

“Why Funerals Are Better Than Birthday Parties” // Ecclesiastes 7:1–29 // *Ecclesiastes* (Life Without God) # 5¹

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OK, if you have your Bibles, and I hope you do, open them to the book of Ecclesiastes, and let's stand for the reading of God's Word.

7:1 A good name is better than precious ointment,
 and the day of death than the day of birth.
 2 It is better to go to the house of mourning
 than to go to the house of feasting,
 for this is the end of all mankind,
 and the living will lay it to heart.
 3 Sorrow is better than laughter,
 for by sadness of face the heart is made glad.
 4 The heart of the wise is in the house of mourning,
 but the heart of fools is in the house of mirth.
 5 It is better for a man to hear the rebuke of the
 wise than to hear the song of fools.
 6 For as the crackling of thorns under a pot,

so is the laughter of the fools;
 this also is vanity.

So... 14 In the day of prosperity be joyful, and in the day of adversity consider: God has made the one as well as the other, so that man may not find out anything that will be after him.

PJD: *This is the Word of God for the people of God.*
Congregation: *Thanks be to God.*

Let me start our reflection on this chapter with a quick pop quiz. And please answer honestly--don't try to overspiritualize or outthink this or answer them based on the passage we just read--just answer how you would answer them instinctively if I walked up to you randomly on the street and asked you these questions:

How many of you... (by show of hands)

- ...like to laugh more than you like to cry? (Raise your hands)
- ...prefer weddings to funerals? (you say, depends on whose!)
- ...would rather celebrate your birthday than your death day?
- How many of you...would rather be complimented than corrected?
- ...love finding a good shortcut--a good life hack or a more efficient way of doing something?

¹ Sources consulted: Bobby Jamieson, *Everything Is Never Enough: Ecclesiastes' Surprising Path to Resilient Happiness* (Colorado Springs, CO: WaterBrook, 2025); David Gibson, *Living Life Backward: How Ecclesiastes Teaches Us to Live in Light of the End* (Wheaton, IL: Crossway, 2017); Carson Cobb, sermon on Ecclesiastes 7:1–

29; David Jeremiah, “[When Bad is Better](#)”, Undated sermon, from BibleStrong.org; Ben Stuart, “[Facing a Frustrating World](#)”, November 25, 2025, Passion City Church D.C.; Tim Keller, “[Problem of Ethics: How Do We Know Right from Wrong?](#)”, June 28, 1992, Redeemer Presbyterian. And others as noted throughout.

- ...sometimes find yourself yearning for a past season you think of as “the good ol’ days”? Be honest. Well... the bad news is every one of us just failed Solomon’s pop quiz. The good news is that we have exactly the instincts Solomon expected us to have, which is why he wrote Ecclesiastes 7.

Ecclesiastes 7 is one of the most counterintuitive chapters in the Bible because here Solomon turns almost every natural instinct we have upside down.

When I first read Ecclesiastes 7, it felt like a random assortment of thoughts—as though Solomon had emptied out his desk drawer of miscellaneous proverbs. One verse is about funerals, another about criticism, another about anger, another about nostalgia. But there’s actually a single, unified vision running through the entire chapter.

Did you notice how often Solomon repeated the phrase “better than”? The day of death is better than the day of birth. Sorrow is better than laughter. The rebuke of the wise is better than the praise—or, literally, the songs—of fools. Altogether, **Solomon uses the phrase “better than” eleven times in this chapter**, and almost every comparison sounds completely counterintuitive.

He’s deliberately turning our instincts upside down so we’ll discover a profound truth: the hardest things in life are often the things God uses to teach us the most important things.

First, let’s get our minds around Solomon’s vision (that’s vv. 1–6), then we’ll look at the ways we try to resist it.

Vs 1: “The day of death is better than the day of birth.” Again, if you had some way of knowing what day in the year you were going to die, would you throw a party on that date to celebrate it? That would be a

weird party to go to, right? I mean, would you bring gifts? And yet, Solomon says celebrating your death is better than celebrating your birth.

Vs 2: “It is better to go to the house of mourning than to go to the house of feasting...” The house of mourning would be anywhere you weep—the funeral home, the hospital bedside; the bankruptcy court—why, according to Solomon, are those places better than parties and all you can eat buffets? “...for this is the end of all mankind, and the living will lay it to heart.” Sadness and tragedy have a way of waking us up to the unpredictability and uncontrollability of life.

(BTW, I would remind you, especially if you’re new and you haven’t been with us in this Ecclesiastes series, that **Solomon was not a morose, melancholic man** who always lived under a dark cloud--No, no less than 8x in this book he **commands** us to enjoy life to the full. He’s simply saying it’s **good** to go through seasons of mourning because those seasons have a way of waking you up to the fragility of life much more than seasons of prosperity and partying do.

Blaise Pascal, an eighteenth-century French philosopher, once compared life to a grand ballroom where everyone was dressed in their finest clothes. The music is playing, people are laughing, eating, dancing, and talking. Then suddenly the doors burst open, and a terrifying monster walks in, grabs one of the guests seemingly randomly, and drags him away. All the music stops; everyone is stunned. Terrified. But after a few awkward minutes, the orchestra starts playing again, and everyone starts dancing again, as if nothing happened. But then it happens again. The monster comes in and seizes someone and drags them out. And then again. And again. And soon it becomes clear that the monster is eventually coming back for every person in the ballroom. And yet, every time it happens, after sitting stunned for a few seconds, everybody goes back to dancing.

Pascal said that's how most of us live: the monster represents our death, and we spend our whole lives distracting ourselves from the one certainty we all share. A funeral, or a moment of tragedy, briefly interrupts the music; it forces us to remember what we've spent years trying to forget or to ignore: *"It is better to go to the house of mourning than to go to the house of feasting, for this is the end of all mankind, and the wise will lay it to heart."*

Vs 4 "The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth." Fools hate funerals because they are total buzzkills. They're like, "Get me out of here." Fools prefer the delusion that life lasts forever and everything ends happily ever after. So, the fools are like, give me the all you can eat buffet, the feel-good music, and movies with a Disney ending. That's where I want to live.

In the same way, **vs 5** "It is better for a man to hear the rebuke of the wise than to hear the song of fools. 6 For as the crackling of thorns under a pot, so is the laughter of the fools; this also is vanity." Thorns, in those days, were what they used for kindling. Nowadays, we use newspapers, dry leaves. Maybe you'll use a copy of one of my books that we've given you for free here at Summit--something that is light and cheap. Kindling flares up quickly and makes a lot of noise, but then it's gone. Solomon says this is what people who build their lives around having a good time are like—Bright. Noisy. Gone.

It's interesting: **The first straight-up lie that Satan ever told humanity was "You will not surely die."** You see, God had told Adam and Eve in the Garden of Eden that if they ate the forbidden fruit, they would surely die, but then Satan came along and said, "Nahhh... you won't die." Before he lied to them about the fruit, he lied to them about the fragility of life. He tried to delude them--to make them forget--how short and fragile life could be. **I'd say that's still where he starts today.** To every teenager, college student, and young adult, he says,

"Oh, death? Don't worry about that. That's so far off you don't even need to think about it yet! One day when you're old, then you can think about it. But not now; you're in the prime of life."

Solomon says that remembering the certainty and relative proximity of our death is where wisdom starts. **Moses said the same thing: Psalm 90:12**, a verse that if you're a teenager or college student, you should have memorized: *"Teach us to number our days, that we may apply our hearts to learn wisdom!"*

It is only by thinking about the fragility and brevity of our lives that we learn to live wisely, and it's places of sadness, or bereavement, or weakness, that teach us that. Places of sadness and failure and death remind us that life is hevel (and remember that 'hevel' is a word that means vapor, like a cloud--something that looks good but is actually substanceless).

So, let's ask: ***What specifically can we learn from funerals, hospital beds, and bankruptcy courts?***

1. Your life is shorter than you think

For those of you who are near my age, one of the most depressing things is to see pictures of all these stars you admired as a teenager side by side with what they look like now, and to realize that most of those people have spent 10's of thousands of dollars to try and make it look like they're not aging! Which makes you realize really quickly how you probably look. But those people who once seemed forever young are now in their sixties and seventies. There was a movie that came out in 1980 called **Fame!** (anybody remember it?) and the tagline from the movie--or, at least, the main line from the theme song (anyone remember it?), "FAME! I'm gonna live forever." Hollywood remade the movie in 2009, and it cast a whole new group

of younger, prettier actors. In fact, the lead actress, who sang the theme song, died in 2022. Anybody even remember her name? (Irene Cara.) Every generation thinks it's the one that will stay young, feeling 22, remembered forever, until the next generation arrives and takes center stage.

The "house of mourning," the funeral home, reminds us that our turn on the stage is brief.

Recognizing this was a big part of how God brought me back to faith as a teenager. I had a friend from grade school who got killed in a tragic car wreck. We'd been best friends up through middle school--he was so funny and smart and popular... but he didn't know Jesus at all. And I never told him about Jesus. And then we went to different high schools, and he got killed in this wreck, and I stood by his casket--it was closed because the wreck had been so bad--and I thought, "Nothing he and I bonded over really matters anymore. All that matters is whether he was ready to meet God." And I didn't know whether he was or not.

Your life is shorter than you think, and...

II. Your future is less certain than you think

Many years ago, when I'd just begun here as pastor, I talked with a professional athlete who had just signed a multimillion dollar contract but then got into an accident doing something stupid that voided his entire contract. He came to visit our church and asked to meet with me and told me, through tears, "I can't believe I threw away my entire career for a few seconds of stupid fun." And we talked together for a long time and eventually I told him, "Hey man, all due respect, but what if God was doing something even bigger in your life--something so important through this that you might actually one day look back on it and see it as good?" He said, "What do you mean?"

How could that be?" I said, "Well, you said 'I can't believe I threw away my whole career for a few seconds of stupid fun. But what if the bigger tragedy was you were about to throw away your whole eternity for a few seconds of stupid fame?'" You see, it was clear that his athletic career had become his idol. And I told him like I often tell you: Sometimes God has to put us flat on our back so you'll finally be looking the right direction! I had the privilege that afternoon of praying with that athlete as he gave his life to Jesus.

It's the house of mourning, not the house of mirth, that teaches you the unpredictability and uncontrollability of life.

III. What matters most is different than what you think

New York Times columnist David Brooks said he noticed where he lives in the Upper East Side of Manhattan, how hard everyone worked to build their résumés. But then he noticed, he said, that whenever he went to a funeral in Manhattan, nobody ever talked about the person's résumé. No one stood up and said, "Man, that guy had an incredible LinkedIn profile." or, "Wow, she closed a lot of deals." "He got a corner office." No, they talked about whether you loved your family. Whether you were generous. Whether you made others feel seen and valued. Brooks says we spend our lives building résumé virtues, but funerals remind us that what really matters are eulogy virtues.

That's the kind of wisdom Solomon says we can only learn in the house of mourning.

Joni Eareckson Tada was a beautiful, teenaged girl with her whole life ahead of her who broke her neck in a diving accident and became a quadriplegic. Through that suffering, she came to know Jesus more deeply than she ever imagined, and God has given her one of the most fruitful, enriching ministries of the last sixty+ years. She's now

76 years old, still a quadriplegic, and she says, ‘While I would never wish quadriplegia on anyone, I do wish everyone could know Christ the way I’ve come to know him through my quadriplegia.’

That’s the paradox of Ecclesiastes 7. ***The suffering itself isn’t the gift. The God you meet in the suffering is.***

And Joni Eareckson Tada is not the only one who discovered this. There is a great cloud of witnesses throughout Christian history who all say the same thing.

Samuel Rutherford, an old Puritan (and they’re not known for their roaring good time, right?), put it this way: **“When I am in the cellar of affliction, I look for the Lord’s choicest wines.”**

Or, the prince of preachers, **Charles Spurgeon**: **“I have learned to kiss the wave that throws me against the Rock of Ages.”**

None of these people loved suffering--*nobody* LOVES suffering; they **love the Savior they found in suffering**. And the place they learned to love him was not in the parties or times of happiness; it wasn’t even in the places of worship and praise. It was in the funeral parlors, hospital beds and bankruptcy courts.

That’s the counterintuitive vision, and the rest of chapter 7 is Solomon asking, ‘Well, if this vision is true, why do we spend our lives running from it?’ And his answer is fascinating. The human race, he says, has come up with these insane ways of PRETENDING this is

not true and we’re still in control--ways we close our eyes to the fragility of life so that we can keep dancing.

In the next few verses Solomon gives us 4 alternatives to submitting to the wisdom of pain and death, 4 ways we hide ourselves from the truth--and all 4 have 1 thing in common: all 4 are built on the illusion that we can control life.

4 Ways We Resist Wisdom by Pretending Control²

1. Money (v 7)

7 Surely oppression drives the wise into madness, and a bribe corrupts the heart.

Solomon warns us that money corrupts even the wisest people. Let me say this clearly: Money is the most powerfully corrupting element on earth. Listen, if you have access to money and you don’t know this, Solomon would say you’re a fool. If you have a lot of money, praise God, but know you have something more dangerous to your family than a snake in their bedroom. I’m not saying money is bad--I’m just saying it’s dangerous and you should know that.

- Jesus said money was the one thing that you couldn’t love it and God. Jesus never said anything that dramatic about sex or wine or even people’s praise, but he said, Matthew 6, “You cannot love God and money.” If you love one, you’re going to hate the other.
- The Apostle Paul says that the love of money is the root of all kinds of evil--and that’s because in a modern market society, money is power.
- **Money promises control.** With money you can basically go where you want and do what you want, and you think if you have

² In coming up with this list, I’m following the lead of David Gibson.

enough money, enough leverage, you can basically insulate yourself from tragedy.³

But then you sit in a divorce court and learn that all your money can't keep your family together... or make your kids talk to you... or reverse the Parkinson's diagnosis, or keep a loved one alive.

Or, you go to a funeral and realize that when you die, none of that wealth is going to go with you.

I learned through playing one of my favorite childhood board games: **MONOPOLY (PIC)**. Man, I loved playing monopoly as a kid. My whole goal in that game was getting Boardwalk and Park Place and Pacific and Pennsylvania Avenue. I'd try to get that whole side of the board, because then I got to watch with pleasure everybody wince when they rounded the corner to pass through my streak of doom where I'd loaded up every property with houses and hotels. And I remember one time doing this and slowly taking all my mom's money, and she smiled with approval, telling me I was getting the point of the game. But then, after I'd trounced her, she taught me the most important life lesson from Monopoly of all time: in one fell swoop, she scooped all my motels and houses and cash back into the Monopoly box and said, "Son, you won. But now, it all goes back in the box. Go clean your room."

When you die, it all goes back in the box! What are you going to do with it? You can't line your coffin with it. No, you're going to leave it all behind and you're not going to take any of it with you into eternity. Solomon says money is a foolish way of pretending you have control.

2. Anger (vv 9, 13)

9 Be not quick in your spirit to become angry, for anger lodges in the heart of fools.

13 Consider the work of God: who can make straight what he has made crooked?

We get angry because the universe refuses to cooperate with our plans. And the more we **expect** to be able to control the world, the more we resent the uncontrollable. My friend Bobby Jamieson says: "Our anger is proportional to our illusion of control."

Think about the place you're angry right now--chances are it involves somebody or something not doing what you want them to do, frustrating your plans for what you wanted life to be like.

- You expected your spouse to become this person you want, or need--and they haven't become that, and so now you're angry.
- You thought your children would turn out a certain way, and you're angry because they haven't. In some ways, and you wouldn't say this out loud, but you feel like they've let you down--they haven't fulfilled the future you planned for yourself.
- You thought your career would have advanced further by now so you're angry at the boss or the company or the system or even yourself.
- You always thought your body would be healthier and it's not and you're angry.

Truth is, if you peeled back the layers, you would a lot of times see that you're not just angry at a person, you're angry at God because he didn't cosign the story you had written for yourself. Notice what all those examples have in common: in each case, life refused to follow

³ Insight from Jamieson.

the script you had written. Write this down: **Anger is (often) the emotion of frustrated sovereignty.**

Hear me: I'm not saying all anger is sinful. God gets angry. Jesus got angry. Sometimes anger is the right response to evil. But Ecclesiastes exposes a different kind of anger—anger that comes when life doesn't deliver something it never promised in the first place.

Anger is the emotion of frustrated sovereignty. That's why Solomon says, 'Consider the work of God: Who can make straight what he has made crooked?' There are things in your life that you may not be able to straighten because God, in his wisdom, has chosen not to straighten them yet. And you're going to have to decide if you're ok with God being God, or you're only ok if you are God.

Wisdom begins when you stop demanding that reality conform to your plans and begin trusting that God is writing a better and wiser story than you ever could.

3. Nostalgia (v 10)

Solomon says, vs 10, **"Don't say, 'Why were the former days better than these?'"** Don't look back to some former time and think, "Those were the good ol' days!" Why? Because nostalgia lies. Nostalgia always edits out the pain and leaves only the beauty. Through nostalgia, we convince ourselves that if we could just go back—back to that neighborhood, that church, that decade, that relationship, those college years—we'd finally be happy. But here's the thing: First, you can't go back. That was just a moment in time. Second, and even more importantly, even if you could go back, what you'd see is that during that time period you weren't that happy. And here's how I know that: during that time period, you were dreaming of some other time.

One of my favorite 80s songs illustrates this. "The Summer of '69" by Bryan Adams. In that song Bryan Adams looks back on that summer as a teenager when he "got his first real six-string, bought it at the five and dime, played it till his fingers bled, was the summer of '69," and then in the chorus, he croons, "If I had the choice, Yeah, I'd always wanna be there..." Why? Because *"Those were the best days of my life."*

Catchy, right? Nostalgic. But have you ever thought about the lyrics? During that glorious summer he's singing about--the summer of '69--he tells us in the song that he was dreaming about becoming a professional musician. In other words: **He's nostalgic to go back to a season during which he was longing for the season he's in now!** I want to go back to 1969 where I was dreaming about becoming the person I am today, only to get here to find out I was dreaming about the person I was then. That's the trick nostalgia plays on us. We think happiness was back there somewhere, but back there we were convinced happiness was somewhere else.

That's the trick nostalgia plays, and--really important--in his book *The Weight of Glory*--C. S. Lewis explains why this happens, why we get so easily deceived. We all have moments in life, he says, when beauty awakens an ache we can't explain and that nothing in the world seems to satisfy. And we think, he says, that we're longing for a place to go back to or for people we've known--but Lewis says those experiences were only signposts, pointing us not backwards, to something in the past, but forward, to something in eternity; not to a previous time on earth under the sun, but to eternity in heaven, above the sun. **Here's his statement; we'll look at it more next week:**

"The (things) in which we thought the beauty was located will betray us if we trust to them; it was not in them, it only came through them, and what came through them was longing. These things—the beauty,

the memory of our own past—are good images of what we really desire; but if they are mistaken for the thing itself, they turn into dumb idols, breaking the hearts of their worshipers. For they are not the thing itself; they are only the scent of a flower we have not found, the echo of the tune we have not heard, news from a country we have never yet visited.”⁴

He’s saying the yearning we experience in nostalgia is really a yearning for life above the sun—a life in a world without the curse.

Nostalgia becomes foolish when we expect the past could give us what only something in the future--eternity--can.

And that brings to our 4th instrument of control, and this one is the trickiest one of all...

4. Self-Righteousness (vv 15–16)

[15] “In my vain life I have seen everything. There is a righteous man who perishes in his righteousness, and there is a wicked man who prolongs his life in his evildoing.” And then Solomon says these really confusing words, vs 16: ‘Do not be overly righteous, and do not make yourself too wise. Why should you destroy yourself?.’ Wait... what? Since when does the Bible warn us against too much righteousness and too much wisdom?

Remember, throughout Ecclesiastes Solomon is exposing the false assumptions we make about life under the sun, and here he’s exposing one of religion’s biggest lies, which is: if you live a certain way, God is obligated to make your life easy.

“But I’ve lived long enough to know that’s not true,” Solomon says. “I’ve watched righteous people die young and wicked people live long, prosperous lives. I’ve watched people who worked hard and tithed and saved get wiped out in bad business deals gone wrong, when it wasn’t even their fault; meanwhile I’ve seen people who manipulated and cheated retire with gobs and gobs of money. I’ve watched parents who did everything right--taught their kids the Bible, lived consistently and generously in front of them--have those same kids wander from the faith, or even turn on their parents; while at the same time seen parents who basically ignored their kids and their kids turned out amazing. And all I could say was, “WTH: What the hevel?”

You religious people... (which is all of us) if you think you’ve cracked the code--that through righteous living you can control the future, it’s not going to work.

You see, religious people often think, “If I obey enough, then God has to give me the life I want.” It’s a way of control, controlling God. But y’all, that’s not faith; it’s bargaining. Our righteous living is simply a contract in which we expect God to give us what we want, but it’s actually not ‘righteousness’ at all. Its *self*-righteousness--and self-righteousness is simply another attempt to control God and the uncertainty of life, which you can’t do.

So, there you go: 4 ways we try to resist the wisdom of the funeral home, hospital bed, divorce court or bankruptcy judge: we do that through money, anger, nostalgia, and self-righteousness--all 4 ways we attempt to control the uncontrollable. And Solomon says that if you’re a wise person, you’ll give up on all that.

⁴ C. S. Lewis, *The Weight of Glory and Other Addresses* (New York: HarperOne, 2001), 29–31

Because then, when you... **Stop trying to 'gain' life and start receiving it as a gift.**

The running theme through the book of Ecclesiastes is that there is no way to **GAIN** life under the sun. Remember, “**gain**” in Ecclesiastes means to attempt to hold onto it; to make it permanent; to have it fulfill your deepest longings. Attempts to control are just another way to try to “gain” life.

But when you try to control the uncontrollable, it's going to leave you disappointed and bitter. And the harder you work to control it, and the more you think you'll be able to control it, and the more you think you deserve to control it, the more bitter you'll be when life proves uncontrollable--which it always will.

So, stop trying to **gain life**, he says; that's a fool's errand; stop trying to control the uncontrollable; because when you do, you **can start to receive life as a gift.**

VAMP

Your life can be happy (I know some of you don't believe that, but it can be. It can be...). It can be **enjoyable**--but not when you are trying to gain permanence or satisfaction through it. You can only enjoy your life when you **receive it as a temporary gift and find your permanence in God--only then can you** enjoy the blessings of each day as God gives them--fleeting gifts; *temporary* gifts--but gifts he wants you to enjoy to the fullest, but gifts you don't cling to as your substance or your gain because you've found your substance, your gain, your permanence, in God. **The very reason you can't be happy in life is because you're looking to it to make you happy.**

And that brings me to the other great theme of Ecclesiastes: **Make the most of your mist.**

If everything 'under the sun' really is fleeting and fragile, then only 2 things in the world right now truly last forever: the Word of God and the souls of people--and if that's true, we should leverage our mist of a life which we can't hold onto anyway into that.

I've told you that Christians with a bucket list overlook the fact that in eternity--in life above the sun--we will experience every joy we had under the sun, only without the curse of futility.

And the reason for that is a New Testament reason--it's that God himself entered into our hevel and took upon himself its curse. You see, God did not originally create a world of hevel. We are under the curse of hevel because we sinned. But God so loved the world that he sent Jesus, his only Son, into our hevel, to absorb its curse into himself. And he says that if we receive him as our Savior, he will forgive us of our sin and take us with him into eternity where we will experience in his presence the fullness of joy and at his right hand pleasures forevermore.

And if that's true, I don't need to have a bucket list here, or at least one I take that seriously. I don't need to try to cram everything into these seventy or eighty years--because *this* isn't my only life. I don't YOLO (only live once), I YALF (actually live forever)! So, it's ok if I don't hike every mountain, eat at every restaurant, own every watch, drive every car...It's ok, because whatever I miss here, I'll receive there a thousandfold.

And YET, there is ONE THING I cannot do up there that I can only do here, one thing eternity will not give me another chance to do, and that is **bring someone here to Jesus NOW**. This--these fleeting 70 or

80 years--this is the only chance we've got to bring people to Jesus all over the world.

Which is why some of you should consider uprooting your mist of a life to join one of our church-planting teams. I know it's radical but life is short, the mission is urgent and eternity is forever. Leverage your mist for the permanence of eternity. Others of you should leverage your resources so that others can go. All that stuff you're trying to buy and build, is it really that important--why are you stocking up so much that's just gonna fade away and burn?

Some of you should step forward to care for, and support, and pray for these teams--which is what **Live Sent** is all about. Whatever you do, don't waste your mist collecting things that's all going to go back in the box anyway. **Make the most of your mist:** use this brief mist of a life to bring the Word of God to souls that live forever.

Hear me: One day, somebody else will live in your house. Somebody else will drive your truck. Somebody else will wear your watch, have your job, and blow through whatever money you left behind. The only question is: ***What will still be echoing in eternity because you were here?***

In the words of the Gladiator: *MAKE THE MOST OF YOUR MIST.*

Let's pray. What do you need to do? 1. Blank check. 2. For some of you, the first step is just to come to Live Sent night!