

The Flusser Interview

I think it best to evaluate the interview of Flusser by beginning with the final five or ten minutes of the interview. It is apparent that the core of the message is covered at the end and the supporting criteria is on the front end.

That being said, it is my contention that ultimately, God keeps the integrity of the Scriptures and if we do come to realize that there is an interpretation of a translation which needs to be studied because of known facts and circumstances warranting modification, then by all means move forward in doing so with much prayer and with men and women who know God.

Flusser admits that the most important thing we can do to understand the Bible, the foundations of the characters faith and the words of Jesus, is to “study.” Yes, to study both Judaism and the words of Judaism. This study can also be considered a form of worship. However, there needs to be a covering of love and an open heart when studying with the understanding that when two or three are gathered in His name, God is there in the midst. This is a study for the work of the Kingdom. In addition, we need to study Hebrew, the New Testament and the parables in the rabbinic literature. This study would not be complete if it did not include the “whole Judaism of antiquity.” This is in a nutshell would be the study of the “Hebrew background of Jesus, Apostle Paul and Revelation.”

Jesus saw His task as being the one to proclaim the realization of the Kingdom of heaven for those who will accept Him and His message. Even though Jesus says, “follow me” the translation is not one of a “Messiah” because it is not explicit in the “prayers.” However, Jesus does put Himself in the “center” and He sees Himself as the “Savior”. In addition, Jesus also

sees Himself as the “Cornerstone” of the faith and at that time the stone in the building of Judaism.

What struck me profoundly was the warning that Flusser made to not use the New Testament in the New English Bible because even though the writers did know Greek, they did not know and or understand the original Hebrew language. Flusser is calling on us to learn the development of the Hebrew language in and at the time of Jesus. This is enveloped together as forming the Biblical Hebrew with prayers and the “Ancient Hebrew.” Without the knowledge of Greek **AND** Hebrew it is almost impossible to understand the words of Jesus as we have them today. One example Flusser points to is the phrase “poor in spirit.” The Greek interpretation is of those who are poor and have the Holy Spirit. This is used from the Greek and derived there from the Theological context of Greek wording. This is not the way to interpret. It must first be developed within the context of the “Hebrew” dynamic and wording.

To thoroughly understand the New Testament and especially the Gospels, Flusser deposits that we must know the Greek language spoken in the time of Jesus. This is because the Greek is a lower “popular” Greek. It is spoken in the “diaspora,” and the early Christians of the first century wrote in such Greek. But, in the time of Jesus, He spoke Hebrew and Aramaic. However, when Jesus was teaching, He taught only in Hebrew. Also, all the Jewish prayers of this time were in Hebrew.

Without a doubt, Flusser stands firm with his contention that Jesus is the “center of the message of the Kingdom of Heaven.” It is in the Hebrew context that we must see Jesus if we are to “study.” We need to define His personality and see Him as being a part of the Jewish background and being part of Judaism together with His days on earth and His words that He spoke.