

## (138) JESUS AND HIS FATHER

Jesus lived (see paper 137: Jesus scapegoat) in two worlds. He was a normal human being and he lived outside of our “normal” cultural reality, in the reality outside of the mimesis of desire and its consequences, outside of time and space.

He had a human father. The gospels now and then talk about his parents. This father however disappears wholly behind the other Father, behind God, the origin of Jesus’ other, “complementary” being. The origin of this being is god. As the human being who lives outside of the mimesis of desire, God is his Father and nobody else. It was the gift of God the Father to Jesus to be as he was, to be just this, to say it in a very cultural manner, very special person.

The Father, the God of Jesus, the God of the Jews, is not in this culture. The gods of religion, of the scapegoaters, are. They come out of this culture, are products of it and they come back, giving blessings and provoking havoc. God the Father is outside, excluded by this very culture. There are no cultural means to reach him. The analogia entis in that sense belongs to religion, not to faith.

Jesus is, in the same time as he is with us who are cultural, outside of culture. He is in the realm of this God whom he calls his Father. He has a permanent relationship with him, as the Israelites before him already incidentally and nevertheless unforgettably, had. In this relationship Jesus IS, because God, with whom he has this steady relationship, IS. Jesus clearly has a relationship with God, as the Israelites had, in their manner, already. God IS BEING, HE IS, that is clear from the very beginning. It is his very name, JHWH. It is from the very beginning a relationship. Jesus speaks time and again of this relationship. Thus God must be personal, a person and not only being, because otherwise a relationship would not be possible. God, because he is BEING, he does not desire, He does not wish anything. So consequently in His very being He is goodness, benignitas, he is blessing. There is no other possibility. Jesus, who is in the mimesis with him, is like He is.

Jesus is with the Father, he gets along with him. He talks with him. He says the words God says to him. They obviously really are together. In the same time he is not, because he is human, as we are. As a human, partaking in our life and our manner of being, the way is blocked for him, as it is for us.

In order to be with the Father, wholly, he has to die for this world, this world of the mimesis of desire. He has not only to be, but too to find the place of the victim, in which the world really and totally loses its reality and the step, out of this world, into a new one, is made.

That means that he has to suffer, as all scapegoats did, whom he represents. He suffers, by the hands of men, by the hands of all. All tried and try to scapegoat him as they did since the foundation of the world in order to get rid of their turmoil, their violence and their

responsibility. He has to suffer in order really to be free, to make the final step to the Father, really to be with him.

It is the helplessness of God that He cannot enter into this world, changing it, putting it upside down in order to save it. When he becomes the last and only reality, everything will be put upside down, as the Gospels testify time and again, but to make that possible we will first of all put everything upside down in our manner, filling the world with our violence and with the suffering which we bring about. Nevertheless in the meantime we have to find the way to him. The life of Jesus makes clear that finally the only way is suffering, finally always men caused suffering, the suffering of the scapegoat, in which we are driven out of this world of the mimesis of desire, because of which we are in the same time delivered from this world and together with God.

It looks brutal, cruel, that things are like that. We hanker back, time and again, to the gods of the scapegoaters who often are a nuisance, but who too, if we oblige them, do something for us. It looks horrible that we only find the way when we participate in the fate, the life, in the suffering and finally the dying of the scapegoat, in this manner being on the way with him, with her, to freedom.

In the same time, and nevertheless, there are two possibilities of participating. One is the real suffering, partaking in the atrocious suffering with which we are together filling the whole world. Jesus did not have another possibility. He did not have a precursor, one who made the way as we have. Time and again those who knew, and know, to belong to Jesus were and again are asked to partake in this manner in his suffering, becoming martyrs and so finding doors into the Kingdom that surrounds us. It too is the way in which so countless many innocent victims, who knew and know nothing of Jesus, nevertheless, in their suffering, participated and participate.

The other is that we confess that we belong to him, which means that he belongs to us and that we partake in his being. God the father does not have a hand in this, for him strange, distant, inimical world. Jesus was here and, that is celebrated with Easter, remained here. He has a foot in both world and so, through him, there is a door. He is the door (John 10, 7). It is the way of humility, of servitude, of the possibility to accept the gift of life, of consequently enunciating this world, which means the mimesis of desire and all its offsprings. It means dying "for this world", having at last the possibility to be really free and happy, to love. When this happens to us and we accept it, we experience that Jesus in fact is the way, truth and life (John 14, 6).

Both, the suffering and the grace of partaking, finally are given. Both cannot be sought after, cannot be rivalled for. When we do we will always end up in, eventually very pious, religion. Often we will ask for grace and end up with suffering. Till we near death itself, the final destiny of all scapegoats. There is the last, the final door. Portus coeli.