

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...

Hymn "**Show Pity, Lord! O Lord, Forgive!**" ASBH #52
Apostles' Creed, 1st Article & meaning
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

"**Show Pity, Lord! O Lord, Forgive!**"
(Augustana Service #52, insert)

Catechesis on... (back)

St. Luke 17:11-19
Liturgy
Catechism

+ The Suffrages insert
from ASBH Prayer Office Supplement

Kyrie
Lord's Prayer
Versicles
Psalm 130 or Psalm 51
Versicles
Collects
Collect for Peace
Benedicamus
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



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