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Rel A 211: New Testament — The Gospels
Summer 2008, sections 1 and 2
MTuWTh 9–9:50 and 10–10:50 a.m. 179 JSB

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

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

Course Objectives and Learning Outcomes: This section of Rel 212 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 gospels—that is, to familiarize him or her more fully with their 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*.
- Third, to strengthen individual testimonies of sacred truths, particularly by an increased understanding of the person and work of Jesus Christ and the doctrines of the Restoration.

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).

Note on this Summer Section: As is always the case in a spring or summer term, try hard to keep on schedule with the readings and always look ahead to keep upcoming readings, assignments, and tests in mind.

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 (250 points each)	500
Exegetical paper	100
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 (see class schedule below). 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 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 in the packet, which list important passages studied in each unit. These appear in section 13 of the packet, and *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. Although this is less of a problem for the gospels than it is for the rest of the New Testament (particularly the writings of Paul), 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 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. 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 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.

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 editions (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>)
- Huntsman, “The *Textus Receptus*” and “Greek Manuscripts and Later English Translations” (forthcoming in *BYU Studies*, Winter 2005; also in packet, section 2)

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*.

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

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

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

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

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

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

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.

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

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

On-line Resources: Students are also encouraged to access 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 211” 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/> and his credentials and Religious Education biographical summary can be found at <http://religion.byu.edu/FacWebs/huntsman.htm>.

Class Schedule

- M23Jun **COURSE INTRODUCTION** (emailed). Description, Course Objectives, and Requirements. What does the term “gospel” mean? What are the New Testament gospels? Focuses: Mortal Ministry, Suffering (Passion), Sacrifice (Crucifixion) Resurrection. Suggestions for Class Preparation.
See also: *JCWNT*, “The World of the Gospels,” 46–57 (out of order in packet).
- Tu24Jun **HISTORICAL BACKGROUND OF THE NEW TESTAMENT GOSPELS.** Israel from David to the Captivity; Effects of Captivity; Jews under the Persians; Jews under the Greeks; Brief independence under the Hasmoneans (the Maccabees); Under the Herods and Romans.
Reading: *JCWNT*, “The World Between the Testaments” and “The Greek and Roman Worlds,” 16–41 (packet); Robinson, “The Setting of the Gospels,” 10–37 (packet); “Essenes,” “Herod,” “Herodians,” “Maccabees,” “Pharisees,” “Roman Empire,” “Sadducees,” BD 667, 700–702, 727, 750, 763–64, 767.
- W25Jun **LITERARY BACKGROUND AND INTERPRETATION OF THE NEW TESTAMENT.** New Testament gospels: review of what they are, preview of when they were written and what their sources were. Brief history of the Bible; Methods of studying, interpreting, understanding, and correctly applying biblical texts; Form Criticism and Gospel Genres; the KJV and Other Translations.
Reading: “Bible,” and “Gospels,” BD 622–24, 682–83; *JCWNT*, 4–13 (online); Huntsman, “Teaching through Exegesis: Helping Students Ask Questions of the Text,” and “Genre Questions: What Kind of Writing Is This Passage?” (packet).
See also: “*The Textus Receptus*” and “Greek Manuscripts and Later English Translations” (online abd Blackboard).
- Th26Jun **The Infancy Narratives of Matthew and Luke and Other Gospel Beginnings.** Points of Departure—Why the Differences? Christmas and Easter. Formula Quotations. Matthew’s Genealogy. Matthean Themes and Images. Canticles. Lucan Themes and Images.
Reading: Matthew 1–2; Luke 1–2; John 1:1–14. *JCWNT*, “The Accounts of Jesus’ Nativity,” 68 (out of order in packet).
- M30Jun **GOSPEL OF MARK. Introduction—Mark and the Apostolic Proclamation of Christ:** Mark’s gospel; Authorship; Joyhn Mark; Audience; Features of Marcan Style; Sources for Mark; the Speeches of Peter: a Model for Mark? Structure: a Drama in Three Acts; Marcan Christology; Other Themes. **Authoritative Galilean Ministry Begins:** Prologue: The Opening of the Ministry; Five Controversy Narratives. Exegetical Discursus: The Healing of the Man with Palsy.
Reading: Mark 1:1–3:6. Brown, “The Testimony of Mark,” 61–87; *JCWNT*, 80–92 (packet).
See also: Peek, “Early Galilean Ministry and Miracles,” 269—288.
- Tu01Jul **Acceptance and Rejection; Parabolic Teaching and Mighty Deeds of Jesus.** Call of the Twelve; Rejected by His Own; the True Kindred of Jesus. Marcan Parables. Jesus Stills a Storm, Exorcizes the Gerasene Demonic, Heals the Woman with the Issue of Blood, and Raises Jairus’ Daughter.

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

- W02Jul **The Galilean Ministry Concludes:** The First Mission of the Twelve, Great Deeds, Christ on the “Hollowness” of the Pharisaic Traditions, and Peter’s Declaration. Christ’s Mission Begins to Expand Beyond Galilee, Opposition Increases, Jesus Heals a Blind Man “In Stages,” and the Disciples’ Faith Grows Even as They Misunderstand. *Take-home quiz #1 distributed.*
Reading: Mark 6:6b–8:30.
- Th03Jul **Take-home quiz #1 due.**
On the Road to Jerusalem: the Passion Predictions Begin. The Blindness of the Disciples; “The Son of Man” as a Title in Mark; “Correction” Narratives of Prediction, Misunderstanding, and Teaching; the Mount of Transfiguration; Ethics of Discipleship; Teachings in Capernaum and on the Border of Judea.; Contrasts: the Rich Young Man and the Disciples.
Reading: Mark 8:31–10:52.
- M07Jul **The Final Act: The Climax in Jerusalem Begins.** Triumphal Entry. The Fig Tree and the Temple. The Jerusalem Ministry: Exhortations on Faith and Forgiveness; Interrogations in the Temple. Jesus’ Prophecies of the End Times.
Reading: Mark 11–13.

EXAMINATION 1

Tu08–F11Jul; Sat12Jul (late)

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

- Tu08Jul *Even if you are still studying for the exam, come to class for this important introductory lecture!*
GOSPEL OF MATTHEW. Introduction—Matthew the Scribe. Authorship, Internal and External Evidence. The Synoptic “Problem.” Authorship, Audience, and Features. **Proclamation of the Kingdom.** Part 1 (narrative): The Baptism and Temptation of Jesus.
Reading: Matthew 3–4. Matthew,” BD 729; Millet, “The Testimony of Matthew,” 38–60; *JCWNT*, “The Gospel of Matthew,” 62–67 (packet).
- W09Jul **Matthew’s Sermon the Mount.** Part 1 (discourse): Christ, the New Moses. Marks of the Disciple; Jesus’ Authority Stressed. The Beatitudes. Fulfilling the Law—Jesus and the New Moses and the Six Antitheses. “Be Ye ‘Perfect.’” True Piety and the Lord’s Prayer. Final Eschatological Warnings.
Reading: Matthew 5–7; *JCWNT*, “The Sermon on the Mount,” 71–72 (out of order in packet)
- Th10Jul **Galilean Ministry and Growing Opposition to Jesus.** Part 2: Ten Miracles Reminiscent of Moses; The Healing Power of Christ: “Himself took our infirmities, and bare our sicknesses”; Matthean Controversy Narratives. The Mission Sermon. Part 3: Opposition to Jesus Narrative; John the Baptist; Jesus Prayer; More Controversy Narratives. Sermon in Parables.

Reading: Matthew 8:1–13:52.

See also: Peek, “Early Galilean Ministry and Miracles,” 288–93 (packet).

M14Jul **Rejection by Israel and the Sermon on the Church.** Part 4: “A Prophet Is Not Without Honor . . .” The Leaven of the Pharisees and the Sadducees; Peter’s Declaration and the Keys of the Kingdom; Matthew’s Account of the Transfiguration; Latter-day Insights on the Transfiguration Given the Introduction of “Keys” in Matt 16:19; Question about the Temple Tax as a Segue to the Sermon on the Church.

Reading: Matthew 13:52–18:25.

Tu15Jul **Journey to and Ministry in Jerusalem and the Great Eschatological Sermon.** Teachings on the Road to Jerusalem. Rejection of the Leaders of Israel. Prophecies of the End Time. The Necessity of Watchfulness.

Reading: Matthew 19:1–25:46.

W16Jul **GOSPEL OF LUKE. Introduction— Luke, the Detailed and Compassionate Evangelist:** Authorship, Internal and External Evidence. Luke the Physician. “Theophilus” and Luke’s Original Audience. Dating, Sources, and Composition (Two-source vs. Three-stage). Style and Characteristics. Lucan Christology. Purpose and Structure of Luke’s Gospel. **Preparation for the Ministry:** Baptism, Genealogy, Temptation.

Reading: Luke 3:1–4:13; esp. JST Luke 3:5–9. “Luke,” BD 726; Anderson, “The Testimony of Luke,” 88–108 (packet); *JCWNT*, “The Gospel of Luke,” 108–116 (packet).

Th17Jul **Galilean Ministry.** Good News of the Kingdom; Call of the Twelve; Sermon on the Plain; the Compassion of Jesus; Women in Luke; Mighty Miracles; Jesus and the Twelve. Luke’s Transfiguration Account.

Reading: Luke 4:14–9:50. Huntsman, “Galilee and the Call of the Twelve Apostles.”

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

M21Jul **Journey to Jerusalem 1.** Mission of the Seventy. The Lawyer’s Question—the Good Samaritan and the Mary and Martha stories. Teachings on Prayer—the Lord’s Prayer, the Friend at Midnight, and Bread from a Father to a Son. Healing the Bent Woman and a Woman Mixing Dough. *Take-home quiz #2 distributed.*

Reading: Luke 9:51–13:21. See also: Bonnie D. Parkin, “Choosing Charity: That Good Part,” *Ensign*, Nov. 2003, 104–106 (online).

Tu22Jul **Take-home Quiz #2 due.**

Journey to Jerusalem 2: The Perean Ministry. More Lucan parables, including the Parables of the Lost and Found; Warnings about Wealth; the Widow and the Unjust Judge; the Scope of Salvation, including the Pharisee and the Publican and the story of Zacchaeus.

Reading: Luke 13:22–19:27.

Jerusalem Ministry. Triumphal Approach to Jerusalem; Parable of the Pounds; Jesus and Jerusalem; Teachings in the Temple; Eschatological Sermon.

Reading: [Luke 19:28–21:38](#).

EXAMINATION 2

F25–Tu29Jul; W30Jul (late)

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

- W23Jul *Even if you are still studying for the exam, come to class for this important introductory lecture!*
GOSPEL OF JOHN. Introduction—John the Theologian. Authorship and Audience. The Beloved Disciple and the “Johannine Community.” Style and Structure of the Fourth Gospel. The Synoptics and John. **John 1 and the Logos Hymn:** “And the Word was made flesh . . .” The Light and the Witness.
Reading: [John 1:1–18](#). “John,” and “John, Gospel of,” BD 715–716; Griggs, “The Testimony of John,” 109–126; *JCWNT*, “The Gospel of John,” 126–133, and Huntsman, “The Lamb of God,” 49–54 (packet).
- M28Jul **THE BOOK OF SIGNS. From Cana to Cana.** First Sign: Water to Wine at the Wedding at Cana; Blood, Water, and the Incarnation; Jesus, Jerusalem, and the Cleansing of the Temple; Discourse on the New Birth: Dialogue with Nicodemus; Discourse on the Water of Life: Dialogue with the Samaritan Woman at the Well; Second Sign: Healing the Nobleman’s Son in Cana.
Reading: [John 1:19–4:54](#). *JCWNT*, 136 (packet).
See also: Peek, “Early Galilean Ministry and Miracles,” 299–304 (packet).
- Tu29Jul **Jesus and the Feasts of the Jews 1:** Jewish Feasts and Their Replacements by Christ; The Sabbath—Healing at the Pool of Bethesda and the Discourse on the Divine Son. At Passover—Feeding of the 5,000, Walking on Water, and the Bread of Life Discourse; Words to the Crowd and to the “Jews.” Flesh, Blood, and Accepting Jesus’ Saving Death. Words to His Followers; Many Disciples Turn Away, but “Lord . . . thou has the words of eternal life.”
Reading: [John 5–6](#) (start reading ahead on John 7–12). Huntsman, “The Bread of Life Sermon” (packet).
- W30Jul **Jesus and the Feasts of the Jews 2; Lazarus:** Tabernacles—Discourses on the Life-giving Spirit and the Light of the World; Healing of the Blind Man; Discourse on the Good Shepherd. At Dedication—Jesus the Messiah and Son of God.: “I and my Father are one.” The Raising of Lazarus and its Aftermath—Jesus the Resurrection and the Life. **THE BOOK OF SIGNS CLOSES.**
Reading: [John 7–12](#). Strathearn, “Mary, Martha, and Lazarus,” 164–175.
- Th31Jul **PASSION NARRATIVES AND JOHN’S BOOK OF GLORY.** The “Passion” of Jesus Christ. **The Last Supper.** The Last Supper Tradition; Setting the Scene for the Passion—the Anointing; the Institution of the Sacrament. The Last Supper: A Passover Meal? The Institution of the Sacrament.
Reading: [Mark 14:1–31](#); [Matthew 26:1–35](#); [Luke 22:1–38](#); [John 13](#). *JCWNT*, 137–38 (online). Huntsman, “The Lamb of God,” 54–56 (packet); Jeffrey R. Holland, “This Do in Remembrance of Me” (online).

See also: Seely, “The Last Supper According to Matthew, Mark, and Luke,” 59–107.

- M04Aug **John’s Last Supper Discourses.** Christ’s Imminent Departure. The “Comforter” and Peace. The Paraclete Sayings—the Spirit as Helper, Interpreter/Teacher, Witness, Prosecutor, Revealer/Guide. Jesus, the True Vine; Again, Christ’s Imminent Departure; The Way, the Truth, and the Life; “As I Have Loved You . . .”; The Intercessory Prayer.
Reading: John 14–17. *JCWNT*, 138–140; Huntsman, “The Lamb of God,” 56–58 (packet).
- Tu05Aug **Gethsemane.** Gethsemane and the Atonement; Setting the Stage, Starting the Sacrifice; The Beginning of the Atoning Sacrifice; Luke, the Compassionate and Detailed Evangelist; *Agonia*; “his sweat was as it were great drops of blood . . .”; the Extent of Our Lord’s Sufferings; Jesus and the Olive. *Take-home quiz #3 distributed.*
Reading: Mark: 14:32–42; Matthew 26:36–46; Luke 22:39–46; John 18:1. McConkie, “The Purifying Power of Gethsemane,” and Skinner, “The Agony of the Bitter Cup,” *Gethsemane*, 67–91; Huntsman, “The Lamb of God,” 59 (packet). Huntsman, Maundy Thursday, a Reflection (online).
- W06Aug **Arrest and Trial.** The Arrest and Trial Narratives—Jews and Romans, Israel and Gentiles. Judas and the Betrayal; the Arrest; Jesus Before the Jewish Authorities; Peter’s Denial. Jesus in the Hands of the Romans—Delivered to Pilate; the Charge and the Trial; Pilate and Jesus—“What is Truth?”; Sent to Herod Antipas; Before the Mob; Judged, Scourged, and Mocked.
Reading: Mark 14:43–15:20; Matthew 26:47–27:31; Luke 22:47–23:25; John 18:2–19:17a. Huntsman, “Before the Romans,” 269–272, 280–317 (packet); *JCWNT*, 97–100 (packet); Huntsman, The Trial(s) of Jesus, a Reflection (online).
Extra materials: Spencer W. Kimball, “Peter, My Brother” and Jeffrey R. Holland, “The Lengthening Shadow of Peter” online.
- Th07Aug **Take-home quiz #3 due.**
Crucifixion and Burial. On the Way to Calvary; At Calvary—Activities at the Cross, Last Moments, Signs and Reactions to Christ’s Death; Why the Cross? The Burial of Jesus.
Reading: Mark 15:21–47; Matthew 27:32–66; Luke 23:26–56; John 19:17b–42. Gordon B. Hinckley, “The Symbol of Christ,” *Ensign*, May 1975, 92ff.; *JCWNT*, 140–41 and Huntsman, “The Lamb of God,” 60–65 (packet); Huntsman, The Crucifixion: A Reflection (online).
See also: Jackson, “The Crucifixion,” 318–337, and Peek, “The Burial,” 338–377 (packet).
- M11Aug **Exegetical paper due.**
RESURRECTION NARRATIVES. The Empty Tomb. Jesus Appears to Mary Magdalene. Subsequent Appearances. Appears to the Disciples; John’s Epilogue. Apostolic Commissions. The Ascension. Christmas and Easter—“What Shall We give to the Babe in the Manger?”
Reading: Mark 16; Matthew 28; Luke 24; John 20–21. *JCWNT*, 141–45; Huntsman, Jesus in the World of Spirits. Easter Sunday: A Reflection on the Resurrection (online).

FINAL EXAMINATION

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.