemane” *Ensign* (May 1985); Jeffrey R. Holland, “This Do in Remembrance of Me” *Ensign* (March, 1995); Jeffrey R. Holland, “None Were with Him,” *Ensign* (May 2009), 86–88 (packet, 265–81).

Reading: Mark 14; Matthew 26; Luke 22; John 13–18 (read from “The Final Hours of the Savior’s Life,” packet, 367–80).

See also: Huntsman, “The Accounts of Peter’s Denial: Understanding the Texts and Motifs,” *The Ministry of Peter, the Chief Apostle*, 127–49.

W29Mar **Crucifixion and Burial.** Complete discussion of Jesus’ final night. In the Hands of the Romans. Mocking and Abuse. Death on Golgotha. Why the cross?

Background Reading: 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. (all in packet, 282–307). Huntsman, “Preaching Jesus, and Him Crucified,” 2015 Easter Presentation, 55–63 (Learning Suite). See also: Strathearn, “The Crucifixion: Reclamation of the Cross,” *Religious Educator* 14.1 (2013): 45–57 (packet, 295–307).

Reading: Mark 15; Matthew 27; Luke 23; John 19 (read from “The Final Hours of the Savior’s Life,” packet, 380–90).

M03Apr **The Resurrection.** The Empty Tomb. Resurrection appearances. Apostolic Commission. Ascension.

Background Reading: “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, 308–18).

Reading: Mark 16; Matthew 28; Luke 24; John 20–21; Acts 1:1–11 (read from “The Final Hours of the Savior’s Life and the Resurrection,” packet, 391–96).

W05Apr **Apostolic Proclamations of Christ.** Speeches of Peter and Paul. Elements of the apostolic witness.

Background Reading: Huntsman, “The Petrine *Kērygma* and the Gospel according to Mark,” 169–170, 177–82 (packet).

Reading: Speeches of Peter in Acts 2:14–36, 38–39; 3:12–26; 4:8–12; 5:29–32; 10:34–43. Speeches of Paul in Acts 17:16–34; 22:1–30; 26:1–32; 1 Corinthians 15:1–11.

For personal preparations in advance of the Easter season, see my ideas at <http://huntsmanseasonal.blogspot.com/p/preparing-for-easter.html>

Su09Apr **Palm Sunday.** Mark 11:1–11; Matt 21:1–17; Luke 19:28–48; John 12:12–19.

M10Apr **✠ (Passover) begins at sunset.**

Christ and Him Crucified. Paul on Jesus. Faith(fulness) and Justification. Paul, the Cross, and Us; Pauline Atonement Models; Salvation by Grace.

Background Reading: “Pauline Epistles—Epistles to the Galatians,” BD 698–700; Horton, “Concern, Correction, and Counsel for Converts (Galatians),” 83–97; “Faith and Works in Galatians,” *JCWNT*, 219–21 (packet, 327–36). Huntsman, “Preaching Jesus, and Him Crucified,” 2015 Easter Presentation, 63–75 (Learning Suite).

Reading: Galatians 2; Philippians 1:27–2:18; 1 Corinthians 1:1–2:16; Romans 5:1–8:39; Ephesians 2:1–22.

W12Apr **The Great High Priest.** Finish Christ and Him Crucified lecture. Jesus and Moses. Jesus and Melchizedek. The Day of Atonement and the work of Jesus.
Background Reading: “Pauline [sic] Epistles—Epistles to the Hebrews,” BD 701–702; “Epistle to the Hebrews,” *JCWNT*, 254–65 (packet, 337–48).
Reading: Hebrews 1–9.
Quiz 3 distributed.

Th13Apr ***Maundy Thursday.*** Mark 14:12–72; Matt 26; Luke 22; John 13:1–18:27; see also D&C 19:15–20.

F14Apr ***Good Friday.*** No Class. Mark 15; Matt 27; Luke 23; John 18:28–19:42; see also 3 Nephi 8, Rom 5:6–11.

Su16Apr ***Easter Sunday.*** Mark 16; Matt 28; Luke 24; John 20:1–18.

M17Apr **The Apocalyptic Jesus.** The Return of Jesus in Paul. The Book of Revelation and the Nature of Apocalyptic Literature. Vision of the John the Seer. The Lion and the Lamb. Saving His People—the Defeat of Satan and a New Heaven and a New Earth.

Background Reading: “Revelation of John,” BD 717; “The Book of Revelation,” *JCWNT*, 280–97.

Reading: 1 Thessalonians 4:13–5:28; Revelation 1, 4–5, 19–22; D&C 84:96–102, 88:87–116, 133.

Quiz 3 due.

CONCLUSION

W19Apr **Jesus and the Restoration.** The First Vision. “The glory of the Son, on the right hand of the Father.” Jehovah and the Kirtland Temple. Prophetic Testimonies.
Reading: Joseph Smith–History 1:1–20; D&C 76; 110; Testimony of the Living Christ; Hinckley, “We Testify of Jesus Christ,” *Ensign* (March 2008), 4–7 (online).

Also: “Special Witness” video testimonies of Elder Christofferson, President Packer, Elder Hales, Elder Holland, President Hinckley (links online).

Exegetical Exercise 3 due.

Sa22Apr 5:45–7:45 p.m. FINAL EXAMINATION in 106 JSB

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.

Appendix B LEARNING OUTCOMES

The course objectives of deepening testimony, increasing knowledge, and improving exegetical skills will be met with the following Learning Outcomes of Religious Education in mind:

Factual Learning Outcomes

- Master the fundamental doctrines surrounding the person and work of Jesus Christ—that is, what it means that he is the Son of God and how he makes salvation and the potential for exaltation available.
- Understand the many meanings of the word “gospel” and in particular how it is applied through the principles and ordinances that bring the grace of Christ and the blessings of his atonement into the lives of believers.
- Be familiar with the key events of his mortal ministry, including his divine conception and miraculous birth; representative teachings, miraculous deeds, and acts of compassion; and a detailed understanding of the events of his Passion and Resurrection.
- Become familiar with the nature and contexts of the fundamental scriptural witnesses of Jesus

Christ and his gospel.

Conceptual Learning Outcomes

- Be able to read and better understand blocks of scripture within their original context and compare and contrast different New Testament gospel accounts.
- Discern common scriptural themes, patterns, and types regarding Jesus Christ and his mission, thereby coming to see the scriptures as a more unified whole in their witness of the Savior.
- Synthesize information from multiple scriptural accounts supplemented by modern teachings.

Application Learning Outcomes

- Learn essential scripture study skills, including understanding issues of authorship, historical context, and meaning to the original audiences; the interpretation of important passages in the larger context of teachings about Jesus Christ and his gospel; and careful application to one's own life

- and situation.
- Understand principles of responsible scriptural interpretation, including learning the difference between using different passages together for greater understanding of a theological concept and “proof-texting,” or reading into a specific passage a presumed meaning.
- Better apply scriptures and principles to one’s own life

Spiritual Learning Outcomes

- Deepen testimony of Jesus Christ and what he has done for us by familiarity with the scriptures and doctrines about him
- Develop Christ-like attributes by better accepting his teachings about love, forgiveness, acceptance, and obedience.
- ***Foster a constructive balance between faith and knowledge***

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.

