

Last week we discussed Phillip Yancey and the poor in spirit. To the poor in spirit (humble) the gospel sounds like good news, as opposed to the prideful and arrogant it sounds like rules and control. Can you see this in people around you in this world? We also discussed Eberhard Arnold, a German theologian, and his discussion of how our power must be stripped away by God. Why does this need to be done?

Matthew 5:4 – Jesus said: “**Blessed are those who mourn, for they will be comforted**”. “Blessed” here refers to the ultimate well-being and distinctive spiritual joy of those who share in the salvation of the kingdom of God.

Nicholas Paul Wolterstorff (born January 21, 1932) is an American philosopher and theologian. He is currently Noah Porter Professor Emeritus of Philosophical Theology at Yale University. A prolific writer with wide-ranging philosophical and theological interests, he has written books on aesthetics, epistemology, political philosophy, philosophy of religion, metaphysics, and philosophy of education. In *Faith and Rationality*, Wolterstorff, Alvin Plantinga, and William Alston developed and expanded upon a view of religious epistemology that has come to be known as Reformed epistemology. He also helped to establish the journal *Faith and Philosophy* and the Society of Christian Philosophers.

Who are the “mourning”?

1. Who ache for the coming of God’s new day.
2. Who ache for those that cannot see the coming of the new day.
3. Who ache when they see someone starving.
4. Who ache when they see someone imprisoned unjustly.
5. Who ache when they see someone unbelieving.
6. Who ache when they see someone beat down.
7. Who ache when they see someone treated with indignity.
8. Who ache when they see someone crying tears over death.

What is Wolterstorff telling us about the mourners and what they do?

Rabindranath Thakur FRAS (Bengali: [rɔˈbindronaʈʰ ˈtʰakur]; anglicised as **Rabindranath Tagore** /rəˈbɪndrənɑːt təˈɡɔːr/ [ⓘ]; 7 May 1861 – 7 August 1941), also known by his pseudonym **Bhanusimha** or **Gurudev** was a Bengali polymath who worked as a poet, writer, playwright, composer, philosopher, social reformer, and painter of the Bengal Renaissance. He reshaped Bengali literature and music as well as Indian art with Contextual Modernism in the late 19th and early 20th centuries. He was the author of the "profoundly sensitive, fresh and beautiful" poetry of *Gitanjali*. In 1913, Tagore became the first non-European to win a Nobel Prize in any category, and also the first lyricist to win the Nobel Prize in Literature. Tagore's poetic songs were viewed as spiritual and mercurial; his elegant prose and magical poetry were widely popular in the Indian subcontinent. He was a fellow of the Royal Asiatic Society. Referred to as "the Bard of Bengal", Tagore was known by the sobriquets **Gurudeb**, **Kobiguru**, and **Biswokobi**.

Rabindranath discusses reconciling the loss of a person. The world continues, “the trees are in place, the water, the sun, the moon, the stars remained as immovably true as before; and yet the person who was as truly there, who, through a thousand points of contact with life, mind, and heart, was ever so much more true for me, had vanished in a moment like a dream.” What is he saying here about life and the loss of someone?

He goes on to say there is a light of joy for death knowing that we are not imprisoned to stay in this bodily world for eternity. Have you ever thought about the joy of knowing that life is temporary?

He says that his discovery of accepting death allowed him to appreciate the beauty of life though temporal as it is. Do you think of life as beautiful yet fleeting?

Frederica Mathewes-Green (born October 27, 1952) is an American author and speaker, chiefly on topics related to Eastern Orthodox belief and practice. Mathewes-Green earned a MTS degree from Virginia Theological Seminary in 1977 and received an honorary Doctor of Letters from King University in 2019. She and her family converted to Orthodoxy from the Episcopal Church in 1993. Mathewes-Green's writing about Orthodoxy has been described as having a humorous, storytelling style, and she has been referred to as "an Orthodox Garrison Keillor." She has authored ten books, and her writings have appeared in publications including *The Washington Post*, *Christianity Today*, and *The Wall Street Journal*. Mathewes-Green is active in the pro-life movement, and she served as vice-president of Feminists for Life of America. She also served on the steering committee of the Common Ground Network for Life and Choice, an organization that brought anti-abortion and pro-choice partisans together in dialogue.

Mathewes-Green talks about if we could see our sins, would we weep for them. She says God allows us a portion of merciful ignorance. We can only see the top few inches of a murky depth of sin. The guilt we feel is deserved guilt. This is a lifelong healing process. We do not come to God with our good deeds but rather with our sinful nature. Jesus died for our bad parts. We do not long for the death of the sinner but for the life conversion of the sinner. We mourn over sin. Have you thought of this in your life?