

**A
READER**

A COLLECTION OF MATERIALS ON THE TOPIC
SIN AND REPENTANCE
IN THE HEBREW SCRIPTURES/TANAKH/OLD TESTAMENT
AND
IN THE NEW TESTAMENT
by

Rev. Walter L. Michel, Ph.D.
(Hebrew and Semitic Studies)
Professor of Old Testament
LUTHERAN SCHOOL OF THEOLOGY AT CHICAGO
1100 East 55th Street. Chicago, Illinois 60615
1998

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**IN PROCESS
A POSSIBLE OUTLINE
FOR A PRESENTATION AND DISCUSSION ON THE TOPICS**

SIN AND REPENTANCE
IN THE HEBREW SCRIPTURES/TANAKH/OLD TESTAMENT
AND
IN THE NEW TESTAMENT

A very brief summary of the above topics presented at

SPERTUS INSTITUTE OF JEWISH STUDIES
618 South Michigan Avenue. Chicago, Illinois 60605
Tuesday, June 30, 1998, 1:30-4:00 p.m.

For non-Jewish persons it may be important to explain the word Tanakh. Tanakh is an acronym for the (Jewish) Bible. Protestants have adopted the books included in the Tanakh and call the same literature “Old Testament” with a slightly different arrangement of the books and a different theological outlook. Roman Catholics added quite a number of books to the Old Testament.

תּוֹרָה *tôrāh*, Torah, = “Teaching,;”
נְבִיאִים *nəbî’im*, Nevi’im, = Prophets;
כְּתוּבִים *kəṭūbîm*, Kethuvim, = “Writings.”

PREFACE

- A FEW INTRODUCTORY REMARKS ...
and some information on W.L.Michel

- READING OF SELECTED VERSES FROM **PSALM 51** ...

This Psalm may set the tone for the whole conversation on “Sin and Repentance.” The Psalm also points to the responsibility of G-d in this process.

It is remarkable (I think) that in all of the reading, which I have done in preparation for this conversation, the responsibility of G-d for G-d's created and covenanted people is hardly ever discussed. Why is this? Why "create" and why "covenant" when the "Creator" and "The-One-Who-Gives-the-Covenant/Promise" can not be held responsible.

Also, the view that G-d may do something wrong and, just like humans, should "repent" and "pay" restitution, is not discussed. But, such a view underlies the whole "Arguing with G-d Tradition, especially, in the Psalms and in Job.

PART I
SIN AND REPENTANCE IN THE THE BIBLE

PART I - A
SIN AND REPENTANCE IN THE HEBREW SCRIPTURES/TANAKH/OLD TESTAMENT

◦ A BRIEF PRESENTATION AND DISCUSSION ...

The views of the Tanakh on sin and repentance are well known and will be, briefly, reviewed. A few examples will be given.

READER: SECONDARY MATERIALS ON SIN AND REPENTANCE (DICTIONARY ARTICLES)

You have received this material.

ADDITIONS
not part of the materials sent to you

- "Confession,"
IDB 1 (1962) 667-668 (W. A. Quanbeck)
- "Forgiveness,"
ABD 2 (1992) 831-833
Old Testament, 831-833 (John S. Kselman)
Early Judaism, 833-835 (James H. Charlesworth)
New Testament, 835-838 (Gary S. Shogren)
- "Sin, Sinners,"
IDB 1 (1962) 361-376 (S. J. De Vries)
- "חַטָּא *chātāʾ*, ...,"
TDOT IV (1980) 309-319 (K. Koch)
- "חַטָּא *ḥāṣām* ...,"
TDOT 1 (1974) 429-437 (D. Kellermann)
- "ἁμαρτανω, ..., ἁμαρτια,"
TDNT I (1964) 267-316
 - A. Sin in the OT, 267-
 - 1. The Words used in the OT, 267-
 - 2. The Legal and Theological Content of the OT Concept of Sin, 271-
 - 3. Sin and Guilt, 279-
 - 4. The Story of the Fall (Gn. 3), 281- (Quell)
 - B. Theological Nuances of ἁμαρτια in the LXX, 286-289 (Bertram)
 - C. The Concept of Sin in Judaism, 289-293 (Stählin/Grundmann)
 - D. The Linguistic Usage and History of
ἁμαρτανω, ἁμαρτημα and ἁμαρτια before the NT, 293-296 (Stählin)
 - E. Sin and Guilt in Classical Greek and Hellenism, 296-302 (Stählin/Grundmann)
 - F. Sin in the NT
 - 1. The Synoptic Gospels and Acts, 302-
 - 2. John, 305-
 - 3. Paul, 308-
 - 4. The Other NT Writings, 313-316 (Grundmann)

• "νοεω ..., ...,"

TDNT IV (1987) 948-1022

νοεω

1. Linguistic Data, 948-
2. Biblical Theology, 950-

νους, 951-

- A. Meaning of the Term, 952-
- B. The Term *νους* in Greek Philosophy and Religion, 954-
- C. *νους* in the New Testament, 958-
- D. *νους* in the Oldest Christian Literature after the New Testament, 959-

νοημα, 960-

ανοητος, 961-

ανοια, 962-

δυσνοητος, 963-

διανοια, 963-

1. The Use outside the NT, 963-
2. The Usage in the New Testament, 965-

διανοημα, 968-

εννοια, 968-

1. Use outside the New Testament, 968-
2. Use in the New Testament, 971-

εννοεω, *εννοια*, 971-

κατανοεω, 973-

FINALLY,

μετανοεω, *μετανοια*, 5-

A. Greek Usage, 976-

I. *μετανοεω*, 976-

II. *μετανοια*, 978

III. Historical Significance of the Data, 979-980 (Behm)

B. Repentance and Conversion in the Old Testament, 980-

I. Cultic and Ritual Forms of Penitence, 980-

II. The Prophetic Concept of Conversion, 984-

III. The Exilic and Post-Exilic Period, 988-989 (Würthwein)

C. *μετανοεω*/*μετανοια* in Hellenistic Jewish Literature, 989-

I. The LXX, 989-

II. Other Literature, 991-

1. Apocrypha and Pseudepigrapha, 991-

2. Philo, 993-

3. Josephus, 994-

D. Conversion in Rabbinic Literature, 995-

E. *μετανοεω* and *μετανοια* in the New Testament, 999-

I. The Linguistic Understanding, 999-

II. The Concept of Conversion, 1000-

1. John the Baptist, 1000-

2. Jesus, 1001-

3. Primitive Christianity, 1003-

F. *μετανοεω* / *μετανοια* in the Ecclesiastical Writings of the Post-Apostolic and Early Catholic period, 1006-

αμετανοητος -, *αμεταμελητος*, 1009-

προνοεω, *προνοια*, 1009

-
- A. The Usage, 1009-
 - B. The Concept of Divine Providence, 1012-
 1. In Greek and Roman Antiquity, 1012-
 2. In the Old Testament, 1013-
 3. In Judaism, 1014-
 4. In the New Testament, 1016-
 5. In the Early Church, 1017-
 - υπονοεω, υπονοια*, 1017-
 - νουθετεω, νουθεσια*, 1019-1022 (Behm)

**ARTICLES FROM THE
THEOLOGISCHES HANDWÖRTERBUCH ZUM ALTEN TESTAMENT**

THAT I (1978)

- “אָשָׁם, *āšām*, Schuldverpflichtung
THAT I (1978) 251-257 (R. Knierim)
- “אָטָח, *ḥtʿ*, sich verfehlen
THAT I (1978) 541-549 (R. Knierim)
- “כָּפַר, *kpr*, sühnen
THAT I (1978) 842-857

THAT II (1979)

- “נָחַם, *nḥm*, pi. trösten - it does not mean “repent”
THAT II (1979) 59-66 (H. J. Stoebe)
 - “רוּס, *sūr*, abweichen
THAT II (1979) 148-150 (S. Schwertner)
 - “חָלַם, *slḥ*, vergeben
THAT II (1979) 150-160 (J.J.Stamm)
 - “וְעָן, *āwōn*, Verkehrtheit
THAT II (1979) 243-249 (R. Knierim)
 - “פָּעַשׁ, *paeša*, Verbrechen
THAT II (1979) 488-495 (R. Knierim)
 - “שָׁב, *šūb*, zurückkehren
THAT II (1979) 884-891 (J. A. Soggin)
-

Before we begin a quick look at

◦ THE SO-CALLED “GOLDEN RULE:

HILLEL

From the entry “Hillel (the Elder; end of first century B.C.E. and beginning of first century C.E.),” *EncJud* 8 He-Ir (1972) 484 (482-485). No author is given, but, EH = *Encyclopaedia Hebraica* (no date, no author - terrible!)

“Hillel is described as a man of great humility, who in his pursuit of peace was even prepared to depart from the truth (Bezah 20a). He set before himself the principle of bringing men closer to the Torah. To this end he scrupulously avoided anger and pedantry and was prepared to reply to all questions, even those obviously calculated to vex him.

In opposition to Shammai, Hillel consented to the admission of proselytes, even when they laid down unreasonable conditions as a condition of admission (Shab. 31a; ARN1 15, 61).

To a heathen who came to him to be converted on condition that he teach him the entire Torah ‘while standing on one foot,’ Hillel replied:

‘What is hateful to you,
do not unto your neighbor;

this is the entire Torah,
all the rest is commentary,
i.e., ‘Go and study it.’”

This negative formulation of the golden rule is interpreted adversely by Christians and favorably by the Jews; however, it seems that in his answer to the stranger Hillel employed a conventional phrase that was current among the people and which, at any rate, is already quoted in the Book of Tobit (4:15, cf. *The Book of Tobit*, ed. F. Zimmerman, 7o, 159f.).

Tobit 4:14-15: (NRSV)

- 14 “Do not keep over until the next day
the wages of those who work for you,
but pay them at once.
If you serve God you will receive paument.
Watch yourself, my son, in verything you do,
and discipline yourself in all your conduct.
- 15 And what you hate,
do not do to anyone.
Do not drink wine to excess
or let drunkenness go with you on your way.”

Hillel’s thoughts for his fellowman is reflected in the following story: ‘It is related of Hillel the Elder that he procured for a certain impoverished gentleman a horse to ride upon and a servant to run vefore him. One day the servant failed to appear and Hillel himself took his place and ran before him three miles’ (**Ket. 67b**).”

A fuller citation is listed, e.g., in
Buxbaum, Yitzhak,
The Life and Teachings of Hillel. (Northvale, New Jersey/London: Jason Aronson, 1994), 95

“A certain gentile came to Hillel and said, ‘I’m ready to become a Jew, but only if you can teach me the whole Torah while I stand here on one foot.’ Hillel answered him, ‘What is hateful to you, don’t do to your fellowman; that is the whole Torah, and the rest ... is just commentary. Go then and learn it!’” (**Shabbat 31a**)

In this discussion the biblical text Leviticus 19:18 must be read and discussed:

Leviticus 19:18

MASORETIC TEXT	TRANSLITERATION	TRANSLATION (NRSV-Michel)
	will be filled in later	
אַל־תִּקַּח אֶת־עֵצוֹתֶיךָ		You shall not take vengeance or bear a grudge
עַל־אֶחָיוֹתֶיךָ		against any of your people,
וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹתֶיךָ		but you shall <i>love</i> your neighbor as yourself:
אֲנִי יְהוָה:		“love” = show covenant loyalty (not erotic mng) I am YHWH/the LORD.

JESUS OF NAZARETH,

seems to have followed the tradition which is expressed in Tobit and by Hillel. (Was Jesus a disciple of Hillel?).

The following statement is attributed to Jesus:

Matthew 5:43-44 (NRSV)

“You have heard that it was said,
 ‘You shall love your neighbor and hate your enemy.’
 But I say to you
 Love your enemies and pray for those who persecute you,

The clause “hate your enemy” is not part of the Tanakh/OT.

The parallel passages in Luke have a different version:

Luke 6:27

“But I say to you that listen,
 Love your enemies, do good to those who hate you, ...

Luke 6:35

But love your enemies, do good,
 and lend, expecting nothing in return.
 Your reward will be great, ...

Now let us turn to a selected number of articles on

SIN AND REPENTANCE IN THE HEBREW SCRIPTURES/TANAKH/OLD TESTAMENT

Let us use

- . my selected dictionary articles and other materials
 (because of time we will select some of the articles for a closer look)
- . together with a few selected texts

◦ **THE TEN WORDS/COMMANDMENTS**

I do not understand why “THE TEN WORDS/COMMANDMENTS” are not mentioned and discussed in the relationship to the topic “Sin and Repentance.”

I might share with you a collection of materials on the 10 Words/Commandments

READER: THE TEN WORDS/COMMANDMENTS

◦ **THE “ARGUING WITH G-D” TRADITION**

HANDOUTS: Profile and Syllabus of a course

◦ **DOES G-D SIN AND REPENT?**

HANDOUT:

I will hand out an unpublished manuscript (which has been in process for a few years and which I hope to publish soon),

“Does Job or God Repent? A Translation and Meditation on **Job 42:6**.”

I might also share with you the following READER

READER: GOD (IN TANAKH/OLD TESTAMENT)

HANDOUT: Profile and Syllabus

PART I - B
 SIN AND REPENTANCE IN THE THE NEW TESTAMENT
 I.E., IN COMPARISON AND IN CONTRAST TO THE TANAKH AND JUDAISM

For “Sin and Repentance in Christian Theology” a separate presentation is needed and, preferably, to be presented by a Christian *Systematic* Theologian and not by a Biblical Scholar

- A brief presentation and discussion
 ... this discussion may, actually, not be separated from the discussion of texts in the Tanakh/Old Testament

- SIN AND REPENTANCE
 IN THE GOSPELS ...

The view of “sin and repentance” in “The Gospels” is much like the view in the Tanakh/OT. A few examples will be given.

I have not decided, as yet, which texts and literature to list ... help!

- SIN AND REPENTANCE
 IN THE WRITINGS OF PAUL, THE APOSTLE

Paul’s view of “sin” will be discussed. It is *completely* (?) different from the views expressed in the Tanakh, the Gospels and in the rest of the New Testament (which are the same views on sin and repentance as those in the Tanakh).

For some Jews of the first century CE, e.g., HILLEL, one important question was: How can the “Gentiles” the “non-Sinai people” be part of the People of G-d?

Much of the New Testament and, esp., then Paul respond to this question.

I tend to agree with the views of HARVEY FALK in his book *Jesus the Pharisee: A New Look at the Jewishness of Jesus* (New York/Mahwah: Paulist Press, 1985).

How can the Gentiles be part of the People of G-d? We all remember the story of the encounter between Hillel and the Gentile. Jesus seems to have upheld the views of Hillel and of his followers. Jesus’ criticism (against the “Pharisees”) was directed against the followers of the School of Shammai who denied “salvation” to the Gentiles.

What does it mean to make “disciples of Jesus?” To my mind it means the same as making disciples of Hillel and not disciples of Shammai.

It is always dangerous to state a complicated view, briefly, and in general, almost cartoonish ways. Years ago, I heard SAMUEL SANDMEL attempt a quick explanation of Paul’s view of sin and the remedy of that sin. It went something like this:

The reason why Paul’s view of sin is so important is because Paul has a different view of “sin,” - different from the rest of the Scriptures (including the Gospels in the New Testament).

His paradigm for sin is different from the one in the Tanakh. For him “sin” is something like a *divine demonic power*. So, a different view of sin necessitates then a different view of the removal of sin (i.e., the gulf, barrier between G-d and humans), of at-one-ment with G-d. If sin is like a *divine demonic power* then following the Torah (Teaching, Instruction, Revelation from G-d) is useless, doing good is impossible, and only a *divine good power* can remove the *divine demonic power*. This *divine good power* Paul knows as the “Resurrected Christ” (i.e., not “Messiah” [of the LORD] ... or?). The relationship of this “Resurrected Christ” to JESUS OF NAZARETH is not that obvious in Paul’s writings. Once a person accepts the free gift of “Christ” (... sounds almost like “the Holy Spirit,” the spirit of the “Messianic Kingdom,” the “Kingdom of G-d”) this person then is “a new creation” and is “in Christ” (part of that divine holy spirit), that person is filled with the Holy Spirit and is no longer willing to sin (... sounds like “the “New Covenant,” e.g., of Jeremiah). If this is so then why do “Christians” commit crimes, sins? Does this mean that they are not “Christians” in the Pauline view of what it means to be a “Christian?”

With Paul's view of "sin" how then is "repentance possible?" "Repentance, ... on the part of a human being is then really impossible. How can one "repent" of the demonic power which has possessed a person? It is impossible.

Only "Christ" can "save" according to this view. It is obvious that this view makes sense, especially to Gentiles in the first century. It is also clear why Jews rejected this view, because the Tanakh view of sin and repentance worked fine.

But, Gentiles (and assimilated "Hellenistic Jews"), unfamiliar with Jewish views, and hostile to Jews and Judaism (given the political climate), almost immediately turned against Jews and understood their "Christian" views as superior to the Jewish view and, not only "superior," but, actually, as "superceding" the Jewish view and making the Jewish view "obsolete."

With the political/military victory of Constantine and "Christianity" becoming the state religion/ideology it is no wonder that "genuine" "Christianity" (however expressed) was doomed. Imperialistic, "orthodox" "Christianity" ruled ... and still rules in spite of the Reformation and in spite of the Shoah/Holocaust.

(I have a copy of tapes of Sandmel's lectures somewhere. I will try to find the tape and play the relevant section.)

A BRIEF BIBLIOGRAPHY ON PAUL

... arranged according to the date of publication ... I just picked them off my shelves. The literature on Paul is enormous.

BOOKS

Furnish, Victor Paul,

1968 *Theology and Ethics in Paul*. Nashville & New York, Abingdon Press, 1968.

Bornkamm, Günther,

1971 *Paul*. Translated by D. M. G. Stalker. New York and Evanston: Harper & Row, 1971 (1969). - I studied with G. Bornkamm in Heidelberg 1956-57.

Stendahl, Krister,

1976 *Paul Among Jews and Gentiles and Other Essays*. Philadelphia: Fortress, 1976. - I have heard (and spoken to) K. Stendahl many times and I favor his approach. Stendahl does not think that Paul was a "convert."

Segal, Alan F.,

1990 *Paul the Convert: The Apostolate and Apostasy of Saul the Pharisee*. New Haven and London: Yale University Press, 1990. (courtesy of E. Krentz) - was Paul a "convert" or not? I have begun to read this book (April 1998)

Dunn, James D. G.,

1998 *The Theology of Paul the Apostle*. Grand Rapids, Michigan / Cambridge, U.K.: William B. Eerdmans Publishing Company, 1998. (courtesy of E. Krentz) I have begun to read this book (April 1998)

DICTIONARY/ENCYCLOPEDIA ARTICLES

Purdy, A. C.,

1962 "Paul the Apostle," *IDB* III K-Q (1962) 681-704

Flusser, David,

1972 "Paul of Tarsus," *EncJud* 13 P-Rec (1972) 190-192

Hurd, J. C.,

1976 "Paul the Apostle," *IDBSup* (1976) 648-651

Bruce, F. F.,

1986 "Paul the Apostle," *ISBE* III K-P (1986) 696-720

Webster, J. H. and J. H. Gerstner,

1986 "Pauline Theology," *ISBE* III K-P (1986) 720-729

Betz, Hans Dieter,

1992 "Paul," *ABD* 5 O-Sh (1992) 186-201

PART II
SIN AND REPENTANCE TODAY AMONG THE BIBLICAL PEOPLE
(JEWS AND CHRISTIANS)

Is it enough to be informed about “Sin and Repentance” in the Bible? May be? Many Jews and Christians, though, *insist* that a discussion of “Sin and Repentance” is not merely an academic matter, but, vital to a “religious” life.

PART II - A
EXAMPLES OF SIN AND REPENTANCE AMONG JEWISH PEOPLE TODAY

It is obvious that a Christian has no business speaking about this topic.

I regard the easy, unthinking, anti-Israeli, and often blatantly pro-Palestinian attitudes among some Christians as a form of anti-Jewish convictions. Anti-Zionism, among some Christians, is simply a modern form of anti-Semitism, now tinged with a kind of self-righteousness, “look what they are doing to the Palestinians.”

The unthinking pro-Israeli attitudes by some Christians are also very troubling. Jews can not do anything wrong, except, of course, remain being Jews ... we love them so much that we would like them to convert.

So, what does a Christian do who does not believe in either one of those extremes? I try to be informed. So I read, at least *The Jerusalem Report*, *The Jerusalem Post - International Edition*, *The Chicago Jewish News*, etc.

I also read publications from the Jason Aronson Press. In preparation for this presentation/discussion I read, e.g.,

Nussbaum, Chaim,

The Essence of Teshuvah: A Path to Repentance, Northvale, New Jersey and London, Jason Aronson, 1993.

I was very stimulated by his treatment of the repentance by Adam, Cain and David. In the end, though, he does treat *Teshuvah* as a return of assimilated Jewish persons to Judaism.

When reading his paragraph on “A *Baal Teshuvah* Ranks Higher than a *Tzaddik*” (104-105) I was, immediately, reminded of a couple of parables attributed to Jesus of Nazareth:

Luke 15:1-10 (NRSV)

- 1 Now all the tax collectors and sinners were coming near to listen to him.
- 2 And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”
- 3 So he told them this parable:
- 4 “Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it?
- 5 When he has found it, he lays it on his shoulders and rejoices.
- 6 And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’
- 7 Just so, I tell you, THERE WILL BE MORE JOY IN HEAVEN OVER ONE SINNER WHO REPENTS THAN OVER NINETY-NINE RIGHTEOUS PERSONS WHO NEED NO REPENTANCE.
- 8 “Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it?
- 9 When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’
- 10 Just so, I tell you, THERE IS JOY IN THE PRESENCE OF THE ANGELS OF GOD OVER ONE SINNER WHO REPENTS.”

PART II - B**EXAMPLES OF SIN AND REPENTANCE AMONG CHRISTIAN PEOPLE**

... examples are numerous. I am a deeply concerned Christian and I have a right to speak about this topic.

As far as I am concerned among the worst Christian sins ranks the Teaching of Contempt of Jews and Judaism since New Testament times (even as part of the NT, i.e., as part of "Holy Scriptures," the Bible, as part of the "Word from G-d").

As informed persons know this teaching resulted in the persecution of Jews, pogroms, and, finally, prepared the climate in which the attempted "Final Solution" to the "Jewish Problem" by the Nazis, i.e., the Shoah/Holocaust, became possible.

It is unbelievable, and totally infuriating for persons like me, that the Christian Teaching of Contempt of Jews and Judaism is no longer known among Christians (is it purposely suppressed?) and that they, therefore, are convinced that the Shoah/Holocaust was ONLY a Nazi affair. Christians, even professional Christians (seminary students, pastors, bishops, etc.), are only vaguely aware of problems in the relationship to Jews

There are, though, quite a number of Christian persons who labor mightily to try to "cleanse" Christianity of any and all anti-Jewish teaching and preaching, including a "proper" sense of what it might mean "to make disciples of Jesus."

Some of us are convinced that the sin of the Christian teaching of contempt for Jews and Judaism MUST end and that there is an urgent need for repentance and the evidence of new

It is my conviction (for the last three decades or so) that the Shoah/Holocaust is not only the most recent horrendous horror (alliteration intended) in Judaism and, actually, for all of humanity, but, that it indicates also the end of Christianity the way it has been known for almost two thousand years.

The Shoah/Holocaust is the final (?) occasion for Christianity to repent and give evidence of this repentance by renouncing the imperial teaching of supersession of Christianity over Judaism. Christians need to express the Christian faith in non-anti-Jewish ways (if that is at all possible) and show evidence of complete repentance in teaching, preaching, prayer, hymnody and liturgy and in the daily lives of each Christian.

My conviction has been formed by much reading and study of materials published by quite a number of concerned persons, including many Christian thinkers and officials.

I have an extensive literature on the subject which is available from me. It is almost impossible to choose only a few examples of this extensive literature, but, when I am asked to mention a couple of works I, usually, refer to the following books:

(It is my fervent wish that all students in seminaries and all pastors, priests and bishops and the pope would read, at least, these books and study them very carefully.)

Flannery, Edward, H.,

1965 *The Anguish of the Jews: Twenty-three Centuries of Anti-Semitism*. Revised and Updated. A Stimulus Book. Mahwah, NJ: Paulist Press, 1985 (Preface by John M. Oesterreicher. Quest Books. New York and London: Collier and MacMillan, 1965).

Nichols, William,

1993 *Christian Antisemitism: A History of Hate*. Northvale, New Jersey/London: Jason Aronson, 1993.
An extremely important book.

Among the books in German I have been profoundly moved, e.g., by the following:

Gerlach, Wolfgang,

1993 *Als die Zeugen Schwiegen: Bekenkende Kirche und die Juden*. 2., bearbeitete und ergänzte Auflage. Studien zu Kirche und Israel; Band 10. Berlin: Institut Kirche und Judentum, 1993. Zugl.: Hamburg, Univ., Diss., 1970. (Courtesy Th. Krapf).

The attentive reader will have noticed that the basic manuscript was completed as a dissertation in 1970 and that it took until 1993 for the dissertation to appear as a published book.

This book, finally, helped me to understand the "German Christians" a little better - among many other important learnings.

A colleague, Th. Krapf, made available to me the following unpublished manuscript written by his father”

Krapf, Martin,

1997 *KEIN STEIN BLEIBT AUF DEM ANDERN: Zur Herkunft des Antisemitismus aus frükirchlicher Theologie*. 1997.

Extremely moving, informative, and devastating - for Christians. I do not know if the manuscript has been published, as yet, but, I hope, that it will be published very soon. I have doubts, though, that it will be translated into English. There are so many references and expressions which make sense only to German speakers.

THE CONTENT OF SEVERAL UNPUBLISHED MANUSCRIPTS BY ME WILL BE DISCUSSED:

- “A Christian in Crisis and the Declaration of the Evangelical Lutheran Church in America for the Jewish Community.”

A brief address presented in the context of a solemn observance of the 50th anniversary of the liberation of the Nazi Concentration Camps and the 52nd anniversary of the Warsaw Ghetto Uprising, entitled, FROM UPRISING TO LIBERATION. Sunday, April 23, 1995. 1:00-3:00pm Held at Nather High School Auditorium, 5835 North Lincoln Avenues, Chicago. Organized by the Bernard and Rochelle Zell Center for Holocaust Studies at Spertus Institute of Jewish Studies, The Midwest Jewish Council and the Chicago Jewish Community.

- “Sing a New Song: A Meditation on Psalm 96.”

- “How Shall We Sing a New Song?”

The need for a total cessation of the Christian teaching of contempt for Jews and Judaism and the Christian teaching of supersession in the relationship to Judaism.

These two lectures were presented in the context of the assembly POWER IN THE SPIRIT “A NEW SONG FOR A NEW DAY,” JULY 13-15, 1995. Roanoke College, Salem, Virginia. About threehundred persons attended (pastors and lay).

A RESPONSE TO THE VATICAN STATEMENT OF 1998:

- “The Vatican and the Holocaust: Coming to Terms With a Harrowing Past. Solemn Words Offered by the Vatican: A Call to Penitence,” *The New York Times International*, Tuesday, March 17, 1998, A 10 Y.

What is offered here is, in my opinion, not repentance as understood in the Scriptures. Just to feel sorry and even say “I repent,” (*mea culpa* ...) is not enough. Repentance involves concrete action and a resolve “to sin no more.”

It must be stated, though, that no other Christian community has been as effective in removing anti-Jewish elements from Christian teaching as has been the Roman Catholic church. This is an excellent sign. The Presbyterian Church was never as anti-Jewish as was the Catholic or the Lutheran Church, but, especially, the Lutheran churches have a long way to go.

The question of the need of *conversion* of Jewish persons to the Christian faith, though, is NOT resolved in the Vatican document. Christians *must* also cancel any “*mission*” to Jewish persons after the Shoah. Jewish persons have Moses and the prophets (and the rest of the Tanakh) to call them to repentance and to a life in the Spirit of the Torah. Christians (non-Sinai people) have access to the Spirit of the Torah and to G-d ([הוהי]לא) through Jesus of Nazareth (according to their story/myth) and the rest of humanity has access to G-d through the stipulation of the Noachide Laws.

See, e.g.,

“Noachide Laws,”

EncJud 12 Min-O (1972) 1189-1191 (Steven Schwarzchild and Saul Berman).

The importance of Jesus of Nazareth is viewed in quite a number of different ways in the New Testament, e.g., Jesus as the “grafting point,” (**Rom 11:17ff.**) which provides access to the juice of the cultivated tree (i.e., the People of G-d) for the wild olive branch, i.e. the Christians; as the “door” (**John 10:7ff.**) to the sheep fold (i.e., the People of G-d), as the *coming* “Messiah/King (of the LORD),” etc.

 READER: HOW CHRISTIANITY CAN SURVIVE THE HOLOCAUST

 FINAL (?) REMARKS

Are the horrors of the “secular” world sins?

I know that “sin” is a biblical term and that “sin” in the technical sense is only possible because of the “covenant” of the biblical G-d with the biblical people.

BUT, the daily horrors, as brought to us through the media and personal experience, are endless.

Every morning I read two newspapers, *The Chicago Tribune* and *The New York Times*. By 7:00 or 8:00am I am ready to crawl back into bed never to wake up again. In the evening I watch and listen to the news on TV. I also read, e.g., *The Economist*, *U.S. News & World Report*, *Newsweek*, *Time*, ... and other newspapers (including, Latvian, German and, specifically, Jewish and Christian publications).

Why is it that human beings decide to commit so many horrors (and, especially, *religious* people)? Is it really enough to say that they give in to the “Evil Inclination,” יצירה ר, a Jewish interpretation) or that they are helplessly mired in *inherited* “Original Sin” (a Christian, i.e., Pauline-Augustinian, interpretation)?

Is it, really, possible for an individual (including Jewish and Christian persons) to decide not to “sin?”

Every one of our acts is “tainted” by “sin.” The simple and necessary act of putting gasoline into our cars provides funds for murderers (see, e.g., newspaper articles on Nigeria).

And then, there are these stories about the coming ... or already present ... bio-technological age. Will it make any sense to speak of “sin” and “repentance” when humans will be partly bio-material and technological “marvels?”

For many (most?) people it does not make *any* sense to speak of “sin” and “repentance,” and the sociological, psychological, psychiatric ... talk is, most often, unmasked as so much babbling and gibberish.

Sooo, where does this leave us rabbis, priests, pastors, ... the Tanakh, the New Testament?

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