

The grumbling of what the Hebrew had done against God in the desert and the snake of Bronze raised from Moses.

Jesus knows, He knows many things but He does not say He attribute to the bronze snake when He'll be raised on the cross will attract all to Himself. God sent the snake of the desert to attack the Hebrew, who shall ever looked at the bronze snake would had been cure. Jesus knows things but will not tell; He doesn't say for example, that when He'll be raised on the cross, all whom will look at Him invoking His mercy, will be cure from the poisonous sin. All nobody excluded, men and women. Grumbling against God, the Hebrew were judgmental towards His behaviour: Gave them only manna, God made a mistake by not giving them meat and other things that they were used to eat in Egypt. Their behaviour was correspondent to our time it's a risk to be judgmental toward our neighbours, which intention we cannot know. Men and women often and with pleasure are risking judging the behaviour and the intention of others, Therefore they are against them. The Hebrew looked at the bronze snake to be cured of the sin of grumbling. We can put in evidence two attitude: The grumbings of men and women, and Jesus that really knows but does not speak; the bronze snake that cure all whom are grumbling, and Jesus on the cross cures all men and women from the poison that they instil in those whom are listening their talking are poisoning the reputation of their neighbours; Jesus is healing them even from their insincere way of life. There are two oppose, the grumbling and to point out the faulty and failing, the faulty of others. The slander is when talking bad about others, the evil that they didn't do. These "talking" of grumbling, criticism and slander is punished by God by means of bite of the snake that provokes groaning, so prayer is supplication. The groaning is like a purification of the tongue from the poisoning mouth that had trowed about their neighbours. The snake injects the poisoning in a way it purifying a little the mouth that had talked about its neighbours, by making them suffer (and) moan, by taking it to supplication and, prayer. How many things on grumbling! It's one of those repetition sin. The groans are very easy repeated, the grumbling on others, on God, on friends, groan on facts, on interpretation of facts. There's a stability of the grumbling that prejudice is giving. Obviously all is gushing from pride: Pride, is the "father" or the "mother" of grumbling; because there's no humility for you raised above others and reveal their shortcoming. This is something very serious: pointing out others faults. There's some people whom have a particular perspicacity, they got the sixth sense to point out immediately mistakes of talking, in writing, in the attitude, they have, the perspicacity to find the fault; but find fault is little thing compare to talking about it after to others! as long as you look the fault and point that out for the purpose of eliminate with great charity it's OK!, because the truth has to be told always with charity, the truth is to free their mind for the mistakes made; charity instead is used to the will so that it be humble in correcting from the fault, from the shortcoming, from the fault committed. If you point out only the fault and will not urge the will with charity, it's wrong: By pointing out the fault of others, it's a practical way, to affirm that what you are saying about others you do not have, it, may be you are reprimanding others the fault that you yourself have, like in others you do not see the beauty, so in others you want to see the fault that you yourself got. The psychology of those who are grumbling it's really twisted, it's a labyrinth psychologically they're always poisoned so much so that always are throwing poisonous words sower, hard, sharp. So is the psychology of those whom have this fault perspicacity, for they cannot sustain the vision of others fault, so they need this satisfaction, of revealing to others by grumbling. And whom easy are grumbling falls into slandering. How are they certain that others committed that fault? and if is a fault that you yourself invented?, for you know that slander your

neighbours could be a serious sin, if ruins others. ? If wish to examine in depth of the grumbling, how many faults have inside the grumbling: your malicious eye looks at the faults of others, it does not look the good that others have and doing. How evil and morbid is your eye! this attention to others fault, gives a particular taste, to whom is looking in that manner. And then the satanic taste to revealing to others, and it becomes more sower the observation of the grumbling because not only it's point out subjectively, but is pass on to others, and becomes more heavy. Who then can clean up the mentality? may be is a mentality that slowly slowly was conducted to prejudice: Look, there's some souls that hate others: may be they do not realised, but they got the hate inside them! is not a question not to greet, not to talk, not to hugging, the grumbling the criticism, the slandering and prejudice are handing up with hate; you don't realise it: and be careful that when there's this "electric thread" at high tension it's impossible not following in jealousy and envy, and obviously when there's jealousy and envy, can even fall into this terrible presumptuous: to presume to do good even by accusing innocent people! Jesus was condemned for envy, and they condemned Him because they thought to do Good to the people of Israel. To do good can other be accusers and grumblers with this friend and that friend on working places or community, and underneath this envy takes to be prejudice, and prejudice takes go division, to separation, hate. But do not forget an important thing: if those whom had been biting by the snake were healed by looking to the bronze snake, we from grumbling can be healed by looking to Jesus Crucifix, the opposition contrast; said Jesus; most things " I know of you, but I will not tell! " And Him, without telling things which we are in fault, and without grumbling even though He knows everything about us, become after a bronze snake on the wood but He become the crucifix by looking at we can be healed from the grumbling. For the grumbling they didn't enter the promise land; by looking to the crucifix we can enter in heaven. Jesus is wisdom; He knows our sins, our faults, but He does not telling us. On the contrary, for those faiths He's praying and die on the Cross,. And then He said something very interesting: "But I'm telling you what my Father is telling me, I tell you. "But I will not tell what I see within you! " Tells the things of salvation, on the contrary when some one is grumbling not only reveals the faults of others with pride, also reveal the things that the devil tells, whom is the Father of accusation, and the accusatory which father we are choosing? who's grumbling is talking in the name of the devil; who instead is humble in front of the neighbours fault and understands, speak in the name of God. The grumbling takes away the peace in your heart. Which one is more serious: a husband that is grumbling about his wife or a citizen that is grumbling about his senior?. And takes away peace, and refusal! If we will not promise ourselves not to grumble anymore, we will never have peace in our hearts. I've to tell you two things. When you see the faults of others, release the humble love, that is the understanding, the humility, and understand that even us could be in fault like others in that particular fault. After all love takes us to prayer so that poor souls will be corrected. Instantly, do not waste any time! When you see a fault, one error, one wrong answer, even if you be mortify, be humble and answer with charity!. That is the first thing. second thing. Attention for the devil, when is an impact psychological a little curious, he insult you, Like one thing to unwind so "it will "pass". The sin, by venting with grumbling thinks that pass the psychological heaviness. It's a diabolic deceive, be aware!.

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