**“Jesus Explains”**

Psalm 119:57-64

Isaiah 44:6-8

Romans 8:18-27

Matthew 13:24-30, 37-43

Pentecost 8

After Jesus “put another parable before them, saying, ‘The kingdom of heaven may be compared to’” a field growing “wheat” for the harvest, He “left the crowds and went into the house. And His disciples came to Him, saying, ‘Explain to us the parable of the weeds with the wheat of the field’. He **answered them**.”

Grace to you and peace from God our Father and from our Lord and Savior, Jesus Christ.

**Bridge**

Those who know me (and would, undoubtedly, know me best through my teaching of Bible classes) know that I don’t (at all) like the word “**interpret**” or “**interpretation**” when talking about God’s Word / Holy Scripture. For anyone to be faithful and humble, Scripture has got to be admitted just **received**, and **not interpreted**. Scripture is **not subject to human scrutiny or decision / criticism**. One must only take the “**clear**” meaning of it, which is theologically spoken of as Scripture’s “**perspicuity**” … **its clarity** in meaning, **simply**, **just** **what it says**.

Two errors pop up regarding Holy Scripture: one is that it is **obscure**, so gets neglected to, then, not gain what it has to give; the other is that it is **humanly** “**interpreted**”, so used, twisted, turned, and changed from what it is to something that’s entirely different.

One of the tenets of Lutheran confessionalism (if a person is to really be a Lutheran confessional Christian) is to acknowledge “Scripture Alone” (or sola Scriptura to use the Latin). Scripture (in other words) “**interprets**” **itself**, therefore is not “**interpreted**” by anything and anyone other than through **its own divine authoritative self** … and that “interpretation”, yes, is “**clear**” (or “**perspicuous**”), therefore **comprehendible** and **understandable in itself**. Natural man (and nature) has a “**natural understanding” of loss** because of Adam and Eve’s fall. Nature “**groans**” Romans describes it, and any news broadcast exemplifies that “groaning”. The Holy Spirit (for those with Him by the means **that becomes the case**) “**groans” identifiably beyond the “natural**” … we **know our fallen situation**. And it’s **that “groaning**” that makes even the **Gospel of Scripture** **clearly** “**perspicuous**”.

**Text**

But that “perspicuity” wasn’t **available yet** to crowds gathered around Jesus (or even to His disciples in the same way) until a special Pentecost bestowing. Where we are in Matthew’s accounting of the Gospel is embedded in several “**parables” that Jesus taught**,and this one delivered to us (today) has an interesting **gap in its accounting**. “**Explain to us**” disciples the evening of the telling asked Him. The gap was the explanation of the **Means** of His clear “perspicuity” of Words: **HE** was the “**Explainer**”. Not just by Words would He explain, but all His explanation (in Words and deeds) was in and of Himself. The “**Son of Man**” (**He / Himself**) was the **Key** to the **all-of-Scripture** **parable He clarified**.

In the “**gap**” in our Gospel reading Jesus’ explained **why, even, He taught in parables**. “All these things Jesus said to the crowds **in parables**; indeed He **said nothing to them without a parable**. This was **to fulfill what was spoken about Him by the prophet Isaiah:** ‘**I** will open **My** mouth **in parables**; **I** will utter what has been hidden since the foundation of the world’”.

And “perspicuity” He explained even earlier in Matthew’s 13th chapter: “**To you** it has been **given to know** the Secrets (in Me) of the kingdom of heaven, but to” the purely only natural-knowing rest of the world “it has **not been given**” (that “**giving**” being the important thing which is **Jesus and the Holy Spirit identifying Jesus as the “Explanation**” / the “**Clarity**”). “For to the one who **has**” (and that’s **Jesus and the Holy Spirit divine Scripture given**) “more will **be given**, and he will **have an abundance**” (which is **further-reinforced understanding and “clarity” / “perspicuity**”), but from the one who **has not**, even what he has will be **taken away**. This is **why**”, Jesus said, “I speak to the world in parables, because seeing **they** (apart from the Holy Spirit **identifying Him**), “**they** do **not see**, and hearing **they** do **not hear**, nor do **they** understand. Indeed, in their case the prophecy of Isaiah is fulfilled that says: ‘you will indeed **hear** but **never understand**, and you will indeed **see** but **never perceive**’” …

… which is exposure and unrejected receipt of the “**good seed**” of Jesus (the “**Explainer”** and “**Explanation**” **of the Word / Holy Scripture**). In last week’s parable that “Seed” was the overall Gospel **Word (the Good News) in none other than Jesus Himself planned and carried out, incarnate then proclaimed by Himself of Himself** to a “natural” world … and **all would “hear” and “see”** yet, obvious **receive differently**, some **“interpreting” reality differently** and **choosing to remain blind and deaf and apart from the divine Means of God imparting,** **“clearly”, Himself in the Son (that “Son”, then, “of Man”, the “Sower of the “Seed” that’s Good and Himself)**.

The specific **Great News** **of today’s parable** is that **THERE’S “wheat” sown, and growing / flourishing, upon, even, this earth, kept growing even among the infestation of “weeds” un-yet burned / left in the proximity of God’s care of “wheat” for testimony**. And God provides “wheat” with (even among the unbelieving “weeds”) doctors divinely blind but (on earth) useful by God to care for His “wheat” and the same in police officers and engineers and politicians poised and positioned to provide God’s “wheat” with an additional earthly lifestyle of civility and safety. To His “wheat” (with hope towards current “weeds”) **earthly-skilled** **even while divinely un-receiving** hands plus “wheat’s” witness to the Better in eternal care. God is gracious to the end, sowing liberally His Son where a world can **“hear” and “see” what’s available in grace**.

That **“wheat” flourishes and “Seed” continues to be sown even among “weeds”** is **the** **graciousness and patience of God**.

**Application**

And **your body** is a self-contained “world” **to which** **“wheat” and “weediness” is simultaneously present**. It would be wrong to not receive Jesus’ warning here as just a **corporate situation**, but **in the heart and brain and gut and soul of mortal men and women, boys and girls**. Jesus sowing of Himself is done through ears **that hear** and eyes that **will see**, flourishing in the midst of other “weedy” things that our ears are hearing and eyes see in evil. **The enemy is in our midst in our world and in, even, hypocrisy in God’s Church, and in the fallen flesh of every individual in this world**. We (the Baptized) are **inwardly yet** infected by the “weeds” of sinfulness and even our propensity toward it in slippage and submission.

It is for that reason that a **Harvest** is to be **persevered toward**. **Staying ready and awake and alert** is a call to **dig our roots firmly in the soil of God’s Gospel Words (in Jesus and everything that proceeds from His mouth and rule)**. The **more we hear** the **more we will understand** after becoming graciously **His planting** by baptism’s re-creation.

For our personal “weediness”, we **repent**. We **feed ourselves** of what makes “**WHEATINESS**” flourish, and we give thanks and glorify God that “**wheatiness**” is a state granted by His Gospel account: the “clear” message Holy Scripture **gives** of God’s grace for a humanity that might receive it. Let’s pray:

“Bless **us here**, Lord, with **receiving and** **believing ears, eyes, and hearts**, that we might remain children (as in planted, sustained, and growing ‘wheat’) of Your glorious kingdom. In +Jesus’ name and for His sake. Amen.”