



# *Old Testament Core Seminar*

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## LEVITICUS

### **Introduction**

Welcome back to the Old Testament Core Seminar class. Today we will move into the book of Leviticus. In Genesis we saw that God created all things for His glory, and how He began a plan of redemption, a sort of re-creation agenda, after His image bearers, mankind, plunged the good universe into destruction when they disobeyed God. Then, we saw in Exodus how God really ramped up His re-creating plan of redemption when He rescued the nation of Israel out of slavery through mighty acts of power – designed to spread His glory around the earth. Today, in Leviticus, we are going to look at what kind of nation Israel is supposed to be now that they are God’s special instrument through whom He will carry His plan of redemption forward.

**[PRAY]**

### **Context**

Last week we studied the second half of Exodus. We said that the events therein took place in about the mid 15<sup>th</sup> century BC, at the foot of Mount Sinai. Mount Sinai is the mountain where Yahweh led the Israelites after their escape from Egypt, and where Moses received the 10 commandments. It was on Mount Sinai where Moses also received the instructions for building the tabernacle. And after the Israelites built it, we saw that Yahweh’s glory filled it, and it became the physical manifestation of His dwelling with His people.

As we turn to Leviticus, our story takes place in the same place, at the same time. We are still in the mid 15<sup>th</sup> century, and the people of Israel are still at the foot of Mount Sinai. The only difference in this book is that Moses no longer needs to go up on the mountain to meet with Yahweh. Moses is able to meet with Yahweh in the tabernacle. And it is in the tabernacle where most of the book of Leviticus takes place. Moses, and his brother Aaron, meet with Yahweh in the tabernacle to receive the instructions for how Israel is to live as a holy nation. Leviticus is, with one brief interlude in chapters 8-10, the record of those instructions. Moses is the human author.

In the context of God’s plan of redemption, Leviticus is another step forward. Yahweh has been faithful to many of the promises He made to Abraham, Isaac, and Jacob. He has made of them a great nation, Israel, and He is fulfilling the promise to bless them and to be their God. But still, one major promise remains unfulfilled. What is it? **[WAIT FOR SOMEONE TO ANSWER]** Yahweh has not yet given them the land that He swore to them. Well, the issue of the land comes into consideration in the next book, Numbers. Leviticus is like a pit-stop on the way to the promise land. Yahweh is having His people remain at Mount Sinai just long enough for Moses and Aaron to receive these words on holiness, to make it clear to all that being the people of a holy God is no light matter.

## Theme

Our theme sentence this week is an easy one:

*Yahweh is holy, and therefore His people must be holy too.*

What we are going to see is: because Yahweh has an uncompromising holiness, His people must also. To be holy is to be distinct, to be different, and to be ethically pure. Yahweh is holy. He is distinct, unlike anything or anyone that could be compared to Him. There is none like Him. And He is perfect. There is no flaw in Him at all. He has no shortcomings in ethics, wisdom, justice, or any other virtue you can think of. And because Yahweh is so holy, His people, who are in a special covenantal relationship with Him, must also be holy. The people must be holy; their nation must be holy; their priests must be holy; their clothing must be holy; their food must be holy; their treatment of each other and of foreigners must be holy. And all of this because the God who dwells in their midst is holy.

As we talked about last week, the presence of a holy God amongst sinners spells trouble for those sinners. To solve that problem Yahweh, in His grace, gave them the tabernacle so that He could dwell with His people. And this week we will see that now, because Yahweh dwells among these people, though they are still sinners, they nonetheless are expected to live holy lives, different from the nations around them who do not know Yahweh nor have Him dwelling in their midst. We will also see the provision of forgiveness that Yahweh will provide when His people fail at achieving this holiness.

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[This outline does not need to be gone over. The class only needs to be told that it is printed in their handouts so that they could have a little guide for their own study.]

## Outline w/ Pivotal Texts

- I. Leviticus 1-15 – LAW\*
  - A. Chapters 1-7: Offerings
  - B. Chapters 8-10: Obedience of Priesthood
  - C. Chapters 11-15: Separation from the Unclean  
(“The Holiness Code;” what makes Israel distinct from other nations)
- II. Leviticus 16-17 – GRACE  
The Day of Atonement
- III. Leviticus 18-27 – HOLINESS  
Ethical Purity of the People & Religious Festivals

\*Notice that the flow of the book follows a real gospel train of thought: First there are laws to tell the Israelites how they might approach Yahweh (part I). But when they fail in their obedience, provision is made for them in the form of a substitutionary sacrifice (part II). Then, from that position of forgiveness and grace, the people are called to live holy lives (part III).

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## Theme texts

### Chapters 1-7

Let's go to the text. We're going to go through these first few chapters rather quickly. I'm just going to give you the general content and what it all means, and then you can go back and study the details in your own study of the material. Chapters 1 through 7 are the directions about how any ordinary Israelite is to bring offerings to God.

The first one is called a burnt offering, and it is meant as an atonement for sins. Look at **chapter 1, verses 3-5**. [READ THROUGH THE FIRST PART OF VERSE 5] The placing of the hands on the head is a symbolic act of the transferal of the sinner's guilt onto the bull. Then the bull is killed for that person's sins. So when an Israelite is mindful of his sin, this is what he needed to do. How many bulls, sheep, goats, birds, etc. do you think a single Israelite might offer in his entire adult life? You think the LORD takes sin seriously? Well, the Israelites had that graphically engrained into them through such common offerings!

Then there were also **grain offerings** (2:1), offered as acts of devotion and remembrance. And there were **peace offerings** (3:1), which emphasized the fact that all that belonged to the Israelites was really the LORD'S (3:16-17). Another offering was the **sin offering** (4:3), which was meant to cover sins that were unintentional, or done in ignorance (4:2). Even if one doesn't know some action is a sin, it still is. Yahweh's standards are measured by His own holiness, not by our own awareness. Finally, there is the **trespass offering** (5:6), which again is meant to highlight the wickedness of sin and atone for it at the same time. This particular one is to be offered when one becomes ritually unclean or sins against his neighbor. The point is to draw attention to the fact that all sin is ultimately against the LORD. Yes, other people get hurt and sin is often against those other people. But sin doesn't stop there. All sin is an affront to *God*. All sin is sin against *God*. When we mistreat others, it is ultimately a sin against the God in whose image that man, woman, or child is created.

In the rest of chapter 6 and chapter 7 are the regulations about how these offerings are to be carried out. These are painstaking details, that seem to go on ad infinitum, and with great tedium. When you read these chapters you just come away exhausted from all the focus on the exact way to do all this stuff. The only that might be more tiresome than reading it, is actually doing it all. It's just draining. God expects such precision. As we are going to see, it is all meant to underline how difficult it is for sinners to live with a holy God.

## [TAKE QUESTIONS]

### Chapters 8-10

Moses is the nation's first prophet and earthly leader. His job is to convey to the people what Yahweh has revealed to him. Moses' brother, Aaron, is the nation's first high priest. His job is to lead the people into the worship of Yahweh. And Aaron's sons are appointed to be Aaron's helpers and successors (cf. Exodus 28:1). **Chapters 8-10** are all the regulations about how Aaron and his sons are to approach Yahweh in worship. Again, there is much detail in these chapters that we, unfortunately, don't have the time to look at. What needs to be underscored though, is that Yahweh is very serious about how His people are going to worship Him. *He* has set the parameters and directions for worship. Sinners would be very wise not to trifle with the word of a holy God.

### 9:22-10:3

With that, let's dive into the text at one point. Turn to **chapter 9**. We're going to start in **verse 22**. What's going on here is that Yahweh has just given all these directions I have just mentioned, and Aaron has followed all the directions. Then this happens. [READ VERSES 22 THROUGH 24] This is a real climax to the book so far. We've had 9 long chapters of what to do with dead animals, oil, fat, kidneys, flanks, livers, blood, fire, clean things, unclean things, priestly clothes, and the proper days to do it all on. There was great detail and exactness in all that Yahweh commanded. Then, we have this seen. It is a climax and highpoint to the book because we are seeing that Yahweh has here accepted the Israelites' worship. The glory of the LORD represents His presence, and the fire shows that He has accepted their offerings. Of course the people fell on their faces.

However, the story doesn't end there. Let's keep reading. **Chapter 10, verses 1-3**. [READ] What does Moses mean that they offered "unauthorized" fire? [WAIT FOR SOMEONE TO ANSWER] Other translations call it "strange" fire, or "profane" fire. In short, it is fire, and worship, that Yahweh has *not* commanded. Aaron's sons have here decided to worship Yahweh their *own* way. They are still worshipping Yahweh. They are not worshipping some false God. But they are worshipping Yahweh according to the dictates of their *own* hearts, not according to the way Yahweh wants to be worshipped, not the way Yahweh has told them to worship. Their worship may have been good intentioned. But the good intentions of sinners will not suffice to mollify the holiness of God.

So look at what happened to them! In chapter 9 we saw the offerings get devoured by the fire coming out of the tabernacle. Here, Nadab and Abihu are the ones consumed by the fire! And Moses' words to Aaron? Verse 3, "This is what the LORD spoke of when he said: "Among those who approach me I will show myself holy; in the sight of all the people I will be honored." Nadab and Abihu did not regard Yahweh as holy. They did not treat Him as distinct. Rather, they thought Yahweh was just another minor diety who can be dealt with however they wanted to deal with Him. Well, taking the word of Yahweh and His holiness as something slight and petty has brought a disastrous end to these two.

And notice what Aaron says to Moses at the end of verse 3. Nothing. He knows.

Now, isn't this **a little heavy**? Isn't this a little much? I mean, they were just trying to worship God. So they didn't weigh God's holiness and they disobeyed His word. Does that really deserve immediate death? What do you think? [TAKE SOME ANSWERS] Worship is no game. We are not dealing with trivialities when we talk about the holiness of God. Think back to the original act of disobedience of Adam and Eve. They regarded God's word as unfit for heading. They sinned, and they were banished from God's presence. The same is happening here. They tried to approach Yahweh under their own authority and by their own dictates. That's rebellion. That's a profaning of God, not an honoring of Him. If you think this punishment was a little too harsh, then you need to examine your own heart and ask yourself why this doesn't sit right with you. You may not appreciate the inviolable holiness of the LORD, Instead you may have greatly exalted sinful man to a place of preeminence that he doesn't deserve. You may have not yet been struck with the treachery and evilness that sin in the face of our holy God really is. This book of Leviticus is meant to terrify us, from every angle, about just how wretched and hell-deserving our sin really is! And then, on the other side of that we'll see here in a minute, what a great Savior Jesus Christ is if he rescues us from hell and brings us into the presence of a holy God!

[TAKE QUESTIONS]

## Chapters 11-15, 18-27

Chapters 11 through 15 are sometimes called “The Holiness Code.” They are the chapters, maybe you’ve read them before, about which kinds of foods the Israelites can or can’t eat, or even touch. There are laws concerning ritual cleanliness in childbirth and when someone has leprosy. There are directions about what to do if someone has a bodily discharge. There are even instructions about what to do if a bodily discharge touches a particular piece of pottery or wood. Now what in the world could be the significance of all that?

The answer is in **chapter 11, verses 44 and 45**, the first of an oft reoccurring statement in Leviticus. Turn there with me. [READ] Twice we read that the Israelites are to be holy because Yahweh is holy. So the reason for all these commands is so that the Israelites can be holy, distinct, different.

This teaching is **all over Leviticus**, and we would do well to take it seriously. Look at **chapter 19, verse 2**. [READ] **20:7-8**. [READ] To “consecrate” yourself means to set yourself apart as different, as holy. Look at **20:26**. [READ] There you hear the explicit setting apart from the other nations. Look at **21:8**. [READ] **22:31-33**. [READ] Does anyone know what it means to “profane” God’s name? [WAIT FOR SOMEONE TO ANSWER] It means to treat as common or ordinary or mundane that which is really special and distinct. So Yahweh’s “name,” that is to say His image and reputation, is tagged onto Israel. So they can’t be a people who take this identification with Yahweh insincerely, lightly, thoughtlessly, irreverently, as though it were just some peripheral thing that is easily trampled underfoot. The opposite is, of course, to treat His “name” as holy. That means to take up this identification with Yahweh and His character as a solemn and awesome endeavor, and to behave in a way that is different from the nations not in covenant with Him.

Of course the next question has to be: What makes certain things clean and therefore holy, and other things unclean and therefore unholy? Well, some have suggested that all this is a health code. What they can eat and what they can touch and so forth is all for the reason of health. The problem with that theory is that there is no mention, in the text, of any one thing being more healthy than anything else. Furthermore, we just read that the issue is holiness, so the question still remains: What makes these things holy.

Maybe the next verses in chapter 11 will help us. Turn back there, and let’s read **verses 46 and 47**. [READ] Did you hear that? The Israelites are told to “distinguish” between certain things. They are told to make a judgment in their minds about what is acceptable for them and what is not. And in that we have our answer. For, Yahweh makes distinctions on the earth. He does not treat all nations the same. Rather, He has chosen one nation to be His special people, and they must, therefore, be distinct from all other nations. They have to be different. They have to be holy.

Yahweh is giving them these commands so that in their everyday lives, they will be reminded again and again that they are a holy nation, a people set apart for the LORD. No longer are they to live just like everyone else, without any thought of their uniqueness in the world. But Yahweh has now written it into their very culture that wherever they turn, they will be reminded of their distinct status, and their call to be holy. When they eat, they are reminded that not all things on the earth are the same; and we too as a people are not the same as everyone else, for everyone else does not know Yahweh, and everyone else is not in covenant relationship with Him. Remember chapter 20, verse 26? [READ AGAIN]

If you read chapter 11 you'll see that when things are called "unclean" they are often not just called "unclean," but "unclean *to you*." "They are "unclean" for specifically *you*, My special people." Then through chapter 15 this language of clean and unclean continues. Even within the people of Israel there are "clean" and "unclean" people, and statuses of certain people. It's as though there are levels of holiness, levels of distinction. And the holier you are, the closer you can come to worshipping the holy God, just as Israel is the most holy nation on all the earth and they are in the closest relationship with Yahweh.

### [TAKE QUESTIONS]

Now are we to **still obey these laws?** Do we need to pay attention to what we eat and touch and so forth in order to be holy, or in order to draw near to God? [WAIT FOR SOMEONE TO ANSWER] No, we are not the nation-state of Israel under this covenant. We are not called to be a political-geographic-nation distinct from the other nations. So these particular laws don't apply to us. However, we are nevertheless a special people, set apart by and for the LORD. So, while we may not be a country, we are a Church. And the Church of Jesus Christ is still called to be holy and for the same reason.

1 Peter 1:14-16 <sup>14</sup> As obedient children, do not conform to the evil desires you had when you lived in ignorance. <sup>15</sup> But just as he who called you is holy, so be holy in all you do; <sup>16</sup> for it is written: "Be holy, because I am holy."

So the foundational call to be holy is still in place. And the reason for our call to be holy, because God is holy, is still as sure as it ever was. We are still to be distinct and different from the rest of the world. We have to look and live in a different way than those who do not believe in the Lord Jesus Christ.

If it's not with our food that we are holy, how then are we called to be holy? In what ways are God's people today? [LEAD A BRIEF DISCUSSION]

So the call to be holy remains, it just manifests itself in a different way as we live after the cross, thousands of years later, on the other side of the planet. Jesus said it this way:

Mark 7:18-23 <sup>18</sup> "Are you so dull?" he asked. "Don't you see that nothing that enters a man from the outside can make him 'unclean'? <sup>19</sup> For it doesn't go into his heart but into his stomach, and then out of his body." (In saying this, Jesus declared all foods "clean.") <sup>20</sup> He went on: "What comes out of a man is what makes him 'unclean.'" <sup>21</sup> For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, <sup>22</sup> greed, malice, deceit, lewdness, envy, slander, arrogance and folly. <sup>23</sup> All these evils come from inside and make a man 'unclean.'"

You see, the intent was never to make some legalistic standard that anyone could live up to by sheer force of will, but to remind the Israelites of how they are different. Now that the promised Messiah has come, the principle is the same, but the manifestation is different. We have things like baptism and the Lord's supper to remind us of our uniqueness and special obligation to be ethically upright. So we focus on our hearts, and we guard our hearts, so that we

can be different in areas such as evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly.<sup>1</sup>

## [TAKE QUESTIONS]

### 16:1-34

Now we have a major issue here. Does anyone know what it is? What's going to happen to Israel when they don't live up to this towering and impeccable holiness? And what will happen to us? For we know that we have, quite regrettably, all those things in our hearts that Jesus told us made us unclean: evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. We know that all that is bound up in our hearts! Is there any hope for us? Was there any hope for Israel? Turn to **Leviticus 16**.

In **Leviticus 16**, we read of an annual ceremony that the Israelites were to participate in. It's called the Day of Atonement. The Day of Atonement was the one day out of the year where God would provide a way by which everyone's sins could be forgiven, and the nation made holy again. We've already seen that the priests make sacrifices every day for all kinds of sins. Leviticus 1-15 deals with all kinds of laws for offerings and sacrifices. It's just law law law, then grace on the Day of Atonement. On the Day of Atonement the high priest will go before Yahweh on behalf of the people to make reconciliation between Yahweh and the people. Why is reconciliation necessary? [WAIT FOR SOMEONE TO ANSWER] Reconciliation is needed because their sins have made a separation between Yahweh and themselves. This reconciliation will require the sacrifice of a substitute and prayer on behalf of the people. The high priest will then return to the people with the joyful declaration that their sins have been atoned for and forgiven, and that the people are now reconciled to Yahweh! Let's look at the Day of Atonement.

Look at **verse 2**. [READ] The Most Holy Place was the most inner part of the tabernacle. It was where Yahweh's very glory dwelt. Why would he die if he went in there? [WAIT FOR SOMEONE TO ANSWER] The glory of the LORD would crush him because of his sin. So the high priest can't just go in there whenever he wants to. Look at **verses 3-6**. [READ] First, Aaron must atone for his own sins. Look at **verse 11**. [READ] Only with a sacrifice of atonement can he enter into the Most Holy Place. But he still has to do so very carefully. Look at **verses 13-14**. [READ] The smoke was meant to cover the glory of the LORD so that it wouldn't lash out and consume him!

Now that his own sins are covered he can commence his role as representing the people and interceding for the people. First he'll take two goats to the entrance. Notice **verses 7-10**. [READ] One goat is used for a sin offering for the entire nation, and the other will serve as a scapegoat. Then, after Aaron has atoned for his own sins, and chosen which goat will serve as an offering and which will be the scapegoat, he can make atonement for the people. Look at **verse 15**. [READ] Verses 16-19 also reveal that the blood of the sin offering is for cleansing the Most Holy Place, the tabernacle, and the altar which are defiled because of the people's sins.

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<sup>1</sup> Now, we have a slight issue here. Can we just disregard all the commands in the Old Testament, by saying "That was for the nation of Israel then, and we are the Church today?" Would that also mean that the 10 commandments don't apply to us? Well, we need to understand the difference between two different types of laws in the Old Testament. There was **prescriptive law** and **descriptive law**. Prescriptive law was the bed-rock foundational law rooted in the very character of who God is, and that never changes. Descriptive law is the application of the prescriptive law to a given society. That can change as cultures change. We'll talk more about this in the class on Deuteronomy.

Next, Aaron will deal with the scapegoat. Look at **verses 21-22**. [READ] This was a visual parable of great power. The people would all see their sins being transferred to the head of this goat, and watch as their sins were, metaphorically, taken away – never to be seen again!

This ritual was to be performed once a year. Look at **verses 29-34**. [READ] It was a serious and solemn day. And at the same time, it was a joyous occasion because on this day all the sins of the nation were forgiven and they were reconciled to God. It is still a very important day on the Jewish calendar. It's called Yom Kipper.

Now, why did I take you through all that detail? Well, think about it. All that to do. All that blood. Such a tedious process year after year. Great that sins were forgiven, but it would have to be done again the next year. Blood is all over the place, and everyone has to come watch. How serious God must take sin! All this emphasizes God's holiness. All this emphasizes the people's sinfulness. And all this emphasizes God's grace.

But remember, this Day of Atonement is but **a shadow**. It is only a prefigurement. It was always intended to point forward to one great Day of Atonement that would end all Days of Atonement. Of course I am talking about the cross. I am talking about Jesus Christ who is the Great High Priest, who made a greater sacrifice to end all sacrifices, and he never had to atone for his own sin first. Let me just read to you some passages from the book of Hebrews.

**Hebrews 7:23-27** <sup>23</sup> Now there have been many of those priests, since death prevented them from continuing in office; <sup>24</sup> but because Jesus lives forever, he has a permanent priesthood. <sup>25</sup> Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them. <sup>26</sup> Such a high priest meets our need-- one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. <sup>27</sup> Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.

**Hebrews 9:24-26** Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. <sup>25</sup> Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. <sup>26</sup> Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.

**Hebrews 10:1** The law is only a shadow of the good things that are coming-- not the realities themselves.

In all that we can see that Christ fulfilled the Day of Atonement, and now our consciences are sprinkled clean because of His work, and we are brought near to God to worship because He delivers us into the very presence of God! He is the Great High Priest. He is the perfect sacrifice. Heaven is the real tabernacle where God dwells. And our sins are covered for ever. In Christ, God has made a permanent end to guilt of our sin. We are justified in His sight!

[TAKE QUESTIONS]

**Conclusion**

The call to be holy is a serious one, and we hear it with great sobriety. But we do it as people who are aware of our own sin and in great need of an atonement outside of ourselves. We look to Jesus to establish our standing before the LORD. It is only as sinners justified by grace that we can ever make a run at living holy lives. We will never reach God's perfect standard of holiness this side of heaven, and so we need the Lord Jesus Christ; we need the gospel. Then with the grace God gives, we can live distinct lives – lives with a different ethical bearing than unbelievers. For our motive is to be holy, just as Yahweh our God is holy.

## Application

Let's make two points of application before we close.

1. Remember the story of Nadab and Abihu. Yahweh cares how he is worshipped. On the first level, Yahweh can only be worshipped through Jesus Christ. There is no other way to God. In our culture of pluralism and relativism, we hear often that there are many different ways to God; Jesus is just the Christian expression of access to God. Don't believe it! Yahweh is the only God, and He has said that faith in Jesus Christ is the only way to draw near to Him.

**Hebrews 10:19-23** <sup>9</sup> Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, <sup>20</sup> by a new and living way opened for us through the curtain, that is, his body, <sup>21</sup> and since we have a great priest over the house of God, <sup>22</sup> let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. <sup>23</sup> Let us hold unswervingly to the hope we profess, for he who promised is faithful.

Then, a secondary application here is that God's word is the authority for worship, not our tastes. There are two kinds of worshippers. The one kind has to have all the right music and prayers the way they like them. They have to have rolled out of bed on the right side, and all their creature comforts have to be met before they can worship. Then there are the worshippers who worship God because He is worthy of worship. And they will lay their own personal preferences aside because the beauty and the glory of the LORD is of far greater significance than the style of music or the temperature of the room. He is worthy of worship all the time. He is worthy to be worshipped the way He wants to be worshipped. It is those worshippers who will worship God according to His word. And they worship Him with all their lives.

Worship is no game. We need to examination hearts before and while we worship, and make sure we are worshipping the LORD indeed, and not worshipping ourselves and our tastes.

2. The second point of application is from **Hebrews 12:14**.

“Strive for peace with everyone, and for the holiness without which no one will see the Lord.”

We are told to strive for holiness. If we don't achieve this holiness, Hebrews is clear, we will not see the Lord. Now, holiness will never get you into heaven. We been over this. No one can live up to God's standard of holiness, and so we all need Jesus. But when Jesus forgives you and atones for your sins, He doesn't just leave you there. He gives you His Holy Spirit to live in you and conform you more and more into the holy character of Jesus. Once He saves you, He uses the rest of your life to make you more and more practically holy, and fit for heaven.

So get where the Holy Spirit is working: read and listen to the word, be in prayer, join a gospel believing church, serve your neighbor, etc. etc. If you engage in such things, you will see the Holy Spirit making you more and more holy. Thereby you will have confidence that you will "see the Lord."

**[TAKE QUESTIONS]**

**[PRAY]**