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BIB201: New Testament Literature

March 2nd, 2023

Book Review: Sage from Galilee

The Sage from Galilee was written by David Flusser, an Israeli teacher of Early Christianity and Judaism of the Second Temple Period at the Hebrew University of Jerusalem. In addition, as a member of the Israel Academy of Sciences and Humanities and for his contributions to the study of Jewish history, Flusser was awarded the Israel Prize in 1980. Similar assurances are offered in this book by R. Steven Notley and James H. Charlesworth in his presentation. Steven Notley, a Distinguished Professor of New Testament and Christian Origins on the New York City campus of Alliance University, is part of the chair of the college's Biblical and Theological Studies Department and received his Ph.D. from the Hebrew University. Last but not least, James Hamilton Charlesworth is an American scholar who worked at Princeton Theological Seminary as the Director of the Dead Sea Scrolls Project and the George L. Collord Professor of New Testament Language and Literature.

Flusser's biography of Jesus is titled The Sage from Galilee. Throughout the twelve chapters of this biography, 216 pages, Flusser shares the lessons he has gained through a lifetime of researching Jesus of Nazareth's life and teachings. The book is usually found with the price around twenty-five dollars .

From the perspectives of history, ethics, religion, and death, several facets of Christianity are examined in this book. To comprehend the chapters and interpretations

the author used to analyze the life of one of the most important historical and religious figures, Jesus, an examination of each chapter will be presented in this book review.

Flusser outlines the basic points of this book in the first chapter, "The Sources," as well as the sources that may be utilized to investigate Jesus, his life, deeds, and effects on humanity. This chapter shows a view on Jesus as a Jew, miracle worker, and preacher. The author wants readers to realize that the brief positive stories presented in this book are more trustworthy than you may think since they rely on at least one non-surviving early report produced by Jesus' followers and the early Jerusalem church. In addition, the author clarifies that this book is not meant to be a connection between Jesus' history and Christianity faith. The four gospels of Matthew, Mark, John, and Luke include a number of significant events from the life of Jesus and can be used as reliable sources for additional study.

The second chapter, "Ancestry," provides facts of Jesus' ancestry, family, and the circumstances surrounding his remarkable delivery. His name was very common back then, given the fact that because of their reverence for the Bible, ancient Jews avoided using names like David, Solomon, Moses, and Aaron. It's possible that Yeshua, or Jesus, became more common as a sort of Moses replacement during that time. The fact that Jesus Christ also refers to the Messiah is widely known. However, not everyone acknowledges that the Messiah is the Son of David, making David one of Jesus' potential forebears. This chapter also presents that Jesus had four brothers and sisters, and studying his Nazareth and Jerusalem-based family may help us understand his life's events in greater detail.

The third chapter, "Baptism," focuses on the concept of baptism and the path that led Jesus to faith. Flusser focused on the life of John the Baptist, his impact on people's lives, and the potential of receiving forgiveness of sins. In ancient times, John preached a baptism of repentance for the redemption of sins while traveling through the desert. "The voice of one cries: In the wilderness prepare the way of the Lord," was coming true (Mark 1:2-4). In this chapter, the author talked about the relationship between Mary, Jesus' mother, and John's mother and how it could have affected Jesus' choice to become a member of the baptized people, which was considered to get forgiveness for any sins they may have done, but rather as a physical cleansing, suggesting that the soul has already been completely cleaned by righteousness. This chapter also shows Jesus and the circumstances behind his actions facilitated by the depiction of a number of geographical difficulties and the interpersonal connections between John and Jesus, including their disagreements and shared ideas.

Chapter 4, "Law" talks about early Christianity and the development of an ideological system founded on the idea of legal freedom. The superstructure of Christianity has evolved throughout its history. Overall, though, it has been forced to endure because of the "liberalism" that is a fundamental aspect of European civilisation. Christianity would have evolved unique ritual and ceremonial customs based on Jewish law in order to become a legitimate religion in those parts of the world if it had first spread to the eastern Asian countries. However, It implies that Christians have been compelled to grapple with the reality that the founder of their faith was a law-abiding Jew who was spared from having to modify Judaism to fit the lifestyle of the Europeans.

The specific issue of Jesus' relationship to the law and its commandments was there, but this issue emerges for any believing Jew who takes his Judaism seriously.

In chapter 5, "Love", Jesus' critique of Jewish law is not where the seed of revolution in his sermons first appears; rather, it comes from very different premises. Jesus did not come up with these ideas. However, his criticism was based on views that were prevalent before his time. Three things marked the beginning of revolution: the radical application of the law of mutual love, the demand for a new morality, and the notion of the heavenly kingdom. With it, the intellectual and moral climate of Judaism that had existed since the Old Testament changed. It also serves as an example of Judaism's new and deeper sensitivity, which was a necessary prerequisite for Jesus' message.

Going to chapter 6, "Ethics", Jesus' understanding of God's righteousness is inconsistent with logic. He can only grasp it; he cannot define it. The gospel of the kingdom, in which the last will be first and the first last, is then preached. The chapter talks about Essenes as a distinct breed. They began as an apocalyptic revolutionary movement and evolved into a group with an ideology based on double predestination and poverty. The divinely selected poor who were the real sons of light, they lived in communes with shared ownership, strongly valued poverty, and rigidly kept themselves separate from the rest of Jewish society. The Essene minimized their economic interactions with the outside world. No one will take anything from their hands or eat or drink from their meals until it has been purchased from them.

Chapter 7, "The Kingdom of Heaven", says that one day they dispatched spies to keep an eye on Jesus and record his words. They were aware that Jesus was impartial

and spoke and taught the truth. They questioned whether paying tribute to Caesar was appropriate or not. He saw their cunning and requested them to display a coin bearing Caesar's likeness, after concluding to leave Caesar the things that are Caesar's and God the things that are God's. The adage undoubtedly did not communicate affection for the Romans, but it also made it clear that Jesus did not endorse an uprising against them. It was impractical due to his ethical teachings. It is challenging to concur with those who claim that Pilate was justified in putting Jesus to death because he was a political activist or the gang leader during the Jewish battle of freedom against Rome.

In chapter 8, "The Son," which lists other Second Temple Jews who performed miracles with Jesus (such as Abba Hilкия and Rabbi Hanina ben Dosa). According to the chapter, it was typical for these miracle workers' relationships with God to be described as a son and his father. Jesus, however, had a deeper awareness of himself, realizing that his divine sonship is singular and definitive.

In chapter 9, "The son of a man", Jesus was revered as a prophet by the public. All of these viewpoints presented in the chapter are united by the notion that Jesus is the prophet of the end times. Many people held the belief that an eschatological prophet would appear, and this belief stemmed from the fact that biblical prophecy had come to an end. Thus believed rabbinic Judaism as well as other Jewish thinking movements of the time, such as the Essenes of Qumran.

Jesus' journey to the sacred city to celebrate the Passover and to voluntarily accept his death in response to Herod's threat is revealed in chapter 10, "Jerusalem". The chapter claims that Jesus preferred to die in Jerusalem over Galilee and did not wish to

do it there. Jesus won over an audience that already despised the Sadducees by engaging in battle with the Temple and its top priests after he arrived. Although there has been some subsequent redaction regarding Jesus' prophecy of the destruction of the Temple, there is some historical support for this legend. He points out that others in the first century foresaw such a scenario and publicly predicted the destruction of the Temple.

“Death”, the following chapter 10, which discusses Jesus' execution, closely adheres to the Lukan material and ignores Mark's depiction of an official Sanhedrin assembly condemning Jesus. Instead, Jesus was led to the high priest's house for the night, interrogated by the Temple elders, and then delivered to the Romans. The presentation adds comparisons of past Roman crucifixions of Jews to the specifics of Jesus' crucifixion. Jesus prayed to the Lord as he hung on the cross because he knew people didn't understand what they were doing.

In the last chapter, “Epilogue”, the early believing community's elevated self-awareness of the historical Jesus started to transform into the Christology of the Christian faith. Jesus delivered the story of the wicked husbandmen as he was about to die. What the builders discarded has become the crown, and Jesus assured his audience that the Cross would not prevent his success. He was correct.

Another book that may have a deep insight on the topic is Jesus the Jewish Theologian. It places Jesus squarely within the framework of first-century Judaism and demonstrates how it is essential to comprehend Jesus' Jewishness in order to grasp the New Testament and comprehend the fundamentals of Christian faith. Readers now may better understand Jesus' historical setting with the use of information from Hebrew

culture, archaeology, and history. The Jewish origins of Jesus' message on the kingdom of God are highlighted in emphasis.

A wonderful addition to existing works on the subject, *The Sage from Galilee* provides a new image of the life of Jesus Christ. Flusser lays out the relevant context for how Jesus is presented in the Gospels by using a wide library of ancient and Jewish sources. This Jesus represents an innovator and a result of his Jewish environment. I would recommend this book for people that are interested in diving into the story of Jesus in a deeper manner with the story being very easy to read and follow, since the chapters in order make it very easy to understand.

Work Cited

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