**Glorifying God by Thanksgiving to Jesus**

**Luke 17:11-19**

**11On the way to Jerusalem he (Jesus) was passing along between Samaria and Galilee. 12And as he entered a village, he was met by ten lepers, who stood at a distance 13and lifted up their voices, saying, “Jesus, Master, have mercy on us. 14So when he saw them he said to them, “Go and show yourselves to the priests.” And as they went they were cleansed. 15Then one of them, when he saw that he had been healed, turned back, glorifying God with a loud voice; 16and he fell on his face at Jesus’ feet, giving him thanks. Now he was a Samaritan. 17Then Jesus answered, “Were not ten cleansed? Where are the nine? 18Was no one found to return and give glory to God except this foreigner?” 19And he said to him, “Rise and go; your faith has saved you.”**

1. **Explanation**
* First story of the healing of a leper in 5:12-14
* Note the repetitions
* **Saw**: Jesus in 14 and the healed man in 15
* **Voice**: lepers in 13 and healed man in 15
* **Cleansed:** 14 and 17
* **Go: lepers to priests in 14 and healed leper in 19**
* **Glorifying** in 15and **to give glory** in 17
* Location
* Jesus on pilgrimage to Jerusalem for the Passover
* Entry into village
* Boundary between unclean Samaria and Jewish Galilee
* Status of lepers
* Living dead
* Social and religious outcasts: distance from healthy people
* Disqualification from participation in the divine service at the temple
* Furthest from God
* Title “Master”
* Title for person with high rank
* Use by disciples in Luke for Jesus as their teacher: 5:6; 8:24, 45; 9:33, 49
* Only here by those who were not his disciples
* Cry for help
* Beggar’s cry
* Plea for charity rather than right for help
* Purpose of showing to the priests
* Lev 13:1-46: diagnosis of disease and its cure
* Lev 14:1-32: ritual cleansing for participation in the divine service
* Giving thanks: only case where someone gives thanks to Jesus
* Status of Samaritans
* Schismatic community: worship at Shechem rather than Jerusalem
* Unclean people from intermarriage with pagan people
* Double sense of the announcement: **your faith has saved you.**
* Healed by faith in Jesus: health in Israel
* Saved by faith in Jesus: life in the new people of God
* Same announcement of saving faith to three others in Luke
* Guilty woman who anoints the feet of Jesus in 7:50
* Woman with menstrual bleeding in 8:48.
* Blind Bartimaeus in 18:42
1. **Why does Luke emphasize that the Samaritan glorified God?**
* God’s glory = the radiance of his presence when he appears to his people
* Appearance to the Israelites in the glory cloud that both conceals and reveals God’s presence
* The temple as the location God’s hidden glory here on earth: fire on altar and cloud from the altar
* Doxology: acclamation that acknowledges God’s presence by saying: **Glory to God!**
* Teaching on doxology in the OT
* Performance by the angels in heaven: Ps 29:1-9
* Promised vision of the Lord by his theophany to all people on earth: Is 40:5; 66:18-19; cf. Ps 97:2-6; 102:15-17; Is 35:2; 59:19; 60:1-2
* Call for the nations to join with the angels in doxology in Psalm 96:1-9 and Isaiah 42:12
* Fulfillment with the coming of Jesus: Jesus as the theophany of God
* Ten reports of doxology in Luke’s gospel
* Performance with praise in 2:14 on eath by *the angels* who invite the shepherds to join with them in singing their heavenly song: **Glory to God in the highest**
* Performance with praise in 2:20 by *the shepherds* for what they had seen and heard in the manger
* Performance in 4:15 for Jesus by *the hearers of his teaching* in their synagogues
* Performance in 5:25-26 by *the forgiven, healed paralytic* and *the amazed people* in the house where Jesus was teaching
* Performance in 7:16 by *all the people at Nain* at raising of the widow’s son from death
* Performance in a synagogue in 13:13 by *the woman* who had been freed from a disabling spirit
* Performance here by *the healed Samaritan leper* with thanksgiving
* Performance in 18:43 by *Bartimaeus* as he followed Jesus after his sight had been restored
* Performance with rejoicing and praise in 19:38 by *the crowd of disciples* as Jesus entered Jerusalem on Palm Sunday: **Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest.**
* Performance with a confession of the innocence of Jesus in 23:47 by *the Roman centurion* at the death of Jesus
* What do you make of this list?
* Heaven to earth to heaven
* Holy angels to unclean outsiders
* God to Jesus
* Birth to death: life and death as a visible manifestation of God’s saving presence with his people on earth.
* What is so surprising about the doxology of the leper?
* Where in the divine service do we perform doxology, and why?
* Glory be to the Father (Lesser Doxology): with Psalm or Introit because we no longer sing the psalms as the temple in Jerusalem but with the angels as members of heavenly choir
* Glory to God in the highest (Gloria in Excelsis): Angelic Song after the Lord Have Mercy ► paradoxical status before God: beggars with nothing to give and companions with the angels
* Glory to You, O Lord (Acclamation before the Gospel): revelation of presence of God the Father through the words and deeds of Jesus