

Lutheran Confessions

Apology of the Augsburg Confession, XXIV: The Mass, 66-67, 71-74

We are not ignorant that the Mass is called by the Fathers a sacrifice; but they do not mean that the Mass confers grace *ex opere operato*, and that, when applied on behalf of others, it merits for them the remission of sins, of guilt and punishment. Where are such monstrous stories to be found in the Fathers? **But they openly testify that they are speaking of thanksgiving. Accordingly they call it a eucharist. 67]** We have said above, however, that **a eucharistic sacrifice does not merit reconciliation, but is made by those who have been reconciled**, just as afflictions do not merit reconciliation, but are eucharistic sacrifices when those who have been reconciled endure them.

71] And such use of the Sacrament, in which faith quickens terrified hearts, is a service of the New Testament, because the New Testament requires spiritual dispositions, mortification and quickening. [For according to the New Testament the highest service of God is rendered inwardly in the heart.] And for this use Christ instituted it, since He commanded *them thus to do in remembrance of Him. 72]* For to remember Christ is not the idle celebration of a show [not something that is accomplished only by some gestures and actions], or one instituted for the sake of example, as the memory of Hercules or Ulysses is celebrated in tragedies, **but it is to remember the benefits of Christ and receive them by faith**, so as to be quickened by them. Psalm 111, 4. 5 accordingly says: *He hath made His wonderful works to be remembered: the Lord is gracious and full of compassion. He hath given meat unto them that fear Him. ...*

74] The sacrifice [thankoffering or thanksgiving] also is added {*as another purpose for the sacrament*}. For there are several ends for one object. **After conscience encouraged by faith has perceived from what terrors it is freed, then indeed it fervently gives thanks for the benefit and passion of Christ**, and uses the ceremony itself to the praise of God, in order by this obedience to show its gratitude; and testifies that it holds in high esteem the gifts of God. **Thus the ceremony becomes a sacrifice of praise.**

(Bente, F., *Concordia Triglotta*, Milwaukee, Wisconsin: Northwestern Publishing House, 1997).

Put it into Practice

These questions have been put together to help you as you extend and apply tonight's Scripture to your life.

Prayer

Keep, we implore You, O Lord, Your Church with Your perpetual mercy; and because of the frailty of mankind without You cannot but fail, keep us ever by Your help from all things hurtful and lead us to all things profitable to our salvation; through Jesus Christ, Your Son, our Lord, who lives and reigns with the Father and the Holy Spirit, one God, now and forever. **AMEN** (*Collect for Trinity 14*)

Word of God: St. Luke 17:11-19 (on back)

Questions to Ponder in Prayer

1. Jesus has gone into Gentile territory. Is that significant?
2. What is leprosy?
3. Why did they stand at a distance and shout? (Leviticus 13:45-46)
4. What did they desire of Jesus? (v. 13)
5. Why does Jesus send them to the priest? (See Luke 5:14)
 - A. Examination: See Leviticus 14:1-9
 - B. Offering: See Leviticus 14:10-32
6. Would the lepers have known Jesus intended to heal them? (The context might imply that the other nine were Jews.)
7. Where did the lepers go to find the priest and the place of sacrifice?
8. What happens as they go to Jerusalem?
9. Did "their going" heal them? Did they cleanse themselves?
10. Why did the Samaritan return to Jesus?
11. Jesus wonders aloud about the other nine. Was the Samaritan disobeying Jesus' command to go to the priest? (Jesus said, "Where are the other nine?) Or should the Samaritan be commended?
12. Jesus calls the Samaritan "foreigner." For Jesus to accept the worship of this non-Jew (foreigner), what was Jesus saying? (Heb 11:6, "And without faith it is impossible to please God...")
13. Jesus exalts the humbled Samaritan, "Rise and go; your faith has made you well."
 - A. Why does Jesus say "Rise"?
 - B. Where is he to "go"?
 - C. In what sense is he "well"?
 - D. I thought Jesus made him well. Why does Jesus say "your faith" has made you well?

6:30 PM "Learn by Heart"

Through simple repetition those present will inwardly digest...

TLH Hymn #343, stanza 3
Close of the Commandment, p. 301
Hebrews 11:6

7:00 PM "Catechesis"

+ Opening Verses
"O Lord, open my lips..." p.224

+ Ascription of Praise
"Praise to you, O Christ. Alleluia." p.225

Reading

St. Luke 17:11-19 (back)

Hymn

"How Lovely Shines the Morning Star"
TLH #343

Catechesis on... (back)

St. Luke 17:11-19
Liturgy
Catechism

--prayer based on reading

+ Recite Word by Word insert

Ten Commandments
Lord's Prayer
Apostles' Creed
Sacrament of Holy Baptism
Matthew 28:19
Mark 16:16
Confession & Absolution
John 20:22-23
Sacrament of the Altar
Words of Institution

Collect of the Day
--prayer based on reading
R. AMEN
Benediction
R. AMEN

Catechesis on St. Luke 17:11-19

11 Now it happened as He went to Jerusalem that He passed through the midst of Samaria and Galilee.

12 Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off.

13 And they lifted up their voices and said, "Jesus, Master, have mercy on us!" 14 So when He saw them, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed. 15 And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, 16 and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. 17 So Jesus answered and said, "Were there not ten cleansed? But where are the nine? 18 "Were there not any found who returned to give glory to God except this foreigner?" 19 And He said to him, "Arise, go your way. Your faith has made you well." (NKJV)

The last line of verse 19 in Greek:

ἡ πίστις σου σέσωκεν σε.

KJV, TMB Thy faith hath made thee whole.

NIV, NKJV Your faith has made you well.

This exact same Greek line is found word for word in Luke 7:50, but there σωζω(sozo) is translated.

"Your faith has saved you."

1. Sinful Woman (Lk 7:50) "saved you"
2. Woman, blood discharge (Mt 9:22/Mk 5:34/Lk 8:48) "made you well"
3. Blind man (Mk 10:52/Lk 18:42) "made well"
4. Samaritan leper (Lk 17:19) "???"
5. Dead daughter (Lk 8:50) "she will be well"
6. Demon-possessed (Lk 8:36) "healed"
7. Other Lukan references 6:9 "to save life," 8:12 "believe and be saved," 9:24 "loses life will save it," 13:23 "those who are saved be few," 18:26 "who can be saved," 19:20 "to seek and to save," 23:35 "he

saved others, he can't save himself," 23:37,39 "save yourself"

Good Works (Fruits of Faith)

Augsburg Confession, VI: Of New Obedience.

1] Also they teach that this *faith is bound to bring forth good fruits*, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification 2] before God. For remission of sins and justification is apprehended by faith, as also the voice of Christ attests: *When ye shall have done all these things, say: We are unprofitable servants.* Luke 17, 10. The same is also taught by 3] the Fathers. For Ambrose says: *It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone.*

The One True God

"A god is that to which we look for all good and in which **we find refuge in every time of need.** To have a god is nothing else than to trust and believe him with our whole heart. As I have often said, the trust and faith of the heart alone make both God and an idol. 3 If your faith and trust are right, then your God is the true God. On the other hand, if your trust is false and wrong, then you have not the true God. For these two belong together, faith and God. That to which your heart clings and entrusts itself is, I say, really your God.... Notice, again, how presumptuous, secure, and proud people become because of such possessions, and how despondent when they lack them or are deprived of them. Therefore, I repeat, to have a God properly means to have something in which the heart trusts completely" (LC I 2, 10).

CATECHESIS ON ST. LUKE 17:11-19

Saved by Faith Alone, and yet Faith is never alone



Trinity Lutheran Church & Early Childhood Learning Center

1000 North Park Avenue, Herrin, IL 62948
Church 942-3401, Learning Center 942-4750

www.trinityh.org

Pastor Michael D. Henson · Deacon Gary K. Harroun
*Pr. Henson and Dcn. Harroun are members of the
Evangelical Lutheran Diocese of North America (Eldona.org)*

The Close of the Commandments

“And the miserable blind people do not see that no man can get so far as to keep one of the Ten Commandments as it should be kept, but both the Apostles’ Creed and the Lord’s Prayer must come to our aid (as we shall hear), by which that [power and strength to keep the commandments] is sought and prayed for and received continually” (LC I, 316).

Only Two Options:

Luke 6:43-45, “For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush. A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.”

A. Those Who Hate & Break His Commandments

Psalms 5:4-5, “For You are not a God who takes pleasure in wickedness, nor shall evil dwell with You. The boastful shall not stand in Your sight; You hate all workers of iniquity.”

Romans 6:23, “For the wages of sin is death...”

B. Those Who Love and Keep His Commandments

1. Jesus Perfectly Kept the Law

Apart from Jesus Christ, there is no relief from the terrorizing Law.

Ecclesiastes 7:20, “For there is not a just man on earth who does good And does not sin.”

Hebrews 4:15, “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, **yet without sin.**”

Romans 5:19, “...so also **by one Man’s obedience many will be made righteous.**”

2. Those Who Believe in Jesus

1 John 5:1-5, “**Whoever believes that Jesus is the Christ** is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. By this we know that we love the children of God, when we love God and keep His commandments. **For this is the love of God, that we keep His commandments.** And His commandments are not burdensome. For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. **Who is he who overcomes the world, but he who believes that Jesus is the Son of God?**”

It Is Impossible for the Unregenerate to Keep the Commandments

1. The Inner Obedience of the Heart is lacking

They are without the Holy Spirit and faith in Christ.

Romans 8:7-8, “...the sinful mind is hostile to God. It does not submit to God’s law, nor can it do so. So then, **those who are in the flesh cannot please God.**”

John 15:5, “I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; **for without Me you can do nothing.**”

2. The Outward Obedience is Not Pleasing

Hebrews 11:6, “But **without faith it is impossible to please Him**, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.”

Mark 12:33, “And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one’s neighbor as oneself, **is more than all the whole burnt offerings and sacrifices.**”

The Law is fulfilled by the Regenerate

1. Through Faith in Christ’s Perfect Obedience(Christ for us)

Romans 8:3-4, “For what the law could not do in that it was weak through the flesh, **God did by sending His own Son** in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, **that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.**”

Romans 10:4, “For Christ is the end of the law for righteousness to everyone who believes.”

2. Through the Beginning of the New Obedience(Christ in us)

Philippians 1:6, “...being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.”

1 Thessalonians 2:13, “...the word of God, which also effectively works in you who believe.

John 15:5, “I am the vine, you are the branches. **He who abides in Me, and I in him, bears much fruit;** for without Me you can do nothing.”

1 John 4:19, “We love Him because He first loved us.”

NOTE: However, the sinful nature prevents even believers from perfect fulfillment of God’s Law. (See Romans 7:14-25)

1 John 1:8-10, “If we say that we have no sin, we deceive ourselves, and the truth is not in us...”

Luke 17:10, “So likewise you, when you have done all those things which you are commanded, say, ‘We are unprofitable servants. We have done what was our duty to do.’”