

180624-1 Luke Series, 17, 11-19, Ten Lepers Cleansed, but Only One Made Whole – Craig Thurman

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

Christ is now headed to Jerusalem for the last Passover observance, knowing that the time for His betrayal and crucifixion is nearing. The route that Jesus travels appears to be between these two regions, heading from west to east toward the Jordan River valley, and then He will turn south and proceed along that valley down to the city of Jericho. (Lk.18.35) From there he will proceed to Bethpage, Bethany (Lk.19.29), the Mount of Olives (Lk.19.37), and then into Jerusalem. (Lk.19.45).

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλήμ καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας

12 And as he entered into a certain village, there met him ten men (expressly men, and not women) that were lepers, which stood afar off:

Ten men that had a terrible disease for which there was no cure. Ten that were commanded by the Law of Moses dwell alone; outcast from the common society of men. This disease is to be compared to the devastating disease of sin by which man is so sin thoroughly affected.

Ge 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Ps.38.3 There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink and are corrupt because of my foolishness.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome disease: and there is no soundness in my flesh.

Is.1.4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

As leprosy appears to be a stroke of judgment from the Lord,

Le.14.34, and I put the plague of leprosy; Nu.12.9, the anger of the LORD was kindled ... and behold Miriam became leprous, white as snow; 2Ki.5.27, the leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever

so is sin.

Ge 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

By the word of God we learn that no man can prevent leprosy anymore than he can prevent incurring sin. Since the first man, Adam, his every descendent is conceived in sin; they are born sinners.

Ps 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Ps 58:3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

For once, the Pharisees got something correct; but they denied it in themselves:

Joh 9:34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

The teaching of regeneration and the necessity of the new birth proves that every man is born dead in sins.

Eph 2:1 And you hath he quickened, who were dead in trespasses and sins ...

Joh 3:7 Marvel not that I said unto thee, Ye must be born again.

The leper was cast out of all society except for that to which he is fitted, which is the society of lepers.

Le 13:46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

Nu 5:3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

That leper may freely fellowship with everyone that is a part of his society.

Poole, '... the law forbade them any other society, yet did not restrain them from the society of each other ...'

Otherwise, they were all *shut out of the camp* of the children of God. (Nu.12.14) They were cut off from God His people as long as they remained in this state. There were no sacrifices that they could offer in this state of uncleanness. And unless the Lord was pleased to do otherwise they remained in a continual state of defilement.

And like him, the sinner is shut up alone to the society of sinners. He has no sacrifices to offer. The best of his righteousnesses are as filthy rags. He

is rejected and shut out from all fellowship with God. He is an offense to God and an enemy.

Isa 64:6 But we are all as an unclean thing, and all our righteousneses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Pv.6.12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

As there was no remedy for the leper but that which the LORD alone had purposed to bring to certain ones, (cf. Naaman, 2Ki.5.1) so no there is no remedy for sin, and the judgment of death to follow, but that which He alone purposed to bring to certain ones. (cf. Lk.4.25-27) As God was not obliged to bring healing to the leper in his loathesome condition, so He is not obliged to free the sinner from his fallen state, to set aside the punishment that is due, and give him new and everlasting life. But if He will it is because He chose to do so by His grace. Grace: the free, unmerited (undeserved), loving-favor of God.

In my opinion this episode comes at this place to show just how thoroughly corrupted Israel had become. And here are ten lepers which represent that fact. And from this we can see how thoroughly corrupted every man is from the time of his conception to the day of his death. And he will remain so except that God changes the nature of that man.

Ps 53:3 Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

Because of sin every son of Adam is devoid or vacated of all righteousness so that he might be accepted with God. Because of sin he cannot comprehend the things of God. Because of sin he not only doesn't seek after God, but goes away from Him. God, the true God, is repulsive to the natural man.

*Ro.3.10 As it is written, There is none righteous, no, not one:
11 There is none that understandeth, there is none that seeketh after God.*

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Joh 5:40 And ye will not come to me, that ye might have life.

Isa 1:4 ... they are gone away backward.

12 καὶ εἰσερχομένου αὐτοῦ εἶς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπτοὶ ἄνδρες οἱ ἕστησαν πόρρωθεν

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

master, ἐπιστάτα, voc. sing. of ἐπιστάτης, ἐπί upon, among, after + ἴστημι, to stand, set, establish, appoint, continue; so 'one set over as task; only used by Luke (5.5; 8.24, 45; 9.33, 49, 17.13); LXX, superintendent, task-master; not the usual διδάσκαλος found all but once in the gospels of Matthew (11), Mark (12), and John (7); once in James (Ja.3.1, be ye not many masters).

have mercy, ἐλέησον, 2ps. aor. imper. act. of ἐλεέω;

This aor. imper. is found 11 times and only in the synoptic gospels, Matthew, Mark, & Luke.

Mt.9.27, the cry of the two blind men in Galilee; 15.22 the cry of the woman which has a daughter grievously vexed with a devil; 17.15, the father of a son who was lunatic, often falling into fire or water; 20.30, 31, the cry of two blind men outside of Jericho; Mk.10.47, 48,

the cry of blind Bartimaeus outside of Jericho; Lk.16.24, the cry of the rich man *to Abraham* as he lay tormented in the flames of hell; 17.13, the ten lepers on the way to Jerusalem; 18.38, 39, referring to blind Bartimaeus.

Now, of these 11 instances 10 begged the Lord for mercy and received it (some temporal, and some everlasting) Only 1 cried out for mercy and did not receive it, and that was the rich man of Luke chapter 16. Why? First, because he had already died. After death is judgment. That judgment is forever. But to show the spirit of unbelief, even after death the rich man did not cry out to God, but to the one in whom he placed all his trust; another man, Abraham. But Abraham was a sinner. Abraham needed a savior. Abraham could not save others.

Rabbit: Those who spend their lives crying out to saints and angels for deliverance from the penalty for sins cry out to them in vain. Salvation is of the Lord. God sent His only begotten Son that whosoever believes in Him should not perish but have everlasting life. Crying out to the best of the saints, and crying out to the most powerful of angels is to no avail. Jesus Christ is He who alone died to save sinners.

Ac 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

By the word of God we know that Jesus showed mercy to every soul that cried out *to him*. Those mercies were of two kinds. There were *temporal mercies*, and there were mercies that endured forever. (cf. Ps.136) By temporal mercies is meant that Jesus relieved some men, woman, boys and girls of the sufferings that they endured during their lifetimes. I think that all ten of these lepers were crying out to Jesus to be relieved of their disease of leprosy, and that is all. It is my opinion that they didn't have any idea of the greater need that they had beyond being delivered from a physical ailment. Jesus showed to many persons mercies that were of a temporal nature. He relieved men of their temporal sufferings.

But Jesus showed to some enduring mercies; mercies which brought about everlasting effects.

Ps.106.1 ¶ Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

2 Who can utter the mighty acts of the LORD? who can shew forth all his praise?

3 Blessed are they that keep judgment, and he that doeth righteousness at all times.

4 Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

The ten lepers cried for Christ to have mercy to relieve them of the disease of leprosy. And Christ heard their cry. But there is one among them who will receive a mercy which endures forever. Why? Because He chose to do so.

Ro 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Luke alone uses the term, ἐπιστάτα, 7 times. Jesus has been acknowledged by some to be established or set up over others.

13 καὶ αὐτοὶ ἦσαν φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα ἐλέησον ἡμᾶς

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

At the word of Christ these ten lepers were to send word to the priest. This priest shall meet with them somewhere outside of the city or village where they are. There he will examine each leper and determine whether it is true that God had indeed showed them mercy to heal them of their leprosy.

Lev.14.1 ¶ And the LORD spake unto Moses, saying,

2 *This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:*

3 *And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be **healed** in the leper;*

4 *Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop ...*

As these lepers proceeded to do as Jesus said, perhaps their eyes were prevented from perceiving the healing that they had received from the Lord, it was at some point as they went, that they saw that their flesh was restored to that of a little child. (cf. 2Ki.5.14) It was in that moment grace began to work upon the heart of one of those lepers that did not work in the hearts of the other nine.

Rabbit: There is something here that runs parallel with sin in those of Christ's elect. As Christ commanded these lepers to go *before* they had been cleansed, yet as they went they received the *benefits* of that healing which speaks of the experience of grace in the sinner's life. Those who come to Christ in faith go, yet with the presence of the old nature. But faith understands the forgiveness of sins before God. So, in one sense the awakened sinner is unchanged; he dwells in a body that is dead because of sin (Ro.8.10), until the time of the change which takes place at the second coming of our Lord Jesus Christ. But, in another sense, he is a new creature created in Christ Jesus. (2Co.5.17; Eph.2.10; 4.22-24)

14 καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν

15 And one of them, when he saw that he was healed,

healed, ἰάθη, 3ps. aor. ind. pass. of ἰάομαι; KJV, to be made whole (2), healed (26).

μετὰ φωνῆς μεγάλης
turned back, and with a loud voice glorified God,

turned back, ὑπέστρεψεν, 3rds. aor. ind. of ὑποστρέφω, ὑπό among, by, from, under, with + στρέφω, to turn; KJV, *to return, turn back again*; **v.18**

glorified, δοξάζων, nom. sing. masc. part. pres. act. of δοξάζω; KJV, *to glorify, honor, magnify*.

15 εἶς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη ὑπέστρεψεν μετὰ φωνῆς μεγάλης
δοξάζων τὸν θεόν

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

This is what marks believers from unbelievers. Here was the kind of mercy from the LORD that endures forever. The nine received a temporal mercy which would last, perhaps, the rest of their lifetimes. But the reality is, that leprosy, as bad as it is, is not the worse thing that men can suffer. Before them remained the inevitable judgment of God for sin. (He.9.27) But this one leper, on this day, in that moment, who had once stood afar off from God and men, just as the others had, received mercy from God which relieved him, not only of a horrible disease in his body, but that worse disease that worked death in every part of his life, body, soul, and spirit. This man, through the everlasting mercies of God, was forgiven of His sins; and being forgiven, the punishment due him for sins was put away. In that moment this man, probably still covered with bandages, probably blood-stained and dirty, was relieved both in his flesh and in his spirit, of both diseases. He that was once rejected from society and from God was restored to both. But most of all, he was he accepted before God. He was cleared of all crimes, every sin from the least to the greatest against God. This man saw in Christ what the other nine did not. And he came glorifying God with a loud voice. He was no longer a stranger and an outcast. Christ restored him to fellowship with God and his people.

He was a Samaritan. The implication is that the nine were Jews. Who would have expected such a reaction from a Samaritan? And on the other

hand, who would have expected such negligence by those of the natural seed of Abraham?

When God does a work of grace in the heart of anyone there is an undeniable change that takes place in the heart. Grace so affects the heart and mind that we are never the same as we were before. What we formerly enjoyed before Christ is now distasteful, disgraceful, rejected, and repented of.

Ro 6:21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

There is in us a spring of living water; the abiding presence of the Spirit of God.

Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

For the first time in this leper's life, though unworthy of the least of the mercies of God, he drew near to God; his thinking and his desires were suddenly changed. He began to *seek* after God.

16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ καὶ αὐτὸς ἦν Σαμαρεῖτης

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν οἱ δὲ ἑννέα ποῦ

18 There are not found that returned to give glory to God, save this stranger.

that returned, ὑποστρέψαντες, nom. pl. masc. part. aor. of ὑποστρέφω, v.15.

J-F-B Bible Commentary, '... Christ's omniscience ...'

Poole, 'Men howl to God upon their beds, but glorify him not when they are raised up.'

18 οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

hath made ... whole, σέσωκεν, 3ps. perf. ind. act. of σώζω; σέσωκεν, is found 7 times in the N.T. (Mt.9.22; Mk.5.34; 10.52; Lk.8.48; 17.19, *hath made thee whole*; Lk.7.50; 18.42, *hath saved thee*).

It is not to be doubted that the other nine were cleansed and showed themselves to the priest as the Lord had commanded them to do. But being relieved of the most terrible of diseases, or the most debilitating disabilities, or even being raised from the dead is not the major concern in life. There remains the issue of life after death. There is after death the judgment of God. God is offended because of sin. Bearing various disabilities is not because God is offended. Those things are what come of Adam's sin: sorrow, pain, sickness, infirmities, and death are not God's wrath for sin, nor are they in any way atoning. No matter how much suffering one might experience in life, there remains the issue of judgment for sin. God must receive satisfaction for every sinner's offense against Him. He must exact the debt for sin in one way or another. Either the sinner pays the price Himself by suffering eternal punishment, or the sinner trusts in God's provision for him in the death of His only begotten Son.

1Ti 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

God sent His only begotten Son to die on a tree, and by the death of His Son he satisfied the sin-debt of all of those which believe in him. And everyone that believes receives everlasting life. Since Jesus rose bodily from the dead He is alive forevermore. And everyone that believes on Him has everlasting life.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Many of Christ's disciples go through all or most of their lives without ever being relieved of some physical or mental disorder. They know what it means when Jesus said to the apostle Paul, *my grace is sufficient, for my strength is made perfect in weakness.* (2Co.12.9) Some of these disciples learn that through this God-ordained *thorn-in-the-flesh* the power of Christ is best revealed in them. So through these *thorns* God receives the glory. Ten lepers were cleansed, but only one was made whole. Nine lepers were healed of their terrible disease and went on with their lives yet remained unreconciled to God for sins, and unprepared for eternity. One was not only healed in his body, but was made whole, saved. This one was restored to a righteous standing before God because of Christ's death for him. In some measure He saw in Jesus what the other nine did not.

Lu 17:16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

There is one instance where the Gr. verb εὐχαριστέω (39 times in the N.T.), which literally means to *well favor*, is directed to any other than to God, and this is Ro.16.4 (it seems that Paul gave thanks to Acquilla and Prisca for their unyielding service, even when under grave dangers). Otherwise εὐχαριστέω is always with reference to God. This man fell on his face before Christ and gave him thanks. Though it is certain that the Samaritan had a very limited knowledge of the truths of Christ at that moment, that much is incontestable, but he saw enough in Christ by faith to fall down before him on his face to give Him such thanks that was due to God.

That Samaritan, even in his limited understanding of the things of Christ, believed in the Christ. The grace of God working in the heart of a sinner manifests a faith which will glorify God. Let's consider this faith for a moment.

This kind of faith is not human faith. It is often called the faith of Christ. Christ is the source of this faith. It is, faith is a gift. Faith is not original with men. It is original with God. Faith is of divine origin. It is what the Holy Spirit produces in men. If any possess this kind of faith it is because it was received as a gift of God. The Holy Spirit opens up the sin-blinded eyes so that one may perceive the things of God; He opens the sin-deafened ears so that one hears and then understands the word of God. With seeing eyes, hearing ears, and an understanding mind the Spirit of God creates the same kind of faith which is called the faith of Christ. That is why this faith, the faith of Christ is also called *my faith* (Ja.2.18), *your faith* (2Co.10.15), *our faith* (Lk.17.5), and *the faith of God's elect* (Tit.1.1). You see, we really do believe in Christ. But I want to take this just one step further. Before there is faith, there must be life, eternal life.

By the word of God eternal life is a prerequisite to faith. Lots of folks fail to discern this in the Scriptures, but it is true nonetheless. Even in nature we know that life precedes the evidences of that life which follows: movement, crying, seeing, eating, thinking. Such things are the evidences of life, not the cause of life. Faith is an evidence of life; not the cause of it

Life precedes faith.

Joh 3:36 He that believeth (nom. sing. masc. part. pres., πιστεύων) on the Son hath (pres. ind. act., ἔχει) everlasting life: and he that believeth not (nom. sing. masc. part. pres., ἀπειθῶν) the Son shall not see (3ps. fut. ind., ὄψεται) life; but the wrath of God abideth on him.

What does this say? It says that whoever is in a state of believing possesses life; and as long as one remains in the state of unbelief ... he shall never see life. There must be the prerequisite of life before there can be the

evidence of faith. Faith does not bring life; it manifests the presence of life already.)

Joh 11:26 And whosoever liveth (nom. sing. masc. part. pres., ζῶν) and believeth (nom. sing. masc. part. pres., πιστεύων) in me shall never die (3ps. aor. subj. [a weak fut.], ἀποθάνη). Believest thou (2ps. pres. ind. act., πιστεύεις) this? (For the one that is lives and believes, the prospect of death is gone.)

Joh 5:24 Verily, verily, I say unto you, He that heareth (nom. sing. masc. part. pres., ἀκούων) my word, and believeth (nom. sing. masc. part. pres., πιστεύων) on him that sent me, hath (3ps. pres. ind., ἔχει) everlasting life,

Or, the one that is hearing my word, and believing on the Father, lives forever ...

and shall not come (3ps. pres. ind., ἔρχεται) into condemnation; but is passed (3ps. perf. ind., μεταβέβηκεν) from death unto life.

Faith is a fruit of the Spirit. Only the Spirit of God produces faith. Saving faith, as it is often called, is not human faith, is not of human origin.

Ga 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith ...

Faith is the means of the Spirit convincing the elect of the truth of God. Faith *hears*, or comprehends spiritual things:

2Th 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth ... (faith understands the truth of God)

Heb 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Joh 8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

Faith is given to the elect.

Php 1:29 For unto you it is given (ἐχαρίσθη, aor. ind. pass. of χαρίζομαι, delivered, granted, freely given) in the behalf of Christ (for Christ's sake), not only to believe on him, but also to suffer for his sake ...

Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. (The conclusion is that for those who do not believe God has not worked; and those who do believe God has worked in by giving them eternal life.)

1Ti 1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. (...to convince Paul of Christ's death for Him.)

(Jn.1.12; 3.27; 6.29; 8.47; Acts 15.11; 17.31, given assurance is brought faith; 18.27; 1Co.3.5; 4.7; Eph.2.8; Phl.1.29; 1Ti.1.14; 1Pe.1.21; 2Pe.1.3, 5)

Faith in Christ manifests the pre-possession of eternal life. Even the thief on the cross professed faith in Christ just before he died saying, *Lu 23:42 ... Lord, remember me when thou comest into thy kingdom.*

In the case of our present text, to say, thy *faith hath made thee whole*, or thy *faith hath saved thee* (ἡ πίστις σου σέσωκεν σε: Mt. 9.22; Mk.5.34; 10.52; Lk.7.50; 8.48; 17.19; 18.42), means that God had worked effectually in this man so as to bring about the desired result of faith in Christ. He has been changed from a state of condemnation into a state of everlasting life.

Have we the kind of faith of this one leper? Have we believed that Jesus is the Christ which God sent to die for sin? Have we believed to the saving of the soul (He.10.39), that God sent His only begotten Son into the world (Jn.3.16) for the express purpose of saving His people from the condemnation of sin? (Mt.1.21) Do we understand that when Jesus died 2,000 years ago that He in fact died for us? Do we understand that when He died on the cross that He bore the full force of God's punishment for our sins? Do we understand that when He raised from the dead we were raised with Him to walk as He walked? Is following after Christ our heart's highest desire? Have we come repenting of sins and professing faith in Christ? That is the first show of faith. The fear is gone. We no longer stand afar off from God, polluted in sins, bearing about the filthy rags of unrighteousness, but rather we have, the boldness to approach in Jesus' name before the throne of His grace. And there we have found His grace is all complete, that He supplies every need. Perhaps you've never understood this until today and you don't know what to do. The Bible tells us in simple terms what it is to have faith in Christ:

Ro 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

19 καὶ εἶπεν αὐτῷ Ἀναστάς πορεύου ἡ πίστις σου σέσωκέν σε