

Jesus the Forgiving Victim

BOOK ONE – Starting human, staying human

I. “Don’t speak until you’re spoken to” (Essay 1)

A. Introduction: Proposal

1. We want to come at this from a different angle
2. In order to prevent us falling back into the same old way of thinking
3. Hebrews 1:1 *“Long ago God spoke to our ancestors in many and various ways by the prophets”* This is a mode of communication with which we are familiar.

Hebrews 1:2 *“but in these last days God has spoken to us by a Son.”*

This is a similar mode, but cranked up a few notches from prophet to son.

Hebrews 1:2b *“whom he appointed heir of all things”* This seems a little strange, but we do understand heir and inheritance.

Hebrews 1:2c *“through whom he also created the world”* WHOA! This is a huge leap in logic.

How does someone, Jesus who appears in the middle of history, get involved in creation?

Does this add any significance to anything or just confusion?

Hebrews 1:3 *“He is the reflection of God’s glory and the exact imprint of God’s very being, and he sustains all things by his powerful word.”*

How is this communication from God different?

What does it mean for you that God’s act of communication to us and for us is this Jesus?

B. Human Communication

1. **What is truth?** Hard facts (science) VS Storytelling, fantasy. And **How do we learn?** Inductively/Deductively (Ride bike, build bridge, change tire, knit, etc.)
2. **How do we learn the faith?** From books, theories, ideas, do's & don'ts; OR?
3. **What does the Hebrews passage tell us about how God teaches and changes us?**
 - i. Is it a matter of getting the ideas and theories correct? OR is it a matter of sitting under someone who is doing things to us over time?
 - ii. This is a fundamental way of learning everything, anything.

Describe something you have learned. How did you learn it? When did you begin to learn it? (language, instrument, cooking, riding, gardening, learning)

iii. Muscle memory and habits. Is habitual behavior good or bad?

“Practice makes perfect”, is it good or bad?

How do habits feed into instincts?

- iv. How does ‘time’ impact our remembering, out habitual acts?**

Can you think of an event in your life that has changed in your telling and retelling it over time?

C. “OTHER”

1. We are social beings, not just with people but all creation, climate, country, nature. But God is not other in the same way, rather Other other or Wholly Other.
2. Other is prior to us, which means we are dependent on others.
 - i. We learn by imitation
 - ii. Everything: language, behavior, memory

D. BUT what about my desires, aren’t they mine and independent?

1. Biological instincts are moved by desires
2. Desires are also learned
3. ‘I want what others want, in order to gain my identity through the other.’

E. Memory

1. As we grow/develop we learn to tell a story out of our memory. So, it is more accurate to say ‘Memories have us’, not ‘we have memories’.
2. AND memories change over time. This is part of making us human – part of a story of re-membering.

F. Storytelling

1. All facts and truthfulness come through story even math & science.
2. History is revised. What we say of ourselves (or anything) at 13 is different than what we say at 33 and 53.
3. Revelation (revealing) is a discovery of what was already there in our lives.
4. As we learn our story inductively, we discover that the STORY (God’s story) comes to us. It is not about being moral enough, intelligent enough, or attentive enough to “get it”. We are not the “good ones” getting together to talk about being good. But we are a self-deceived people who are being spoken to by Someone who knows all about us and is not fooled by us and yet wants to take us to the truly GOOD place, people and life. And it is only those people who recognize that they are not good in their own eyes that can allow themselves to be forgiven.

II "Emmaus and Eucharist" (Essay 2)

A. Introduction

- a. Review - How do we function as humans: our learning, stories, memories and especially depend on others.
- b. Luke 24: 13-35 Road to Emmaus is foundational to understanding Jesus Christ.

B. Who is your Rabbi

- a. We ask What did the text say, so we can know what the text says now.
- b. In Jesus day it was How do you read the text? or what is your interpretation? Which means Who is your Rabbi or Through whose eyes do you read it.
- c. Hebrew was a specialized language and without vowels. So who read it was important. More like music than simple language.
- d. Matthew 23:8-11 (Christ is interpreter) and Matthew 11:25-30 9yoke = law).

C. Reading Luke 24:13-35

- a. Emmaus – Geographical mystery or a theological geography? It is any of four or it is nowhere in particular (anywhere).
- b. *"While they were talking and discussion together,"* gr. 'homilein' which we derive homily or sermon.
- c. *"Jesus himself drew near and went with them, but their eyes were kept from recognizing him."* As one of his followers, how did Cleopas not recognize him?
- d. *"What is this conversation which you are holding with each other as you walk?"* gr. 'antiballete' which we derive antiballistic, to toss back and forth violently. They can't agree. They're trying to make sense of it.
- e. *"and they stood still, looking sad.'* Only other place in Septuagint this word appears is the time Joseph asks the butler and the baker who cannot understand their dreams why they are sad. LUKE is shining a light on this event which also like an old event where two people were unable to interpret.
- f. *"Then one of them, named Cleopas, answered him."* **What is the name of the other person?** Could it be, just like Emmaus is anywhere, this person can be anyone, (you/me)? **What does this say about the authority of the Apostles in Jerusalem?** Jesus with a witness and anyone, anywhere confirm the legitimacy of the story.
- g. *"Are you the only visitor (resident alien) to Jerusalem who does not know the things that have happened there in these days?"* The older word is sojourner

and everyone who matters in the Bible is a sojourner. **Can you imagine what tipped Cleopas off that he was a stranger?** Surely he is one who doesn't "get it".

- h. "*What things?* Jesus invites them to tell the story, or at least try to tell it. Their story is a mishmash of people, incidents, events, impossibilities and interpretations that don't make sense. Jesus comes from such a totally different place and perspective that he listens to them to see how they are reading the events. *They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed him over to be condemned to death and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him."*"
- i. "*O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?*" Jesus is going to put together all the things Cleopas and you have been describing and do not know how to piece together in a unified story which will make perfect sense.
- j. "*And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.* Jesus becomes the LIVING INTERPRETIVE PRINCIPLE. **Why didn't they copy all this down? Or Why don't we have a Gospel of Cleopas?** We don't need another text. The point is that the interpreter (Jesus) is living. As living Lord, he is always interpreting or revealing or unveiling himself to us. Like we have been discussing about telling the/our/a story, Jesus is the one telling it. And he is telling it from the perspective of being raised from the dead.
- k. "*So they drew near to the village to which they were going. He appeared to be going further, but they constrained him, saying: "Stay with us, for it is toward evening and the day is now far spent."* Can you think of other places in scripture where God just "passes by"?
- l. "*When he was at table with them, he took the bread and blessed and broke it, and gave it to them.*" How or when did Jesus become the main character in this story?
- m. "*And their eyes were opened and they recognized him; and he vanished out of their sight.*" This is not three phases but one moment, and Jesus only seems to be recognized in the passing. The I AM is recognized in themselves.

- n. “*They said to each other, ‘Did not our hearts burn within us while he talked to us along the road, while he opened to us the scriptures?’*” The hearts burn because they are hearing the story and are included in it. They are not observers or historians, but participants.
- o. “*And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, who said, ‘The Lord has risen indeed, and has appeared to Simon.’*” At this late hour they are compelled to return and share the story. This confess is the first confession of the faith.
- p. “*Then they told what had happened on the road, and how he was made known to them in the breaking of the bread.*” They had experienced the risen Christ separately from the 12 Apostles. This is the ordinary experience of being a Christian. **What is your experience of Christ at the table, in fellowship, on the road? By what authority do these 2 speak? Apostolic or personal?**

D. Dead Man Talking

- a. Something about this encounter with Cleopas and YOU indicated to this one walking with that we “do not get it”, or “is not one of us”. **When have you had a moment when you “GOT IT!”?**
- b. Jesus in this entire episode is a dead man talking. **What are cultural ways we understand the dead talking to us?**
- c. **What is the message of this dead man talking?** There is no hint of Jesus speaking as a victim. No grudge or vengeance. The Lord is speaking - YHWH.

E. The Structure of the Eucharist

- a. This is not just a walk and talk with a dead man or a lesson in interpretation. **Where do you see hospitality displayed in this story?** This is hospitality inverted.
- b. This is THE WHOLLY OTHER PERSON coming to disturb, interrupt, engage, teach and put fire in our souls. This is the Real Presence of Christ. This is a basic transformative experience of Jesus. **How is communion like that for you?**

BOOK 2 – GOD, not one of the gods

I. “Who’s afraid of the big bad book?” (Essay 3)

A. Review

- a. How does God teach and transform us? Prophets and the Son.
- b. How do we learn and grow? From others and through stories. We depend on others.
- c. Road to Emmaus answers the question, “through whose eyes do we read the scriptures?” Jesus is the “living interpretive principle” of all scripture.

B. Introduction – Let’s practice using Jesus as the living interpretive principle.

- a. **Read Joshua 7**, this is the story of how the Israelites didn’t obey God when taking the city of Jericho, and then were routed by the tiny town of Ai and the consequences meted out by Joshua. **Does this make you queasy? Is there a Christian message in this story? If Jesus is the living interpretive principle, who in this story is the figure of Christ?**
- b. Compare this story in Joshua and the story of Jesus as told on the Road to Emmaus. **How are they similar and different?**
- c. Two temptations on how to understand the Bible: 1) Marcion – ignore the OT, that is a different god than the NT. 2) Fundamentalist – it is the same god there are just really different ways to explain how God is the same God in both stories/testaments.
- d. A third way – Jesus the living interpretive principle, a new/different paradigm.
- e. Progressive revelation (pg115-116)

C. Prophecy and hermeneutic key

- a. The goal here is so that we can handle the Bible without being frightened.
- b. Things concerning the Bible
 - i. There is no such thing as an original text of the Bible.
 - ii. There is no such thing as a natural way to read the Bible.
 - iii. There is not even a natural order in which to read the Bible.
 - iv. The texts were not originally in one book.
 - v. The texts were not compiled in the same order we see them today.
 - vi. There were texts known in ancient times that we do not have today.
 - vii. There were texts they did not have which we do have today.

- viii. There were editors collecting texts together, comparing, transcribing and attempting to make sense of them.
- ix. There is no such thing as reading the texts without an interpretive key.
- x. The Christian scriptures are not just more stories added to the Hebrew stories, the Jesus event is **the interpretive key**.
- c. Reading the scriptures through the eyes of the crucified and risen Messiah is an option. Some do not chose this option, but all choose some option.
 - i. The Bible is not one long book (linear), but a book with an interpretive center that come together in Christ.
 - ii. A Jewish lesson to learn – reading scripture is a much freer exercise than we think.

D. Interpretation in the scripture

- a. How do the scriptures themselves avoid the Marcion vs Fundamentalist problem?
- b. EXAMPLE: Child sacrifice in the OT. Exodus 22:29b "*the first-born of your sons you shall give to me.*" **How do you understand this verse? Did God command child sacrifice?**
- c. History of the Phoenicians and Canaanites in the ancient world
- d. Jeremiah 19:3-6 – the prophet says another ‘god’ and not YHWH commanded. Compare to Ezekiel 20:23-26 – Yes YHWH did command it, but only so that it would make you sick (repulse).
- e. Both prophets want the same results – stop sacrificing your first born children. But the question is, **How did the prophets argue their point to stop child sacrifice?**
- f. The traditional (conservative) position is that child sacrifice is the norm for observant Jews and both prophets are secularists messing with the tradition. Religion is serious business and involves sacrificing children. So if you do not want to sacrifice your children, then you can't be serious about God.
- g. Genesis 22 Abraham sacrificing Isaac. Elohim commands the sacrifice and YHWH stops the sacrifice and provides a ram.
- h. **What has God commanded about child sacrifice? At the end of the day which voices won out? How does scripture interpret scripture?**

II Who's Afraid of the Big Book? part 2 (Essay 4)

A. The text we have before us

- a. They have been pieced together, edited and editors always have reasons and agendas
- b. Our goal is to establish the God of the texts we have been handed.

- c. Theme throughout the texts is- 'This is the story of the Lord's dealing with the people of Israel and what a story of defeat and disaster it has been, only occasionally punctuated with stability. And it serves as a prologue to the revealing of the Messiah.
- B. There is little extra-biblical evidence for any of this history of Israel as we read it in the Bible. But we take the text as handed down to us, by faith.
- C. The scriptures do not come out of a monotheistic world view, but polytheistic.
 - a. Elohim is a plural of God. El Elyon is God the most high. El Shaddai is a female form of god.
 - b. Exodus 6:2-4 God is not El-Shaddai but YHWH is named for Moses.
 - c. El Elyon in Deuteronomy appoints YHWH over Israel.
- D. Isaiah 6:1-5 God becomes God, not among the gods, but God-there is no other.
- E. Isaiah 45:15-19 describes what this God does for the people of Israel
- F. A deeper dive into what this God does is critique the human mechanism of creating victims (Isa 52-53), does NOT participate in making victims AND is willing to become one. (JESUS)
- G. God who is wholly other and is like no other creates out of nothing. (Genesis 1).
 - a. What God creates is good.
 - b. Nothing in all creation is in rivalry or an enemy of God.
 - c. Death is part of the human experience, but is NOT the defining mark of a human life. In God there is no death.
- H. I AM Exodus 3:1-15
 - a. God appears as that which consumes and is not consumed. Because God is creator of everything that is and not in rivalry or enemy with anything that is the symbol for YHWH is something completely altered, yet entirely the same.
 - b. Moses turned aside as he could not look directly at God.
 - c. Moses response to God the I AM is to say here am I (reversal)
 - d. God identifies as God of Abraham, Isaac and Jacob (Jesus before the Sadducees}).
 - e. God commits to getting involved.
 - f. Moses doubts his abilities, but God says I AM is sending you. I will be who I will be.
 - g. God is not an 'it' or a 'he', but I AM. This becomes the identity of Moses as he embodies God before the people.

BOOK 3 The Difference Jesus Makes

I Stand Up and Be godless! On receiving the gift of faith (Essay 5)

A. Review

- a. God is ‘the Other other’. God is not a god at all.
- b. Goal in this section is to discover what we mean by *faith*.
- c. Let’s look at it through human eyes and not God’s eyes.
 - i. It is not a leap or moonshot to some list of beliefs.
 - ii. But like relaxing in the presence of a parent or grandparent we know loves us and has our best interests in mind all the time. “**Faithfulness**”

B. The priority of the ‘other’

- a. Remember we said the ‘social other’ is prior or before us. We learn, mimic, assimilate what others show us, teach us, model for us.
- b. This learning is most often regularly dependable. We learn to trust or ‘have faith’ that things are dependable.
- c. Doubt is not really the opposite of faith, but is a highly developed skill which is a subset of faith. Normal certainties may not always hold, so we learn to doubt. Life is still dangerous, unpredictable, random. We ‘develop’ the skill to imitate and not imitate, to trust and not trust.

C. The emergence of the Other other.

- a. **Is there an OTHER not like all our social others that is entirely FOR us and not a mixture of blessing and curses?** This is what the Hebrews were looking for – a God who is not one of the gods.
- b. This OTHER (God) is not in rivalry with anything that is, which means not in any way part of the world of anything.
- c. This OTHER is not in another place that we go to. God (OTHER) is discovered at the same level as social others; in, through, with, under, beside, over, behind social others. **VERY LUTHERAN idea here.**
- d. Faith in God is not about a piece of information about an extraterrestrial being, but a turnaround in which we experience others.

D. On the oddness of the centrality of belief.

- a. Faith is the process by which we are inducted into the OTHER's (GOD's) love.
 - b. Faith is not a profession, or act of submission, or series of rituals, or title of a social group of people.
- E. Sticking with this level (about Jesus).
- a. Taking Jesus at the human level and not a leap (moonshot) of faith. It is not so much a matter of believing certain things about him.
 - b. Jesus acted out a certain way of living and being in the world with the apostles as witnesses.
 - c. These witnesses participated in this new life and found themselves dramatically changed by their participation.
 - d. The witnesses perception of God radically changed. They saw SomeOne at a human level go to his death and then made alive. This completely changed their picture of who God is and what it means to be human.
 - e. *"This happened to us and produced these things in us. If you believe we are trustworthy come alongside us and allow yourself to become part of this life."*
- F. Turning round the question: Jesus' ministry as creating belief for us.
- a. Our great fear is death. In avoiding and running from death we are inclined to engage in all sort of destructive and harmful behavior.
 - b. Jesus inhabited the space of death so we will no longer be run by it.
- ¹⁴Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, ¹⁵and free those who all their lives were held in slavery by the fear of death. Hebrews 2:14-15*
- c. Faith is not a demand made upon us by Jesus, the Apostles or the church. But faith is the disposition in us that God is giving to us producing it in us with love, acceptance, accompaniment, forgiveness.....
- G. The place of death and resurrection within the gift of faith. Two dimensions.
- a. Jesus showed us God has nothing to do with death at all. Not involved with it, moved by it, frightened by it. It is simply part of being human. God is not in rivalry with death. God hold humans in being through death.
 - b. Because Jesus occupied death it is non-toxic and we experience God as utterly alive. In God there is not death.
- H. The place of the Forgiving Victim within the gift of faith.
- a. For us death is inseparable from shame, powerlessness, pain, failure and loss. Jesus went to occupy that space as a victim of all that. So we do not need to be afraid of death OR shame. Pg 214-215.

- b. God is not frightened, scandalized or intimidated by us. God loves us at our lowest. God loves us even when we treat others as horribly as we treated Jesus.
- I. On being spoken into being by one who loves me.
 - a. The first effect of the OTHER other (God) meeting us as an OTHER and through social others is it gives us our identity.
 - b. The second effect of Jesus having occupied the place of death and shame for us is that we are nudged, pushed, pulled into letting go of seeking approval. The nudge is faith. I can trust that God loves me. God has no ulterior motive, just love.
 - c. The third effect is the most tricky or ‘unbelievable’. As we find ourselves loved we let go of attempts to try to be good. Accepting we are loved free us from trying to make or manipulate others to love us, i.e. try to be good enough. We are not justified by our works, but by faith. Faith then becomes active in love.
- J. On sitting peacefully with not being a truth-teller
 - a. The strange trickiness of faith continues. One we learn to relax in faith we know longer have to tidy our story, our history, our herstory, our life story.
 - b. My story is not longer a story about how right I am, but how loved I am by the OTHER other (God).
 - c. Our story becomes a much richer and relaxed story about ourselves. It becomes the revised story about being loved and learning to relax.
 - d. We realize that we have been liars when we defend, prove, justify ourselves. We are not truth-tellers.
 - e. Not advocating being dishonest, but rather relaxing and not being disturbed when we discover how dishonest we are.
- K. Doubt, crisis of faith and occlusions of the self
 - a. The place of doubt in our journey of faith is that it is part of it and perfectly normal. It is not the opposite and enemy of faith.
 - b. Doubt is not a crisis of faith but a nudge to become who we are loved to be in God. Through the doubt we lose the world, not God. We lose the false self we cling to taught to us by some other that is not God.
 - c. A crisis of faith is really an occlusion of self, a cracking up of ourselves to become more whole, more loved, more free
- L. What use is the law
 - a. The best the Law can do is be a crutch to help us walk. But it cannot free us to walk, let alone run

- b. Faith, on the other hand, is the gift to walk, run, skip, dance, spin, jump and be free to live in God's love.

II. Undergoing Atonement: the reverse flow sacrifice (Essay 6)

A. Introduction

- a. Atonement – Christ died for us or Christ died for our sins
 - i. What it is NOT – a wrathful god needing appeasement
 - ii. It was a liturgy before it was a theory.
- b. We will look at Atonement from 3 perspectives; liturgical, political-ethical and personal and demonstrate that God is moving toward, at and for us.

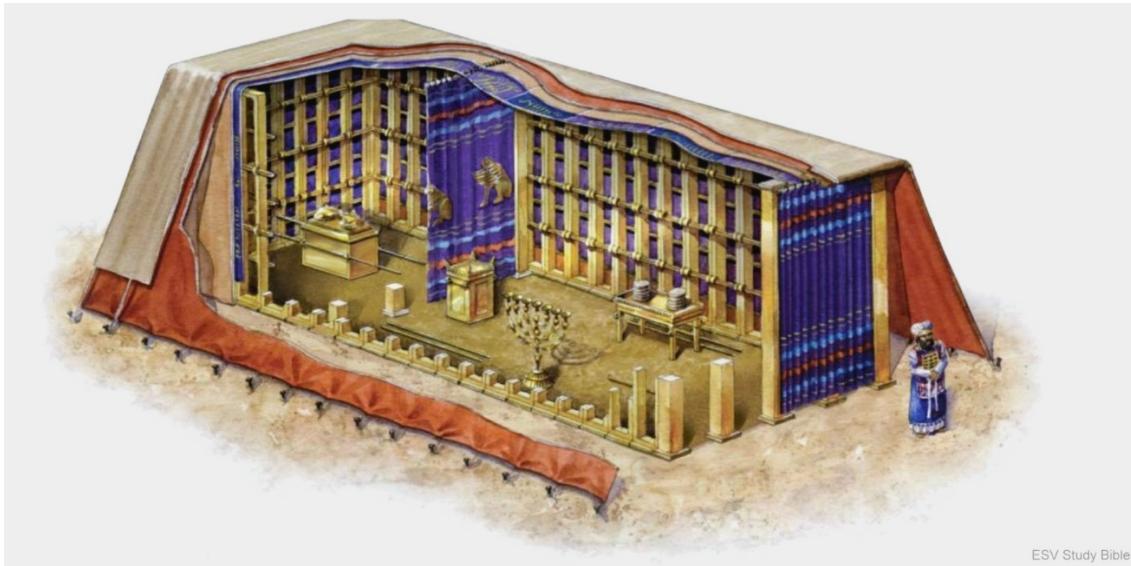
B. Ancient Hebrews

- a. The rite/ritual of Atonement as imagined by 2nd Temple worshippers about 1st Temple worship. They were both modeled after Tabernacle in the wilderness.



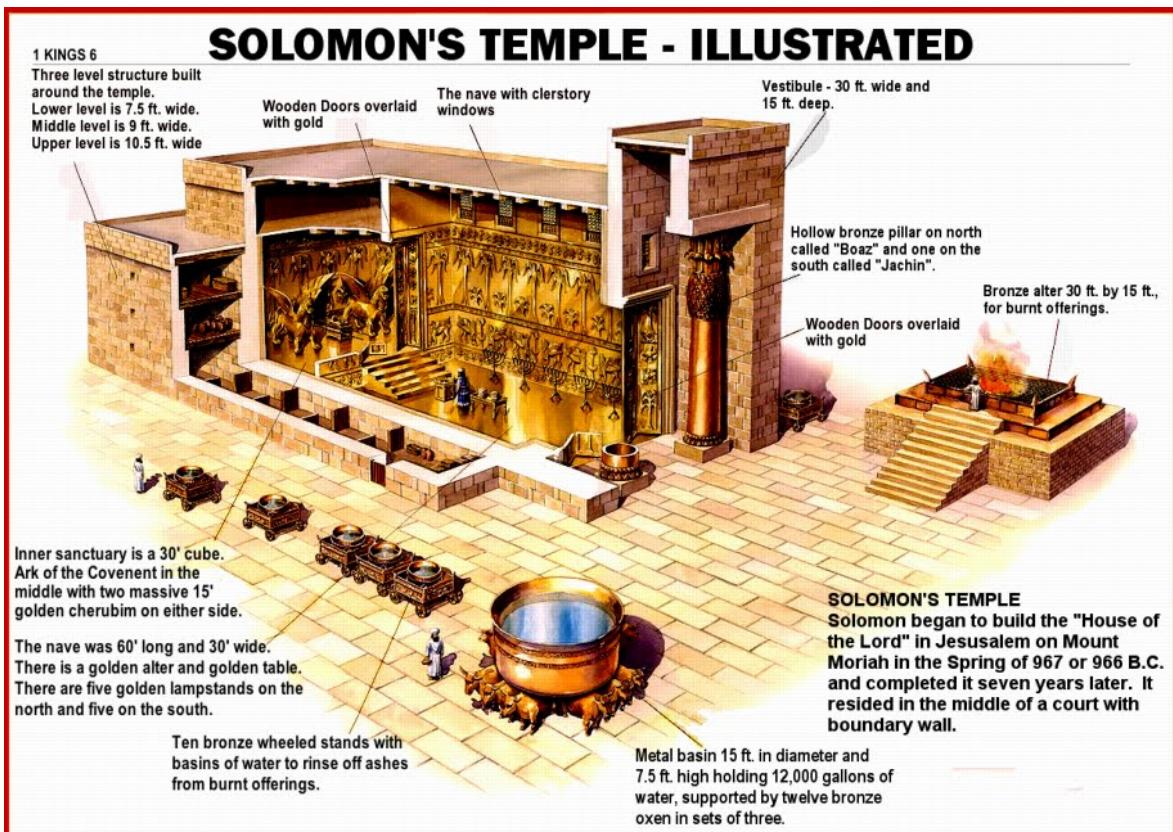
- b. The furnishings of the 1st Temple were all destroyed and not in the Holy Place of the 2nd Temple: Mercy Seat, Solomon's Throne, 2 Cherubim, Ark of the

Covenant, Jar of Manna, Lamp for perpetual fire.

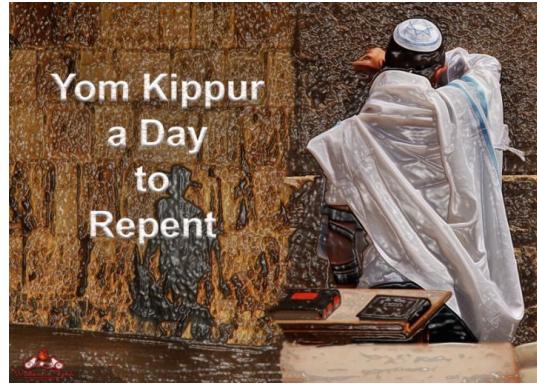


ESV Study Bible

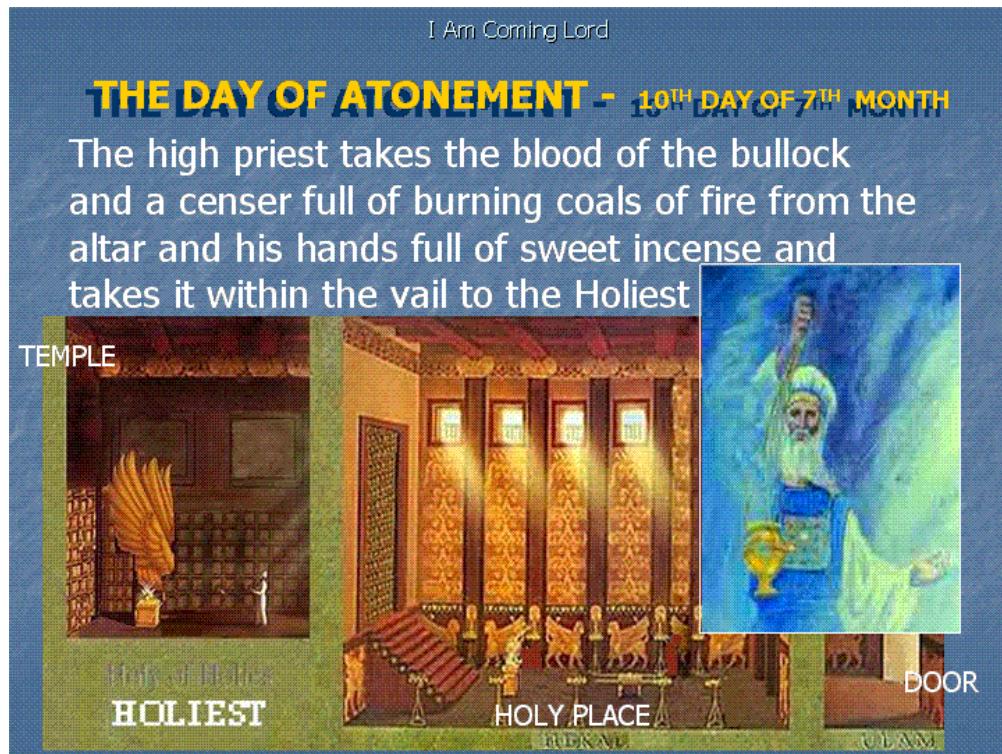
- c. The original Temple was more like a slaughterhouse than a house of worship. Blood, grease, fat, smoke, squawking, lowing, baaing, feces and plenty of sweet-smelling incense.
- d. We are standing in the “outer court”. As we look forward we can see the Altar of Sacrifice, behind that is the Holy Place which contains the Holy of Holies surrounded by a veil thus making it impossible to see into the Holy of Holies.



- e. The Temple was NOT a place where well dressed priests went into sacrifice animals to God.
- f. The Temple's center is the Holy of Holies and it moves outward from there. The Holy Place is the 'Portal' from which God emerges to meet and dwell with us, the people. We are about to witness the great ritual of Atonement. God moves from the 'invisible center' outward through the material, physical veil (flesh) toward us. There are different objects symbolizing the days of creation. Lampstand, water, statues.
- g. The major feast of 1st Temple Israel was Atonement, for 2nd Temple Israel the major feast was Passover.
 - i. The key idea of Atonement is that God, YHWH, would come into the physical material world, vesting himself in the flesh of the High Priest to preform a sacrifice for the people.
 - ii. This is undergirded by the idea that these early Israelites experienced God as 'invisible' Lord Almighty, AND as YHWH who puts in an appearance occasionally: the garden, burning bush, Mt Sinai.
- h. The purpose of this ritual is the happy occasion when the Creator restores creation. YHWH as the High Priest (in flesh) each year comes from the Holy of Holies to the outer court to offer himself as a sacrifice for the people in order to be reunited, restored, reconciled with them. The Creator comes to untangled/forgive the evil of the people.
 - i. Two very important points here: The creator enters into creation to untie/unleash it's potential; to finish making creation full.
 - ii. This ritual precedes any list of sins; therefore, God is not showing up to pay for our mess, sins. Setting free creation is the first and foremost purpose and it is only as we see God unleashing creation that we see a need for forgiveness of having fallen short.
- i. The Liturgy
 - i. The night before the Day of Atonement the High Priest takes himself to an upper room where he will spend the night in prayer and lamentation.



- ii. In the glad morning of Atonement the High Priest would sacrifice a bullock for himself and his family to make himself ritually pure. After all he was about to become YHWH for a day.



- iii. The high Priest would cast lots over two animals – indistinguishable and unblemished sheep and goat. One stands in for YHWH and the other for Azazel, the demon.

- iv. The YHWH stand-in is sacrificed and the blood is collected to take into the Holy Place which symbolizes YHWH self-sacrificing for the people.



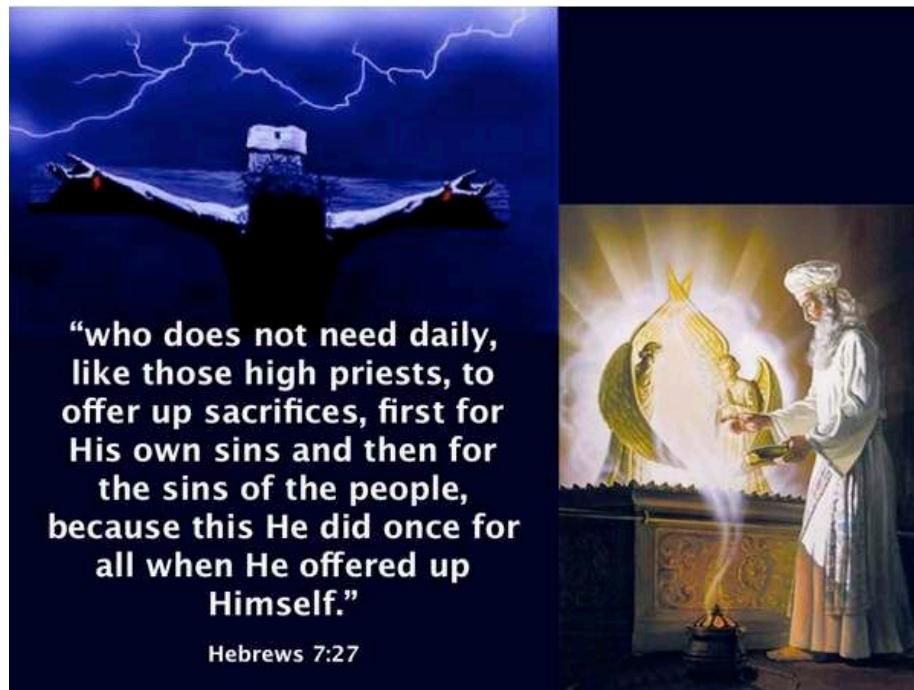
- v. The High Priest dressed in a brilliant glistening white robe. The High Priest becomes like an Angelic stand-in for YHWH and will emerge from the Holy of Holies where a tiara/crown with "YHWH" written on it.
- vi. The High Priest is greeted with the throng saying/singing "Blessed is he who comes in the name of the Lord."



1. (Subplot) Cord is tied around ankle in case he dies in the Holy of Holies or has a vision, hears the voice of God.
 2. Zechariah was the last High Priest to have a vision. Zechariah was the next High Priest to have vision.
- vii. The High Priest spends time in prayer preparing to become YHWH for the people that day. (John 17)
 - viii. The High Priest emerges in brilliant white tunic that is shot through with gold filament. The one who has been on the "other side", invisible and outside creation, The Creator, comes through the physical veil and enters the material world creation, to restore all things.
 1. The veil does not hide YHWH, but in fact reveals him. Makes him to be seen.

2. Not Harry Potter but more like Casper the ghost.

- ix. The high Priest climbs the steps of the Altar of Sacrifice to sprinkle the blood of the Lamb (stand-in for HP which in turn is the stand-in for YHWH) on the Altar. He eats the entrails of the lamb and because it tastes so nasty they mix it with vinegar.
- x. When we partake of the body and blood of the Lord in Holy Communion we are eating here at the altar and thus are all part of the Priesthood that Jesus took on for us, with us and now through us.



- xi. The blood is whiplash sprinkled on all the people and covers the people. "His blood be upon us and our children" was a request for covering not a calling down of a curse on themselves.
- xii. The High Priest goes to the other lamb/goat places his hands to symbolically transfer sins to the animal and the animal is sent out into the wilderness to leap off a cliff. (scapegoat or lamb of God who takes away the sin of the world). Jesus becomes for us both the self-sacrificing YHWH whose blood is shed AND the tortured, driven-out

victim, Azazel, the demon.



- xiii. FINALLY, The High Priest stands before us, the people, bearing the name YHWH on his crown/tiara and pronounces the name that is never uttered. And all would worship the High Priest.