

The Continuing Quest for the Historical Jesus

Mark D. Thomas

Whoever can give his people better stories than the ones they live in is like the priest in whose lands common bread and wine become capable of feeding the very soul, and he may think of forging in some invisible smithy the un-created conscience of his race.

—Hugh Kenner

IN 1975 I ENROLLED IN THE DIVINITY SCHOOL at the University of Chicago, where I hoped to earn a Ph.D. under Norman Perrin, a distinguished British New Testament scholar. But a call I made at the same time to the head of the LDS Church Education System in Salt Lake City stopped me cold in my tracks. He told me that if I wanted to teach New Testament for the church I could do so with a Ph.D. in physics or family counseling—anything but a degree in New Testament studies. That attitude has created a vacuum in serious New Testament studies among Latter-day Saints. One way to fill this void is to become a member of the Westar Institute of Sonoma, California, whose goal, among others, is to expose the public to serious biblical scholarship.

At the October 1993 meeting of the Jesus Seminar a spirited debate among New Testament scholars and other participants arose over a proposal to convene a canon council to determine if books should be added to or deleted from the Bible. Several participants referred to Mormonism as an example of the need for a flexible canon. Others expressed concerns that those trained in scholarly disciplines should not enter what they saw as the realm of the churches. Others felt that scholars have a duty to determine that the canon reflects the best research available. For a variety of

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Colin Brown, Craig A. Evans



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