

Dr. Eric D. Huntsman
Associate Professor of Ancient Scripture
316-L JSB, ext. 2-3359, eric_huntsman@byu.edu
Consultations: TTh 9:00 a.m., F 3:00 p.m.
TA: Daniel Becerra, danielatbyu@hotmail.com

Rel A 301: Old Testament, Genesis–2 Samuel
Fall 2009 section 3
MW 8–8:50 a.m., 213 JSB

Course Description: Rel A 301 is an introductory survey to the first half of the Hebrew Bible or *Tanakh*, commonly known as the “Old Testament.” In addition to reading most of Genesis thru 2 Samuel and a sampling of the psalms, this course will introduce students to the basic historical context and the literary and theological issues that surround this important work of scripture.

Course Objectives and Learning Outcomes: This section of Rel 301 has three major objectives, which are in harmony with the College of Religious Education’s Learning Outcomes (see Appendix B):

- First, to increase the student’s knowledge of the first half of the Old Testament—that is, to familiarize him or her more fully with its basic storylines, characters, themes and theological concepts.
- Second, to help the student 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.
- Third, to 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.*

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).

Choosing a Religion Section: Taking a religion class at BYU is an important part of a student’s university experience. Fortunately, numerous sections of each course are offered in any given semester or term, allowing students to be selective in the classes that they take. Although each section of the same course covers the same scriptural material, sections differ in their approach and teaching philosophies. Consider carefully the objectives of a given section, the personality and teaching style of the professor, and the way the course is organized. ***You are most welcome in this section and hopefully it will add to your understanding and appreciation of the scriptures.*** On the other hand, ***you are also free to change sections if this does not seem like the experience that you want.***

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. Fundamental objectives of Religious Education at BYU appear at the end of this syllabus (see Appendix C).

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 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.

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:

3 quizzes (50 points each)	150
2 Examinations (200 points each)	400
Exegetical paper	200
Final Exam	250

The 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 at scheduled time in our classroom (Tuesday, December 15, 7:00 to 10:00 a.m.). The final cannot be scheduled early, so please make your travel plans and schedule other events accordingly

The paper will be an exercise in scriptural exegesis, taking a passage of scripture, analyzing it, and asking historical, literary, and theological questions of the text. **Directions for the paper, a sample grade sheet, and further information on exegesis (including a sample paper) are in the packet (pages 144–149) and an example will be posted on Blackboard.**

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 Blackboard and on the class website. 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***, which list important passages studied in each unit (these will be produced and posted on Blackboard periodically). *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 Blackboard before each quiz and exam.

Class procedures: Students are expected to attend class and be responsible for the material covered and discussed. As a college course, attendance will not be taken, but if students miss, they must review the presentations online and get class notes from a classmate. Since music effectively invites the spirit and refocuses us from worldly concerns to spiritual matters, we will enjoy music before class begins, although we will usually not have time to sing a hymn (as much as the instructor would like to!). Every class will also begin with prayer; if you are uncomfortably praying in this setting, please email me so that I will know not to call on you. The greatest benefit obtains when those who are asked to pray ask the Lord to bless us concerning the specific subject or passages being discussed that day.

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). Entries from the Bible Dictionary (BD) will occasionally be assigned. A course packet is also available in the BYU Bookstore.

Issues Concerning Editions and Translations: 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 the language of the KJV is, at times, 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).

Students should consider obtaining a good study Bible with an alternate translation to supplement (not replace) their study of the Bible. 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. 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 Jewish Study Bible (JSB), New Revised Version (NRSV), the New King James Version (NKJV) 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.

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 Old Testament include the following:

Bandstra, Barry L. *Reading the Old Testament*. Belmont, Calif.: Wadsworth Publishing Co. , 1999. [Bandstra, excerpts online]

The HarperCollins Study Bible. Revised and Updated. Harold W. Attridge, general editor. News York: HarperCollins Publishers, 2006.

The Jewish Study Bible. Jewish Publication Society Tanakh Translation. Edited by Adele Berlin and Marc Zvi Brettler. New York: Oxford University Press, 1999.

Ludlow, Daniel H. *A Companion to Your Study of the Old Testament*. Salt Lake City: Deseret Book, 1981.

Rasmussen, Ellis T. *A Latter-day Saint Commentary on the Old Testament*. Salt Lake City: Deseret Book, 1993. [Rasmussen, excerpts in packet]

Soggin, J. Alberto. *Introduction to the Old Testament*. Translated by John Bowden. Third Edition. Louisville, Kentucky: Westminster/John Knox Press, 1989.

Studies in Scripture vol. 3: Genesis to 2 Samuel. Edited by Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret Book, ?. [SS 3, excerpts in packet]

In addition to the introductions and reference works above, for papers and future in-depth research students should be aware of major commentary series such as the following:

The Anchor Yale Bible Commentaries. John J. Collins, General Editor. New Haven: Yale University Press.

The Forms of the Old Testament Literature. Series Editors: Rolf P. Knierim, Gene M. Tucker, and Marvin A. Sweeney. Grand Rapids, Mich.: Wm. B. Eerdmans.

The New International Commentary on the Old Testament. Edited By: Robert L. Hubbard Jr. Grand Rapids, Mich.: Wm. B. Eerdmans.

The Old Testament Library. Philadelphia: The Westminster Press.

A volume or volumes is published for each biblical book in each series.

On-line Resources: Students are also encouraged to access the course Blackboard module, 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.

To use Blackboard, one should log onto Route Y and then click the Blackboard Courses link listed under “School.” If a student is enrolled in the course, then “Rel 302” should appear as a subsequent link. Grades on assignments will be entered in the Blackboard 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. The instructor also maintains a website at <http://www.erichuntsman.com/>.

Class Schedule

- M31Aug **Introduction.** Course Description, Objectives, and Requirements. Reading Strategies. What is the “Old” Testament? Introduction to the *Tanakh*: the books and periods of the Hebrew Bible.
After class look at: Jackson, “God’s Testament to Ancient Israel,” and Bandstra, 9–11 (online).
- W02Sep **Historical and Literary Background.** The World of the Old Testament—peoples and places. Introduction to *Torah*; Documentary Hypothesis and other theories of composition; Exegesis and Exegetical Method.
Reading: Rasmussen, xi–xviii (packet, 3–7); Jackson, “God’s Testament to Ancient Israel,” and Brown, “Approaches to the Pentateuch,” SS3 3–23 (packet, 18–28); Bandstra, 9–16, 18–20, 34–47 (online); Huntsman, “Teaching through Exegesis: Helping Students Ask Questions of the Text” (packet, 187–197).
- M07Sep LABOR DAY. *No class.*
- W09Sep **Creation and Fall.** Overview and Structure of Genesis. First and Second Creation Accounts—Priestly and Yawehistic? Sample Exegetical Questions for the First Account. The Temptation. The Judgments. An LDS Allegory of the Fall.
Genesis 1:1–3:24; cf. Moses 2:1–5:12, 6:48–68; Abraham 4–5; 2 Nephi 2:14–29.
Additional Reading: Rasmussen, 1–2 (packet, 7–8); Jackson, “Genesis and the Early Experiences of Mankind,” SS3 25–28 (packet, 28–30).
- M14Sep **The Flood and Its Aftermath.** Cain and Abel; The Beginnings of Civilization; Adam’s Descendants to Noah; Wickedness of Mankind; Preparations for the Flood and the Great Deluge; Emerging from the Ark: Sacrifice and Commandments; the Noah Covenant; Noah’s Sons and the Division of the

Nations. Genesis 4:1–11:26; cf. Moses 5:13–8:30.

Additional Reading: Jackson, “Genesis and the Early Experiences of Mankind,” *SS3* 29–33 (packet, 30–32).

- W16Sep **Abraham.** Noah to Abraham; Abram’s Early Career; Melchizedek; Abraham’s Posterity; Establishing the Covenant; Lessons from Sodom and Lot; “Other” Nations in Genesis; the Problem of Seeming Patriarchal Misbehavior. Genesis 11:27–20:18.
Additional Reading: Bandstra, 20–21 (online); McConkie, “The Promises Made to the Fathers,” *SS3*, 47–61 (packet, 33–40).
- F18Sep ROSH HASHANAH BEGINS AT SUNSET
- M21Sep **Isaac.** Later Career of Abraham and Early Life of Isaac: Command to Sacrifice Isaac; Marriage of Isaac and Rebekah. Abraham’s Final Days. History of Isaac and His sons: Esau Sells His Birthright to Jacob; Isaac and Abimelech—not again! Esau’s Hittite Wives set the stage for his loss of blessing. Genesis 21:1–26:35.
- W23Sep **Jacob.** Isaac Blesses Jacob. A Parting of the Ways. Jacob’s Dream at Bethel. Jacob and the Daughters of Laban. Jacob’s Return to Canaan. Jacob Wrestles at Peniel. The Tragedy of Dinah. Final Phases of the Jacob Story—Return to Bethel, Birth of Benjamin and Death of Rachel, Death of Isaac. Genesis 27:1–36:40. *Take-home quiz #1 distributed*.
- Su27Sep YOM KIPPUR BEGINS AT SUNSET
- M28Sep *Take-home quiz #1 due.* **Joseph.** Joseph, His Dreams, and his Brothers. Interlude: Judah and Tamar. Joseph and Potiphar, in Prison, and before Pharaoh. Zaphnath-paaneah, Governor of Egypt. Genesis 37:1–41:57.
- W30Sep **Israel in Egypt.** Joseph’s Children in Egypt; Joseph Tests his Brothers; Jacob Blesses Ephraim and Manasseh; Jacob’s Blesses his other Descendants. Genesis 42:1–50:26.
- F02Oct SUKKOT BEGINS AT SUNSET

EXAMINATION 1

Th01–Sa03Oct; M05Oct (late)

Be sure to check hours at https://testing.byu.edu/info/center_hours.php

- M05Oct *Even if you are still studying for or taking the exam, come to class for this important introductory lecture!*
Oppression and Deliverance. Introduction to Exodus; Moses the Deliverer; Plagues and Release. Exodus 1:1–12:32.

- Additional Reading:* Rasmussen, 83 (packet, 8); Bandstra, 21 (online).
- W07Oct **The Road to Sinai.** Flight from Egypt (12:33–15:21); Sanctifying the Firstborn; Miraculous Escape From Pharaoh; Songs of Moses and Miriam; Bitter Water Made Sweet and Bread from Heaven; Amalek and “Moses’ Hands”; Jethro’s Advice; Exodus 12:33–19:2.
Additional Reading: Lunquist, “The Exodus,” SS3, 111–123 (packet, 41–47).
- M12Oct **The Revelation at Sinai.** Giving of the Law (19:1–24:18); Breaking of the Law (32:1–34:35). Exodus 19:3–24:18, 31:18–34:35.
Additional Reading: Wright, “The Laws and the Sanctuary,” SS3, 143–149 (packet, 48–51).
- W14Oct **The Tabernacle: A Pattern of Heaven, A Pattern of Holiness.** Institution of the Tabernacle; structure and fittings; its furniture; priestly vestments; cosmic symbolism; construction, inauguration, and manifestation. Exodus 25:1–31:17, 35:1–40:38.
Additional Reading: Wright, “The Laws and the Sanctuary,” SS3, 149–152 (packet, 51–52).
- M19Oct **The Way to God: Sacrifices and Priests.** Introduction to Leviticus; themes, structure, and “holiness.” Offerings; Establishing a priesthood. Leviticus 1:1–10:20.
Additional Reading: Rasmussen, 127–28 (packet, 9); Jackson, “The Law of Moses and the Atonement of Christ,” SS3, 153–172 (packet, 53–62).
- W21Oct **The Walk with God: Sanctification.** Laws of purity; the Day of Atonement; ritual and moral holiness; priestly standards; festivals. Leviticus 11:1–27:34.
- M26Oct **Lessons in the Wilderness I.** Introduction to Numbers; The Census of the Exodus Generation; The Census of the Exodus Generation; The Order of Encampment and Marching; Sons of Aaron and the Rest of the Tribe of Levi; Keeping the Camp of the Lord Pure; the Nazarite Vow; the Priestly Benediction Numbers 1:1–10:10.
Additional Reading: Rasmussen, 144–45 (packet, 10).
- W28Oct **Lessons in the Wilderness II.** Report of the spies; the people quail; divine discipline; marching to Moab; Balak and Balaam; offerings and festivals once more; final events and directions. Numbers 10:11–27:23, 32:1–34:15. *Take-home quiz #2 distributed.*
- M02Nov **Take-home Quiz #2 due.**
Deuteronomy: The “Retelling” of the Law. Introduction to Deuteronomy. Israel’s

wilderness wanderings reviewed; a review of the law; commands concerning God, festivals, leaders, and relationships; Israel's covenant ratified; Moses' farewell; The "rediscovery" of the law and its later impact Deuteronomy 1:1–13:18, 18:15–22, 26:1–34:12; 2 Kings 22.

Additional Reading: Rasmussen, 167–68 (packet, 11); Bandstra, 184–198 (online).

EXAMINATION 2

W04Nov–M09Nov; Tu10Nov (late)

Be sure to check summer hours at https://testing.byu.edu/info/center_hours.php

- W04Nov *Even if you are still studying for or taking the exam, come to class for this important introductory lecture!*
Joshua and the Conquest. Introduction to the Deuteronomic History—the “Former Prophets of the *Nevi'im*”; book of Joshua. Entering the Land of Canaan; “conquering” the Land of Canaan; dividing the Land of Canaan. Joshua 1:1–12:24, 23:1–24:33 (read chapter headings for Joshua 13–22 and review map 3 to get an idea of the tribal allotments).
Additional Reading: Rasmussen, 194 (packet, 12); Lundquist, “The Israelite Conquest of Canaan,” *SS3*, 225–236 (packet, 63–68); Bandstra, 21–22, 198–199, 204–209. (online).
- M09Nov **Judges I.** Introduction to Judges; the political and spiritual background; early enemies and leaders; Deborah and Barak; Gideon's call and fall; Abimelech's tyranny. Judges 1:1–9:57.
Additional Reading: Rasmussen, 194 (packet, 12); Parry and Ricks, “The Judges of Israel,” *SS3*, 239–247 (packet, 69–73); Bandstra, 237–243 (online).
- W11Nov **Judges II.** Intermediate and Ephemeral Leaders; the Tragedy of Jephthah and His Daughter; Samson; Apostasy During the Time of the Judges; Tribal Trauma: Dan and Benjamin. Judges 10:1–21:25.
Additional Reading: Bandstra, 247–251 (online).
- M16Nov **Ruth.** Introduction to Ruth: placement—topic, chronology, or genre? The *Ketuvim* or “Writings.” The story of Ruth—resolve, rights, request, and reward. Ruth.
Additional Reading: Rasmussen, 224 (packet, 13); Bandstra, 384–386, 441, 445–449 (online).
- W18Nov **Samuel.** Introduction to 1–2 Samuel. Samuel's early life and call; his judgeship; Israel's demand for a king; The rise of Saul; Samuels' farewell address. 1 Samuel 1:1–12:25.
Additional Reading: Rasmussen, 230–31 (packet, 14); Seely, “An Introduction to 1 and 2 Samuel,” *SS3*, 259–270 (packet, 74–79).
- M23Nov **Saul and David.** Rejection of Saul; David anointed as king; David and Goliath;

David and Saul's family—Jonathan and Michal; Saul and David at odds; David in Gath; the death of Saul and his sons. 1 Samuel 13:1–31:13.
Additional Reading: Bandstra, 22–24 (online).

W25Nov *No class.*

Th26Nov THANKSGIVING.

M30Nov **David the King I.** Review of the background of 1–2 Samuel, overview of the structure of 2 Samuel; the issue of sacral kingship—the examples of Saul and David; David Established as King; Consolidation of the Kingdom; the selection of Jerusalem as a political and religious capital; The Davidic Covenant; David's Conquests for and Administration of the Kingdom. 2 Samuel 1:1–10:19.
Additional Reading: Rasmussen, 254–55 (packet, 15); Madsen, “David, the King of Israel,” SS3, 293–306 (packet, 80–86).

W02Dec **David the King II.** David's crimes—Bathsheba and Uriah; conflicts within the Davidic kingdom; Absalom's rebellion; last words and deeds of David. 2 Samuel 11:1–24:25. *Take-home quiz #3 distributed*
Additional Reading: Madsen, “David, the King of Israel,” SS3, 306–314 (packet, 86–90).

M07Dec *Take-home Quiz #3 due.*

A Taste of the Psalms I. Overview of Hebrew poetry; introduction to Psalms; types of psalms—prayers, laments, thanksgivings, imprecations, hymns, royal/messianic, sanctuary. Psalms 1–8.
Additional Reading: Bandstra, 386–391, 403–419 (online).

W09Dec **Taste of the Psalms II.** Psalms 15, 19; 22–24, 27, 30, 42, 45, 63; 84; 96, 100, 104, 106, 113–118; look at 119; 122, 127, 146–150. *Exegetical Paper Due.*

Tu15Dec **FINAL EXAM, 7–10:00 a.m. (In class!)**

F11Dec CHANUKAH BEGINS AT SUNSET

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 **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

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.