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BIB336/NT771: Parables: NO

### **Week 14: Final Exam**

Flusser stated that as we read the word of God we will begin to hear his voice and recognize his personality. Also that there is a connection between his teaching, between his person, because he is the center of the message of the Kingdom of Heaven. He taught that it is very important to study Jewish sources of Jesus, that aren't directly explaining the special sayings of Jesus. Flusser went on to say it is unlikely that we do not speak about his omniscience. He stated that Jesus did speak Greek, Also that some scholars think he has spoken in Greek.

From that saying in the ending of the last paragraph it seems to me that it was not Jesus' first language. Flusser went on to say that it is very unlikely that his main language was Greek. He knew both languages of the Land, both Aramaic and Hebrew. But when he taught clearly he taught only in Hebrew. He explained that the term "Kingdom of Heaven" does not even exist in Aramaic. All of the parables written in the rabbinic literature are in Hebrew text. It is impossible to translate some of the words of Jesus into Aramaic.

From the Dead sea scrolls, we see that from the time of the Maccabees the language of the Jews was Hebrew. All the Jewish prayers of Jesus' time, with the exception (The Kaddish) are all in Hebrew, there aren't even Aramaic words in the Talmud. When you or anyone who does not know the sources can easily say that Aramaic was the language of Jesus which is an error. Flusser went on to say that as far as you go farther from the Jewish origin of the Gospel, and of the Jewishness of Jesus, but this he states that we betray Jesus himself.

In order to understand the New Testament, and especially the Gospels, you have to know thoroughly the Greek spoken in the time of Jesus. Because even the Greek is not the classical Greek, It is a kind of lower, popular Greek. It is possible that the Hebrew which is behind the Gospels is a mixture, or a kind of synthesis (Combination), Between the Biblical Hebrew and the high Hebrew of Jesus' day. Which means the combination sometimes of the Rabbinic Hebrew helps, sometimes the Dead Sea Scrolls help, sometimes the Biblical Hebrew helps.

When Flusser spoke about the phrase "The Poor in Spirit", He referenced the Dead Sea Scrolls, That this exists as a self-designation of the Essenes. As he did his study to see what it meant in Hebrew, He came to the understanding that the phrase "The Poor in Spirit" meant "The poor who have the gift of the Holy Spirit.". Flusser has seen with the help of The Dead Sea Scrolls that there is no contradiction between Luke, who speaks only about the poor, and the "Poor in Spirit" which means "The poor who have the Holy Spirit.". Flusser later on studied the Greek form to see what "Poor in Spirit" meant. You cannot make a theology about "The Poor in Spirit" in Greek because of the wording in Greek.

The most surprising thing I heard from Flussers interview were actually two things: the first was about being careful about the translations that we read. Especially the translations with Greek background, because it does not have original Hebrew meaning in it. Flusser calls this "Holy Forgery, It even seems to have upset him that they switched the text around to give it a completely different idea than what the texts truly mean which is honestly a form of heresy. The second thing I found interesting was when Flusser said in order for us to have a correct understanding of the Bible it is good to know what it means in Hebrew. I agree with this in having studied the Bible and looked up words in Hebrew and learned in depth what several things meant.

This key of learning what things in the word of God meant in the Hebrew took my study of the word of God to a different level. I will incorporate this more instead of looking up what words mean in the regular English dictionary so that I can have a deeper and better understanding of the context of what I am reading. I end with something profound that Flusser said of an experience that he had in Germany when he attended a service. Flusser said that when he went to a service in Germany, he did not recognize a passage. After service he asked about what it is they have read as the text of the Gospels. Then they indicated to him what it was; he discerned that it was a new translation. I believe that Flusser discerned error and heresy being preached. He said he could see the leaders had the key of knowledge but did not give to others to enter into the knowledge.