

Mishkan is a quarterly journal dedicated to biblical and theological thinking on issues related to Jewish Evangelism, Hebrew-Christian/Messianic-Jewish identity, and Jewish-Christian relations.

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Mishkan's editorial policy is openly evangelical, committed to the New Testament proclamation that the gospel of salvation through faith in Jesus (Yeshua) the Messiah is "to the Jew first."

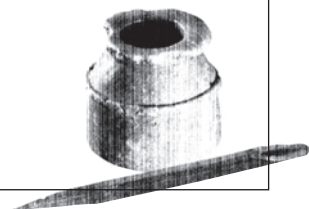
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Mishkan is the Hebrew word for *tabernacle* or *dwelling place* (John 1:14).

A WORD FROM THE EDITOR

Lucky – Controversial and Challenging

By Kai Kjær-Hansen



I do not know of any other Jesus-believer in the past with so many names as the Galician Jew who is the theme of this issue of *Mishkan*, and whom we call Lucky. The German death notice from 1916 mentions six names: "Chajim Jedidjah (Christian Theophilus) Pollak, called Lucky." In the death notice, he is described as "a member of the original apostolic Messianic Church in Jerusalem, one who was zealous for the law of his fathers and a witness of Yeshua for Israel."

In 1923, the Lutheran clergyman Max Weidauer writes that if you wanted to know something about Lucky's life and development, you had to "pump him for information." G. M. Löwen and August Wiegand gave comprehensive descriptions of the course of Lucky's life immediately after his death. Even though these give the outlines of his life and ministry, it is still necessary to examine these sources more thoroughly, interpret them critically, and find new sources by and about Lucky.

A goal worth striving for would be an even clearer documentation of the theological and missiological similarities and differences between the four "big" Hebrew Christians around the year 1900. I am of course referring to Yechiel Lichtenstein or Herschensohn (ca. 1830–1912), Joseph Rabinowitz (1837–1899), Isaac Lichtenstein (1825–1908), and Lucky (1854–1916).

Lucky loved his people. He wanted to take Jesus into the synagogue. He was a Jesus-believing Jew and lived till the end of his life as a law-observing Jew. And he was a bitter opponent of Jewish mission.

These positions made him both controversial and challenging in his own day. Through some glimpses from his life, we will give some samples of this in this issue of *Mishkan* – beginning with Raymond Lillevik's article about Lucky in America in the 1880s.