

## (137) JESUS SCAPEGOAT

### 1. The cultural position of the scapegoat

A real scapegoat, one who is driven out of culture, finds himself, if he is not killed, in another reality. He is outside of culture and consequently outside of cultural time and space. He is outside of causal thinking. He is outside of the mimesis of desire and its consequences. Because of that, he does not desire, does not rival, does no harm, does not distinguish between good and bad people, is not scapegoating. Because of all that he really is free. He is human and in the same time not human any longer in the cultural sense. He is somebody like us and not somebody as us, in fact he is totally else than we are. He lives, because culture drove him out, in another reality. He is another human being.

The Old Testament tries to describe such a human being in Adam before the "fall". He is, together with Eve, outside of culture and its consequences, as the ejected scapegoat is.

### 2. Trying to achieve to be in the position of a scapegoat

A scapegoat is somebody really apart. In that sense it can be a wonderful strategy to be somebody very special, to have an own place of all the common human beings by trying to be, or to play the role of a scapegoat, anyway as long as you achieve in the same time not finally to be driven out. In the situation of internal mediation in which we now are living, in which it is so extremely difficult to be somebody special, the one big and fascinating possibility is to be a scapegoat, to be something like a devil-god amidst of all the other humans, which, from that position, you can despise as all together and generally the bad ones.

Terrorists let themselves kill, in order to achieve this goal. Suicidal people kill themselves. Most people who nowadays play the game don't go and get that far. They just and only make themselves interesting by performing to be a scapegoat, in that manner in fact preventing to cope with the real tasks of their lives.

Rousseau probably is for many, knowingly or unknowingly, a big example. He had, because of certain circumstances in his life, an excellent opportunity to try to be a real scapegoat without being killed. He lived in the circumstances of internal mediation, which made it worthwhile to be a real scapegoat in order to be excellent.

In the *Rêveries du promeneur solitaire* he describes the road which he followed, which brought him in to that position:

1. He was, as a child, already a scapegoat and in a sense ejected out of his town. As a scapegoat he scapegoated, still being young, a girl with whom he worked and whom he

destroyed by letting her carry the consequences of a deed, a theft, which he perpetrated. Still as an old man he was not sure about his guilt, although in the same time he never could forget what he did, although he was not even sure if the girl really ended up in misery. In fact he identified totally with the scapegoated girl. In order to play the role he gave her in his life she had to be destroyed by his deed. She was and remained his identity in this world. She was an alter ego, a feminine one. Thus even his identity as a male being was, because of that, in differentiated.

2. He was during the latter years of his life detested by everybody, hated, persecuted. He now indeed was, amidst of all human beings, who he always was, in any case since the happening with the young girl. Of course it did not matter if he was right that really everybody hated or detested him. He perceived it like that, needed to perceive it and he did.

3. He learnt to accept this. What already always was true for him he accepted as his real destiny. He took all the hate upon himself, into himself. He did not ward off the negative feelings, people had about and toward him. He did not send them back. In fact, by doing so he distanced himself further and further from all the "others", was more and more separated from them, found more and more a place for himself alone.

4. He had the final experience of a scapegoat, the experience that he was driven out of cultural reality and into another state of consciousness, of being, outside of time and place. He was hit by an accident, in which he was wounded and lost his consciousness, awaking in another manner of being, in fact another world.

5. All these final experiences he had during the very last part of his life, death lying in front of him. He could not even finish the story of his "promenades", because death "took the pen out of his hands". The "shadow of death", the final scapegoater, lay over him.

Consequently he both did not belong any longer and, in the same time, of course, he still did belong to culture. He knew of cultural reality and of the reality of the scapegoat, outside of space and time.

Of course in a deep sense, although Rousseau had in a unique manner, both culturally and personally, the ingredients, it still was a game, although in the same time it was a great personal achievement.

The internal mediation has deepened considerably since the time of Rousseau.

Consequently many now try to be important by playing the scapegoat, by making the best out a draw-back. It has become a bitter-earnest, nonsensical and hypocritical game.

### **3. Jesus as an originary scapegoat**

Rousseau sought the position of a scapegoat. Jesus might have been, although I don't know if he mentioned Jesus at all, an example for him, a possibility of knowing about the position of the scapegoat. In any case he gives a certain insight in the position of a scapegoat, living amidst his scapegoaters.

Jesus was in the position of a scapegoat from the very beginning on. Not because he was in fact scapegoated, as Rousseau was, but because he was from the very beginning in this position, without actually being scapegoated. He clearly and certainly was just a normal human being. And, in the same time, he was extra-cultural, outside of desire, outside of cultural time and space and thus having an own relationship with God, whom he recognized as his Father.

Without being scapegoated, without being ejected, and, too, without having had the experiences in life Rousseau had, which gave the latter the possibility to be who he was, Jesus was, from the very beginning, there where the scapegoats of culture ended.

Here is the background, or the reality, of his “two natures”, about which there were such horrible fights in the Old Church and for which the Council of Chalcedon in 451 found the adequate description: not mixed, not changed, not separated, not divided. That Jesus too was in the world outside of culture, outside of time and space, is the background of the words about the eternity of Jesus in the Gospel of John and of the thought about the ubiquities of the risen Lord.

We don't know how all this came about. He lived deeply, from very young on, in the tradition of the Tenach. Living outside of the realities of culture he had a direct relationship with him who is outside of all that and whom he recognised as his Father. He showed both as the twelve years old in the temple (Luke 2, 41ff).

He must have lived in both realities from very young on. He clearly must have had very special parents and especially, when we trust the gospels, a very special mother. But why he, just he, became the very flesh and blood of the Old Testamental tradition and final insights (cf. The servant of JHWH) will, very probably, never become clear. He in any case was, otherwise the very existence of the gospels never can be understood.

He lived with the Old Testament. Consequently he knew that he certainly must suffer, although maybe for a time he hoped that his very presence would be enough to convince people, that it would work. But nevertheless, he was in the position of the scapegoat before he suffered. In this respect too, as everywhere, he turns cultural reality upside down.

#### **4. Jesus as the scapegoat of culture**

Culture could not believe, could not accept the reality he was and brought. Some thought that they understood and put their hope on him, but in the end it became clear that even their hopes and longings were religious. He went the way of all cultural, of all religious scapegoats and died, condemned and left by everybody. He was driven out by everybody, as all scapegoats since the foundation of the world were driven out.

The only reality which could not be driven out was his death, the manner in which he died. Because of his death the whole world, at last, was and is still looking at him. Without the cross he could have been forgotten in many manners, but once on the cross, dying the manner he died, fulfilling his life, it became impossible.

The experience of those who, although they left him could not forget him, is Easter, the resurrection from death, the birth of the new humanity. What did they experience? How did all the “lines” of Jesus' life come together in his death, in the manner he died?

Dying on the cross he showed them that he really was the bringer of another reality, of the Kingdom outside of culture, which he embodied. On the cross it became absolutely clear that he was innocent. On the cross he prayed for them, for the persecutors, who brought him there (Luke 23, 34). He made, on the cross, his peace with them, with us, and gave them in this manner the possibility to partake in his reality, his world. He opened the door to a new life, outside of the mimesis of desire.

During his life everything still could be, in some manner, equivocal, could be explained in different manners, could be religious. That was even proved by the opponents of the old Christian community, who showed that the miracles, performed by Apollonius of Tyana, were at least as marvellous as Jesus' deeds were. If not he would have been rejected by all, there always would have remained the cultural possibility to explain everything (away) in a religious manner. Just to prevent this he had to be rejected by all and everybody and because all and everybody was, and is, enslaved by religious mechanisms, they did, we time and again do again. His lonely death, in which even God left him alone, in which he in the same time stayed, against all odds, with us, made every religious interpretation finally impossible.

His death became exactly the opposite of what his disorientated followers expected it to be. His dying and death showed that his message about the reality of the kingdom was not destroyed but, quite the contrary, was, and this is again an evangelical reversal, truth. In his dying, asking for forgiveness for them, for all his torturers, and in his death, dying through their, through our hands, he showed them his real goodness, without any cultural mixture, and he showed them the way to a new future. Dying he took them by the hands and took their hearts with him, into his kingdom, outside time and space beyond death. The reality of the cross, the accepting of the forgiveness he there asks for us, became the needle's eye, through which (we) all have to pass in order to enter the Kingdom

He was, in the language of Paul, the second Adam, giving, again, the possibility to live in the garden, in the new world.