

Wisdom Fifth Week in Ordinary Time Wednesday, February 7, 2018 8:15 AM 1
Kgs 10:1-10; **Mk 7:14-23** (The Holy Spirit consoles us as a result of our following the leadings and the promptings of the Spirit and the gift of wisdom and doing what is good; that leads to serenity and consolation.)

“All these evils come from within and they defile”

Once again we see **Jesus as a wisdom teacher**. There are a lot of Christian theologians that don't want to see Jesus as a wisdom teacher. They want to see Jesus as a prophet overturning the status quo, or they want to see Jesus as the teacher of the new law bringing a new kind of law or moral order into existence. But **he wasn't really a prophet or teacher of the law, although he quotes prophets and comments on law**. Here he comments negatively on law. Yesterday he commented negatively on the tradition of the elders, which is the Halakha, which is written down today in the Talmud; that's the tradition of the elders, the oral Torah. Jesus had little time for all this. **He was about teaching wisdom**.

Now **wisdom is one of the gifts of the Holy Spirit** as well as a much larger subject matter. You could say all God's work in the human mind is wisdom, but in particular there's a gift of **wisdom, which is very similar to or identical with conscience**. And conscience is what he is talking about here, the wisdom that is conscience. He is rather perturbed at his own disciples because they don't understand what he is talking about, which to him is utterly obvious.

Now **conscience has two sides**. The side people usually talk about is **the side that tries to dissuade us from doing something that is wrong**, or that accuses us if we have done something wrong, or sends us pangs of remorse; that's a side of conscience. But there is **another side**, more identified with the gift of wisdom—but both are really—and that has to do with **insight into what is really good**. And this is associated with what the catechism calls **actual grace**, insight into what is really good **and a help to our motivation**, a help to us to get it done, plus the **consequence**,

which is a feeling of consolation—a feeling of consolation. That was in the Opening Prayer. The Holy Spirit consoles us. **How does the Holy Spirit console us?** In a vacuum? No, **as a result of our following the leadings and the promptings of the Spirit and the gift of wisdom and doing what is good, that leads to serenity and consolation.** And Jesus wants his fellows here to understand what this is.

Now where does all this other stuff come from, what he calls **evil**: evil thoughts, unchastity, theft, murder etc.? Where does that come from? Well it **comes from the soul, the heart.** But it's lacking in—what? **All these are lacking in sympathy.** When we use the gifts of the Holy Spirit, the wisdom of the Holy Spirit, and when we mingle with it, work with it in our own natural intelligence, we receive the result of that, **the gift of knowledge, which is sympathy with all things.** No one who sympathizes with others would steal from them. No one who sympathizes with others would murder them or commit fornication with them or adultery, nor would anyone who is really sympathetic be greedy, because greed is an idolatrous thing; it is putting one's value in things. What sympathy is about is God and the living beings that he has created, and we could go through all these. They are all about lack of sympathy. **Sympathy is the love of God.** The word "love" is a good word, but it sometimes is associated with for example what is erotic. Well God's love is not erotic. Or with what is romantic, which is all well and good, but God's love is not romantic. **God's love is sympathetic, compassionate, all-embracing.** And that we can also have and need to have when we listen to and respond to the Holy Spirit, and live the wisdom that is available through Christ in the Spirit that he has sent.