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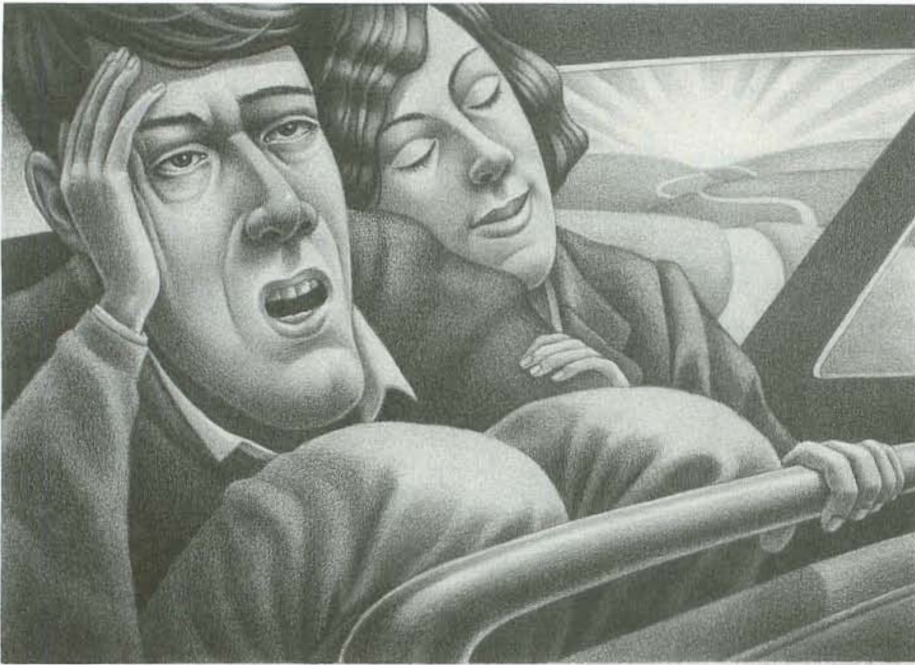
## THIS SIDE OF THE TRACTS

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# THE TEMPLE EXCURSION

By Samuel W. Taylor



Was there something I'd missed? Yes, the temple experience was fulfilling—but the ordeal of getting there and back was something else.

FOR A HUNDRED and ten years after Sam Brannan founded the first Mormon colony in the West, California Saints had no temple. With the completion of the transcontinental railroad in 1869, temple excursions began with groups of the devout going to the Endowment House in Salt Lake. By the time the Salt Lake Temple was dedicated in 1893, some excursion buffs would visit it, St. George, Manti, and Logan temples in one trip.

After the Los Angeles Temple was dedicated in 1956, the excursion from the San Francisco Bay area was more convenient. By this time my ever-loving wife Gay and I were turning gray, but by the same token we'd been married long enough to want it to last, so we joined an excursion from Redwood City to Los Angeles.

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SAMUEL W. TAYLOR is the author of *Nightfall* at Navoo.

aroma, the worse the tantalizing torment of not having any. While I had a doctor's prescription for coffee, it hardly seemed the time and place to take my medicine. But how, I wondered, surveying the happy throng, could these people really enjoy hotcakes and syrup with nothing to drink except cold water—in fact, with a cube of ice in the glass? My admiration for their fortitude was matched by my self-pity.

We arrived at the temple with two hours to spare before it opened. Ah, the blessed relief. Now I had the entire rear seat to stretch out and sleep.

"All out!" bawled the heartless driver. So we lined up at the temple door in the thin chill of the morning smog, waiting, while our arches sagged and veins swelled. Nobody said anything; we were too numb.

Finally, the doors opened. "This line for the living," the lady said, "and this line for the dead."

"Which one," Gay muttered, "for the half-dead?"

Well, the ceremony was every bit as spiritually fulfilling as others had said it would be. Yet I must admit that while facing the prospect of the return trip, I felt like the condemned man eating a hearty last breakfast.

We were seated the same on the return trip, with me on that devilishly slick rear seat: the same square wheels, bad springs, and fumes; the same shuttlecock ride and the same singing. But one good thing, it didn't last all night. We arrived at Redwood City about one A.M.

I tottered to church next morning with my eyes full of sand and rust in my joints. To my astonishment, I found my fellow excursionists chattering like magpies with ecstasy. What an absolutely wonderful trip! They'd enjoyed every single minute of it! My goodness, we must do it again! Somebody actually began lining up people for an excursion the following month.

I was baffled, boggled, and bewildered. How could this be? How could they all be so bright-eyed and bushy-tailed? Were they made of sterner stuff than I was? Was there something I'd missed? I just couldn't understand it. Yes, the temple experience was fulfilling—but the ordeal of getting there and back was something else.

I awakened in the night, and, thinking back, found the answer to the puzzle. Reviewing my heritage, everything fell into place. My grandfather converted during the Kirtland period, then went through the persecution and expulsion from Missouri. At Nauvoo, the escalating hostility was cli-

maxed by the martyrdom of the Prophet at Carthage Jail, during which John Taylor received five bullets. Then again in Utah the opposition grew until he went underground for the final two-and-a-half years of his life. And he died with a price on his head.

My parents went through a time of extreme pressures. My mother was alternately a lady of position as the wife of a high Church official, then she was in hiding under an assumed name. She became so well known by the underground name that she used it the remainder of her life. After her husband's premature death, she and his other five wives raised their large families without a single word of complaint. They had dedicated their lives to the Principle, which wasn't supposed to be easy. It was indeed the furnace of adversity, designed to burn the dross from the gold. And I am convinced that each and every one of them proved to be solid gold.

As I lay there in the night, all this explained the stars in the eyes of those who had gone on the temple excursion. The trip was of enormous value, something to be treasured, not *despite* the hardships, but *because* of them. They had paid a stiff price for the experience, and the higher the price, the more valuable the rewards.

I realized that I hadn't reacted to the excursion as had the others because it was, for me, a first trip. The others were old-time excursionists who knew how to appraise its worth; in fact several had made the Utah temples circuit tour. I remembered a similar trauma back during World War II, when I walked away from a bomber crash that killed two men. The shock—we called it flak-happy in the Air Force—left me shaken, trembling, teeth chattering; but as it went away it was replaced by a golden euphoria. It happened two days before Christmas, and my Christmas present was the gift of life. I saw everything with new eyes. Though I'd been based in London more than a year, now I walked the streets as an explorer. I greeted friends with new love and appreciation. The birds in Hyde Park sang as they never had sung before. I was born again.

*Deja vu.* As the trauma of the temple excursion went away, the same golden euphoria filled me to overflowing. Instead of a horror story, I saw the excursion to L.A. as high comedy. Hey, I thought, I'd better sign up for the excursion next month—and make sure I get a front seat on the bus.

Old-timers of the Redwood City Ward still treasure the memory of the temple excursions. Today, with the Oakland Temple only an hour away, somehow it just isn't the same. ☞

## REVIEWS

# GLORIOUS PRINCIPLE WORTH INCARCERATION

PRISONER FOR POLYGAMY:  
THE MEMOIRS AND LETTERS OF RUDGER CLAWSON  
AT THE UTAH TERRITORIAL PENITENTIARY, 1884–87

edited by Stan Larson

University of Illinois Press, 1993, 256 pages, \$24.95



Reviewed by Dan Erickson

STAN LARSON'S *Prisoner for Polygamy* joins David and Roy Hoopes's 1990 work *The Making of a Mormon Apostle: The Story of Rudger Clawson* and Larson's editorial work *A Ministry of Meetings: The Apostolic Diary of Rudger Clawson* in illuminating the heretofore largely overlooked life of Rudger Clawson. Clawson's life is an interesting study for a number of reasons. First, his prominent position as president of the Quorum of Twelve Apostles for twenty-two years left him just a heartbeat away from the Church presidency. Second, Clawson was the first polygamist tried, convicted, and sentenced for polygamy and cohabitation under the infamous Edmunds Act. Sentenced to prison at the age of twenty-seven, he was thirty at the time of his release and had served longer than any other convicted polygamist. And third, Clawson was a prominent member of the Church hierarchy who married a post-Manifesto plural wife.

As a convicted polygamist, Clawson remained dedicated to plural marriage. His commitment to the "principle," and the significance of Mormon polygamy, was a major theme of his prison memoirs and letters. Considering his jail sentence as a "mission to the penitentiary" (6), Clawson proclaimed,

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"As I emerged from the prison walls my faith in the principle of plural marriage was just as firm and unshaken as when I entered" (15).

The volume is divided into two sections. The first consists of the prison memoirs; the second contains a selection of Clawson's prison letters to his plural wife Lydia Spencer. Larson demonstrates his prodigious research in examining additional contemporary documents and skillfully uses these sources in the introduction and endnotes to clarify ambiguities, rectify errors, and provide the reader with the pertinent historical context.

Larson's stated goal was to present the memoirs as Clawson intended. As such he meticulously scrutinizes all manuscript versions, highlighting changes from earlier manuscripts, and pointing out anachronisms and inaccuracies. Larson acknowledges the concerns of editing a memoir, as the author's self-image and perception of events changed over time. Nevertheless, the memoirs are valuable in relating the interaction between Clawson and other Mormon officials, in dealing with prison phenomena such as an execution, the inevitable "sweat box" where Clawson was once confined for disciplinary purposes, and the personal and emotional issues faced when prisoners are separated from spouses and families.

The memoirs detail the poor living conditions and the persistently bad food, described by Clawson as "stale meat and maggoty soup" (73), which he regarded with

suspicion and invariably subjected to "a close inspection before partaking" (58). Also exhibited are the difficulties of dealing with prison employees and the warden, and the intricate planning needed to smuggle out letters and journals without detection. Although Clawson and others found ingenious ways to pass their communications to the outside, their actions underscore the diffi-

culty of maintaining confidence that journals and letters would remain unmolested.

While incarcerated, Clawson became closely associated with prominent Mormon prisoners such as Angus M. Cannon, Parley P. Pratt Jr., and Abraham H. Cannon. Of particular significance was the relationship that developed between Clawson and Apostle Lorenzo Snow. Clawson had great admi-

ration for Snow, who had suffered persecution during the early days of the Church, and, at seventy-two, was now called to "enter a loathsome prison for conscience sake" (127). Clawson relates how he and other Mormon prisoners discussed theology and doctrine with the apostle for hours at a time. Clawson considered "those hours—passed in prison—as among the most profitable of

## RECENTLY RELEASED

New titles from Mormon publishers; the descriptions are usually taken from promotional materials. Submissions are welcome. SUNSTONE does not offer these titles for sale; contact your Mormon bookseller.

### FICTION

**Washed by a Wave of Wind, Science Fiction from the Corridor.** Ed. by M. Shayne Bell. Signature Books, \$18.95.

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**Crazy for Living.** By Linda Sillitoe. Signature Books, \$10.95.

A new book of poetry that explores joy and the struggle against absurdity.

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**Tolerance: Principles, Practices, Obstacles, Limits.** By John J. Carmack. Bookcraft, \$10.95.

Explores the need for racial, religious, and ethnic tolerance, and the serious societal problems caused by bigotry and a lack of tolerance.

### SCRIPTURE & THEOLOGY

**Aliens and UFOs: Messengers or Deceivers.** By James L. Thompson. Horizon Publishers, \$18.95.

An attempt to examine the phenomenon of UFOs in the context of LDS theology.

**The Dead Sea Scrolls: A New Era Dawns** (videotape). The Religious Studies Center, Brigham Young University, \$7.95.

A clear and succinct introduction to the content and history of the scrolls and the controversy that has surrounded them since their discovery.

**A Latter-day Commentary on the Old Testament.** By Ellis Rasmussen. Deseret Book, \$25.95.

A book-by-book commentary on the Old Testament that provides an LDS perspective and incorporates all of the standard works.

**"Promised Lands" in Clark Memorandum.** By Hugh Nibley. The Religious

Studies Center, Brigham Young University, \$1.50.

Focusing on the Hopi Indians as an example, Nibley discusses Indian beliefs and practices that are closer to the teachings of the Book of Mormon than is American culture. He argues that we must learn from the Indians more ways of thinking and acting in harmony with those teachings.

**Restoration Studies V: A Collection of Essays about the History, Beliefs, and Practices of the Reorganized Church of Jesus Christ of Latter-day Saints.** Ed. by Darlene Caswell and Paul M. Edwards. Herald Publishing House, \$18.00.

Offers eighteen scholarly articles covering a wide range of subjects, including "The Pursuit of Peace," "Theological Perspectives," "Identity and Mission," "Scripture Studies," and "Biographical Reflections."

**Searching the Scriptures: Personal Scripture Study** (2 audio cassettes). By Gene R. Cook. Deseret Book, \$13.95.

Elder Cook identifies ways to search and understand the scriptures, including identifying scriptural patterns, marking and cross-referencing, and pondering the scriptures.

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**Teachings of the Book of Mormon.** By Hugh Nibley. The Religious Studies Center, Brigham Young University, \$59.80.

Transcripts of a 1988-90 BYU Honors Book of Mormon class.

**Unraveling the Mysteries of the Dead Sea Scrolls** (2 videotapes). The Religious Studies Center, Brigham Young University, \$24.95.

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### HISTORY & BIOGRAPHY

**Early Members of the Reorganized Church of Jesus Christ of Latter Day Saints.** Susan Easton Black, compiler. The Religious Studies Center,

Brigham Young University, 6 volumes, \$300.00.

Research of the RLDS archival records on early members with birthdates between 1769 and 1849. Includes biographical references.

**History of Idaho.** By Leonard J. Arrington. University of Idaho Press, 2 volumes, \$45.00.

Commemorating the Idaho Centennial, these volumes present the story of Idaho from its earliest times to the present day.

**Kidnapped from That Land: The Government Raids on the Short Creek Polygamists.** By Martha Sonntag Bradley. University of Utah Press, \$29.95.

Brings together the story of the 1935, 1944, and 1953 police raids on the polygamist town of Short Creek, Arizona.

**Overland in 1846, Diaries and Letters on the California-Oregon Trail, Volumes I and II.** Ed. by Dale Morgan. University of Nebraska Press, cloth: \$45.00 each volume; paper: \$14.95 each volume.

Vol. I focuses on letters and diaries of pioneers making the passage west. Vol. II offers a view of what it was like to go west in 1846 and describes what was found in California and Oregon.

**Salt Lake City Underfoot: Self-Guided Tours of Historic Neighborhoods.** By Mark Angus. Signature Books, \$10.95.

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The story of the RLDS temple in Independence from initial planning to the ministries of today.

### HUMOR

**Utah: Sex and Travel Guide.** By Calvin Grondahl. Signature Books, \$9.95.


In over 100 drawings, Grondahl "tackles the complexity of Utah in the 1990s . . . sprinkling his humor with social commentary."

my life" (128).

The admiration was not one-sided. Snow nominated Clawson to receive his second anointing soon after Clawson's release from prison, and within a month Clawson was made a stake president. Apostle Snow also frequently visited the bookkeeping classes taught by Clawson. Clawson believed it was Snow's visits to these classes that led to his (Clawson's) membership in the Church auditing committee (137). Later, during Snow's administration, Clawson was called to be an apostle.

Larson includes seventeen letters from Clawson to his plural wife Lydia Spencer. Although he does not indicate how many letters he viewed, and on what basis the selection was made, the letters reveal an intense love and devotion to Lydia, to the Church, and to the institution of polygamy. These letters impart Clawson's recurring certainty that "we have been faithful to the great principle which will exalt us in the presence of God" (170).

Clawson's success as tutor to the warden's two children allowed him the privilege of securing "private" meetings with Lydia. His letters divulge that these visits included the opportunity for conjugal relations, and Lydia became pregnant during one of their meetings (176). The letters to Lydia also reveal the difficult emotional tensions faced by a plural wife. Since Clawson's first wife divorced him while he was in prison, should he and Lydia remarry legally, as Lydia seems to suggest, so as to make her a legal wife? What will the community think of her pregnancy in the midst of Clawson's years in prison? What legal rights will her children have? What would her status be should Clawson marry someone else legally, thus keeping Lydia on the margin of society? By addressing real problems faced by polygamous families, the letters provide an intimate view of the inner thoughts, concerns, and emotions of those affected during this difficult period.

The in-depth view of this volume is a rich contribution to the study of nineteenth-century Utah prison life and plural marriage, attesting to the intensity of belief in the "principle" by these early western pioneers. Rudger Clawson's memoirs and letters leave no doubt as to the fervor of Mormons' conviction that as a people they were "struggling to introduce and maintain, in opposition to the whole world, one of the most glorious principles ever revealed from heaven" (169). As such, Larson's work is a valuable addition to the study of the Church's "peculiar institution," heightening our insight into the Mormon pioneer heritage. 

## "MESSIAH IN CONTEXT"

THE MESSIAH DEVELOPMENTS IN EARLIEST  
JUDAISM AND CHRISTIANITY

edited by James Charlesworth

Fortress Press, 1992

597 pages, \$40.00



Reviewed by Stephen E. Thompson

THIS BOOK REPRESENTS the published proceedings of a symposium held at Princeton Theological Seminary in October 1987. Twenty-five distinguished scholars presented papers examining "the concept of the Messiah and related figures in first-century Judaism and earliest Christianity, with concentration especially on Palestinian phenomena" (xiv). The contributions are grouped into six sections: an introduction by the editor; "Messianic Ideas and the Hebrew Scriptures"; "Messianology in Early Judaism and Early Rabbinics"; "'Messianism' in Social Contexts and in Philo"; "'The Messiah' and Jesus of Nazareth"; and "'The Messiah,' 'The Christ,' and the New Testament." One participant at the symposium noted that "the conference made available an enormous amount of data that will not easily yield to systematic organization" (459). I will nevertheless attempt to present some of the information found in this volume that I believe should be of particular interest to Latter-day Saints.

For Latter-day Saints, the concept of the Messiah begins in pre-mortal life when the plan of salvation was established, which called for Jesus to be born into mortality as the Messiah who would atone for the sins of the world. Adam knew of the future coming of the Messiah, as did all of the prophets from his time onward, and their writings include prophecies, sometimes detailed, about his life and mission.<sup>1</sup> It is commonly taught that because the Jews of Palestine in the first century were looking for a political

messiah who would deliver them from Roman occupation, they failed to recognize how the life, ministry, and death and resurrection of Jesus fulfilled these prophecies.<sup>2</sup> The historical evidence, however, does not support this reconstruction (4-5).

The word "messiah" means anointed. In the Hebrew Bible (Old Testament), prophets, priests, and kings are referred to as having been anointed (39-40). In chapter 5, S. Talmon suggests that the ritual of anointing kings "was the formal expression of approval of the 'anointed' by representatives of the religious-cultic echelons of the society—prophet or priest, and by 'the people!'"—in whatever composition, representing the body politic 'in toto' " (89). It may come as a surprise to many Latter-day Saints to learn that of the thirty-nine occurrences of the Hebrew word for messiah in the Hebrew Bible, none refers to "an expected figure of the future whose coming will coincide with the inauguration of an era of salvation" (39). The nominalized adjective always, with the exception of the Persian king Cyrus in Isaiah 45:15, refers to the contemporary Israelite king (39). In fact, one of the unanimous conclusions reached at the symposium was that "the term and title 'Messiah' in the Hebrew Bible refers to a present, political and religious leader who is appointed by God" (xv), and not an expected figure of the future. According to Charlesworth, "the term 'the Messiah' (note the presence of the definite article) simply does not appear in the Hebrew Scriptures" (11).

If the Hebrew Bible does not record any expectations of "the Messiah," when did the idea originate? Charlesworth notes that the earliest "explicit use of the *terminus techni-*

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cus—'Messiah' or 'Christ' is the first century B.C.E." (24, see also 27), and that "Jewish messianology developed out of the crisis and hope of the nonmessianic Maccabean wars of the second century B.C.E. Palestinian Jews yearned for salvation from their pagan oppressors. For an indeterminable number of Jews the yearning centered on the future saving acts by a divinely appointed, and anointed supernatural man: the Messiah" (3-4).

While the concept of "the Messiah" developed in the first century B.C.E., there never evolved a set script, or a normative set of expectations, for this messiah to fulfill. In fact, from the available material, it appears

that the expectation of a messiah was never particularly widespread in Palestine. R. A. Horsley observes that "the unavoidable conclusion remains that ideas or expectations of a 'Messiah' of any sort were not only rare but unimportant among the literate groups in late Second Temple Jewish Palestine" (280, see also 14). For those who were looking for "the Messiah," there were differing expectations of his mission and identity. While some were expecting a new Davidic king, others were expecting a non-Davidide, and possibly even a messiah who was not a king (20, 22). N. A. Dahl notes that "at the time of Jesus there existed no normative doctrine of the Messiah" (389). So the statement that "the

Jews" failed to recognize Jesus as "the Messiah" rests on the faulty premise that "the Jews" were expecting "the Messiah." Some Jews were expecting a messiah, and the nature of these expectations varied from group to group.

How would those who heard Jesus declare that he was the Messiah have understood him? Critical scrutiny of the Gospels reveals that Jesus did not claim to be the Messiah. J. D. G. Dunn notes that "a basic fact is that nowhere in the Synoptic tradition is Jesus remembered as having laid claim to the title or role of messiah on his own initiative," and that "since the earliest Christians certainly wanted to claim the title for him,

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the two latter-day witnesses in Revelations 11, who "tormented them on the earth" for 1,260 days, and will destroy their enemies like "fire proceedeth out of their mouth?" (*Time* magazine cover, 1 Nov. 1993). For a fascinating full report, send \$5 to *Witnesses Newsletter*, P.O. Box 8191, Bonney Lake, WA 98390. 094

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the silence of the Synoptic tradition is striking." He concludes that "the fact that no such claim is remembered suggests at least an unwillingness on the part of Jesus to associate his mission with that particular role" (375, see also 9, 12, 402). When Peter ascribed the title of messiah to Jesus (Mark 8:27-33), Jesus is shown reacting ambivalently, "neither welcoming or denying the confession" (375, see also 12, n. 25).

Not only were there no normative functions for Jesus to fulfill, thereby allowing people to recognize him as the Messiah, but his ultimate fate made that identification extremely difficult. Charlesworth notes that "there is no evidence that Jews during the time of Jesus considered that God's Messiah would come and suffer" (8). There is no evidence of a tradition that would allow for a crucified messiah (33). Even the resurrection is not indicative of Jesus' messiahship, since "post-mortem appearances, an empty tomb, and assumption to heaven were not aspects of messianic ideology" (390).

So how is it that Jesus came to be known as the Messiah? This is one of the thorniest problems dealt with in the book, and there is no simple or generally agreed-upon answer to this question. Dunn remarks that apparently "Jesus was as much shaping the messianic ideas of the time as being shaped by them" (381). D. E. Aune notes that "the meaning of the title Messiah or *Christos* when applied to Jesus . . . was determined primarily by *Christian* conceptions of Jesus rather than by conventional *Jewish* messianic notions" (410, emphasis in original). In applying the title of messiah to Jesus, his followers were adapting and revising an existent title by searching the Hebrew Bible for proof texts that would support this identification (411). This procedure involved taking passages of scripture that, in their original context, had nothing to do with a messiah (how could they, since the concept did not exist when most of the Hebrew Bible was created?) and applying them to a new context. Again, Aune notes that "the church . . . tried to revise the Jewish conception of the Messiah by arguing from OT proof texts that both suffering and death were integral aspects of the divinely ordained role of the Messiah" (410-11). The resurrection of Jesus seems to have served as one of the major motivating factors in this transformation. Earliest Palestinian Christians held "the conviction that through his resurrection, understood as his exaltation and enthronement at the right hand of God, Jesus *had become* both Lord . . . and Messiah" (404, emphasis added). This is an idea not well-known in Latter-day Saint circles, al-

though it is attested in the New Testament. Most members of the Church are only acquainted with Conception Christology, which maintains that Jesus was sired by God, and are unaware that, in "one of the oldest confessions in the New Testament [Romans 1:3-4]," we read "Jesus Christ, descended from the seed of David, *appointed* as Son of God *since* his resurrection from the dead" (437, emphasis added). M. Hengel notes that, "according to [this passage] Jesus, the Son of David, was appointed as the Son of

God through the resurrection" (447). Since it was particularly the death and resurrection of Jesus that ran counter to Messianic expectations, the early Christians "could not do otherwise than concentrate on this point that so radically contradicted the prevailing Jewish hope" (445-46).

This sketch may make it appear that the contributors to this volume are in complete agreement. As one would expect, this is not the case. One of the areas of major disagreement is on the nature of the phrase "Son of

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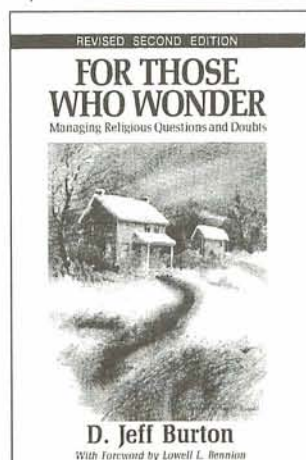
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Man," that is, whether or not it designated an apocalyptic figure (xiv-xv, cf. 213 with 369 and 410). Also, the eschatological nature of Jesus' mission long held to be evident in the Gospels is now being seriously questioned, particularly by Burton Mack and those who accept the interpretation of Jesus as a Cynic<sup>3</sup> (cf. 5, 372 with 192). J. J. M. Roberts argues that the later (i.e., post-Hebrew Bible) mythological conceptions of the awaited Messiah are due to Egyptian royal mythology, introduced into Israel at the time of the formation of the monarchy under David (43, 51). He notes that the "Egyptian influence on the Israelite royal ceremony brought with it the strongly mythological language of the Egyptian royal protocol" and argues that Egypt was the source of the notion of the divine sonship of the Israelite king (43). Elsewhere, however, Egyptologist Donald Redford has seriously questioned the extent of the influence of Egyptian ideas on the ideology of the Israelite monarchy.<sup>4</sup>

So what is a Latter-day Saint to make of the information available in this volume? Much that it contains is incompatible with many of the beliefs of the Church. The fact that the notion of the Messiah as an eschatological figure is not attested until the first century B.C.E. argues against viewing the Book of Mormon or Book of Moses as historical texts, since in both books the view of the Messiah, and even the occurrence of the term, is decidedly anachronistic. The fact that the contributors to the book are not in total agreement might be disconcerting to some. Occasionally instances of disagreement among scholars are taken as an excuse for dismissing the critical approach to the scriptures entirely, and relying on an uncritical, dogma-driven exegesis.<sup>5</sup> The issue, however, in scripture interpretation, has been expressed well by Charlesworth, in another publication dealing with the topic of the Messiah. He wrote:

[O]ne must simply make a choice, either to read ancient writings so that they confirm one's own beliefs, or to struggle with the demanding task of attempting to discern what an author was intending to say to whom and who was influenced by him.<sup>6</sup>

The choice one makes will in large measure determine the value found in this book. For those interested in the historical development of the concept of a messiah, and its relationship to Christology and early Christianity, there is no better source of information. For those who wish simply to find confirmation that what they already know is

correct, this book may be profoundly disturbing. ☞

### NOTES

1. See most recently D. Kelly Ogden and R. Val Johnson, "All the Prophets Prophesied of Christ," *Ensign* 24 (1994): 31-37.

2. Church Educational Systems, *The Life and Teachings of Jesus & His Apostles* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979), 143, sec. 20-10.

3. See B. Mack, *The Lost Gospel: The Book of Q and Christian Origins* (San Francisco: HarperSanFrancisco, 1993), and D. Crossan, *The Historical Jesus: The Life of a Mediterranean Jewish Peasant* (San Francisco: HarperSanFrancisco, 1991). There seem to be two currents in "historical Jesus" research: one which sees Jesus more in the Hellenistic tradition, and one which places him in a primarily Jewish context. As examples of the latter, note the recent works by J. P. Meier, *A Marginal Jew: Rethinking the Historical Jesus*, vol. 1 (New York: Doubleday, 1991), and G. Vermes, *The Religion of Jesus the Jew* (Minneapolis: Fortress Press, 1993).

4. Donald B. Redford, *Egypt, Canaan, and Israel in Ancient Times* (Princeton: Princeton University Press, 1992), 366-69.

5. W. Hamblin seems to be implying such in "The Final Step," *SUNSTONE* 16:5 (July 1993): 12.

6. J. H. Charlesworth, "From Jewish Messianology to Christian Christology: Some Caveats and Perspectives," in *Judaisms and Their Messiahs at the Turn of the Christian Era*, ed. J. Neusner, W. S. Green, and E. Frerichs (Cambridge: Cambridge University Press, 1987), 227.



## A SPECK IN TIME

Stillness permeates  
the arid strength  
of land  
freckled with juniper  
and sage,  
powdered green  
against  
earth-red rock  
and sand.

Massive  
and solid  
age-old sandstone,  
fragile tons  
of sedimentary rock,  
dwarf  
visitors.

In bold  
nakedness  
stone  
stands unmoving  
and unmoved,  
where millenia  
is a moment  
and my passing  
insignificant.

—PAT BEZZANT