

With Christ, the Willingness of God to Cleanse Is Here

Mark 1:40-45

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Introduction

For the past few weeks in our sermon series from the gospel of Mark,

- we have been looking at how Jesus Christ, the only mediator between God and man gives us access to God's saving grace.
- Without Christ, we cannot know the true living God, who is creator and judge of all, as Saviour.

He is the only one who connects sinners to God for salvation.

In Mark 1:21-28, we saw how Christ connects us to God's saving authority.

- Without Christ, sin has cut us off from hearing God's word as His word—it does not carry with us the authority that belongs to it.
 - The authority is certainly there, but we don't get it. To us outside of Christ, the word is not real and potent. But once He comes and speaks to us, it has authority.
 - We believe the pronouncements of judgment, we believe the promise of mercy through faith in Christ, and we act upon God's call.
- Without Christ, sin has also cut us off from access to God's power over Satan to deliver us from Satan.
 - We live in bondage to the devil without ability to see our way out of his deception and without strength to escape his dominion over us... like the demon-possessed man that Christ met at the synagogue.
 - In that demon-possessed man, He showed His grace and authority by casting the demon out and setting the man free.
 - This was to show all of us that, in Christ, we have authority that delivers us from the power of the devil.

In Mark 1:29-34, we saw how Christ connects us to God's compassion.

- The true God is a most compassionate being toward all.
 - But we do not know Him thus because our sin has separated us and brought us under condemnation, the curse of nature, and the sentence of death.
 - As a consequence, we have all sorts of maladies in this world—sickness, injury, storms, death.
- But Christ our Mediator came healing the sick and giving sight to the blind—even as He healed Peter's mother-in-law—
 - This shows us that through Him and His saving work as mediator, we are restored to God and His compassionate ways—assuring us that through Christ, we will be fully delivered from death and all our sufferings...
 - We again know our God as the one who delights to bless His creatures and to make them happy.

- Not that we are fully delivered yet, but that in Christ we will be when He returns if we are truly His disciples.

Last week, in Mark 1:35-39, we learned how Christ as mediator brings God’s agenda among us...

- As sinners, we rejected God’s agenda and began to follow our own agenda.
 - We are like a symphony where each does his own thing instead of following the conductor.
- God’s agenda is the only agenda that will stand in the end—all opposing agendas will be snuffed out by His.
 - But Jesus our Mediator lived in perfect harmony with God’s agenda and He restores us to that harmony when we come to Him as Saviour.
 - He shows us that God’s agenda is to establish a righteous kingdom for sinners—that is what He sent Jesus to do and what He is doing to this day until the work is complete.
 - You either enter Christ’s kingdom by faith in Him, or you will be snuffed out and sent to the place of outer darkness and weeping.

This week, with Mark 1:40-45 we shall see that we have access to God through Christ as He who is willing to cleanse us from our defilement.

- He reveals this to us by cleansing a leper who presents his wretched self to Him.
- The point of this is to show us that Christ is willing to cleanse all who come to Him from our spiritual leprosy.

Listen as I read to you from our text—Mark 1:40-45.

- This is the word of God.

Mark 1:40-45: Now a leper came to Him, imploring Him, kneeling down to Him and saying to Him, “If You are willing, You can make me clean.” ⁴¹ **Then Jesus, moved with compassion, stretched out *His* hand and touched him, and said to him, “I am willing; be cleansed.”** ⁴² **As soon as He had spoken, immediately the leprosy left him, and he was cleansed.** ⁴³ **And He strictly warned him and sent him away at once,** ⁴⁴ **and said to him, “See that you say nothing to anyone; but go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded, as a testimony to them.”** ⁴⁵ **However, he went out and began to proclaim *it* freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to Him from every direction.**

May God bless the reading of His holy and infallible Word.

I. Let us begin by looking at this leper as a picture of our own spiritual defilement.

- A. God appointed leprosy to be such a picture in the Old Testament of the defilement of sin.
 1. He had many pictures of defilement in the Old Testament for one important reason.

- Because in calling His elect people to salvation from sin, He knew that we have a major obstacle that needed to be overcome.
 - He knew that we were not sensible of the defiling nature of our sin.
 - We do not see the depths of our defilement and our need of cleansing.
 - So to help us, He established rituals of worship to teach us these things.
 - He appointed a temple that had a most holy place that represented His footstool as God.
 - And because they were His people and He was among them, they were taught that they needed to be holy because He was holy.
 - To be holy, they had to be washed from their defilement by all sorts of purification ceremonies... washings of various sorts.
 - And for this ritual worship, they had to have priests who offered sacrifices of atonement for the people after they themselves had been cleansed from defilement.
 - And the people had to avoid foods that were labelled as unclean by God, and they had to avoid mixing materials in their clothing and they had to follow a number of other ceremonial regulations.
 - Among them, they were considered unclean if they had an emission of bodily fluids (a flow of blood, menstruation, and such), if they had certain deformities, if they had been in contact with a dead body, and if they had leprosy.
 - With these conditions, they not only were not permitted to draw near to God for worship at the temple, but also could prevent others who had been in contact with them from doing so.
 - All of this was to teach that nothing that is defiled can come into the presence of God unless it has been cleansed by Him.
 - Every worshipper had to be cleansed, and if they had something from which they could not be cleansed (like leprosy or a flow of blood), they were not allowed to draw near.
 - This was all to show us that sin has separated us from God.
 - We would not have these things like flows of blood or leprosy if it were not for sin, so these were suitable pictures.
 - He was driving home to us the truth that we find so hard to accept in our spiritual blindness—
 - That we are all unclean because of sin and unfit to come before Him unless He cleanses us.
2. Leprosy was very suited to represent sin's defilement.
- a. In the ancient world, it was thought to be a disease that especially afflicted the Hebrew people, and in every case in which we are told, it was brought on by sin.
 - We could speak of Miriam who was struck with it when she rebelled against Moses, her brother...

- of Gehezi, the servant of the prophet Elijah, made leprous for his greed.
 - of King Uzziah, a leper for entering the temple to burn incense which only the priests were to do.
- b. It was suitable to portray spiritual defilement because it was such a loathsome disease.
- William Hendricksen describes it for us with these words: “The disease which we today call leprosy generally begins with pain in certain areas of the body. Numbness follows. Soon the skin in such spots loses its original colour. It gets to be thick, glossy, and scaly. In fact, the affliction is called *leprosy* because it makes the skin *scaly*, the Greek word *lepos* or *lepis* means *scale*. As the sickness progresses, the thickened spots become dirty sores and ulcers, due to poor blood supply. The skin, especially around the eyes and ears, begins to bunch, with deep furrows between the swellings, so that the face of the afflicted individual begins to resemble that of a lion. Fingers drop off or are absorbed; toes are affected similarly. Eyebrows and eyelashes drop out. By this time one can *see* that the person in this pitiable condition is a leper. By a touch of the finger one can also *feel* it. One can even *smell* it, for the leper emits a very unpleasant odour. Moreover, in view of the fact that the disease-producing agent frequently also attacks the larynx, the leper’s voice acquires a grating quality. His throat becomes hoarse, and you can now not only feel, see, and smell the leper, but you can hear his rasping voice. And if you stay with him for some time, you even imagine a peculiar *taste* in your mouth, probably due to the odour. All the senses of the well person are engaged in the detection of the leper.”
 - I would add that it would attack the internal organs as well and lead to the death of the person afflicted with it. But the Jews spoke of it as a living death.
- c. That Old Testament ceremonial law required those afflicted with leprosy to be separated from others lest they too become unclean.
- It was not so much for fear of contagion as it was to avoid defilement.
 - This is what the leper had to do, according to Lev. 13:45-46: **Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, “Unclean! Unclean!”** ⁴⁶ **He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp.**
 - With such a condition, they were not fit to worship God at the temple where the rituals portrayed cleansing from defilement, though they could still pray privately of course... and in an unwalled city, they could go to a synagogue as long as they sat behind a screen.
 - But as result of these laws, James Edwards comments: Lepers were victims of far more than the disease itself. The disease robbed them of their health, and the sentence imposed on them as a consequence robbed them of their name, occupation, habits, family and fellowship, and worshipping community.
3. Perhaps you can see why it is such a suitable picture of defilement by sin.
- Sin makes us completely loathsome before our Maker, who is holy.

- Sin permeates our whole being, the mind, the will, the emotions, the heart, the affections... everything about us.
 - Sin spreads in us, rotting out our very souls.
 - Sin is incurable by our own efforts.
 - Sin is a living death—we are dead in our sins unless Christ makes us alive.
 - Sin ends in death... complete separation from God.
 - Sin isolates us from others, gradually destroying every relationship until at last we are separated from everyone.
- This picture is given because many are oblivious to our spiritual malady.
- B. But let us learn here what the one who *is* conscious of his malady does when he encounters Christ the mediator!
1. You see it in verse 40.
 - a. He comes to Him—he comes to Christ.
 - That is not as simple as it sounds—because this fellow knows that he is an outcast because he is defiled—which is different than being sick.
 - How can he expect this prophet who has been healing people to accept him?
 - He does not have a fever, nor does he have an injury that needs healing nor a demon that needs to be cast out.
 - He is unclean and needs to be cleansed.
 - That is different than healing.
 - Christ had not yet cleansed any lepers—at least as far as we know.
 - Nevertheless, he plucks up his courage because his condition is desperate.
 - He comes and presents himself to Christ.
 - That is what sinners do when the Holy Spirit has opened their eyes to see their defilement by sin.
 - Though they know themselves to be loathsome, but they are so desperate that they finally come to Christ.
 - It is good to be desperate when you come to Christ for cleansing.
 - b. And next we are told that he implores Him and kneels down.
 - The word implore is *parakeleo* and means to call to one's side for help...
 - It is a strong word that is sometimes translated to beg or to beseech.
 - When kneeling is added, it speaks of the earnestness with which one comes to Christ when he realises he is defiled.
 - He must have help—there is no other recourse.
 - This is his only hope.
 - c. And then we have his words: **“If you are willing, you can make me clean.”**
 - How appropriate!
 - He does not know if Christ is in the business of cleansing lepers, but having learned of Him, he knows that He would be able to do so.
 - The great question is, “Will He receive someone who is defiled like me, or will He drive me off telling me that I am not sick but unclean?”

2. We are all lepers—all the same in that—but very different in our response to Christ.
 - The biggest difference is whether we see our defilement or not—because many are blind to their spiritual defilement...
 - a. When we do see it, we have different ways of coming to see it.
 - 1) Some of us like this leper in Mark, coming to beseech Him because we have finally come to see and acknowledge how wretched we are.
 - Perhaps we have done something that has caused us to face up to our sin, or perhaps it has gradually become more clear to us, but something must be done.
 - Yes, we may be unsure of Christ and whether He will have us, but we can no longer avoid Him.
 - 2) Others of us have had the privilege of growing up in a godly home, and we have accepted what we have been taught from childhood—
 - that we were born in sin, but that Christ is the one who cleanses us from sin—
 - We have been looking to Him for as long as we can remember...
 - b. There are also differences among those who have not yet seen their defilement.
 - 1) Most will admit they are not perfect, but it is not such a big deal... their condition is easy enough to live with...
 - Often they are outside the church.
 - They may even have some religion... but they would certainly not see themselves as defiled and in need of cleansing... they are no spiritual lepers.
 - 2) Some such persons are in false churches that actually encourage them in thinking they are not spiritual lepers—
 - Their church does not faithfully preach about sin and our need of Christ to cleanse us from defilement.
 - Their church may be guilty of flattering them.
 - As Jesus said to the Laodicean church, Rev 3:17: **“you say, ‘I am rich, have become wealthy, and have need of nothing’ —and do not know that you are wretched, miserable, poor, blind, and naked—”**
 - He assures them that though they name Him, He will reject them.
 - They must come to Him for cleansing.
 - 3) But then again, they may even be in a faithful church, and may have even professed their faith falsely.
 - There are many hypocrites in the church who take their vows and talk of Christ the Saviour,
 - but who are quite comfortable in their leprous condition.
 - They live a double life—one way at church, another way outside.

- They took vows in which they said that they were sinners without hope except in God's mercy, but they are not looking to Christ to cleanse them.

TRANS> I tell you, it is grand thing, when, like the leper in our account, you have seen your deplorable condition and have come to Christ to cleanse you!

- And let me tell you why it is wonderful...

II. Our text shows us that Christ cleanses lepers who come to Him!

A. Here we see that He is willing.

- Look at what it says.
 1. First, that He was moved with compassion.
 - Here is this man who, probably through some fault of his own, was leprous.
 - Whether that is so with him is not absolutely certain—it is the case with all lepers when we told that it was due to their personal sin...
 - but with spiritual leprosy which we all have, it is certain that it is our fault.
 - But that does not block up the compassion of our Mediator... not His.
 - He tells us that all who come to Him will be saved—whoever calls upon His name will be saved.
 - It does not matter how defiled you may be—it does not matter if you are the chief of sinners...
 - When you come to Him for cleansing, you meet a welcoming, compassionate Saviour.
 - His whole reason for coming was to seek and save what is lost.
 - That is His business. He did not come here for some other purpose.
 - As one preacher put it, if He were to turn you away, it would be the first time in all of history that it happened.
 - 2. And look what Jesus does next to the loathsome man...all for our encouragement.
 - He reaches out and touches him—this defiled man that no one was to touch...
 - He touches.
 - What a striking thing this must have been to this man who had not been touched for years.
 - How his heart must have melted with joy and praise.
 - This loathsome defiled creature—touched by the holy Son of God... not to approve of the man—but to cleanse him.
 - He would have been grieved if Christ had approved of him—he did not want approval and to be told that he was really not that bad—
 - He would have been very disappointed if Christ had done that.
 - He wanted to be cleansed...
 - Whatever filth, hatred, corruption, wickedness—all much more detestable to Christ than to you—does not keep Him from touching you.

3. And then He speaks the wonderful words in response to the leper: “I am willing; be cleansed.”
 - What remarkable words these are that testify forever to all of us that our mediator is willing to cleanse us from defilement.
 - There is so much in these words... *I am willing*...
 - *I am willing* to come down from the glory of heaven where I received all the honour and blessing that belongs to God’s Son.
 - *I am willing* to go to the cross where and bear the shame of your defilement... to become the loathsome defiled bleeding cursed sacrifice for your sins.
 - *I am willing* to trade places with you and to be the outcast before the face of my heavenly Father and before the whole world.
 - *I am willing!*

B. Here we see His power that immediately cleanses lepers.

- **v. 42: As soon as He had spoken, immediately the leprosy left him, and he was cleansed.**

1. How significant is Mark’s favourite word here.... *immediately!*

- a. Advanced leprosy was not something that went away immediately.
 - The skin that was wasted away—now clear and clean like that of a child.
 - The eyebrows, restored to their normal state.
 - The voice is renewed.
 - The nose and the ears that were perhaps partially gone, now back.
 - And the fingers and toes, growing back on the once wretched hands and feet.
 - The putrefying stench, gone forever.

➤ Such is the power of Christ!
- b. So it is for those who come to Christ with spiritual leprosy.
 - Immediately, there is full forgiveness and remission of sin... all that was on your record that made you unclean—cleansed from your account.
 - Immediately, there is a new heart that will never reject the LORD and that will grow up into greater and greater sanctification.
 - Yes, with sin there is still more to come—but our whole direction is completely changed in Christ and we are now His servants and never the servants of sin again... freed from bondage to Satan... a cleansed heart and a cleansed life is ours forever.

2. All things were completely changed for the cleansed leper.

- a. Now he could worship.
 - He could join in the feasts and in the sacrifices, rejoicing in His God, singing praises to Him.
 - And so for us spiritual lepers—now we can draw near by the blood of Christ... we can gather in His name to praise our Father and He will rejoice in our praises... we are clean, clean, clean... free to come to Him.

- b. Now the leper could return to his family... his parents, his wife, his children...his family inheritance...
 - So for us... there is acceptance into the family of God—
 - We are no longer defiled and unclean...
 - We are now in the family... the inheritance... the loving Father... the Brother who loves you and gave Himself for you... and the Spirit who comes to be with you forever.
 - c. Now the leper could go back to work and service.
 - His leprosy had kept him away just as ours keeps us away—separating us from others by our pride and selfishness...
 - making our service wretched and loveless—but now we can bless others for the glory of God... beautiful works for Him.
- C. But understand... it is only through Christ the Mediator that God’s cleansing is brought to us.
1. We have nothing but condemnation apart from the one who came to bring us to the Father by atoning for our sins.
 - You do not have an atonement for sin by any other man, any other religion, any other member of the Trinity...
 - It is through Christ as Mediator and Him alone that we have access to God as the one who cleanses us from all our defilement that we might be welcomed into His household.
 2. Right here in our text, with this leper, Christ is revealed as the One who brings cleansing to us, being Himself God from heaven as well as man among us.
 - We have access to Him by faith—by believing the gospel that teaches us that He came to cleanse spiritual lepers that they might enter the kingdom of God and the family of God.
 - Here He is, cleansing this man of his ritual defilement in testimony to us that He is willing to cleanse us from our spiritual defilement.

TRANS> But there is something more in our text—something we must not miss.

III. It is very important for us to obey Jesus when He has cleansed us.

- A. When He cleanses us, our Lord Jesus insists that we obey His commandments.
1. He gives this cleansed leper a prohibition and an order.
 - a. The prohibition is to tell no one...verse 44 says, **“see that you say nothing to anyone...”**
 - Perhaps this man did not understand why.
 - It seemed very strange to him to be so marvellously cleansed and not tell everyone... and in fact that is just what he did.
 - It even seemed to him to be the proper thing to do... in honour to Jesus... surely there could be no harm in it.
 - The language in verse 45 tells us that he spoke to lots and lots of people... the idea is that he spread it far and wide.

- It says (v. 45), **However, he went out and began to proclaim it freely, and to spread the matter...**
- He did it without restraint and I am sure that he meant well.
- You may not understand why the LORD prohibits certain things...
 - Why does He say that women cannot exercise authority in the church or preach?
 - Why does He say that we cannot follow traditions of the nations in our worship like praying to the saints or putting on a musical show?
 - In the Old Testament, they wondered why they could not offer sacrifices to God at the high places. Why only the temple? Wouldn't more be better?
- b. And then there is the commandment in the middle of verse 44 to **“Go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded as a testimony to them.”**
 - Why would he need to do that?
 - It was a long way to Jerusalem—and after he got there he would have to go through all the rituals over an eight day period.
 - Wouldn't it be better to get back to his family and start caring for them?
 - And besides, it was obvious that he had been cleansed. His fingers and toes were restored—his skin was restored.
 - Who needed a priest to perform rituals of cleansing?
 - So again, we may not understand why we who have been spiritually cleansed should be baptised?
 - Everyone can see that our lives have been changed by Christ.
 - And why should we gather in an assembly to worship and submit to elders as members of a church?
 - We can listen to sermons on the internet and read the Bible and have fellowship with other Christians.
 - We can do what seems to work best for us.
- 2. But note well, Jesus is very firm with these instructions to this man... almost unreasonably so to the minds of many...
 - a. Look at how He introduces these instructions... in verse 43: **And He strictly warned (or charged) him and sent him away at once.**
 - The words **strictly warned** suggest anger—hot anger and indignation.
 - Lane suggests the translation, “He inveighed against him and drove him away.”
 - It seems that the best way to understand these words is of Jesus showing the man that He will be very angry with him if he does not obey this prohibition and this command.
 - The tone is like that of father telling his son, “Now I am going to be away for two weeks... don't let me hear of any backtalk to your mother! If she tells you something, you do it without complaining or arguing! Have I made myself clear?”

- Jesus spoke as one who was angered at the very idea of disobedience from this cleansed leper.
 - Perhaps he could see from the man's excitement that he was likely to ignore His instructions.
 - He also reinforces the prohibition with the words "see that"... **see that you say nothing to anyone...** in the original it is also a double negative.
- b. Has the LORD not also been very firm with us?
 - Did Jesus not tell His disciples to go into the world and make disciples of all the nations, and then to baptise them and teach them to observe all that He has commanded?
 - Did He not tell us that we were to obey them as His own apostles?
 - Did He not tell us that if we love Him, we will keep His commandments?
 - Indeed, He has been very firm and very clear... just as He was in the Old Testament.
 - But like this man, and the saints in the Old Testament, we have often ignored His commandments and His prohibitions when they did not seem to make sense to us.
 - You have churches burning incense, praying to saints and angels, adding ceremonies and holy days that God never appointed...while they neglect preaching...
 - You have Christians forsaking the assembly each Lord's Day even though we are expressly told not to do this.
 - You even have those who don't ever bother to join a church.
 - You have those who have musical shows and drama, silly ceremonies with candles or with bringing a lamb in and having everybody pin their sins on it and send it out... or interviews with famous sports figures or actresses...
 - All of it well-meaning but misguided and harmful.

TRANS> Jesus insists that we obey His instructions which for us are found in His word.

B. Failure to do so actually hinders rather than helps His kingdom.

1. Let me tell you how this man—this cleansed man—hindered the kingdom by spreading it in his own way.
 - a. We are told that by his misguided zeal, he made it impossible for Jesus to follow through with His plan to preach the gospel in the synagogues.
 - As we saw last week, Jesus did not want mere popularity as a miracle worker.
 - When the crowd began to swarm Him for healings and exorcisms, He left because His purpose was to preach the gospel of the kingdom.
 - He was not here to be a popular miracle worker.

- He was here to establish a kingdom of righteousness—of people who would repent and enter the kingdom through faith in Him.
 - The best way to introduce the message was by preaching in the place where preaching was normally heard—in the synagogue.
 - but now, it says, because of what this cleansed leper did, **Jesus could no longer enter the city, but was outside in deserted places; and they came to Him from every direction.**
 - Understand that in his zeal, this man was actually doing what Satan had been tempting Jesus to do...
 - to gain a popular following rather than call people to repentance and faith... a pathway with which the cross would be incompatible.
- b. This is a constant temptation for the church.
- It begins with a little tweak here and little tweak there...all in the name of getting more people to come to Christ—
 - just a few small changes at first could make all the difference... and indeed they do make all the difference!
 - You get more people—and you can write a book to tell how you did it.
 - And it makes all the difference in a very wrong way...
 - The enticement of more people leads to the place where the gospel is no longer preached at all...
 - That is never the intent, but how do you think the United Church or the Roman Church or the Presbyterian Church in Canada or the Canadian Reformed Church ended up where it is today?
 - It started with just a few small changes to make it better... more agreeable... more welcoming of sinners...no fencing the table... more entertaining... music that does not talk of judgment...
 - It was all well-meant, but it hinders the Saviour that we love.
- And now let me tell you how this man also hindered the gospel in another way.
2. He hindered the gospel by failing to do what Jesus told him to do.
- a. He did not go to the priest for the cleansing rituals appointed by Moses.
- Instead of going to the priest... he went and showed everyone how Christ had healed him... at least that is how it appears.
 - And assuming that this was so, he made it appear that Christ cleansed lepers without an atonement.
 - You see, Jesus told him to go and follow the prescribed cleansing rituals for a leper appointed in God's law.
 - The ceremonial law was still in force because Jesus had not yet been crucified and raised again.
 - And that law taught, very properly, that lepers cannot be cleansed, even if their leprosy is healed, unless there is an atonement for them.
 - They had to offer the lamb as a sin offering and have the blood and oil applied to their extremities to show that atonement must cleanse them if they want to come before God.

- By circumventing this, the man was teaching the lie that Jesus makes your life whole without the cross!
- b. That is a huge problem in the church today.
 - I have run across some evangelicals and Pentecostals today (not all of them) who are very zealous about calling people to Christ...
 - but their gospel is a gospel for victims rather than a gospel for sinners.
 - It has a much broader appeal—come to Jesus as one who has been wounded and abused and He will receive you and comfort you...
 - Many come to Jesus in this false way...
 - The real gospel is what we have seen today... you are defiled and unclean, a spiritual leper...
 - Come to Jesus to be cleansed—not told that you are really okay.
 - Come to Him and He will make you clean, not lie to you.
 - He died on the cross, not to identify with you as a victim, but to provide atonement for your sin.
 - Our message will be more popular if we remove the cross, but it will not build the kingdom by bringing sinners to Christ for cleansing.
 - And that is what we are called to do... by Christ.
 - We are to preach the gospel and to baptise and to make disciples who obey all that Christ has commanded...
 - Not just disciples who join us in recruiting more victims who want to be healed—but disciples who are sinners to be saved.

Conclusion: And consider what a wonderful thing it is to have cleansing!

- Once you see that you are defiled and loathsome, there is nothing better than a Saviour to cleanse you!
 - The Son of God makes God’s cleansing ours—we have it through Him as our Mediator in whom we trust.
 - We say to Him, “Lord, if you are willing, you can make me clean.”
 - And He says, “I am willing, be cleansed.”
 - This is cleansing by the cross—as testified of old by the rituals at the temple and now by the preaching of Christ crucified.