

April 6/7, 2008

Life After Death Series

60 Seconds After You Die

Luke 16:19-31, Rev. 6:9-11

Pastor Bryan Clark

Don Piper recently wrote a book called *Ninety Minutes in Heaven*. Now, I don't know Don Piper, seems like a very sincere person and there's no question he went through a very traumatic event in his life. But, the relevant question for us is did he actually spend 90 minutes in heaven?

There was another book a couple years ago, I don't remember the exact number but like 'Seventeen Minutes in Hell'. It was a similar type book. Now, we're all free to have our own opinions about these near death experiences and what's all going on. I have my opinion, you can have yours. One thing we do need to keep in mind is Jesus seemed to have been very clear that even though somebody goes to the other side of death and comes back, nobody's going to listen. So, it seems unlikely to me that now He's changed his mind and is employing that strategy but you're free to have your own opinion.

We would certainly agree though, I think, that we dare not take our theology of life after death based on near death experiences. We need to have something far more objective and reliable than that and this morning we'll see if we can at least make some progress on our thinking on this topic. Let's just review a little bit where we've been. Two week ago we talked about the evidence for a literal physical, bodily resurrection of Jesus from the dead.

We would acknowledge that people in our culture have every right to not believe Jesus rose from the dead but they need to understand the leap of faith that they make based on the historical evidence is a far greater leap of faith than the step of faith we take as believers in believing in a literal bodily resurrection of Jesus based on the historical evidence.

We moved last week to talking about then, based on the physical, literal, bodily resurrection of Jesus that we one day, in the resurrection, will experience a literal, physical, bodily resurrection ourselves. There simply is no truth to this idea that we will be disembodied spirits that just kind of float around the universe for eternity.

Time Magazine ten years ago did a poll and found that 2 out of 3 Christians who say they believe in the literal, physical, bodily resurrection of Jesus do not believe we will have bodies for eternity and that simply is not theologically correct. Jesus was the first fruit, He was pledge, He was the prototype, and He's the promise. That because he literally, physically, bodily rose from the dead that one day, so too will we.

There is a challenge then in describing two different periods or seasons after death. N. T. Wright refers to life after death and life after life after death. We understand that when Jesus comes that we will be literally, physically, bodily raised from the dead. The new heaven will come to this earth and this earth will be redeemed, all creation will be redeemed and we will live out our eternal existence literally, physically, bodily on this earth that's been remade by the power of Jesus. That's Revelation 20 and 21 and we'll talk about that in a couple of weeks.

But there is the intermediate period. That's life after, life after death. But there's this intermediate period that if you were to die today, you would be in this intermediate period. Your loved ones who have already passed on are in this period that is intermediate; it's temporary, before the new heaven, before the new earth and that seems in some ways to be more difficult to define.

That's what we want to talk about this morning. This idea of 60 seconds after you die, where will you be? What will it be like? In order to do this in a way that just isn't really confusing, what I'm going to do is throughout the message, I'll refer to that the Bible says this and the Bible says that but I'm not going to list all those references and I'm not going to ask us to turn to all those, it would just be overwhelming and confusing. What we will do, is when we go back and print the transcript, we'll go back to all those places, we'll put the references in the transcript so you're free then to go back, look up all those verses and see where does the Bible actually says that. Otherwise we're just going to look at a couple of key passages.

I suppose the logical place to start would be understanding the Old Testament concept of a conscious life after death. It's really wrapped around the Hebrew term Sheol. Sheol is a term that's used 65 times in the Old Testament. It's used for the grave but it certainly is not limited to the grave. As a matter of fact, the Hebrew language has a completely different word if all you're talking about is the grave. Sheol really is talking about the grave and beyond. It's talking about a conscious existence after you die. (Genesis 37:35; Psalms 16:10)

It can refer to a place of paradise and it can refer to a place of torment. (Numbers 16:30; Job 14:13) You really have to look at the context in which it's used to determine which it is. That led the Rabbi's to believe that there is this two compartment place called Sheol. One compartment is paradise, the other compartment is torment. It seems as if Jesus is picking up that understanding of the Rabbi's when He talks about life after death in Luke chapter 16. So if you have a Bible turn with us to Luke chapter 16. It appears the New Testament Greek equivalent of the Old Testament word Sheol would be the Greek word Hades. There was a time when the Hebrew Old Testament was translated into the Greek language. That document is called the Septuagint.

One of many benefits of that document is we can tell what are the Greek words that mostly align with the Hebrew words. All sixty-five times when the word Sheol is translated into Greek in the Septuagint, it uses the word Hades. So, we would say that is the Greek equivalent and that's the word that's used in this particular text.

Now there's quite a little discussion as to whether this is a parable or whether this is meant to reflect a true story. We pick it up in verse 19 and there are very persuasive arguments on both sides. If it is a parable, it's a very unique parable. But there's also pretty strong arguments that would make the case that it is. There's also pretty strong arguments that it's reflecting a true story, you know, you can go either way. If you were to push me into a corner I'd say I think it's probably a parable. But, either way, this we know, the point of this story or parable is Jesus is wanting to talk about life after death. And He's wanting to talk about life after death in such a way that it dramatically effects the way you live your life today.

Therefore, there's no question that Jesus would not be giving misinformation. So, whether it's a parable or whether it's reflecting a true story, I think we have great confidence in saying that the details here still reflect reality. There is no parable where Jesus is putting out misinformation to confuse us. So based on that, the passage is quite helpful.

Verse 19:

"Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. And a poor man named Lazarus was laid at his gate, covered with sores, and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores. Now the poor man died and was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.' But Abraham said, 'Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. 'And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us.' And he said, 'Then I beg you, father, that you send him to my father's house - for I have five brothers--in order that he may warn them, so that they will not also come to this place of torment.' But Abraham said, 'They have Moses and the Prophets; let them hear them.' But he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent!' But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.'" (*NASB, Luke 16:19-31)

There's a number of things in this particular passage that help us understand this intermediate state, you can call it what you want. You can call it Heaven, you can call it an intermediate Heaven but this state that people are in today that precedes the resurrection and the New Heaven and the New Earth.

Now, to start with, clearly Jesus is talking about this intermediate state, this is clearly before the resurrection, there's a sense of immediacy to it. As a matter of fact, it's interesting to note the minute that Lazarus dies there are angels that escort him into what's called Abraham's bosom. That's a consistent picture that those who have a relationship with God through Jesus Christ from the moment of death on are never alone, they're carefully shepherded, escorted, there's a sense of relationship and care and love in that world.

That's very different than the description when the rich man dies, it says he died and was buried. There's a sense of finality to that, there's a sense of loneliness to that, there's a sense that he's all alone, by himself in this place of torment that also is a consistent picture. So, there's no question this is describing this intermediate state.

The next thing we notice is clearly they are both very conscious. They know who they are, they know where they are, they're very aware of their lives on earth, they recognize one another, call one another by name, there's clearly a sense of awareness, there's a sense of memory, there's a sense of who they are and what's transpired and who's still back on earth alive. All of that tells us that there's a very clear sense of awareness and consciousness.

There are those that would put forth a belief that's known as soul sleep. It's the idea that when you die, the spirit and the body cannot function apart from one another, therefore, when the body is laid in the grave, the soul goes to sleep and then eventually wakes up in the resurrection. That idea is

taken primarily from a passage in the Old Testament in Ecclesiastes chapter 9:5. It makes some kind of disparaging remarks about what happens after you die.

It's also based on a misunderstanding of the Biblical language that when you die you fall asleep. That language is used in both the Old and the New Testament. As far as that goes, that's a misunderstanding of what's being said. The idea of falling asleep is only used of believers and it's in reference to the body not the soul. It's in reference to the fact that the body of the believer is more like in a sleep state, meaning the promise of the resurrection. That that body one day will wake up again and be resurrected and so that imagery, that picture is used to describe the body. But, clearly, the Bible teaches the spirit is still very active and conscious. We'll talk about that more in just a minute.

The verse in Ecclesiastes chapter 9:5 - you have to read the context. As in any verse you have to understand what is the context of what's being discussed there. Clearly, in that passage the discussion is not about life after death. It's about the vanity or the emptiness of life. And if all you live for is the stuff of this world, life is empty, it's meaningless, it's vanity and, of course, that's the theme all the way through the book of Ecclesiastes. When it gets to this section it's simply saying that if all you've ever lived for is the stuff of this earth, when you die you've got nothing. You've got nothing, there's nothing left if that's all you have. And it's really kind of a sarcastic, despairing view of life.

As a matter of fact, the verse that immediately precedes verse five, verse four, says, it would be better to be a live dog than a dead lion. In those days a dog wasn't like little FiFi, a nice little pet. A dog was considered a wild mangy animal. I think in our vocabulary today, we would say better to be a live rat than a dead lion. If all there is is this life, better to be still be alive and be a rat than to be dead having been a tiger. So, you get this sense that that's what's being talked about there.

You really have to compare that with many other scriptures, for example, the whole Old Testament concept of Sheol, is in reference to a conscious life after death. You even have some strange passages such as, for example, when Elijah and Enoch, (II Kings 2; Genesis 5:24) two Old Testament saints, they didn't even die, they just entered into the presence of God. Clearly, they didn't go to sleep, they entered into the presence of God.

You have a really weird passage in I Samuel where Saul is not doing so well and through a medium, calls Samuel back and much to the medium's surprise, Samuel comes back. (I Samuel 28) He's very conscious, he's very aware of what's been happening, he's clearly not in a state of sleep. You also have in the New Testament, Jesus on the mount for the transfiguration carries on a dialogue with Moses and Elijah, they're clearly conscious, they're not in a state of sleep, (Luke 9) you have this wonderful picture in Acts 7 of Stephen who is being stoned to death and looks up and the heavens open up and he sees Jesus standing at the right hand of the Father. There's clearly implied there that there's a welcoming committee and he's about to go home. Not that he's about to drift into some sort of sleep state.

You have Paul in writing to the Corinthians saying I'd rather be absent from the body and be present with the Lord. (2 Cor. 5:8) He's clearly talking about life after death, that's the point of the passage and saying he'd be very much alive and conscious in the presence of Jesus. He's not going to take a long nap.

Paul says the same thing in Philippians that ***“I’m torn with my desire to depart and to be with Jesus rather than to stay but I also want to stay and get the mission accomplished.”*** (Philippians 1:21-26) Again, the point of that passage is life after death and he is saying it would be a great thing to be with Jesus, clearly implying in a conscious state.

One other passage that’s helpful would be the thief on the cross. When Jesus says to him, ***“I say to you, today you will be with me in paradise.”*** (Luke 23:43) Now, clearly, he’s implying that we’ll be there in a conscious state together. Now, to get around that, some people play with the comma there. And say, well Jesus, the way it should be is Jesus said, ***“I say to you today, you will be with me in paradise”***.

But that is really grammatical nonsense. I could not find one single Greek scholar that said that’s even a possibility because the verb tense is a present tense verb, ***“I say to you”***, meaning *I say to you right now*. That verb tense means that I’m not talking to you yesterday, I’m not talking to you tomorrow, I’m talking to you today. So, it’s grammatical nonsense to say, *I say to you today*, that’s the only possibility. The sentence is, ***“I say to you, today you will be with me in paradise”***.

So, there seems to be overwhelming evidence, first of all, that the moment you die, you are in a conscious state. You are aware, you’re aware of life as it was on earth, you’re aware of who you are, you’re aware of where you’ve been so there’s clearly a state of consciousness there.

The second thing I think is really important to notice in this particular passage is that there is a chasm and the chasm is fixed. Jesus is very clear about that, there is the paradise side and there is the torment side. And you’re on one side or the other and you can’t move from one side to the other. Perhaps you’ve seen a television or a movie version of life after death where after you die, you’re all standing in a long line that kind of looks like immigration at the airport and there’s somebody way up front at the desk and you’re waiting to see which way you go.

You need to understand, Biblically that event will never take place. That is a 100% fabrication. The moment you die, based on your decision to trust Christ as Savior or not, you end up in one place or the other. There are judgments; there is a separate judgment for believers that has to do with rewards; there is a judgment for unbelievers that has to do with condemnation. Mark will be talking more about this next week. As a matter of fact, your Loop says that I’ll be speaking next week and that’s incorrect, Mark will be speaking and clearing up all of our questions on rewards, punishments and judgments. I know he’ll do a great job with that.

So, the moment you die, you either have angels gently, carefully, shepherd you to your place of paradise or you have this dark lonely existence but there is no crossing back and forth. Now, that then addresses the idea of a purgatory. Very important to understand, there is no place anywhere in the Bible where anything even remotely similar to the concept of purgatory appears. The idea of purgatory rose up in the medieval ages and was based on a very faulty view of salvation.

The idea was this, because none of us when we die or very few of us when we die are so righteous that we go directly into the presence of Jesus, instead we need to go to this transitional place and we go to this middle ground where, through a period of time and torment, we eventually become more righteous, righteous enough then to stand in the presence of God.

There are also things that your loved ones and family members can do back here on earth to speed up that process. But that is based on a totally faulty understanding of salvation. I do not believe

when I die, I will be in the presence of Jesus based on my own righteousness. It's based 100% on the righteousness of Jesus.

And it is because I stand in the righteousness of Jesus that I am fully acceptable in the presence of God. Therefore, there is no concept of an intermediate type purgatory. I am either directly into the presence of Jesus or I'm directly into a place of torment and the difference is simply based on whether or not I have trusted in Jesus' death on the cross for my sins. Jesus, himself, when he hung on the cross said, "***It is finished!***" (John 19:30) Nothing more needs to be done. That language is used consistently in the New Testament, the finished work of Jesus on the cross.

The last thing I want to note from this particular text is just the idea of a body. There's often a question, will I be just some sort of a spirit or will I have an intermediate body awaiting the resurrection. And the evidence seems to be very strong that, yes, you will have a body. Some sort of an intermediate body awaiting the resurrection and the New Heaven and the New Earth. In this particular text, clearly, they recognized one another. There's thirst, there's a tongue, there's a finger. All that seems to lean in favor of believing that, yes, there will be some sort of an intermediate body that we will have during that intermediate stage.

It's important to remind ourselves, again, that the purpose of Jesus telling this story was not so that you could go home today and say, boy that was interesting. The purpose is, in better understanding the life to come that it would dramatically effect how we live our lives today. There's a heavenly value system and there's an earthly value system and we're free to choose whichever one we want to abide by. But 60 seconds after you die, you're going to know without a doubt which one mattered.

And that's the point that Jesus is trying to make. If the heavenly value system is the one that matters forever, it's the one that should matter today. And that's why he tells this story. I want to look at one other passage, quickly, in Revelation 6. It affirms a couple of the things that we just talked about and adds just a couple of things new.

By the way, those that believe that the story in Luke 16 reflects an actual story, a true event would believe, also, that when Jesus either rose from the dead or ascended, He in essence, cleared out the side called paradise, took them with Him when he ascended and Hades is now exclusively a place of torment. And that may or may not be true. Theologians argue those things. Those of us that would take it as more of a parable would say that may not be necessarily meant to be exactly the way it looks but clearly there are two places and one's paradise and one's a place of torment. And kind of sort it out from there.

Revelation 6, I want to pick it up in verse 9:

When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; and they cried out with a loud voice, saying, "How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?" And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also. (Rev. 6:9-11)

There's a lot of different views, as you're well aware, on eschatology, end times events in terms of what happens when and the timing of all that. At the end of the day, in my opinion, there's just a whole lot of guess work in everybody's position. But one thing that I think everyone would agree with is this part of Revelation is talking about before the resurrection of the dead. That doesn't happen until Revelation 20 and 21, so regardless of your eschatology, there would be agreement that this is referring to this intermediate state.

So, again, as is relevant to our discussion this morning, it would be describing the state that people are in now awaiting that eventual resurrection. Now, there's a lot here that we could discuss as it relates to the flow of thought in Revelation. For our purpose, I just want to highlight a few things relevant to kind of what it's like in this intermediate state.

First of all you noticed that it says in verse 9, "***I saw underneath the altar the souls.***" The idea of seeing seems to imply some sort of an intermediate body, there's something to see, the idea of souls doesn't mean a disembodied spirit floating around. It's just a reference to a person. You have that in Genesis 2, you have the immaterial coming together with the material and Adam became a living person.

I think the language is used here to say, this is someone who has been martyred for the faith, someone who is dead, someone who is in this intermediate state but very much a person. And so the terminology, soul is used here. And John will talk about the martyrs in chapter seven from there.

We also see things like "***he cried out***", we see that they ***had a white robe put on them, the need for rest***, all of those seem to imply that there is a body. It's pretty hard to put a white robe on a disembodied spirit. So, again, it seems very consistent with the Luke 16 passage that there's some sort of an intermediate body during this particular stage.

It's also interesting when they, basically, are praying to God and say, "***how long oh Lord***", and then go through their prayer. They are clearly aware of what is still happening on earth. They are aware of what is happening and they are asking God, when are you going to do something about that? Often times, there's a question, do people in heaven, are they aware of what's happening on earth and I would say absolutely, yes.

We know for a fact that angels are, we know there's many passages that talk about the angels being aware and witnessing what is happening on the earth. (1 Cor. 4:9, 11:10; Ephesians 3:8-10; Acts 27:23, 24; Hebrews 1:14) This passage clearly implies that these people are aware of what's happening on the earth, that's why they're interceding before God, asking God, when are you going to do something about that?

This idea that 60 seconds after we die we just kind of float on a cloud, completely disengaged from what God is doing in the world and just kind of linger there is really not a Biblical thought at all. The Biblical thought is even after we die, we are highly engaged in the battle. We are engaged in the battle as we stand before God and intercede to God on behalf of the battle that's still taking place on earth.

That's in essence what's being said here. You have another hint of that in Hebrews chapter 12. Hebrews 11 is all about the great heroes of faith who have gone on before us and the metaphor that's used is it's like a relay race. And you have these great saints, men and women from days gone

by who ran fabulous legs of the race, handed off the baton and now Hebrews 12 says that we run our leg of the race before these witnesses.

The picture is that these witnesses have gathered in a stadium and they are now watching you as a teammate of theirs carrying your baton and your leg of the race. And they're watching and I believe they're interceding and I believe they're cheerleading you on. The reality is when people die they are still very much engaged. When Revelation says "***He will wipe away every tear***" (Revelation 21:4) that isn't until the New Heaven and the New Earth. How could you possibly just disengage and float on a cloud while the thing that you gave your life to was still very much in progress on the earth?

Clearly that's where God's attention is, clearly that's the battle that's this cosmic war that's going on, that's the battle that the angels are engaged in and sent and back and forth from the heavens to engage in that battle. So, I think we have every reason to believe that even after we die, we're engaged, we're standing before God, we're cheerleading the saints who are running their leg of the race, we are interceding on behalf of them, asking God to do what He can do so ultimately, of course, God wins.

It's really a fabulous picture when you think about it. You have this wonderful picture of those saints of days gone by sitting in the bleachers of heaven and they're interceding for you. They're cheerleading for you; they're highly engaged because this race dearly matters to them.

Can you imagine what it would be like on that day that you die and the angels escort you into the presence of Jesus to be able to go up to the Apostle Paul and give him a high five and say, I want you to know, when I read your story and your passion for the mission and how dedicated you were to give up everything for the sake of the gospel, I want you to know, your story inspired me. It changed my life! And it caused me to give everything I have for the sake of the Gospel and I want you to know, thanks! And for the Apostle Paul to say, "*I know that and I've been cheering for you and I've been interceding for you and it's great to have you home.*"

You say, well, that's just some sort of a fantasy. No it's not! No it's not! The other stuff we've been made to believe is the fantasy. This is rooted in Biblical reality. Think of it this way, try to imagine in your mind, those people who have had a significant influence on your spiritual life who have now died and gone on to be with Jesus. And imagine them gathered in the bleachers of heaven with the angels, interceding on your behalf, praying for you, cheerleading you, now on the other side, they understand more clearly than ever what's at stake. And they want nothing more than for you to run your leg of the race well.

As a matter of fact, what I would encourage you to do is to think in your mind of who that person would be. And to write that person's name on a card, on a piece of paper, something, stick it on your bathroom mirror, stick it on your refrigerator. Stick it on something where you will see it everyday this week. And let that be a reminder to you that this person that is highly significant to you who is now passed on, is very conscious and aware in heaven in the presence of Jesus and they do know what's going on, on this earth and they are cheering for you and they are interceding for you and they want nothing more than for you to run your leg of the race well. And they can't wait until you've finished your race and joined them with Jesus in heaven.

I don't know about you but I find that very motivating. I find that very motivating. When I think of the great heroes of the faith who have run their race so well and passed me the baton and now

they're cheering for me to run my leg of the race and they want me to do well and they're interceding for me and they're praying for me and they're cheerleading for me.

That motivates me to run my race with everything I have. I try to imagine my dad, I try to imagine my grandparents, I try to imagine my mentor Curt Lehman, those people sitting in the bleachers of heaven and they're for me and they're cheering for me and their interceding for me and they're longing for the day when my race is completed and I come home.

That's the reality of life after death. You know, Jesus said, "***whenever a sinner repents there is celebration in the presence of angels***". (Luke 15:7,10) We always interpret that that means the angels are celebrating but that's not really what it says. Somebody's celebrating in the presence of the angels, guess who that is? It's got to be the saints who have gone on who are very aware and cheering and celebrating.

I want you to know this morning that there are world class saints sitting in the bleachers of heaven and they see your race. And they are cheering for you, they are interceding for you, they are more engaged in this battle than they even were when they were alive on this earth. And they want nothing more than to see you run your leg of the race well. Looking forward to that day when you come home. And we will all be together for eternity.

Our Father, we are thankful for the reality of life after death, not as some crazy notion of disembodied spirits that float around the universe completely disconnected from anything in this world. But, Lord, the Biblical reality that even after we die we will be as engaged in the presence of Jesus as we are today. Interceding and cheering with the angels in heaven, engaged in this cosmic battle until the day Jesus comes and the battle is won. Lord, help us to understand that the reason Jesus told us about the reality of life after death was that so it would dramatically change the way we live today. That we would understand there is a heavenly value system that will endure forever contrasted with the value system in this world that is temporary at best. Lord, we pray all these things in Jesus' name. Amen.

April 5/6, 2008

Study Questions
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60 Seconds After You Die?
Luke 16:19-31; Rev. 6:9-11
Pastor Bryan Clark

Opening Discussion

1. What do you know about “near death” experiences? How do you account for the various experiences people seem to have?
2. Do you think it is wise to base your view of life after death on such accounts? Why or why not?
3. Do you think God allows some people to go to heaven or hell and back in order to teach us about such places? Why or why not?

Bible Study

1. What is the basis by which we believe in the resurrection of Jesus? What is the basis by which we believe there will be a literal, physical, bodily resurrection of the dead in the future?
2. Read Luke 16:19-31. List all your observations related to life after death from this text.
3. How does this text inform us regarding whether or not we’ll immediately be conscious or in a state of “soul sleep?” Compare with 2 Corinthians 5:8, Phil. 1:23.
4. How does the Luke 16 text address the concept of a purgatory after death?
5. What does Jesus say about people coming back from “the dead” to proclaim the truth concerning life after death? How does this inform our belief concerning near death experiences?
6. Read Rev. 6:9-11. What observations do you make about life after death from this text?
7. Do the believers in “Heaven” seem aware of what is happening on earth? (Compare Heb. 12:1 and Luke 15:7-10). Do angels see what is happening on earth? (I Tim 3:16, I Cor 4:9)
8. According to Rev. 6: 9-11, do the believers in “Heaven” intercede for people on earth? (See also Rev. 5:8)

Application

1. Why does Jesus tell the story of the rich man and Lazarus in Luke 16? How is knowing there is a life after death supposed to affect our living today?
2. What do you believe it means to live a heavenly value system on earth today?
3. How does it affect you to know believers who have died before you are interceding for you and cheerleading you in your leg of the relay race?