

## EMPHASES

### IN MY INTELLECTUAL AND SPIRITUAL LIFE

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#### ACADEMIC CREDENTIALS

• M.Div (equiv. 1959), Univ. of Vienna. • M.A. (1967), • Ph.D. (1970), Univ. of Wisconsin-Madison. FURTHER STUDIES: • Univ. of Heidelberg (1956/57. Work with G.von Rad), • Yale Univ. (1972. Work with M. Pope), • Pontifical Biblical Institute, Rome (1979. Work with M. Dahood), • Loyola Univ., Chicago (1980. M. Dahood)

#### PROFESSIONAL CAREER

• Teacher of Religion (*Religionslehrer* in public schools in Vienna, Austria (1957-1959). • ORDAINED by the United Lutheran Church in America (Jan. 15, 1961). • Parish Pastor (Dixon, Illinois, 1960-1962). • Campus Pastor (Univ. of Wisconsin-Madison, 1962-1966). • Professor of Old Testament (LSTC, 1972-present)

#### MAJOR PUBLICATION

• *Job In the Light of Northwest Semitic*. Volume I. *Prologue and First Cycle of Speeches Job 1:1 - 14:22*. *Biblica et Orientalia (Sacra Scriptura Antiquitatibus Orientalibus Illustrata)* - 42. Rome: Biblical Institute Press, 1987. XVII, 436 pages.

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There are, at least, three major emphases in my intellectual and spiritual life:

1. *STUDYING* and *GUIDING* others in *their* studies of the Christian OLD TESTAMENT (in the version of the Protestant canon), which Jewish persons know as the TANAKH (which is an acronym for תּוֹרָה *tôrāh*, Torah, = "Teaching;" נְבִיאִים *nēbî'im*, Nevi'im, = Prophets; כְּתוּבִים *kētūbîm*, Kethuvim, = "Writings") and *TEACHING* and *PREACHING* the word and message from God as revealed to us through the Scriptures (OT & NT).
2. *LEARNING* (in a scholarly and critical manner) all there can be known about BIBLICAL HEBREW and the Hebrew text of the Bible (as deeply as possible) in the context of the other ancient Near Eastern literatures and cultures, because it is *THIS* language and culture through which God chose to reveal God's Self to the people of Israel and Judah and through them to all humans. The technical term for his specialty is: NORTHWEST SEMITIC STUDIES, which includes Hebrew, Aramaic, Moabite, Syriac, Phoenician/Punic, Ugaritic, Eblaite, Akkadian, etc.).
3. a) *KNOWING* the HISTORY OF THE CHRISTIAN TEACHING OF CONTEMPT AND HATRED OF JUDAISM AND OF JEWS, from the very beginning;  
b) *LEARNING* about the HISTORY OF THE ATTEMPT AT THE EXTERMINATION OF ALL JEWS by the German National Socialists during World War II and  
c) *SPEAKING* about THE NECESSITY OF EXPRESSING THE CHRISTIAN FAITH IN A MANNER WHICH IS NOT ANTI-JEWISH and then *implementing* it in preaching and teaching. I have tried to do this since 1960, one year before I was asked to accept ordination on Jan. 15, 1961. *To continue "Christian" anti-Jewish teaching--even now after the Holocaust--is to continue the work of the Nazis.*

Why am I so adamant about this? Because I am a Lutheran Christian and an Austrian. Lutherans and Austrians bear a particularly heavy guilt. And, because I am convinced that Christianity (the way we have known it since the fourth century) has died in Auschwitz.

The horror of the attempted extermination of Jews during the Nazi regime has been given a number of names: • *Holocaust*, a translation of the Hebrew word הלוע, *ōlāh*, a particular type of sacrifice, namely, a “whole burnt offering.” • *Auschwitz*, as a one word geographical summary for all of the death camps. • The Nazis used the term “*End-Lösung*,” = “Final Solution,” i.e., the “Final Solution” to the Jewish *problem*, because for the Nazis the very existence of Jews was a problem, actually an evil, which had to be removed. • *Shoah*, אִשׁוּחַ, *šō āh*, = “trouble,” “mistreatment,” a term preferred by many Jewish people. • *Hurban*, בְּרִיחַן, *hūrbān*, = “destruction,” a term preferred by E Wiesel.

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