Wednesday of the Fourth Week in Ordinary Time

Gospel text (*Mk* 6:1-6): Jesus departed from there and came to his native place, accompanied by his disciples. When the Sabbath came he began to teach in the synagogue, and many who heard him were astonished. They said, “Where did this man get all this? What kind of wisdom has been given him? What mighty deeds are wrought by his hands! Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?” And they took offense at him...

Jesus does not remove anything from the "Torah", but He "adds": He adds Himself

EDITORIAL TEAM evangeli.net (based on texts by Benedict XVI)
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Today, the “debate” surrounding Jesus of Nazareth stands out. Elsewhere in the Gospels we can see how Pharisees and scribes argue and get “shocked”… Now even His own countrymen and relatives do too: they believe they know Him, but actually they do not. To get to know Him we need faith: miracles do not suffice!

The "I" of Jesus ("I say...") creates a "conflict" in His listeners. His interlocutors understand Jesus is not trying to remove anything from the sacred "Law"; quite the contrary, He is adding. But He is adding Himself: He is the “Torah”, He is greater than the Temple and Lord of the Sabbath"... This is the central point of the Jews’ "alarm": the centrality of Jesus “I” in His message, which gives everything a new direction. Perfection (the state of being holy as God is holy) as demanded by the "Torah", now consists in following Jesus.

—This mysterious identification of Jesus and God that is reflected in His words is, precisely, the center of the Christian faith: Jesus, You are the Son of God!