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Rel A 121H: INTRODUCTION TO THE BOOK OF MORMON (1 Nephi—Alma 29)
Fall 2009, section 83, Honors and Freshman Academy
MW 10:00–10:50 a.m., 179 JSB

Course Description: Rel 121 is a sequential study of the doctrines, principles, and narrative of the first half of the Book of Mormon, which demands our attention both as scripture and as an ancient text. As “the most correct book,” particularly regarding matters of faith and the gospel of Jesus Christ, *we will study it both as another witness of the Savior and as a source for the foundational doctrines regarding the Atonement and the Plan of Salvation.* As a text, we will work to appreciate the literary artistry of its authors and abridgers, identifying its structures, imagery, and themes. Above all, this paramount book of scripture will be studied as a testament of the Lord Jesus Christ with the intent to understand his divine mission more fully and to understand and appreciate the Atonement.

Course Objectives: This section of Rel 121 has three major objectives:

- First, to increase the student’s knowledge of the Book of Mormon—that is, to familiarize him or her with the basic storylines, characters, and concepts in this book of scripture.
- Second, to help the student read, discuss, and write about the Book of Mormon as both a source of scriptural knowledge and as a sacred *text* by asking basic historical, literary, and theological questions (a process known as “exegesis”).
- Third, to strengthen individual testimonies of sacred truths, particularly of Jesus Christ and the doctrines of the Restoration, which truths students can apply to their own lives.

These objectives are coordinated with the Expected Learning Outcomes of the College of Religious Education.¹ Class discussions, quizzes, and exams will all be formatted with these three overarching objectives in mind.

This Honors Section: Many in this section are associated with the Freshman academy community “The Pen and the Sword.” Accordingly, we will also consider the lessons the Book of Mormon teaches about both war and the power of the written and sacred word, particularly as found in scripture and in inspired preaching. For this Alma 31:5 will be programmatic to our reading and discussion: “And now, as the preaching of the word had a great tendency to lead people to do that which was just—yea, it had had more powerful effect upon the minds of the people than the sword . . . it was expedient that they should try the virtue of the word of God.” *As an honors section, we will be particularly interested in the literary as well as the theological aspects of scripture “the word.”*

¹For these learning outcomes and the evidences of learning that these course objectives should help produce for students, see https://learningoutcomes.byu.edu/wiki/index.php/Religious_Education_Program.

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 A).

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.

Texts: The standard works of The Church of Jesus Christ of Latter-day Saints, particularly the Book of Mormon (1981 edition or later). A course packet is also available in the BYU Bookstore.

On-line Resources: Students are also encouraged to access the course Blackboard module, where announcements, class presentations, handouts, and other materials will be available. 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 121” 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/sing_fac.php?f=Eric%20D.&l=Huntsman.

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 Book of Mormon include the following:

The Book of Mormon: A Reader’s Edition. Edited by Grant Hardy. Urbana and Chicago: University of Illinois Press, 2003.

***Book of Mormon Reference Companion.* Edited by Dennis L. Largey. Salt Lake City: Deseret Book, 2003.**

Brown, S. Kent. *From Jerusalem to Zarahemla: Literary and Historical Studies of the Book of Mormon.* Provo, Utah: Religious Studies Center, BYU, 1998.

———. *Voices from the Dust: Book of Mormon Insights.* American Fork, Utah: Covenant Communications, 2004.

McConkie, Joseph Fielding, Robert L. Millet, and Brent L. Top. *Doctrinal Commentary on the Book of Mormon.* 4 Volumes. Salt Lake City: Bookcraft, 1987–1992.

Nyman, Monte S. *I, Nephi, Wrote This Record.* Book of Mormon Commentary 1. Orem, Utah: Granite Publishing and Distribution, 2003.

———. *These Records are True.* Book of Mormon Commentary 2. Orem, Utah: Granite Publishing and Distribution, 2003.

———. *A Record of Alma.* Book of Mormon Commentary 3. Orem, Utah: Granite Publishing and Distribution, 2004.

Rust, Richard Dilworth. *Feasting on the Word: The Literary Testimony of the Book of Mormon.* Salt Lake City: Deseret Book, 1997.

Welch, John W, and J. Gregory Welch. *Charting the Book of Mormon: Visual Aids for Personal Study and Teaching.* Provo, Utah: Foundation for Ancient Research and Mormon Studies, 1999.

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

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 B).

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

3 quizzes (50 points each)	150
2 Examinations (200 points each)	400
Isaiah Analysis	25
Exegetical paper	200
Final Exam	225

The quizzes will be take-home 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 Book of Mormon. A list of notable passages discussed in class will be posted; students should review this at least weekly to help prepare for the scripture commentary section. The exams will be administered in the Testing Center, whereas the final exam will be given at 11:00 a.m.–2:00 p.m. on Monday, December 14, in our classroom. Please make your travel plans and schedule other events accordingly.

The Isaiah Analysis will be a very short paper, 3–5 paragraphs in length, intended to take one passage of Isaiah in the Book of Mormon and understand its original application, its meaning today, and what it symbolizes. 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. Materials on exegesis and directions for the paper appear in section 9 of the packet.

The standard scale will be 930–1000 A, 900–929 A-, 880–899 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.

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 A.

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 class website. The instructor may chose to focus on some slides more than others in class, understanding, needs and discussion dictate. Nevertheless students are responsible for all of them.

Periodically review Notable Passages lists (section 13 of 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 work with the scriptures in a new and 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 begin each class with music or, most often, the singing of a hymn. 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.

Class Schedule

(Packet readings provide useful background, expanded discussion, and commentary from Church leaders. In addition to articles and handouts noted in the syllabus, each section includes “quotes and helps” from Dr. Todd Parker, which are keyed to Book of Mormon reading assignments. Important points for which you will be responsible will always be noted in the class presentations.)

M31Aug Course Introduction. Title Page of the Book of Mormon.

Course Description and Objectives. Course Requirements and Grading (read syllabus carefully!). Suggestions for Class Preparation. Genre Questions: What is the Book of Mormon? First and Second Witnesses: The Bible and The Book of Mormon. The “Title” Page Revisited: the Stated Purposes of the Book of Mormon.

Other possible topics (available for review online): Book of Mormon Peoples. Covenants in the Book of Mormon. Book of Mormon Christology—the Person and Work of Jesus Christ.

After class review: Title Page; Testimonies of the Three Witnesses, Eight Witnesses, and Joseph Smith; A Brief Explanation about the Book of Mormon

For further reference: Stathearn, Nyman, and Easton (packet, 23–27, 31–32); “Genre Questions: What Kind of Writing Is this Passage?” (Packet, 33).

W02Sep Studying and Interpreting the Book of Mormon.

Reading Strategies: Approaches to Scriptural Texts. Read in Sections and Outline. “Interpreting” the Book of Mormon: Hermeneutics, Exegesis, and Exposition. The Exegetical Process: Asking historical, literary, and theological questions of a text. Literary Aspects of the Book of Mormon. Structure and Genre. Theological and Philosophical Questions, especially epistemology. The example of Korihor and the contrast of Alma’s teaching on faith. Supplement: Principles and Doctrine in Gospel Teaching.

Reading: Stathearn, “Book of Mormon: Another Testament of Jesus Christ,” “Genre Questions,”

and Rust, “Book of Mormon as Literature” (packet, 23–25, 33, 35–38); Welch and Welch, charts 13, 16–18; Huntsman, “Teaching through Exegesis: Helping Students Ask Questions of the Text” (handout and online; *Religious Educator* 6.1 [2005], 107–126), “Outlining” (handout)

For Further Background: selection from the introductory chapter of Rust, 1–16 (fair-use excerpt posted on the web page and/or Blackboard).

M07Sep **LABOR DAY. *No class.***

W09Sep **Nephi’s Records. 1 Nephi, Introduction. Lehi in Jerusalem**

Nature, types, and purposes of Nephi’s records: 1 Ne 1:1–4, 16–17; 6:1–6; 9:1–6; 19:1–7a; 2 Ne 5:28–34. Historical context, Josiah, Zedekiah, and the Lord’s covenant with Israel; Lehi’s call and ministry: 1 Ne 1:4–20; 2 Kings 22:1–23:3; Deut. 6:1–19, 28:1–68, and 30:1–10; 2 Kings 23:21–24:20. *See also:* 1 Nephi Overview; Brown, “Nephi, First Book of”; Parker quotes; Book of Mormon Plates and Records (packet, 51–54; Welch and Welch, chart 13).

M14Sep **Into the Wilderness.**

The Exodus of the family of Lehi; Mission for the Brass Plates and the problem of the slaying of Laban; Ishmael’s family joins the expedition: *Reading:* 1 Ne 2:1–7:22. **Supplement:** Timna Mines and Valley of Lemuel scenes from “Journey of Faith,” *See also:* Parker quotes; Brown, “The Exodus Pattern”; Contents of the Brass Plates; 1 Nephi and the Exodus; When Is It Better for One Man to Perish? (packet, 69–76; Welch and Welch, charts 14, 94, and 115).

W16Sep **The Tree of Life.**

Lehi’s dream; Lehi prophesies of the Messiah and the House of Israel; the beginning of Nephi’s Apocalypse; the Condescension: 1 Ne 8–11. *See also:* Parker quotes; Jackson, “The Tree of Life and the Ministry of Christ”; The Ways of Life and Death: Lehi and Nephi; A Comparison of Lehi’s Dream and Nephi’s Vision (packet, 83–87, 99; Welch and Welch, charts 67 and 92).

M21Sep **Visions of the Future.**

Nephi’s Apocalypse continued; Jesus Christ’s first coming in the New World; “the Great and Abominable”; the Lehi Covenant; Gentiles and the Promised Land; sacred records and “plain and precious” parts; final visions: 1 Ne 12–14. *See also:* Parker quotes; Parsons, “The Great and Abominable Church”; Robinson, “Warring Against the Saints of God”; Millet, “Plain and Precious Truths Taken”; Contents of the Plates of Brass (packet, 89–96, 99–106; Welch and Welch, chart 14). *Take-home quiz #1 distributed.*

W23Sep **The Journey Resumed.**

Visions of the Future Continued: Nephi teaches his brothers. 8 years traveling in the wilderness; the Land Bountiful; building a ship; rebellion on the sea; in the Promised Land: 1 Ne 15:2–18:25. **Supplement:** Nahom and Land Bountiful scenes from “Journey of Faith,” *read carefully and review online presentation*

thoroughly since some class time will be used in viewing these video clips. See also: Parker quotes. Take-home quiz #1 due.

M28Sep **Nephi's First Quotation and Interpretation of Isaiah.**

Prophecies of Christ: Setting the Stage for Isaiah. Isaiah the Man and Isaiah the Book. The Formula Quotation Pattern. Isaiah 48: God and Israel. Isaiah 49: God and "The Suffering Servant," the Redemption of Israel. Scattering and Gathering, Spiritual and Temporal. The Wrath of God. Conclusion of 1 Nephi: Lehi, Nephi, and the Brass Plates. 1 Ne 19:1–22:28. Benson and Huntsman, "Unsealing Isaiah," 1–16. *See also:* Parker quotes; Millet, "The Gathering of Israel in the Book of Mormon"; Packer, "Things of My Soul"; Isaiah in the Book of Mormon; Ball, "Isaiah, Life and Ministry"; Interpretive Keys for Isaiah in 1 Nephi 20–21; Four Stages of the Nephite Prophetic View (packet, 107–114; 321, 333; Welch and Welch, chart 99).

EXAM 1

Tu29Sep–Th01Oct; F02Oct (late)

(Testing Center, check https://testing.byu.edu/info/center_hours.php for hours)

W30Sep *Even if you are still studying for the exam, come to class for this important introductory material!*

2 Nephi, Introduction. Lehi's Final Teachings I.

Lehi's Prophecy; Exhortation and Blessings to His Sons; Words to Jacob on Opposition; THE CREATION, THE FALL, AND THE ATONEMENT; TEMPORAL AND SPIRITUAL DEATH; Choosing Liberty and Eternal Life: 2 Ne 1–2; 2 Kings 25:1–12. *See also:* 2 Nephi Overview; Nyman, "Nephi, Second Book of"; Parker quotes; McConkie, "The Three Pillars of Eternity" (packet, 123–24, 145–150, 155–164).

M05Oct **Lehi's Final Teachings II.**

Complete Creation, Fall, and Atonement. Words to Joseph on the promises made to Joseph in Egypt; final blessings; death of Lehi; the Psalm of Nephi: 2 Ne 3–4. *See also:* Parker quotes; Prophetic Lineages Prophesied by Joseph in Egypt (packet, 167)

W07Oct **Jacob's Discourse.**

Division of Lehi's descendants. Jacob's Quotation of Isaiah 50:1–52:2. Jacob's introduction: Scattering and gathering of Israel dependant upon the acceptance or rejection of her Redeemer. An Impenitent Nation and a Willing Servant; God Is Able to Save Those Who Come to Him; Let Zion Rejoice. 2 Ne 5–8. Benson and Huntsman, "Unsealing Isaiah," additional draft readings. *See also:* Parker quotes; Robinson, "Believing Christ: A Practical Approach to the Atonement"; Millet, "Redemption through the Holy Messiah"; Ludlow, "Isaiah, Purposes for Quoting" and "Isaiah in the Book of Mormon"; Interpretive Keys 2 Nephi 7–8; Jacob's Ten Woes and the Ten Commandments (packet, 169–186, 321–23, 334; Welch and

Welch, chart 120)

M12Oct **Nephi's Discourse I.**

Jacob's Discourse (cont.): End of the First Day—Gathering and Scattering, Corporate and Individual; the Second Day Sermon—The Plan Applied to Jacob's People; Jacob's Explanation on Gathering and the Plan of Salvation; Reconcile Yourself to God—only in and Through Grace Are We Saved. 2 Ne 9–10.

Nephi's Formula Quote Introduction: Witnesses of Christ, including Isaiah; a few Isaiah Quotations: Contrasts between Future and Present Israel—The Mountain of the Lord's House and the Day of the Lord; Judgments against Judah; The Remnant and Jerusalem Will Be Restored; Judgment and Exile—the Song of the Unfruitful Vineyard. 2 Ne 11–15. *See also*: Parker quotes; McConkie, "Ten Keys to Understanding Isaiah"; maps, Working through the Isaiah Chapters, and Interpretive Keys 2 Nephi 12–24 (packet, 325–332, 338–340).

W14Oct **Nephi's Discourse II.**

Isaiah quotations continued: Isaiah's First Vision; Prophecies Occasioned by Geopolitical Threats against Judah (and their application to the Nephite-Lamanite conflicts); Signs of Deliverance; Coming Destructions, Including the Sign of Maher-shalal-hashbaz; The Choice—The Prince of Peace or Promises of Destruction; Assyria and Israel; The Rod of the Stem of Jesse; Conditions during the Millennium under Messiah's Rule; The Gathering of All Israel; God Is Israel's Salvation; Judgments against the Nations. 2 Ne 16–24. *See also*: Parker quotes. *Isaiah analysis due*.

M19Oct **Nephi's Discourse III.**

Nephi's Explanations, Interpretations, and Prophecies: Message to the Jews; Name-title "Jesus Christ, the Song of God" Revealed; Message to Lehi's Descendants; Christ and the Book of Mormon; Saved by Grace . . .; Christ and the Law of Moses; Christ and the Nephites; Message to the Gentiles and the Latter-days; Midrash of Isaiah 29 and the Sealed Book; Wickedness in the Last Days; the Book of Mormon and Other Scripture; the Final Gathering. 2 Ne 25–30. *See also*: Parker quotes; Five Keys to Understanding Isaiah (Welch and Welch, chart 84).

W21Oct **Nephi's Final Teachings**

The Doctrine of Christ; Following Christ through Baptism; the Gift and Gifts of the Holy Ghost; the Baptism by Fire and Sanctification; Pressing Forward in Christ; Feasting on the Words of Christ and Speaking with the Tongues of Angels; Guidance of the Spirit; Nephi's Concluding Testimony: 2 Ne 31–33. *See also*: Parker quotes. *Take-home quiz #2 distributed*.

M26Oct **Jacob, Introduction. Jacob's Sermon at the Temple**

The Book of Jacob—Authorship, Audience(s), and Structure. Jacob's Mission

and Responsibility. Jacob's Sermon at the Temple: Pride and the Danger of Riches; The Growing Problem of Sexual Immorality among the Nephites; The Law of Chastity; Conclusion—Consolation and Condemnation. Jacob 1–3. Elder Jeffrey R. Holland, Jeffrey R. Holland, "Personal Purity," *Ensign*, Nov. 1998, 75ff (online). *See also*: Jacob Overview; Tanner, "Jacob, Book of"; Parker quotes (packet, 191–92) **Take-home quiz #2 due**.

W28Oct **Discourse on God's Relationship with Israel. Encounter with Sherem. Jacob's Farewell.**

Prophets and Prophecy. Zenos' Allegory of the Olive Tree Time Periods and Peoples Suggested; Jacob's Application of the Allegory. Characteristics of One Type of Antichrist. Jacob's Melancholy Reflections; His Final Salutation. Jacob 4–7. *See also*: Parker quotes; The Allegory of the Olive Tree (packet, 199; Welch and Welch, chart 81).

M02Nov **Enos' Conversion and the Fruits of Repentance: Enos. The Lesson of Jarom** verification of prophetic promises: Jarom. **Amaleki's Message**: realization of prophetic warning: Omni. **The End of the Small Plates**—purpose of the record, Mormon's bridge, Mosiah¹ and Benjamin: Words of Mormon. *See also*: Overviews; Largey, "Enos, Book of"; "'Applying' the Book of Enos"; Tate, "Jarom, Book of"; Thomas, "Omni, Book of" and "Words of Mormon"; Parker quotes; Book of Mormon Plates and Records; Nephite Books (packet, 205, 215–17; Welch and Welch, charts 13 and 25).

EXAM 2

Tu03–Th05Nov; F06Nov (late)

(Testing Center, check https://testing.byu.edu/info/center_hours.php for hours)

W04Nov *Even if you are still studying for the exam, come to class for this important introductory material!*

Mosiah, Introduction. King Benjamin's Speech.

Book of Mosiah—Historical and Literary Questions. End of King Benjamin's Reign. Benjamin's Farewell Address—His Stewardship; the Birth, Ministry, Suffering, and Crucifixion of Christ. THE FALL AND THE ATONEMENT—the Natural Man. Mosiah 1–3. *See also*: Mosiah Overview; Brown, "Mosiah, Book of"; Parker quotes; Turner, "The Great Conversion"; The Process of Repentance; The Ways of Life and Death: Benjamin; Overviews of Benjamin's Speech and Benjamin's Themes; Chiasmus in Mosiah 3 and 5 (packet, 231–32, 253–266; Welch and Welch, charts 69, 87–91, 130–131).

M09Nov **The People of Zeniff and Noah in the Land of Nephi.**

Benjamin's Sermon continued. OBTAINING AND RETAINING A REMISSION OF SINS; BECOMING CHILDREN OF CHRIST THROUGH THE COVENANT. Mosiah 4–6.

Expedition of Ammon¹ (the scout); the Record of Zeniff; the wicked reign of

King Noah; PROPHETS, SEERS, AND REVELATORS. Abinadi's first mission: Mosiah 7–11. *See also*: Parker quotes; Lands of Nephi and Zarahemla; Flashbacks in the Book of Mosiah (Welch and Welch, chart 29).

W11Nov **The Trial and Discourse of Abinadi.**

Abinadi's Second Mission, Arrest, and Trial; Abinadi Teaches of Christ: HOW HE IS THE FATHER AND THE SON; Abinadi Executed; Alma¹ Converted: Mosiah 12–17. *See also*: Parker quotes; Order of Resurrection; Christ as the Father and the Son, etc.; Lands of Nephi, Helam, and Zarahemla; The Ways of Life and Death: Abinadi (packet, 270–74; Welch and Welch, chart 70).

M16Nov **Contrasting Affairs in the Lands of Nephi and Helam.**

The Waters of Mormon: Alma¹ Forms a Church in the Wilderness; BAPTISM AND BAPTISMAL COVENANTS; the Church Flees to Helam; the Lamanite Invasion and the Revolt Against Noah; Unequal Peace with the Lamanites; Ammon¹ Leads Limhi's People to Zarahemla; Alma¹ and the Church in Helam, Their Miraculous Delivery: Mosiah 18–24. *See also*: Parker quotes, Timelines of Events and Lands of Nephi, Helam, and Zarahemla II (packet, 276–77).

W18Nov **Mosiah's Reign in Zarahemla.**

The Gathering of the Peoples of Zarahemla, Limhi, and Alma¹ with the Nephites under Mosiah²; the Church Established Throughout Zarahemla; Persecution Within and Apostasy Without; Conversion of Alma² and the Sons of Mosiah; BEING BORN OF THE SPIRIT; Abolition of Kingship: Mosiah 25–29. *See also*: Parker quotes.

M23Nov **Alma, Introduction. Early Challenges to the Reign of the Judges.**

The rule of law among the Nephites; religious and philosophical challenges, Nehor, an antichrist; political challenges, Amlici and the monarchists: Alma 1–3. *See also*: Alma Overview; Arnold, "Alma, Book of"; Parker quotes; Alma as Chief Judge (packet, 287–88; Welch and Welch, chart 34).

W25Nov *No class.*

Th26Nov **Thanksgiving.**

M30Nov **Alma² and the Nephite Reformation I.**

Alma² resigns the judgeship; missions to Zarahemla, Gideon, and Melek; being born of God, prophecies of Christ; beginning of the mission to Ammonihah: Alma 4–8. *See also*: Parker quotes; Skinner, "Alma's 'Pure Testimony'"; Bearing Pure Testimony; Alma as High Priest (packet, 305–313; Welch and Welch, chart 35).

W02Dec **Alma² and the Nephite Reformation II.**

Sermons at Ammonihah; accountability; the conversion of Amulek; dispute with Zeezrom; resurrection, judgement, and the plan of redemption; priesthood and

foreordination; the delivery of Alma and Amulek; mission to Sidom and renewed Lamanite war: Alma 9–16. *See also*: Parker quotes; The Ways of Life and Death: Composite (Welch and Welch, chart 76). *Exegetical Paper due*. *Take-home quiz #3 distributed*.

M07Dec Lamanite Missions of the Sons of Mosiah².

Ammon² and the conversion of King Lamoni; Aaron and the conversion of Lamoni's father, "I will give away all my sins to know thee . . ."; the Anti-Nephi-Lehies: Alma 17–23. *See also*: Parker quotes; Flashbacks in the Book of Alma (Welch and Welch, chart 30). *Take-home quiz #3 due*.

W09Dec Results of the Lamanite Conversions.

Persecution of the Anti-Nephi-Lehies; Ammon² "glories in the Lord"; another Lamanite-Nephite War; the Song of Alma: Alma 24–29. *See also*: Parker quotes.

M14Dec FINAL EXAMINATION, 11:00 a.m.–2:00 p.m. in class

Appendix A
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. 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.

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.

President Gordon B. Hinckley, in his dedicatory prayer on the new Joseph Smith Memorial Building on 10 December 1991, said:

“We pray for those who will walk its halls and sit in its classrooms, that their minds may be enlightened, that their understanding may be quickened, that they may learn those things which will bless their lives in the world of which they will become a part, and, in a more particular way, that they may become familiar with the truth which is eternal in its nature and everlasting in its consequences.

“Bless the faculty who will teach here that they may be qualified through scholarship to do so effectively, but, more important, that they may teach by the power of the Holy Spirit, that their faith may be strengthened, that truth shall be established, and that thy divine will may be done. . . .

“Let thy Holy Spirit abide constantly within these walls and be felt by all who teach and learn. May there be an absence of intellectual arrogance; rather, may there be that humility which comes of recognition that man, with all his knowledge and understanding, shares only a feeble light when compared with the wisdom of the Almighty.”

Appendix B 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.