

# Cleanness and Disease (Leviticus 13-14)

## 1 I. Introduction

### 1 A. This morning we're continuing in the third section of Leviticus: reminders of holiness

- 1 1. This section of Leviticus describes what is clean and what is unclean, and it is closely connected to the previous section and the purpose of the priesthood as seen in the instruction to the priests in Leviticus 10:10-11 - *You are to distinguish between the holy and the common, and between the unclean and the clean, and you are to teach the people of Israel all the statutes that the LORD has spoken to them by Moses.*"
- 1 1 2. The priests were to distinguish between the clean and the unclean and to teach Israel about the clean and the unclean and now Leviticus is going to teach the priests what these concepts are so that they can teach Israel
- 1 3. Several weeks ago we started the cleanliness laws, looking at food and making a distinction between Israel and the nations, and we decided that the cleanliness laws were associated with corruption, the result of sin, but were not sin themselves, instead they were easily visible categories that were supposed to teach a deeper truth
- 1 4. Then, Christmas Eve, we looked at reproduction and cleanness and saw that the longing of Leviticus was fulfilled in the Christmas child - Leviticus looks for and longs for the promised son to be born
- 1 5. This morning, we're going to finish the cleanliness laws, looking at cleanliness and skin disease in Leviticus 13-14 and we'll see that skin diseases taught the Israelites the danger of and right response to sin within God's people

### 1 B. But before we jump into Leviticus 13-14, I want to take a step back and think about the purpose of this greater section - what are the purpose of the cleanliness laws?

- 1 1. As I've already mentioned several times, the cleanliness laws were the purview of the priesthood - Leviticus had introduced the priesthood in chapters 8-10 and the cleanliness laws represent the priests teaching responsibilities
- 1 2. And, as we've gone through the cleanliness laws, we've seen how they have made good types - they are usually very visible categories that make us feel certain ways and so they can be filled with truth about less visible things
3. But now, as we finish the cleanliness laws, I think we can say a little more about the priesthood - what was the purpose of the priests' teaching? What ultimately were the priests supposed to teach Israel?
- 1 4. Were they merely to teach Israel the minute details of ritualistic laws to make sure that no one ever broke them?
- 1 5. It would seem that was not God's ultimate purpose since the Pharisees seem to have done that quite well and are unequivocally condemned for missing the point?
6. No, I am convinced that the priests were to teach something greater - they were supposed to teach these laws, but they were to fill them with their ultimate meaning, similarly to how we have been studying them
7. So, as we go through the cleanliness laws, we can say more about the priesthood - earlier we said that the priesthood had two functions: to represent man to God and to represent God to man, and teaching was part of that second function, representing God to man
- 1 8. And this was what the priests were to teach Israel: they were to teach Israel their necessary distinctiveness, their great need, and their ultimate hope
  - 1 a. The priests were to teach Israel their necessary distinctiveness, which we saw in the food laws - they were to be a separate people, holy to the Lord their God and uncontaminated by the uncleanness of the world
  - 1 b. The priests were to teach Israel their great need, which is what we're going to see this morning in the skin diseases - their corruption would ultimately lead to exile and they were unable to clean themselves
  - 1 c. And the priests were to teach Israel their ultimate hope, which we saw in the reproductive laws - they were to be looking for the fulfillment of the promise, the birth of the promise son, while at the same time recognizing that such a deliverer could only be sent from God Himself
- 1 9. So, the priests were to teach Israel their necessary distinctiveness, their great need, and their ultimate hope - in other words, the priests were to prepare Israel to hear the gospel well, to hear their need for the gospel, to hear the promise of the gospel, and to hear the command of the gospel
  - a. At first glance, these cleanliness laws seem extremely foreign and perhaps somewhat random - especially if we're looking merely for shallow meanings in the law, but once we work through their ultimate meaning, we can see the ultimate purpose of the priesthood pointing forward to the great High Priest

### 1 C. We've already read our passage this morning, so we'll start with our proposition: The skin disease laws taught Israel the deadly danger of sin within God's people and called Israel to long for one who would be able to heal every disease.

- 1 1. What did this teach the ancient Israelites about God?
- 1 2. How should this point us to Christ?
- 1 3. How should this be applied to the New Testament believer?

## 1 II. What did this teach the ancient Israelites about God?

### 1 A. Skin diseases were excellent pictures of the corruption of sin

1. As we look at our passage this morning, a lot of commentaries spend most of their time trying to figure out exactly what diseases are being described in our passage - what is a leprous disease?
  - a. I am not going to take that tack this morning - for one, I'm fairly certain I do not know what diseases are being described, there is at least some chance that the diseases described don't even exist anymore, and I'm not convinced that the scholars who have identified different diseases really know
  - b. But, beyond all that, I'm fairly sure that is not the point and it is not how the ancient Israelites would have thought about this passage - epidemiology and diagnostics are fairly modern ways of thinking
2. So, instead of spending this morning trying to figure out what diseases were being described, I want to consider why skin diseases were selected to have such an integral place in the law
  - a. There are only two disease states that are dealt with in the cleanliness laws: skin diseases and reproductive diseases - and we considered reproductive diseases last time we were in Leviticus
  - b. So, why skin diseases? Skin diseases are generally not the most virulent of diseases, they aren't usually the most dangerous, and they often aren't very contagious - now these are general statements, especially since we can't specifically identify which disease or diseases are being described here, but in general this is true
  - c. There were certainly a host of other diseases that would have been more dangerous and more contagious - respiratory diseases, gastrointestinal diseases - and Leviticus even anticipates this - lepers didn't die, they lived outside the camp - so why are skin diseases given such an important place in the cleanliness laws?
3. I think the answer comes back to the idea that the cleanliness laws were meant to be types - they were things that were easily associated with sin and corruption but were not sinful in themselves, instead they were designed to teach about sin and corruption
  - a. And skin diseases fit that profile well - they may not be the most dangerous or the most contagious of diseases, but they can be very visible and, if we're honest, very revolting on a basal level - we can see and feel the corruption of skin diseases very quickly
  - b. If we see someone with a very serious skin disease where their skin is just eaten up and falling off exposing raw, deformed flesh we viscerally react to that - we know that it is painful, it is dirty, it is disgusting, it is unclean - and that visceral reaction is why skin disease get such a prominent place
  - c. Other, more dangerous diseases are sometimes much more hidden - their corrupting work may completely destroy a body, but we can't see what is happening on the outside - but skin diseases don't suffer that flaw
4. Because skin diseases can prompt such a strong visceral reaction they make a good type - we can see something through skin diseases, we can feel something through skin diseases; skin diseases become an excellent picture of the corruption of sin - they demonstrate physically what sin is spiritually
  - a. We can't see sin for what it is, and our corrupted conscience often doesn't react viscerally to sin - but we should react to sin the same way we would feel about a terrible skin disease - it is painful, it is dirty, it is revolting, it is unclean - sin perverts God's beautiful creation and turns it into something ugly and the marring of what God had made beautiful only makes it that more disgusting
  - b. So skin diseases are an excellent picture of the corruption of sin - the Israelites could look at someone with an advanced skin disease and say, 'what that disease has done to that man physically is what sin does to all of us spiritually - it ought to be revolting to us'
5. So, as we go forward, we're going to consider what skin diseases teach about the corruption of sin

### 1 B. The laws on skin diseases taught Israel that corruption spreads

1. As we go through Leviticus 13, we see that one of the main diagnostic criteria for a harmless skin disease and a leprous skin disease was whether or not it spread
  - 1 a. So, we see in Leviticus 13:8 - *And the priest shall look, and if the eruption has spread in the skin, then the priest shall pronounce him unclean; it is a leprous disease.*
  - 1 b. Or Leviticus 13:22 - *And if it spreads in the skin, then the priest shall pronounce him unclean; it is a disease.*
    - c. And similar statements occur multiple times throughout the chapter
- 1 2. Skin diseases often weren't isolated events, from the initial site they would spread and corruption would overtake the person - and this should have taught the Israelites about the nature of sin
  - a. Sin can often start out small, it may seem insignificant - but sin that is allowed to reign will spread, it will take its corruption and destroy the entire person
  - b. No sin is insignificant because sin spreads, just because a sin seems small doesn't mean that it isn't dangerous - if it is allowed to persist it will overtake you

3. But beyond spreading within us, Leviticus sees corruption spreading around us as well - our sin doesn't merely corrupt us, it corrupts everything around us - creation itself is marred with the corruption of our sin
  - a. So, Leviticus sees the rot that infects fabric and the rot that infects the wall as related to skin diseases - we shouldn't understand this to mean they thought they were caused by the same thing, but that here was a related picture that taught them something
  - b. Sin is dangerous, it destroys, it brings rot and corruption to everything around us - in fact, this is one of the main teachings of Leviticus, this is why it was so important to prevent uncleanness from approaching the sanctuary - sin would bring corruption, rot, and death into God's dwelling, and that must be prevented at any cost, even if that meant cutting off the offender

**1 C. The laws on skin diseases taught Israel that corruption must be destroyed**

1. The spreading nature of corruption meant that corruption was a danger to the entire community - if such corruption was allowed to persist, eventually the entire community would be infected
2. So Leviticus is very uncompromising about the reaction to corruption - it must be destroyed so that it cannot spread through the congregation and corrupt God's dwelling place
3. We can see this very clearly in the instructions about how to deal with leprous diseases in objects
  - 1 a. Leprous cloth was to be destroyed, Leviticus 13:51-52 - *Then he shall examine the disease on the seventh day. If the disease has spread in the garment, in the warp or the woof, or in the skin, whatever be the use of the skin, the disease is a persistent leprous disease; it is unclean. And he shall burn the garment, or the warp or the woof, the wool or the linen, or any article made of skin that is diseased, for it is a persistent leprous disease. It shall be burned in the fire.*
  - 1 b. And, similarly, a leprous house was to be destroyed, Leviticus 14:44-45 - *then the priest shall go and look. And if the disease has spread in the house, it is a persistent leprous disease in the house; it is unclean. And he shall break down the house, its stones and timber and all the plaster of the house, and he shall carry them out of the city to an unclean place.*
4. This is a little less clear for a person with a leprous disease, but in the end, they also were symbolically destroyed
  - 1 a. We see the instructions for lepers in Leviticus 13:45-46 - *"The leprous person who has the disease shall wear torn clothes and let the hair of his head hang loose, and he shall cover his upper lip and cry out, 'Unclean, unclean.' He shall remain unclean as long as he has the disease. He is unclean. He shall live alone. His dwelling shall be outside the camp.*
  - b. The leprous person was treated like a dead person - he was supposed to tear his clothes, a symbol of mourning over death, he was to let his hair be unkempt and cover his lip or his mustache when he spoke, also symbols of mourning for death
  - c. And he was physically treated like a dead person - like a dead body, he was unclean; like a dead body, he was thrust outside the camp; like a dead body, he was cut off from the congregation; like a dead body, he was exiled to the wilderness; - a powerful symbol in the Old Testament which I might speak about more next week - in every symbolic way possible, he was dead
- 1 5. Corruption was a serious issue, it could not remain unchecked - it had to be destroyed, it had to be cast out

**1 D. The laws on skin diseases taught Israel that they were unable to heal themselves**

1. As we go through Leviticus 13-14, there is something very conspicuously missing from these instructions
  - a. Leviticus 13 gives instructions for diagnosing skin diseases and instructions for exiling those with skin diseases from the camp and Leviticus 14 gives instructions on how a healed person could return to the camp
  - b. But nowhere in these chapters are there any instructions given for how a leper could be healed - if he was healed, there were instructions for how he could return, but there are no instructions for healing
2. And I think this omission was intentional - skin diseases were a plague that they could not defeat, there was nothing that they had or could do that would bring healing - and this ultimately taught about sin as well
  - a. They were sick with sin and they desperately needed healing or they would be forever cast out
  - b. But there was nothing they could do to heal themselves - they were powerless in the face of this corruption
3. Leviticus sees sin for what it is - vile, revolting, corrupting - and it longs for a way to be healed, but this is outside of their power
  - a. Just as much as a dead person is unable to do anything about his deadness, a ritually dead leper could do nothing about his leprosy - dead men don't walk out of their graves
4. Skin diseases, and more importantly sin, was a vile scourge that they needed to be freed from, but they were powerless to do anything about - they needed a deliverer, they needed a healer that was much greater than they were

**1 E. But, the laws on skin diseases also taught Israel that God would provide healing**

1. Leviticus 13-14 give no instructions for how a leper was to be healed, but they also anticipate that lepers will be healed, so the bulk of Leviticus 14 are instructions about how a healed leper can return to fellowship in the congregation
  - a. So, much of Leviticus 13-14's promise is hidden, because how a leper will be healed is obscured - longed for, but not seen yet
  - b. But, in the ceremony of return, there are hints of what God will do to heal spiritual lepers, and there are two rituals described which describe two ways God will heal the spiritual leper
2. First, God will heal by carrying away their uncleanness
  - a. The first ceremony a cleansed leper went through is described in Leviticus 14:1-9, and it involves two birds, cedarwood, scarlet yarn and hyssop, and it anticipates the next chapter and the day of atonement
  - b. In short, one of the two birds is sacrificed and the blood is placed on the live bird and sprinkled on the cleansed leper and then the live bird was released into the wilderness - and this was powerful symbolism
  - c. The leper's corruption had exiled him outside the camp and made him dead, but now another was taking his death, the sacrificed bird, and carrying his corruption off into the wilderness, the live bird
  - d. The leper was cleansed because something else would bear his corruption - his uncleanness needed to be infinitely removed from God which had led to his expulsion, but now another would carry his uncleanness away so that he would now be clean
  - e. So now the former leper could be clean - which is what the hyssop, scarlet yarn, and cedarwood are about, each of these represents cleansing in some way - the formerly unclean, dead person was now clean and welcomed back because someone else would take his death and carry away his uncleanness
  - f. The first ceremony is about a change in reality - he had been unclean but now he was clean because his uncleanness had been transferred to another and carried away
3. And second, God will heal by washing away their guilt
  - a. After the first ceremony, the cleansed leper was welcomed back into the camp, but he was not allowed to approach the sanctuary for seven days, on the eighth day another ritual took place - a sacrifice very similar to Leviticus 9 and the establishment of the priesthood
  - b. And like the establishment of the priesthood, this ceremony is meant to change the status of the leper - not only had he really been unclean, his uncleanness had been an affront to God - he bore guilt because of his uncleanness
  - c. So, he didn't just need to be made clean, he needed to have his guilt before God expunged so that he could be welcomed back into God's presence - and this was done through a series of sacrifices
  - d. A guilt offering, a sin offering, a burnt offering and a grain offering were all offered on behalf of the leper so that the debt and offense before God would be wiped out, God's wrath turned aside and he would be welcomed to worship again
  - e. The second ceremony is about a change in status - he had borne guilt before God, but now his guilt was washed away and he was welcomed back into God's people
4. Leviticus doesn't teach how a leper was to be cleansed, but it anticipates a cleansing that would happen when uncleanness would be born away and guilt would be atoned for
  - a. Sin corrupted God's people, but God would provide a way to destroy both the reality and the guilt of sin

**1 F. Kid's Question**

1. What do the skin disease laws teach us?
1. That sin corrupts us
1. And we need a healer

### 1 III. How should this point us to Christ?

#### 1 A. The laws on skin disease longed for a healer because Jesus would be the ultimate healer

1. As we just saw in Leviticus 13-14, Leviticus anticipates that lepers will be cleansed but gives no instructions for their cleansing - Leviticus leaves us with a longing that someday a healer will appear who will have power over such an insidious disease
2. And, as we go through the Old Testament, there are a few recorded cases of leprosy being healed, but they were the exception, not the rule and lepers dwelt outside the camp, cast out into the wilderness - no one could help them, no one could heal, no one could save
3. But when Jesus appears, something different happens - the Gospels record Jesus interacting several times with lepers and Jesus' power over leprosy is highlighted in the gospels
  - 1 2 a. So Jesus heals a leper who comes to him begging for healing, Luke 5:12-14 - *While he was in one of the cities, there came a man full of leprosy. And when he saw Jesus, he fell on his face and begged him, "Lord, if you will, you can make me clean." And Jesus stretched out his hand and touched him, saying, "I will; be clean." And immediately the leprosy left him. And he charged him to tell no one, but "go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to them."*
  - b. Jesus touched the untouchable and made them clean - the disease that had alienated them from God and God's people was powerless in the presence of Jesus
  - 1 2 c. And such healings were not confined to merely one leper at a time, Jesus had power to heal every leper who came to him with just a word, Luke 17:12-14 - *And as he entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices, saying, "Jesus, Master, have mercy on us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed.*
  - d. The healer that Leviticus longs for had been realized in Jesus, the disease that enslaved God's people had been broken
4. So, Jesus points to his power to heal the leper as a proof of His claim to be the Messiah
  - 1 1 a. When John the Baptist starts to wonder if Jesus really was the promised Messiah, Jesus responds to John's disciples in Luke 7:22-23 - *And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. And blessed is the one who is not offended by me."*
  - b. Jesus' power over leprosy was a top five demonstration that Jesus was the Messiah - and this was because of what leprosy represented, the spreading corruption of sin
  - c. Leprosy was no match for Jesus because He came to destroy what leprosy represented - he came to wash God's people from sin and to grant forgiveness from sins
5. And so, more importantly, the New Testament highlights that Jesus accomplishes both of the roles of the cleansing ceremony
  - a. There were two cleansing ceremonies for a leper - one that emphasized that his uncleanness was washed away, and one that emphasized that his guilt was forgiven
  - 1 b. So, the double statement in I John 1:7-9 is no accident - *But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*
  - 1 2 2 c. In verse 7 it emphasizes that Jesus' blood is the blood that cleanses, the blood that washes away uncleanness, but verse 9 makes a double statement - Jesus' blood has won both cleansing and forgiveness; these were God's two promises to lepers, the two ceremonies for a leper's cleansing
  - 1 d. And this is because, like the bird in the wilderness, he bore our sins away, I Peter 2:24 - *He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.*
  - 2 e. He bore our sins in his own body and carried them away from death to wash us from sin, and then He purged its guilt so that we could return to God
- 1 6. Ultimately we were the leper - we were the one full of a rotting corruption about which we could do nothing - but Jesus is the healer - for those who know their corruption, they can go to Jesus to receive both cleansing and forgiveness

## ① IV. How should this be applied to the New Testament believer?

### A. As we close this morning, I want to very briefly consider how we should respond to this passage

1. And I want to think about three things this morning
2. If leprosy ultimately represented sin, how does our passage this morning call us to deal with sin?

### ① B. First, sin needs to be examined

1. One of the things that struck me about the passage was the vigilance that the priests were to have watching for leprosy in Israel - and if anyone suspected a case of leprosy, they were to immediately go to the priest
2. There was this unceasing vigil and watch to guard against leprosy and to identify it when it was found - and I think we are called to the same thing; sin is vile corruption and we are to be on guard against it, examining ourselves for sin and ready to call sin what it is when we find it, not allowing even the least sin to go unnoticed
3. So, just as the priests were called to examine suspected cases of leprosy, we are called to examine ourselves - to check ourselves, to diagnose ourselves, to make sure that sin is not invading our life and if it is, to do something radical about it
  - ① a. Paul calls us to do this regularly, especially before partaking at the Lord's table, I Corinthians 11:28 - *Let a person examine himself, then, and so eat of the bread and drink of the cup.*
  - ① b. And Paul calls for times to be set aside for examining, to search for the presence of sin and unbelief in our lives, II Corinthians 13:5 - *Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?--unless indeed you fail to meet the test!*
4. It is all too easy to overlook our own sin, to ignore it, minimize it, excuse it and explain it away - but we can't do this, we need to be vigilant, to be on the lookout for sin that has crept into our lives and when we find it we need to call it what it is so that we don't let it fester and spread - if we don't, we're in danger of letting sin overtake us and being cast out in the end

### ① C. Second, sin needs to be exiled

1. Leviticus has one prescription for cases of leprosy - they must be destroyed and cast out - leprosy cannot persist among the people of God - and I think we are called to the same thing as well
2. So, when we identify the corruption of sin in ourselves, first, we need to be vigilant to destroy that sin, to not allow it to persist, to spread, to corrupt
  - ① a. Paul would put it this way, II Timothy 2:20-21 - *Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.*
    - b. Sin and uncleanness dishonors us, and more importantly dishonors the Savior who washed us and makes us useless in His kingdom - so Paul calls us to cleanse ourselves from that which is dishonorable, to cut the leprosy out of our lives so that it can't spread
    - c. In other words, we don't just need to identify sin, we need to fight sin - we need to be on guard so that we correctly identify creeping sin in our lives, and when we do we need to fight it to the death
    - d. The corruption of sin cannot remain among the people of God - that is the great word of Leviticus 13
3. But there is another way that sin must be exiled, when the corruption of sin is identified in the church, it must be cast out
  - a. As I've just described, I think there is a personal aspect to exiling sin, but the context of Leviticus 13-14 is the congregation - the one corrupted by sin needs to be cast out of the congregation for the good of the congregation and the honor of the holiness of God
  - ① b. Similarly, Paul has some harsh instructions in I Corinthians 5:1-5 - *It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife. And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you. For though absent in body, I am present in spirit; and as if present, I have already pronounced judgment on the one who did such a thing. When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.*
    - c. Like in the case of a leper, when creeping sin has so infected a professing believer that their actions have become wholly opposite to the call of the gospel, that their corruption is dripping from them, we are called to cast the leper out for the good of God's people and the honor of God's holiness

- d. Now, that doesn't mean we are to do this casually and we need to carefully think through instructions like Matthew 18 and we need to be so quick to rejoice in repentance, but we can't let unrepentant sin, creeping, spreading, corrupting sin persist in the church
  - e. Unfortunately, this is, I think, one of the great failures of much of the modern church - in the name of love and grace, much of the church has allowed sin to breed and to spread to the point where there is no apparent difference between the church and the world
  - f. And the great sorrow of this is that the world can see that and the world despises the gospel and despises God because sin was not cast out and His holiness was not displayed
4. So let's be vigilant, first in ourselves and then in our congregation, that no sin would fester and grow to dishonor our Lord and Savior and bring Him into disrepute

**1 D. Finally, sin needs to be healed**

- 1. As I've just said, we need to battle against sin in our lives, but that battle isn't really ours - Leviticus didn't give any way for a leper to fight his leprosy, he had to wait for healing
- 2. So, yes, we need to fight against sin, but we need to fight against sin by going to the healer - we can't defeat sin, we can't wash away its corruption or free ourselves from its bondage, but Jesus can
- 3. So when we identify sin in our lives, our battle plan needs to be going to Him for cleansing and renewal
- 1 4. And this is exactly what I John calls us to, I John 1:9 - *If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*
- 1 5. When we examine ourselves and find sin in our lives - and we will, if you don't frequently, or always find sin in your life, I would call you to examine yourself again - but when we find sin in our lives, we bring it to Jesus
- 6. We go to Jesus and admit that we are corrupt, that sin has corrupted us and, like the leper in Luke 5, we call on Jesus to heal us
- 7. And the great promise is that when we do that, Jesus will heal - God will be faithful and just to both forgive and to cleanse
- 8. So, we fight against sin, but not in our own power, but with the power of Jesus blood that can not only forgive us, but also cleanse us from sin
- 9. So, let's go to Jesus - He is able to heal - let us go and confess our sins to Him and plead for cleansing because He is full of grace and He will do it