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Consultations: MWF 12:00–12:50 p.m.
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Rel A 302: Old Testament, 1 Kings–Malachi
Winter 2009 section 1
MW 9–9:50 a.m., 213 JSB

Course Description: Rel A 302 is an introductory survey to the second half of the Hebrew Bible or *Tanakh*, commonly known as the “Old Testament.” In addition to reading much of 1 Kings thru Malachi, 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 302 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 second 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 (Saturday, April 18, 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 (section 6, pages 263–278) 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 (always underlined in the reading assignments), 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 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:

Atlas of the Bible Lands. Hammond World Atlas Corporation, 2007. [Hammond]

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.

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

The NIV Study Bible. Grand Rapids: Mich.: Zondervan, 1984.

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, 1989. [SS 3, excerpt online]

Studies in Scripture vol. 4: 1 Kings to Malachi. Edited by Kent P. Jackson. Salt Lake City: Deseret Book, 1993. [SS 4, 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 these 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

- M05Jan **Introduction.** Introduction to the *Tanakh*: the books and periods of the Hebrew Bible.
After class look at: Jackson, “God’s Testament to Ancient Israel,” and Banstra, 9–11 (online).
- W07Jan **Historical and Literary Background.** The World of the Old Testament—peoples, places, and periods. The land of Canaan, the kingdoms of Israel and Judah, the city of Jerusalem, and the empires of Assyria, Babylon, and Persia. Exegesis and Exegetical Method.
Reading: Jackson, “A Chronology of the Old Testament,” (packet, 153–158); Bandstra, 11–16, 22–29 (online); Pike notes—“Literary Background of the Old Testament”(packet, 161–69); read intro to “Chronology” and skim the following chart, BD, 635–639; also “Dispensations,” BD, 657–58; Hammond maps, 18–25; Huntsman, “Teaching through Exegesis: Helping Students Ask Questions of the Text” (packet, 263–273).
- M12Jan **A Biblical History of Judah and Israel.** A covenant view of history; the “Former Prophets” of the *Nevi'im*: background of the Deuteronomistic (Judges–2 Kings); the *Ketuvim* and the Chronicler’s Histories (1 Chronicles–Nehemiah). Setting the stage for Solomon: the kingship of David (review).
Reading: “Covenant,” “Abraham, Covenant of,” “Law of Moses,” “David,” “Kings, Books of” and “Chronicles,” BD, 651, 602, 722–23, 653–54, 721, 635; Seely, “Kings and Chronicles” (packet, 57–62); Bandstra, 204–208, 474–481 (online); Pike notes—“Israel, Historical Background of” and “Considerations for Studying

the Book of Kings” (packet, 177–80, 199–202). Skim chapter headings of 2 Samuel, 1 Chronicles 1–21 (you may also want to look over Rel A 301 lectures 25 and 26 available at <http://erichuntsman.com>)

- W14Jan **Solomon I.** Solomon becomes king; his wisdom; his kingdom; his fall.
Reading: Szink, “The Reign of Solomon” (packet, 63–70); Bandstra, 278–281, 282–83 (online); “Solomon,” “Adonijah,” “Nathan,” BD, 775, 604, 737. 1 Kings 1–4, 9–11; Psalm 72; 2 Chronicles 1.
- M19Jan MARTIN LUTHER KING HOLIDAY. *No Class.*
- W21Jan **The Temple of the LORD.**
Reading: “Temple of Solomon” and “Ark of the Covenant,” BD 782–83, 613–14; Bandstra, 282–83 (online). 1 Kings 6–8; 1 Chronicles 22, 28–29; 2 Chronicles 2–7.
- M26Jan **Biblical Poetry and Wisdom Literature I.** The *Ketuvim* or “Writings.” Overview of Hebrew poetry; the “Song of Songs”; introduction to wisdom literature. *Take-home quiz 1 distributed.*
Reading: Bandstra, 384–394, 441–444, 423–431 (online, read in this order). Song of Solomon 1; Proverbs 1–15, 29–31.
- W28Jan *Take-home quiz 1 due.*
Wisdom Literature II. Proverbs reviewed; the alternate view of Ecclesiastes; introduction to Job.
Reading: Bandstra, 431, 451–454, 432–437 (online, read in this order); Ecclesiastes 1–4, 8–9, 11–12. “Job, book of” and “Devil,” BD, 713–14, 656–57.
- M02Feb **The Problem of Evil.** The Book of Job.
Reading: Job 1–14, 19, 22–31, 38–42; Hebrews 12:1–12. Tanner, “The Book of Job,” SS 4, 391–406 (online)

EXAMINATION 1

Tu03–F06Feb; late Sa07Feb

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

- W04Feb **The Kingdom is Divided.** The arrogance of Rehoboam; northern tribes secede; Jeroboam I and the northern kingdom of Israel; the “sin of Jeroboam” and judgment on his house; Abijam and Asa in Judah.
Reading: Skinner, “Kings and Prophets in Divided Israel,” 20–23 (packet, 71–74); Bandstra, 284–86 (online); “Rehoboam,” “Ahijah,” “Jeroboam (1),” “Shechem,” “Dan,” “Bethel,” and “Calves,” BD, 760, 605, 712, 772–73, 652, 621, 629. 1 Kings 11:26–40 (again); 1 Kings 12:1–15:32; Proverbs 15 (again) and 16; 2 Chronicles 10–13.

- M09Feb **Two Ways in Israel: Ahab and Elijah.** Transition in Israel—Baasha, Zimri, and the House of Omri; Ahab, Jezebel, and the worship of Ba'al; Elijah and the drought; Elijah's triumph over the priests of Baal; his flight to Horeb (Sinai); Jehoshaphat and the alliance between Israel and Judah; the end of Ahab.
Reading: Skinner, "Kings and Prophets in Divided Israel," 23–29 (packet, 74–80); Pike notes—"Historical Background for the Time of Elijah" (packet, 203–210); Bandstra, 286–289. 1 Kings 15:33–22:53.
- W11Feb **The Ministry of Elisha.** The passing of Elijah's mantle and his ascent into heaven; Jehoram over Israel; the miracles of Elisha; wickedness in Judah—Jehoram, Ahaziah, and Athaliah; Elisha anoints Jehu, who overthrows the house of Omri; Jezebel and the worship of Baal overthrown; Jehoash repairs the temple and returns to righteousness; Elisha dies.
Reading: Skinner, "Kings and Prophets in Divided Israel," 29–32 (packet, 80–84); Pike notes—"Background of for the Time of Elisha" (packet, 211–214); Bandstra, 289–291. 2 Kings 1–13; 2 Chronicles 23–24.
- M16Feb **PRESIDENTS' DAY. No Class.**
- Tu17Feb **Tuesday is Monday. Running from the Lord; Revival of Israel in the Shadow of Assyria.** The story of Jonah and background of the book that bears his name; his flight from YHWH; the repentance of Nineveh; revival and decline of Judah under Amaziah; the northern kingdom reaches its apogee under Jeroboam II.
Reading: "Jonah," "Nineveh," "Assyria," "Amaziah," "Jeroboam (2)," BD, 716, 738, 615–616, 607, 712; Bandstra, 291–292. Jonah 1–4; 2 Kings 14.
- W18Feb **Preaching of Prophets I.** The *Nevi'im*, especially the Latter Prophets; Book of the Twelve—Assyrian Period; Amos' mission to Israel.
Reading: "Amos," BD, 607–608; Ogden, "The Book of Amos" (packet, 91–100); Bandstra, 204–214, 350–359 (online). Amos 1–9.
- M23Feb **Preaching of Prophets II.** Hoshea, a northern prophet; the message of spiritual unfaithfulness.
Reading: "Hosea," BD, 705; Brown, "The Book of Hosea" (packet, 101–108); Bandstra, 359–362 (online). Hosea 1–14.
- W25Feb **The Fall of the Northern Kingdom of Israel.** Succession of kings in Judah and Israel; Isaiah's call; the Syrian-Ephramite War and Isaiah's messages to Uzziah (Azariah) and Ahaz; Hoshea and the exile of Israel.
Reading: "Tiglath-pileser," "Shalmaneser," and Samaritans," BD, 785, 772, 768; Pike notes—"Historical Background of the Fall of Israel" (packet, 215–218); Bandstra, 303–308 (online). 2 Kings 15–17; 2 Chronicles 26–28; Isaiah 6–10 (contemporary applications for chs 7 and 9).

- M02Mar **Hezekiah and the Assyrian Threat Averted.** The reforms of Hezekiah—the Great Passover; Jerusalem under Hezekiah; he rebels against Assyria; Isaiah’s message; the Lord defeats the invasion of Sennacherib; Hezekiah’s fall.
Reading: “Hezekiah,” “Hezekiah’s Tunnel,” and “Sennacherib,” BD, 702, 771; Skinner, “The Reign of Hezekiah” (packet, 117–121); Pike notes—“Historical Background of Isaiah” (packet, 219–224); Bandstra, 292–93 (online). 2 Kings 18–20; 2 Chronicles 29–32; Isaiah 36–39.
- W04Mar **Studying Isaiah I.** Background of Isaiah and his prophecies; compositional theories; Book of Mormon keys for understanding Isaiah; the “Book of Judgment” (chs. 1–39). *Take-home quiz 2 distributed.*
Reading: Jackson, “Authorship of the Book of Isaiah” (packet, 123–128); Bandstra, 300–303 (online). 2 Nephi 25: 1–8; Isaiah 1–5, 7 and 9 (messianic applications), 11–14, 24–27.
- M09Mar *Take-home quiz 2 due.*
Studying Isaiah II. Isaiah’s “Book of Comfort” (chs. 40–55) and “Book of Deliverance and Judgment” (chs. 56–66).
Reading: Pike notes—“Literary Quality of Isaiah” (packet, 225–228); Bandstra, 309–316 (online); Isaiah 40–45, 48–53, 55, 58; 61–66.
- W11Mar **Preaching of Prophets III; Reforms of Josiah.** Micah, Isaiah’s younger contemporary; wickedness of Manasseh and righteousness of Josiah; Josiah falls at *har Megiddon*; prophets during the period of Babylonian threat—[Zephaniah], [Nahum], perhaps Joel, Habakkuk, and [Obadiah].
Reading: “Micah,” “Josiah,” “Joel,” “Armageddon,” “Habakkuk,” BD 731–32, 718, 714, 614, 697; Bandstra, 362–368, 373–375 (online). Micah 1–7; 2 Kings 21–23; 2 Chronicles 33–35; Joel 1–3; Habakkuk 1–3.

EXAMINATION 2

Th12–F13Mar; late Sa14Mar

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

- M16Mar **The Final Decline of Judah; Jeremiah I.** Jeremiah’s call and earliest messages during the reign of Jehoiakim; the greatness of God contrasted with idols; the broken covenant; Jeremiah’s symbolic acts—the linen loincloth and celibacy; the prophet is persecuted; Jehoiachin, the first siege of Jerusalem (598/7 B.C.) and the installation of Zedekiah; Jeremiah’s letter to the first exiles; promises of a restoration—the New Covenant; citizens of Jerusalem and Rechabites contrasted.
Reading: “Babylon,” “Jehoiakim,” “Jeremiah,” “Baruch,” “Jehoiachin,” and “Zedekiah,” BD, 618, 710, 711, 619, 710, 792; Seely, “The Ministry of Jeremiah,” 193–202 (packet, 129–40, some pages doubled); Bandstra, 319–330 (online). 2 Kings 24; 2 Chronicles 36:1–14; Jeremiah 1–4, 7, 10–11, 13, 16, 20,

29–31, 34–35.

- W18Mar **Prophets in Exile: Ezekiel I.** The first Jews in exile; Ezekiel’s inaugural vision—the “throne chariot” and the promise of the LORD’s presence even in exile; Ezekiel called as a watchman. Prophetic warnings: symbolic acts—the coming siege of Jerusalem; a vision of the corrupted temple; more symbolic acts—the harshness of exile.
Reading: “Ezekiel,” “Son of Man,” BD, 668–669, 776; Pike notes—“Prophets in Exile: Ezekiel and Daniel” (packet, 243ff.); Bandstra, 334–342 (online). Ezekiel 1–5, 8–12, 14, 16, 18, 23–24.
- M23Mar **The Fall of Jerusalem and Its Aftermath; Jeremiah II.** Further sufferings of Jeremiah; rebellion of Zedekiah and the second siege of Jerusalem (587/6 B.C.); Gedaliah made governor in Mizpah; his assassination and the flight of refugees to Egypt; Jeremiah’s laments and end; hope—Jehoachin released from prison.
Reading: “Lamentations, book of,” BD, 722; Seely, “The Ministry of Jeremiah,” 202–213 (packet, 140–151); Pike notes—“Historical Background of the End of Judah” (packet, 229–232); Bandstra, 330–332, 450 (online). 2 Kings 25; 2 Chronicles 36:15–21; Jeremiah 36–44; Lamentations 1–5.
- W25Mar **Prophets in Exile: Ezekiel II.** Oracles of judgment against the nations; oracles of consolation for Israel; Ezekiel again a watchman; the restoration of Israel and chapter 37—exegesis, exposition, or both? Future temple and land of Israel.
Reading: “Ephraim, Stick of,” “Judah, Stick of,” “Resurrection,” “Armageddon,” “Gog (2),” “Magog (2),” BD, 666, 719, 761, 614, 682, 728; Bandstra, 342–347 (online). Ezekiel 33–34, 36–43, 47–48.
- M30Mar **Pick your passages for your exegetical paper!**
Prophets in Exile: Daniel. Part of the *Ketuvim* and not the *Nevi’im*—why? The historical setting: Daniel and his friends. Hero tales: the faithful three young men; Daniel and the dreams of Nebuchadnezzar; the fall of Babylon; Daniel and the lions’ den. Apocalyptic visions: the four beasts, the ram and the goat, visions of the future.
Reading: “Daniel,” “Daniel, Book of,” “Michael,” “Gabriel,” “Abomination of Desolation,” BD, 652–653, 732, 676, 601; Bandstra, 463–472 (online). Daniel 1–12; D&C 65, 116.
- W01Apr **Begin “getting started” steps of exegetical paper! (packet, section 8)**
Persia and the Jews I. Jews in Exile—the drama of Esther. Jews returning from exile—the decree of Cyrus. The Book of Zerubbabel: the first return under Sheshbazzar (Shelatiel?); the return under Zerubbabel and Joshua.
Reading: “Persia,” “Esther, Book of,” “Cyrus,” “Zerubbabel,” “Tirshatha,” and “Temple of Zerubbabel,” BD, 749, 667, 651, 792, 785, 783–84; Pike notes—“Historical Background on the Return from Exile” (packet, 243–246) Bandstra,

455–458, 481–483 (online). Esther; 2 Chronicles 36:22–23; Ezra 1–6; Isaiah 44:28, 45:1–4

Su05Apr PALM SUNDAY. Matt 21:1–17; Mark 11:1–11; Luke 19:28–48; John 12:12–19.

M06Apr **The Temple Rebuilt and the Future Foreseen.** Prophets of the Persian period. The ministries of Haggai and Zechariah. First visions of Zechariah—clean garments for Joshua, the two olive trees, the crowning of Joshua. Apocalyptic visions of Zechariah—the messianic future. *Take-home quiz 3 distributed.*

Reading: “Haggai” and “Zechariah,” BD, 698, 791–792; Pike notes—“Themes and Literary Structure of the Book of Zechariah” (packet, 247–249); Bandstra, 368–372 (online). Haggai 1–2; Zechariah 1–6; 9–14.

W08Apr PASSOVER BEGINS AT SUNSET.

Take-home quiz 3 due.

Persia and the Jews II. Ezra Memoirs: Ezra the scribe—formation of canon and application of the Law; the question of mixed marriages and “the people of the land.” Nehemiah Memoirs: Nehemiah and the walls of Jerusalem; opposition from neighbors.

Reading: “Ezra,” “Nehemiah,” “Tirshatha,” and “Usury,” BD, 669, 738, 785, 787; Bandstra, 483–486 (online). Ezra 1–6; Nehemiah 1–7, 13.

Th09Apr THE LAST SUPPER AND GETHSEMANE. Matthew 26; Mark 14; Luke 22; John 13:1–18:27.

F10Apr GOOD FRIDAY. Matthew 27; Mark 15; Luke 23; John 18:28–19:42; 3 Nephi 8.

Su12Apr EASTER. Matthew 28; Mark 16; Luke 24; John 20:1–18.

M13Apr **The Last of the Old Testament Prophets.** The ministry and message of “My Messenger.” A brief preview of the intertestamental period.

Reading: “Malachi,” “Tithe,” “Levites,” and “Elijah (last paragraph),” BD, 728, 785, 724, 664; Bandstra, 372–73 (online). Malachi 1–4; Joseph Smith–History 1:36–39; D&C 13:1, 110:1–16.

Sa18Apr FINAL EXAM, 7–10:00 a.m. (in-class!)

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.