

"Remembering Lindsey"

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Let's look at the Lindsey legacy from a personal perspective starting some 46 years ago, when he was my pastor, a scholar, my mentor and a friend. I'd like to speak about him both as *Pastor Bob* and as a scholar. I knew him in the Narkis St. Congregation when there was just a little chapel here with about twenty-five of us in attendance on Saturdays. He had a Hebrew Bible study class for a handful of us students at the Hebrew University, including David Bivin and Bradley Young. We were fascinated as we would read the Greek New Testament and asked, "What did Jesus say in Hebrew?" He had this special point of view that Luke was the most Hebraic of the gospels. This is all the more remarkable when you look in the second half of Acts, because when Luke says, "we" (Paul and I) do something (starting in chap.16), all the Hebraisms are gone. So what is he doing in his gospel which is so full of Hebraisms? He is doing exactly what he said, "Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus." That's the inspired word of God letting you know that there are other narratives that he is relating to and from which, it appears, he is bringing that rich Hebraic idiom into his Greek, viz., from other sources.

But not just the Bible studies—soup! You could go to his house as a poor student, and you'd be there at mealtime, and he'd put the kettle on (if his wife Margaret wasn't around, he'd do it himself), and stir up soup for a bunch of us who would be sitting around the table over these matters. I knew that he was really functioning as my pastor when I had a dream one night. There he was, sitting on the other side of a table and saying, "You really don't live according to Galatians 5, do you?" You'd better believe I woke up and read Galatians 5 that next morning - about standing in the freedom that Christ gives us. He said that as a pastor that some of his best time was when he was a piano tuner up in Tiberius, because he got into people's homes and could talk informally and discuss with them.

As a scholar he had a hideout library, whose location was known to few. Once I was privileged to be in that hideout library which had no telephone. He kept up-to-date by attending the weekly seminars of Dr. David Flusser. Dr. Flusser, a Czechoslovakian Jew, loved everything that Jews had written in Greek...so that meant he read the New Testament. He eventually ran into Bob Lindsey, and to watch the two of them going at each other was a fantastic privilege for us students in those weekly seminars in Flusser's home.

Dr. Lindsey was on the committee of the United Bible Society for the translation of the Greek New Testament into modern Hebrew. My wife and I were on that committee, and just to show you how intensive things could get, once all of us on the whole committee were standing on our chairs as we were trying to make our points as forcefully as we could to each other. More in humor than in anger. Pastor Bob could get exasperated...one time he told me, "Go to bed! You need sleep! Sleep over this and you'll be brighter and understand better what we're discussing here."

He was also a revivalist. He was asked by the Arab Baptist pastor of east Jerusalem to go and pray for a lady in Bethlehem. As they were praying for her, she started screaming and writhing on the floor, and he got scared. The Arab pastor was used to unusual behavior and just kept praying away. Then Bob told me of his part. I got it fresh because the very next morning I talked to him on the phone and he said, "The strangest thing happened to me last night" and then he told this story. He said, "I started praying for her too, and then I

started speaking to her in a very loud voice. But what I was speaking wasn't English or French or German or Greek or Hebrew or Aramaic. She got quiet and got up and sat down on her chair." What had happened? God gave him the gift of tongues even though he didn't ask for it, and it was the beginning of what changed that little congregation into a revivalist congregation that was growing. This growth disturbed some people and someone burned down the chapel. We met in a tent out here in the parking lot, and then a tin shack for a number of years until this structure was built. It was made to look like a tent on purpose. We felt that we wanted the idea that we're in a temporary structure. We do not want to be comfortable inside our structures, but we want to be living lives of outreach.

Bob the revivalist and piano thumper and trumpet player - whatever he did, his theme was always the Kingdom. This is a fantastic Jewish concept of taking the yoke of the Kingdom of Heaven, taking on your shoulders the responsibility of living out God's will in your life. That was the underlying theme of every sermon he ever gave and that's why this passage that we sang was so important to him, because in Jesus, God was finally ruling perfectly. God in His love gave the Torah in writing and then came and lived it out Himself in the life of Jesus. And so Jesus says, "Go tell John, what you hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news preached to them, and blessed is the one who's not offended by me."

In conclusion, we have reflected on how Bob sought to let the Lord Jesus rule in his life, and how he impacted some of the rest of us, but you'll have to read his biography to find out why it's called, *One Foot In Heaven*. He had one wooden leg from just below the knee down. You have to read the book to find out, but the idea was that his foot went to heaven before him. But who came out of his circle of students and friends? 1. The Jerusalem School of Synoptic Research, founded by one of the students, David Bivin who also edited the Jerusalem Perspective magazine that came out for fifteen years and is now online; 2. The Center for Judaic Christian Studies with Dwight Pryor; 3. The Center for Study of Biblical Research with William Bean; 4. The Gospel Research Foundation with Bradley Young; 5. The Biblical Ulpan of the Biblical Language Center with Randall Buth; 6. The Home for Bible Translators and Scholars in Jerusalem, Halvor and Mirja Ronning; 7. The Manhattan Educational Services with Steven Notley, and 8. HaKeshet with his daughter and son-in-law, Lenore and Ken Mullican--all a part of his great heritage of promoting the Kingdom of Jesus, as Messiah and Lord.