

Apostates, hybrids, or true Jews. Jewish Christians and Jewish identity in eastern Europe, 1860–1914. By Raymond Lillevik. Pp. xvi + 386 incl. 4 maps and 3 figs. Eugene, OR: Pickwick, 2014. \$44 (paper). 978 1 62564 530 2
JEH (67) 2016; doi:10.1017/S002204691500216X

In this monograph Lillevik takes a biographical approach to the study of Christian missions, Jewish believers in Jesus and attempts to fashion a distinctly Jewish-Christian identity in pre-World War I Eastern and East-Central Europe. For this study, Lillevik selected three Jewish believers in Jesus – Rudolf Hermann (Chaim) Gurland from the Russian Empire, Christian Theophilus Lucky (formerly Chaim Jedidjah Pollak) from Austrian Galicia, and Rabbi Isaac Lichtenstein from Hungary. These men differed in their approaches to missionary work, formal baptism, intermarriage and adherence to rabbinic law, but they all embraced aspects of individual or national Jewishness alongside a theological embrace of Jesus as the messiah and of the New Testament as the word of God. Lillevik captures a historical moment – amid the upturn in conversions from Judaism in the modern era, yet persistent taboos of religious and communal boundary-crossing from within both Jewish and Christian Communities – when some messianic Jews tried to straddle both Jewish and Christian worlds and thus blur the traditional boundaries differentiating Christian from Jew. Lucky, even after his formal baptism, retained a strong commitment to Jewish law and for a time attended both synagogue on Saturday and church on Sunday (p. 192). He supposedly quipped that ‘Jesus didn’t die so the Jews could eat pork’ (p. 209) and he critiqued intermarriage for fear of assimilation – an ironic sentiment since most contemporary Jews viewed baptism as its most radical form. Rabbi Isaac Lichtenstein resisted formal baptism and continued to work as a rabbi for several years after he publicly pronounced his faith in Jesus as the messiah. His formal Jewish status allowed him to be buried in a Jewish Neolog cemetery in Budapest long after Hungarian Jewry had shunned him as an apostate and begged him to relinquish his pulpit. All of these men critiqued Jewish secularism and saw faith in Jesus as a way to spiritually revitalise modern Judaism. Lichtenstein, in particular, was critical of Jewish reformers who, in his estimation, dismissed *halakha* (rabbinic law) out of convenience. He castigated their supposed unprincipled rejection of rabbinic law as ‘Christianity without Christ’ (pp. 231–2). Although Lucky and Lichtenstein, in particular, espoused a Jewish-Christian fellowship or symbiosis, Lillevik argues that this was more of a controversial vision than a reality prior to the First World War (p. 311). Lillevik’s scholarship, like that of the historian Steven Zipperstein on the messianic Jew Joseph Rabinowitz, connects the growth of Jewish-Christian fellowships in late nineteenth-century Europe to the development of Jewish nationalism, as a reaction to both Jewish assimilation and rising antisemitism. While Lillevik contextualises the traditional Jewish animus against converts as *meshumodim* (traitorous apostates), he could have also highlighted the complex ways in which rabbinic law posited the legal Jewishness of apostates (for example, for purposes of marriage) and thus the conflicting attitudes in Jewish society towards converts as both renegades and eternal Jews. Overall, Lillevik’s work complements the growing field of conversion studies in that it analyses the national and institutional complexity of European Protestant missions to Jews and the unique theologies of converts

from Judaism who were in conversation with diverse Christian denominational groups and Jewish traditionalists, pietists (Hasidim), reformers and nationalists.

EMORY UNIVERSITY,
ATLANTA,
GEORGIA

ELLIE R. SCHANKER

A history of Korean Christianity. By Sebastian C. H. Kim and Kirsteen Kim. Pp. xiv + 361 incl. 2 maps, 10 figs and 2 tables. Cambridge: Cambridge University Press, 2015. £65. 978 0 521 19638 3

JEH (67) 2016; doi:10.1017/S0022046915002109

Sebastian C. H. Kim and Kirsteen Kim's *History of Korean Christianity* is an example of the sad state of scholarship on this topic in the English-speaking world. The authors, who are not established historians of Korean Christianity, took on the daunting task of writing an all-encompassing history of Korean Christianity in three hundred pages. Not even historians who are specialists in Korean Christianity have dared to do this. The scope of this book covers all branches of Korean Christianity, including Catholicism, Eastern Orthodox Churches, and all major denominations of Protestantism from their beginnings in Korea to the twenty-first century. Since Kim and Kim apparently had limited experience of doing original research on the subject, they depended almost exclusively on secondary sources for a grand historical narrative of Korean Christianity. Unfortunately, *A history of Korean Christianity* proves that they were ill-prepared to carry out such a formidable task. The book has so many factual errors, hasty generalisations and ungrounded conclusions that I could not read more than a few paragraphs without finding something that was incorrect. The factual errors alone are innumerable, ranging from mistakes in basic historical facts, dates and terminology, to references. For instance, Kim and Kim write on p. 80 that 'the US ambassador' requested three missionaries to protect King Gojong at the palace. However, the highest US representative in Korea at that time was a minister plenipotentiary rather than an ambassador, and there were other missionaries who by turns went to the palace. The authors say that the three missionaries 'smuggled' the king into the Russian legation, but in reality they had no part in the rescue. Then they write that King Gojong, proclaiming himself emperor, 'welcomed back to Korea' the exiled leaders of the 1884 coup. In fact, it was the Japanese minister who invited them, and they came back to Korea before King Gojong became emperor in 1897. On the same page Kim and Kim also state that Yun Chi-ho 'organised' Hyoepseonghoe, but Yun had little to do with that society. I could point out more inaccuracies that appear on p. 80 if space permitted. Sometimes the authors failed to consult the relevant sources, at other times they could not distinguish reliable sources from unreliable ones. Further, many of their accounts are not sophisticated enough to convey the complexities of important historical events, hence misleading. One of the most glaring weaknesses is the authors' lack of a good knowledge of Korean history; they repeatedly consulted only a limited number of well-known general works. All in all, I was very disappointed in *A history of Korean Christianity*, and I would not recommend this book to my colleagues and