**SATURDAY SEPTEMBER 04 – XXII WEEK O.T. [B]**

**While he was going through a field of grain on a sabbath, his disciples were picking the heads of grain, rubbing them in their hands, and eating them. Some Pharisees said, "Why are you doing what is unlawful on the sabbath?"**

**For Jesus what the disciples are doing is not violation of the Law of his Father, otherwise He would have instructed them to the respect of the Commandment. If He allows the heads of grain be picked, rubbed, eaten, it is lawful thing.**

**Instead, for the Pharisees and the scribes, the Sabbath day is a day of absolute rest. According to their doctrine, every work is forbidden. Nothing can be done. The Pharisees observe and what the disciples are doing is a serious violation of the Law for them. They promptly intervene: "Why are you doing what is unlawful on the Sabbath?" On the Sabbath day, working is not lawful. It is forbidden. Since you are picking the head of grain and you are rubbing in their hands, the former and the latter action are forbidden by the Law.**

**In truth, the Law of the Lord, namely the Third Commandment, is not of this content. It says other things: "Remember to keep holy the sabbath day. Six days you may labor and do all your work, but the seventh day is the sabbath of the LORD, your God. No work may be done then either by you, or your son or daughter, or your male or female slave, or your beast, or by the alien who lives with you. In six days the LORD made the heavens and the earth, the sea and all that is in them; but on the seventh day he rested. That is why the LORD has blessed the sabbath day and made it holy. (Ex 20,8-11) They want to damage Jesus. For the Pharisees and the scribes He is not a good Master at all. He allows the Sabbath day be violated and He does not say a single word to instruct them.**

**It is true. The Law says: “Six days you may labor and do all your work.” It is about the relation of man with earth, with the fields. The seventh day must not be given to earth, to the fields, but to the soul, to the spirit. The seventh day is of the Lord, of our God, not of man. The Pharisees had extended the concept of work. For them every activity done by man with his body was work. Even the uttering of a word for a miracle was a work for the Pharisees and because of this they accused Jesus of working on the Sabbath day.**

**We already know the method of Jesus. He does not descend into the depth of the doctrine, of the Law, of Truth. One does not argue with the Pharisees, as one does not argue with Satan, the prince of darkness. One avails of immediate ways. They say that if one picks a head of grain because of hunger, if one rubs it, if one eats the grain, it is against the Law. It is unlawful. Then is it possibly lawful what David did, when he and those who were with him were hungry? Before hunger, there are no laws to observe. If the Seventh Commandment – You shall not steal – does not exist, the Third Commandment does not even exist, as well. The nourishment is the first rule to observe.**

**In truth, it was not David who took the bread of the offering to give it to his who were hungry beyond the tolerable limit. But it was the priest who guarded the tent of the Lord. It was he who suspended the Law of sacredness. Now if the priest suspended one of the most sacred laws to feed David and his companions and he committed no violation of the Law of the Lord, one should conclude that because of hunger one can suspend every law. “How he went into the house of God, took the bread of offering, which only the priests could lawfully eat, ate of it, and shared it with his companions." This example is worth more than thousands of doctrinal argumentation. One should learn this method of Jesus, or better, it is up to the Holy Spirit to suggest it from time to time. It enables us to defend the Truth with few efficacious words that are with no possibility to be contrasted.**

**Let us read the text of Lk 6,1-5**

**While he was going through a field of grain on a sabbath, his disciples were picking the heads of grain, rubbing them in their hands, and eating them. Some Pharisees said, "Why are you doing what is unlawful on the sabbath?" Jesus said to them in reply, "Have you not read what David did when he and those (who were) with him were hungry? (How) he went into the house of God, took the bread of offering, which only the priests could lawfully eat, ate of it, and shared it with his companions." Then he said to them, "The Son of Man is lord of the sabbath."**

**After having given an answer to which no objection was possible, Jesus says to them: "The Son of Man is lord of the sabbath." What does Jesus want to teach us by saying that the Son of man is lord of the Sabbath? What is the new light? Jesus has come to free the Law from everything that man has arbitrarily added or removed against the Command of the Lord. In fact, God had ordered that nothing had to be removed and nothing had to be added to his Law. Never. By saying that the Son of man is lord of the Sabbath, Jesus intends to teach his disciples and to the Pharisees that He is the sole on earth and in heaven who can say what is lawful to do on the Sabbath day and what is not lawful to do. He is the true Master. If He allows his disciples to pick the heads of grain, He allows them since it is lawful. If it were not lawful, He would have already corrected. If He allows other things to be operated, it is because there is no violation. The true Master knows the Law. Each of his teaching, each of his interpretation, each of his explanation is most pure Truth. Whoever teaches the Law by falsity and by lie is not a Master.**

**Jesus proclaims the charity as the unique hermeneutical principle for the interpretation of the law of the Lord. The law is given to love more, to love better, to always love according God. But who can put in his life the charity as unique hermeneutical principle of all his actions, works, words? Only the one who is filled with the Holy Spirit can. The Spirit of God is the only light that enlightens the concrete act that must be wrapped with all our charity. Jesus is filled with the Holy Spirit and He can clothe with charity the life of the one who passes before him. The Pharisees are filled with mortal legalism and therefore they are incapable of clothing with charity the moment they are living. The one who is without the Spirit of God uses the law for the law, he uses it without man and against man. Instead, the one who is filled with Holy Spirit makes use of the charity and of love to interpret the Law and give it the right, exact meaning. His true interpretation according to God.**

**Today Jesus says to man, and to the Pharisees in a particular way, that everyone must be capable of a sound and holy discernment about what is right. It is true: we can be capable of discernment. To be capable we must be free, though. To be free we must put love at the centre of our thoughts. The one who lives to love can always discern what the greatest love to pour on his brothers is. Instead, the one who does not live to love – and the Pharisees did not live to love – might never discern what is right. He cannot, since he misses the measure of true discernment that is only love. The entire Law of God is given to love God and the brothers more and better, in perfect justice. The purpose of the Law is love and the one who loves is always able to know what is right, since only love is right.**

**Jesus can give the perfect interpretation of the Sabbath day since it is He who gave the Law of the Sabbath. He can interpret it to perfection since He is filled with every knowledge and wisdom, intelligence and advice of the Holy Spirit. Not only. He even draws the answers from the knowledge, wisdom, intelligence, advice of the Holy Spirit. If Jesus were without this divine richness, the scribes and the Pharisees would already have stoned Him since the first day of his mission. Thus, Jesus teaches us that in every relation with the ones who live of an altered, deviated, transformed religion, trampled in its divine truth, the divine knowledge of the Spirit of the Lord is always needed. Without this divine strength, the holders and the lords of the falsified religion will stone us to each of our word. May the Mother of Jesus intercede so that the heavenly Father always gives us the Spirit with no measure.**