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David Flusser and R. Steven Notley's book *The Sage from Galilee: Rediscovering Jesus' Genius* (Grand Rapids: Eerdmans, 2007). 221 pp. Pbk. US\$20.00. A reviewed and restructured form of David Flusser's 1998 material on *Jesus in Selbstzeugnissen und Bilddokumenten* that got transformed into the English version as *Jesus*.

Flusser, a Jewish intellectual brings forth an exclusive depiction based on a historical perspective on Jesus exploration approaching Jesus and the Gospel from Jewish frameworks. Based on this viewpoint, Flusser presents an enthralling appearance of Jesus in his present milieu. Flusser greatly contributed in revising this work while his anterior scholar R. Steven Notley helped in expansion and revision of Flusser's work. Flusser points out that this modification has greatly advanced from his personal wide-ranging work on Jesus from the earlier version (Flusser and Notley 3). In this regard, Flusser marks that, *The Sage from Galilee* is not only lengthier but also suggestively improved than its German augury.

Subsequently, book is separated into eleven parts with an epilogue. The first subdivision of the book, Sources sets out the basis of the technique applied by Flusser on Jesus's biographical sketch. Under this chapter, Flusser points out two annotations that are definitely conflict-ridden inside a broader historic Jesus erudition. For one, he set forth a theory (with no much thinking as to how he reaches this deduction) that the Synoptic Gospels are grounded upon previous brochures that were initially inscribed in Hebrew, transformed into Greek and conceded through distinctive redaction segments. As such, all over the book, Flusser draws from the Hebrew when elaborating the sayings of Jesus (Flusser and Notley 16–45). Secondly, Flusser

contends that the Gospel of Luke illustrates most primeval traditions upon which Mark and Matthew sketched. It is important to note that, from this observation, there is a primacy upon the Lukan work beside where the Gospel of Matthew parallels Luke. As such, the author uses the Gospel of Mark along with that of John to present an authentic justification.

Ancestry, the second subdivision of his book, Flusser firmly puts Jesus within his Jewish milieu. He comprehensively draws from Luke and Matthew's Gospels together with Josephus's work to depict the Jesus's religious and sociological background as well as his ministry. Nevertheless, as the author incorporates his sources in his work, it is quite hard to assert how he upholds some facets while repudiating others. For instance, the descents in Luke and Matthew disclose the intention to connect Jesus as the Messiah to David, Flusser considers them unhistorical and undependable (Flusser and Notley 53–85). Equally, the scenery of Jesus's birth in Bethlehem reveals an intent to link Jesus to the messianic anticipation of the Jews. Concurrently, the justification of Jesus went missing when he was young boy in Jerusalem has been allowed and even further termed the virgin birth as historic.

The author heavily borrows from the reference of Josephus to Jesus and identifies him as a Jewish Sage, which Flusser uses to challenge the popular assertion that considers Jesus as a simple peasant. This section also examines the rigidity between Jesus and his family pointing out that after his death, Jesus's family became the disciples of the movement. In the subsequent several chapters, places the teachings and ministry of Jesus in the Second Temple Judaism context. Based on Baptism, the author links Jesus with the teachings of John the Baptist and Flusser points out a distinct dynamic that receives much expression in the seventh subdivision on Kingdom of Heaven. In the section of love, the author reveals the groundbreaking rudiments in

the preaching's of Jesus, aspects that shows a depiction a balance between Jesus's ministry and Jewish foundations (Flusser and Notley 100–107).

Flusser's exertion, nonetheless, is not without its hitches. As already pointed out, Flusser writes basing his position on the Lukan precedence and having the perspective that Gospels got translated from Hebrew. Yet, there is limited or no explanation on how he author arrives at his deductions and thus remain uncertain in his work. Moreover, there is no precise discussion of how Flusser presents particular assertions from the Gospel as historical and that other parts are not. Regardless of the weaknesses, *The Sage from Galilee* provides a refreshing depiction of the historic Jesus that can offer a welcoming enhancement to others who aspire to study the topic. Numerous students—someplace they lie on the doctrinal continuum, however will get exasperated with the author's absence of method and gauges for legitimacy. The author works with a wider class of Jewish foundations that portrays the applicable backdrop of the Gospel's depiction of Jesus. He presents this Jesus as both a artifact and an visionary inside his Jewish setting.

Work cited

Flusser, David, and Steven Notley. *The Sage from Galilee: Rediscovering Jesus' Genius*. Wm. B. Eerdmans Publishing, 2007.