

**September 24, 2017 - Gen. 49:29 – 50:26 - Joseph Forgives His Brothers**  
**Torah Reading: Gen. 49:27 – 50:26 - Joseph Forgives His Brothers**  
**Psalm 41**  
**Haftarah - (1) Zechariah 14:1-11**  
**(2) 1 Samuel 9:1-10**

### **Joseph Forgives his Brothers**

Genesis begins with the rebellion and failure of Adam and Eve, and ends with a remarkable and powerful display of personal forgiveness.

To truly understand story of Joseph's forgiveness of his brothers, we have to tackle questions of justice, free will, God's sovereignty and shame.

**Genesis 50:1-14** - Joseph travels to Canaan to bury his father

Rashi - The Egyptians wept for Jacob because a blessing had come to them when he arrived - the famine had ended and the waters of the Nile increased. — [From Bereshith Rabbathi , Targum Jonathan]

**Genesis 50:5** - "in my grave which I have digged for me in the land of Canaan, there shalt thou bury me"

Rashi - digged = "bought" - Jacob took all the silver and gold that he had brought from Laban's house and made it into a stack. He said to Esau, "Take this for your share in the cave" (Tanchuma Buber, Vayishlach 11; Gen. Rabbah 100:5).

**Genesis 50:11** - "And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan."

Rashi - Atad = thornbushes - it was called the threshing floor of the thornbushes to commemorate the event, when all the people of Canaan and the princes of Ishmael came to [fight a] war. When they saw Joseph's crown hanging on Jacob's coffin, they all stood up and hung their own crowns on it and surrounded it with crowns, like a threshing floor surrounded by a fence of thorns. — [From Sotah 13a]

**Genesis 50:15** - "And when Joseph's brethren saw that their father was dead, they said, perhaps Joseph will hate us, and will certainly requite us all the evil which we did unto him."

**Genesis 50:17** - "So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him."

**Genesis 50:19-20** - “And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”

### **The Emergence of Forgiveness**

Joseph was originally sent by Jacob to “See about the welfare of your brothers,” or better, as the rabbis put it, “to seek the peace of your brothers.”

“As the brothers were returning from burying their father, they saw that Joseph turned off the road and went to look at the pit into which his brothers had cast him. Upon seeing this, they said, ‘He still bears a grudge in his heart. Now that our father is dead, he will make his hatred of us felt.’ But in fact Joseph’s motive was a pious one — he wanted to utter a blessing for the miracle that occurred for him in that place.” (Genesis Rabbah 100:8).

As Joseph looks deeply into the pit, the place of betrayal where his trials began, he “sees through” the circumstances, and can finally fulfill that mission to “see about the welfare of your brothers.”

His brothers deceptively say that Jacob instructed them to ask for mercy: “I ask you to forgive your brothers for the sins and the wrongs they committed in treating you so badly.”

This is the first time the Hebrew word for interpersonal forgiveness, “nasa,” is used in the Torah. This is also arguably the first recorded moment in history in which one human being genuinely forgives another.

### **Forgiveness, Ancient and Modern**

In “Before Forgiveness: The Origins of a Moral Idea” (2010) by David Konstan, he argues that there was no concept of forgiveness in the literature of the ancient Greeks. Instead, there is something else, often mistaken for forgiveness. There is appeasement of anger.

The Greek word *sungnome*, sometimes translated as forgiveness, really means, says Konstan, “exculpation or absolution.” It is not that I forgive you for what you did, but that I understand why you did it – you couldn’t really help it, you were caught up in circumstances beyond your control – or, alternatively, I do not need to take revenge because you have now shown by your deference to me that you hold me in proper respect. My dignity has been restored.

Thus, Aristotle’s statement (Rhet. 2.3, 1380a14–16) that one ceases to be angry with those who admit their offense and repent of it (τοῖς ὁμολογοῦσι καὶ μεταμελομένοις) is not a recommendation that, in order to assuage anger, one should apologize and express remorse and by implication ask forgiveness of the person who has been

offended,' because 'Aristotle is not so much interested in the sincere expression of regret or remorse, which might elicit forgiveness, as he is in the demonstration that any hint of insult was unintentional,' and because, in the context, Aristotle's main focus is 'on relations of status and power.'

Appeasement as a form of conflict management exists even among non-humans. Frans de Waal, the primatologist, has described peacemaking rituals among chimpanzees, bonobos and mountain gorillas.

In shame cultures when a person does wrong he or she is, as it were, stained, marked, defiled. In guilt cultures what is wrong is not the doer but the deed, not the sinner but the sin. The person retains his or her fundamental human worth ("My God, the soul you gave me is pure," as in the Jewish early-morning prayer).

Jewish Morning Prayer: "My God, the soul You have given me is pure. You created it, You formed it, and You breathed it into me. [and You guard it while it is within me, and one day You will take it from me, and restore it to me in the time to come. As long as the soul is within me, I will thank You, HaShem my God and God of my ancestors, Master of all works, Lord of all souls. Blessed are You, LORD, who restores souls to lifeless bodies]."

It is the act that has somehow to be put right. That is why in guilt cultures there are processes of repentance, atonement, and forgiveness.

In fact, Hannah Arendt, in *The Human Condition*, labeled Jesus as the "discoverer" of the human "faculty" of forgiveness.

But we see the first hints of its emergence between Joseph and his brothers.

Joseph can forgive, because his brothers, led by Judah, have gone through all three stages of what Maimonides called complete repentance: [1] admission of guilt, [2] confession and [3] exhibiting a behavioral change.

### **The Ingredient of Repentance**

Forgiveness only exists in a culture in which repentance exists.

Repentance presupposes that we are free and morally responsible agents who are capable of a change of heart.

Greece was a shame-and-honor culture guided by a philosophy of fate and at the mercy of capricious gods. Judaism was a guilt-repentance-and-forgiveness culture, the first of its kind in the world. In a shame culture appearances are what count. Guilt cultures depend on individual conscience to modify behavior and bring reconciliation.

When I forgive I show that my action is not mere re-action, the way revenge would be. Forgiveness breaks the irreversibility of the past. It is the undoing of what has been

done (a point made by Hannah Arendt in “The Human Condition”).

(See “The Day Forgiveness was Born” by Jonathan Sacks:  
<https://buff.ly/2uVHkdg>, also <https://buff.ly/2wuWmpT>)

Jesus demonstrated forgiveness even though we were as yet unrepentant.

**Romans 5:8** - “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

Remarkable instances of forgiveness continue to arise, based on Jesus’ words to his crucifiers: “Forgive them for they know not what they do.”.

— Corrie Ten Boom’s forgiving the Nazi guards that murdered her sister in a concentration camp.

— The Amish community in 2005 whose children were murdered were able to forgive the dead and unrepentant killer.

— The victims’ family and congregation were able to forgive the gunman who killed nine people during a Bible study at Charleston’s Emanuel African Methodist Episcopal Church in 2015.

— A Congolese woman, abducted in 2007 by the FDLR militia, horribly abused and forced to hang her own baby, told the BBC in 2010 that she forgave those who had treated her so abominably, even though she had no reason to assume that they had repented: “We put our faith in forgiveness. Without forgiveness you can’t have peace and you can’t have love.”

**Matthew 6:12** - “And forgive us our debts, as we forgive our debtors.”

*opheilēma* - a debt; metaphorically, an offense or sin. This is a translation of the Aramaic *hōbâ* used in rabbinical literature to mean trespass, or moral debt.

Luke 11:4 - “And forgive us our sins; for we also forgive every one that is indebted to us.”

See also **Matthew 18**.

God’s forgiveness of us is intimately linked to, and provides the basis for, our forgiveness of others.

St. Augustine said that forgiveness is what happens when we “surrender our natural desire for revenge.” And he described the spiritual city as a community of those forgiving one another.

This is what Joseph did.

**Genesis 50:20** - "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

Some midrashim contend that Joseph took this forgiveness to an even greater extent, and sacrificed his relationship with his father in order to cover for his brothers - so that the secret of his betrayal and sale would not be revealed.

<http://www.alexisrael.org/vayechi-scar-of-enmity>

**Genesis 50:20** - "But as for you, ye thought evil against me..."

### Why does God allow Evil?

#### The Tension between Free Will and God's Sovereignty

Rabbinical commentary on the Torah is contradictory about whether humans have free will.

God is known to subvert evil intentions to bring about good results.

"Do not let enter your mind that which is said by the stupid people among the Gentiles and the boorish among the Jews: that God decrees from the start whether a person is to be righteous or wicked" (Laws of Teshuvah 5:2).

**Proverbs 20:24** - "A man's goings are of the Lord; how then can man look to his way?"

**Proverbs 21:30–31** - "There is no wisdom nor understanding nor counsel against the Lord. The horse is prepared against the day of battle; but victory is of the Lord."

<http://www.wikiwand.com/en/Vaychi>

**Genesis 45:5,7-8** - "Now, do not be distressed or reproach yourselves because you sold me here; it was to save life that God sent me ahead of you... God has sent me ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance. So, it was not you who sent me here, but God..."

See — <http://www.jtsa.edu/free-will>

**Genesis 50:20** - "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

The Hebrew verbs are the same in that sentence. "You x-ed it for evil, but God x-ed it for good." In common Hebrew usage this word may be translated to think or to calculate (as in math). It might even be translated to intend, as 'You intended evil by it, but God

intended good.' The rabbis took special note of the context, in the previous sentence, where Joseph told his brothers he was not God. With that in mind, the rabbis teach, there are things we do and decisions we make, but we only know a little of our actions' meaning. God has a different perspective and a different way of using the myriad of human choices and actions to accomplish his purposes.

Many of the medieval rabbis said the sentence in this context means, 'Your motives were evil, but something deeper, higher, was going on in God's providence.'

Note that the brothers' act of contemplating murder of Joseph and selling him into slavery was still evil. We will all be judged on our choices and behavior. Nor is this the same as saying 'everything will turn out for the best.' That may be true, but we are still responsible for what we do and how we live. However, God's grace is inscrutable and beyond our knowing. Somehow, God can even redeem bad human choices and bring something good out of them.

God not only planned to save Joseph's family but to save Egypt, plus the many others that fled to Egypt from Canaan and surrounding nations because of the famine.

This is repeated in an earlier chapter:

**Genesis 45:5** - "for God did send me before you to preserve life."

**Genesis 45:7-8** - "And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt."

St. Gregory ('Moral.', 6.33), "The Just and Merciful One, as he disposes the deeds of mortals, vouchsafes some things in mercy, and permits other things in anger; and the things which he permits he so bears with that he turns them to the account of his purpose. And hence it is brought to pass in a marvelous way that even that which is done without the will of God is not contrary to the will of God. For while evil deeds are converted to a good use, the very things that oppose his design render service to his design."

**Proverbs 16:4** - The Lord hath made all things for himself, (actually "for its own end." Yea, even the wicked for the day of evil (judgment, punishment).

### **The Loom of God and the "Gam Zu" Man**

In Ta'anit 21a of the Talmud there is the story of a sage named Nachum. His hands and feet were paralyzed or had possibly had been amputated. Needless to say he could not use his hands or his feet, so he could not work. He was covered with boils and was blind. Being bedridden his bed had to have trays or pans of water placed under them so the ants would not crawl over him, since he had no use of his hands or arms to

chase them away. When he was asked why such a righteous man like he should suffer so much, he would reply: “Gam zu letovah” (everything is for good). He became known in Jewish history as the Gam Zu Man. Although the Talmud is written in Aramaic the phrase is given in Hebrew. Traditionally gam zu is rendered as, “everything is for good” or “it is bringing me into harmony with God.” Or it could be rendered as, “it is a kindness to bring me into harmony with God.”

**Genesis 50:20** - “But as for you, ye thought evil against me; but God meant it unto good...”

“Meant it” is *chashab* - to think, plan, esteem, calculate, invent, make a judgment, imagine, count

Meant it for good = “*cheshavah letovah*”

“*cheshavah*” comes from the root word *chasav*, which is a word for “weaving.”

### **God has woven circumstances together to bring me into harmony with Him!**

In other words it is not so much God bringing about the tragic events that Joseph went through, but that He was using these events to bring Joseph into harmony with Him. Joseph did not blame God that he was thrown into a pit, sold into slavery, falsely accused of rape and thrown into prison, but he kept the name of God on his lips, everything was a prayer to Joseph and God took these tragic events and weaved them into a beautiful tapestry.

### **Alpha and Omega = ‘God is with you’**

In **Jeremiah 42:11** we read Jeremiah encouraging the Jewish people to not fear the king of Babylon because “God is with you.” The words “with you” is *etekem* (*et* – with, *ekem* – you). The word for “with” is *et*, which is spelled Aleph Tav. The Aleph is the beginning of the Hebrew alphabet and the Tav is the final letter of the Alphabet. In other words when God says that “I am with you,” He is saying that He is with us from the beginning to the end. He is taking every event in our lives and carefully weaving it into something beautiful.

**Revelation 22:13-14** - “I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are those who wash their robes, so that they may have the right to the tree of life and may enter the city by its gates”

See <http://www.chaimbentorah.com/2013/08/word-study-god-meant-goo/>

### **Insight on ‘Hindsight’ from the Passover Haggadah**

When Moses asked God, "Show me, I pray thee, Thy glory," (**Exodus 33:18**) the Talmud tells us he was really asking the ultimate question of theodicy: Why do bad

things happen to good people? God's response was, "You will see My back, but My face shall not be seen" (**Ex 33:23**).

The commentators explain God's meaning: Events can never be understood as they occur, but only in retrospect, with the benefit of hindsight. Kierkegaard put it beautifully when he said, "The greatest tragedy of life is that it must be lived forwards and can only be understood backwards."

The Haggadah is the story, the "telling" of the Exodus read on Passover night.

The word Haggadah in gematria (numerical value) adds up to 17. That was the exact age of Joseph when he was sold into Egypt – the real beginning of the story of the Egyptian exile and ultimately of the Exodus commemorated by Passover. By numerical allusion, Haggadah reminds us of the terrible act that started it all.

But there is yet another meaning to the gematria of 17. That is also the numerical value of the Hebrew word *tov*, meaning "good." We need to remember that the tragedy of Joseph's sale at the age of 17 led to the miracle of redemption and the revelation at Sinai.

No matter how black any event may appear at the time, the dark of night is always followed by the dawn. "And it was evening, and it was morning" is the theme of our history – and the secret of the word Haggadah.

See <https://www.onfaith.co/dvartorah/haggadah-insights-to-share-at-the-seder>

### **Interpersonal Forgiveness and Remembrance of Things Past**

In the Bible, the root ס-ל-ח (*salach*) represents only absolution, pardon or forgiveness by God, while the root נ-ש-נ (*nasa*) represents forgiveness by human beings between themselves.

[*Kaphar* - "to cover" is also used of God's pardon and atonement. "Yom Kippur" comes from this word]

The Levitical law states that if a man transgresses the law then "shall [he] bear [nasa] his iniquity" (Lev. 5:17). But each man who has sinned against God will feel like Cain after he had killed his brother, "My punishment [the sin and its consequences] is greater than I can bear [*nasa*] (**Gen. 4:13**).

In the Bible, as in modern Hebrew, *nesiah* (נשיאה) means first and foremost to take something upon oneself, to lift up or to load a burden, to bear it.

One who "bears his iniquity" carries it with him wherever he goes.

A person who asks for forgiveness is actually asking for help in bearing his iniquity, and the person who decides to forgive agrees to assist him. This is why the Hebrew root

א-ש-נ is used to express forgiveness between human beings.

Following the death of Jacob, Joseph's brothers say to him: "Thy father did command before he died, saying, So shall you say to Joseph, Forgive, I pray thee now, the trespass of thy brothers, and their sin; for they did evil unto thee: and now, we pray thee, forgive the trespass of the servants of the God of thy father."

Here, each "forgive" has the Hebrew root א-ש-נ.

Joseph does not reply. He weeps as he remembers what his brothers did to him: They tried to kill him, threw him into a pit, and stripped him of his beautiful coat. The story they told their father was a lie, claiming that "an evil beast has devoured [Joseph]." The brothers recognize the evil of their deeds and confess it frankly, saying, "for they did evil unto thee." This statement serves as grounds for their forgiveness.

Why should Joseph "forgive the trespass of thy brothers, and their sin"? After all, "they did evil unto thee." But Joseph accepts this. He does not deny that he was gravely wronged. He says explicitly, "you thought evil against me." But he concludes that "God meant it for good," because by virtue of his arrival in Egypt "much people should be saved alive." As a result, Joseph embraces his brothers, saying, "Now therefore fear not: I will nourish you, and your little ones," and later, "he comforted them and spoke kindly to them."

The family continues to dwell together in Egypt and, though the narrator does not add any further details, we can be sure they will work through the sin and its consequences. They will tell one another about the years of difficulty, suffering, and sorrow. The process is just beginning.

Even those of us who are thankful for Jesus "bearing" our guilt away, still have to deal with the consequences of our actions when we look at ourselves.

### **The Stolen Beam**

Forgiveness is possible only if the wronged party is willing to embrace the wrongdoer. Then the wrong can become a building block for the future the two of them will build together. The talmudic tractate Gitin describes just such a structure:

"The rabbis taught that if someone stole a beam and built it into a building, Beit Shammai says that he must demolish the whole building and restore the beam to its owner. Beit Hillel, however, says that the latter can claim only the monetary value of the beam. This was instituted due to the regulations concerning penitents." (Gitin 55a.)

Beit Hillel and Beit Shammai are arguing about the penalty for someone who steals a beam and uses it as the foundation of a building. Beit Shammai takes the extreme position: The thief must demolish the entire building and return the beam to its owner. Beit Hillel appears to be more lenient: The thief must compensate the owner according to the monetary value of the beam. At the end of the passage, we are told that this rule

was instituted “due to the regulations concerning penitents.” In other words, in order to allow criminals to repent.

Beit Hillel’s ruling, however, is not so simple. When the thief pays compensation, he leaves the beam in its place. As a result, the penitent will have to come to grips with the presence of the stolen object. He cannot demolish the building and start over as if the crime were never committed. The deeper meaning of “the regulations concerning penitents” may be that repentance does not negate the past.

David confessed, “My sin is ever before me..” (**Psalm 51:3**)

Real repentance enables life to go on while continuing to remember the wrong we have done — and to deal with it, acknowledging we are the “chief of sinners,” as Paul confessed.

Taken from ‘Forgiveness and Remembrance of Things Past’ by Yotam Benziman  
<http://azure.org.il/include/print.php?id=484>

## **Jesus the Scapegoat**

Think back on our previous week’s lesson at Yom Kippur.

Jesus acted as the scapegoat, bearing the sin of the world and taking it into the wilderness. His word “forgive them, they know not what they do” preceded his death on the cross that made God’s forgiveness of sin possible, and consequently allowed us to forgive one another, and ourselves.

**1 Peter 2:24** - “who His own self bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.”

**Leviticus 16:21-22** - “And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of an appointed man into the wilderness. And the goat shall bear [nasa] upon it all their iniquities to a barren land. And he shall let go the goat in the wilderness.”

**Isaiah 53:12** - “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare [nasa] the sin of many, and made intercession for the transgressors.”

## **Some examples of reconciliation from Africa**

In the Samburu tribe of Kenya, if there was violent conflict between warriors, the elders would meet, hear the complaints and pronounce judgment on steps to be taken for restoration. Then a perfect one-year-old white bull was selected and slain. The blood

was caught in a container and sprinkled on the warriors and their weapons which were placed side by side forming an elongated gate. The warriors would pass from the arena of conflict to that of peace by bending over and walking through the elongated gate of peace that their weapons had formed. Then they would cook the flesh of the bull and feast together, sharing meat with one another. They would make white bracelets from the skin of the bull and place these bracelets on the arms of the warriors. All who received this bracelet of peace could never again fight another warrior who had that bracelet (Shenk 2008:64-68).

Many African tribes reflect this pattern - which is a shadow of the meaning of Christ's atonement, as well as the Peace Offering.

Heshbon Mwangi, a Christian in Kenya in the 1950s, was headmaster of a school. One day the Mau Mau - who were leading a rebellion against the British colonial rulers - attacked him.

"Can't you join us in the fight against the colonialists?" they demanded.

"No," he said. "I belong to Jesus."

"Kill him! Shoot him!" they shouted.

Heshbon responded, "Wait a bit. I have nothing against you. Only that I love Jesus!" The attackers left him for dead. A missionary later asked Heshbon, "Why did you not keep a gun in your home for protection?"

He responded, "In our traditional religion when the covenant lamb has been slain and we have eaten its flesh in a covenant of peace, then all who have partaken of that lamb can never again do violence against one another. How much more so when we have partaken of the communion cup of the blood of Jesus the Lamb of God, can we never again do violence toward one for whom Christ has died."

- The Gospel of Reconciliation in East Africa: Islam and Traditional Religion, David W. Shenk, 2008 - <https://buff.ly/2wGcoOQ>

Read **Matthew 18** - The whole chapter weaves together a structure for forgiveness

### **Rabbinical parallels to Matthew 18**

"If a man has received an injury, then, even if the wrongdoer has not asked for his forgiveness, the receiver of the injury must nevertheless as [God] to show the wrongdoer compassion, even as Abraham prayed for Abimelech (**Gen. 22:17**) and Job prayed for his friends.

R. Gamaliel said: Let this be a sign to you, that whenever you are compassionate, the Compassionate One will have compassion upon you.  
(T. Bab. K. IX, 29, 30 (Z, p. 365, line 31)

If a man seeks to appease one whom he has grieved, the latter should not repel him. So long as you are merciful to your brother, you will find mercy yourself.  
But if the aggrieved man repels him, what then? Let him assemble ten persons, and

stand them in line, and say to them, 'My brothers, there has been contention between me and this man, and I have tried to appease him, but he will not receive me.'

Then God will see that he who did the injury has humbled himself, and He will have compassion on him, as it says, 'He looks upon men, and if any say, I have sinned, God will deliver his soul' (Job XXXIII, 27).

(Tanh.B., Wayera, 52a fin.-52b init.)

- From *The Rabbinic Anthology*, p. 460-461

### **The Trespass Offering and the right "currency"**

A key to interpersonal forgiveness is hidden within the intricacies of the ancient Jewish trespass offering ritual. A sacrifice was made as a compensation payment for unintentional transgressions. But also, one was required to make restitution to the one offended.

But reconciliation is often blocked by our own expectations of what repentance should look like in the other person. Someone may offer a sincere apology but the other person is expecting tears. Another person may simply ask for forgiveness, while the offended party really wants a detailed explanation. And behind all this is the suspicion that we're being scammed - there is no true change of heart.

The trespass offering describes a way out. A trusted third party - the priest - evaluates the cost of the offense, and then adds 20 percent (**Leviticus 5:15-16**). That offering brought by the one who caused the offense is then changed into the currency of the "shekel of the sanctuary" - whose value was not subject to disagreement - and then transferred to the aggrieved party, again by an intermediary, the priest.

The expectations are satisfied by a "currency" that all agree to, and then 20 percent is added so that the offended party is better off than he was before.

Translated into spiritual experience, this means that when I look to Jesus, who is the trespass offering, I am blessed when I forgive by brother or sister. And when they look to Jesus, He supplies their offering as well as the 20 percent overflow. Jesus is the offering, the priest and the extra 20 percent. The result is that we are reconciled in Him, to each other.

In the same way, Jesus is the sin offering, and we are each reconciled to God through his sacrifice.