

Dan Pasca - Blessed Are...

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Well, greetings once again, dear brethren. We hope you enjoyed the fellowship and were all able to take part in the picture, and the brethren will announce later when that picture will be available for you to collect. So we hope you enjoyed the intermission, and we're looking forward to this next discourse, and we are going to be led by.

In him. By Brother Nathan. Brother Nathan.

Dear brethren, let us open this next part also with the hymn, and let us sing together hymn number 38 from the international hymn books, and that's 165, I think, both in English and in Polish. That's Love Divine, and we will sing three verses.

Love Divine, all love excelling
Joy of heaven to earth come down.
Thou hast made with us the dwelling
Love doth all thy favour's crown.
Father, Thou art all compassion
Pure unbounded love thou art
Thou hast brought to us salvation
Thee we love with all our heart
Almighty to deliver
Let us more thy life receive
Dwell in us and never never
Love her more Thy gentle sleep
Thee we the always pleasing love
Thee as thy host above
Serve and praise Thee without ceasing
which not sing to thy great love
Finish o' er thy new creation
forehand Spotless let us be
show us all thy great salvation
Thine shall all the glory be
Change from glory into glory
Till we see thine own dear face
Till we cast our crowns before Thee
Lost in wonder. Love and praise.

And now we are going to ask Brother Daniel Sharkovas to bring us to the throne of grace. Brother Daniel, our loving Heavenly Father, we approach your throne of grace to give you praises from our heart and appreciation for this privilege to be here. We are thankful that you are in our lives. We are thankful that you brought us here together, and we ask that your spirit will be with us.

We ask that you will lead the lips of Brother Dan, that he will speak your word to us, that your word will touch our hearts, that we may grow into likeness of your son. We commit ourselves to you and all our affairs to your grace, and we pray in Jesus most precious name. Amen.

Dear brethren, we are looking forward to this next service. Brother Dan Pasca from Romania will be serving us and he is chosen as his topic. Blessed are Brother Dan.

Peace. Dear brothers and sisters in the Lord Jesus Christ, it is a great privilege for me to be here at this convention, but it is also a great responsibility to be here before you. Before presenting this lesson upon which I thought about meditating on together, I would like to bring greetings of love from Ecclesia in Romania, where I also am a member. In what follows, I would like for us to look into the Word of God as we find written in Matthew chapter 5, beginning in verse 3. These are the words of the Lord Jesus spoken in what we call the Sermon on the Mount.

I would like for us to look at each one of the Beatitudes and to note that they are not told by chance, but that there is a strong connection between them and even the order in which they are given is not accidental. The first Beatitude Blessed are the poor in spirit, for theirs is the kingdom of Heaven. The righteousness that the Lord Jesus asks us to seek and acquire is that described in this Beatitude and exemplified practically throughout the rest of the Sermon on the Mount. Here are presented the character traits that are distinguished between Christian and non Christian, between the Child of God and but these character traits are not acquired by natural birth, but by supernatural intervention of God. That is why the first Beatitude is Blessed are the poor in spirit.

Dan Pasca - Blessed Are...

From the beginning the Lord Jesus draws our attention very clearly to the fact that this righteousness does not originate in us, does not come from a wealth of our personal spirits, and we cannot obtain it by our personal efforts.

Even from the first words in the Sermon on the Mount, we are clearly told that this is not something we can accomplish in any way through our own power. The first of the Beatitudes is the key to understanding all the others, even the entire Sermon on the Mount.

Anyone that does not understand what poor in spirit means, and anyone who does not become poor in spirit cannot go further, because when we come to situations where he must apply verses such as Love your enemies, bless those who curse you, do good to those who oppress you and persecute you. He will say, these are beautiful but unattainable theories.

In what follows we propose to discover together what does poor in spirit mean and how can this be achieved?

What does it mean to be poor in spirit? The state of being poor in spirit describes a man's attitude regarding himself, or a correct attitude of man regarding himself. A way of looking at self or a correct way of looking at self. In fact, self represents the greatest problem which confronts man in seeking the righteousness of God. Listen to how the Pharisee prays.

The Pharisee stood and began to pray in himself. Thus, God, I thank you. I thank you that I am not like other people, filthy, unrighteous, mischievous, or even like this customs officer. I fast twice a week. I give tithes to all my income.

Luke 18:11 12 the problem of the Pharisee was precisely this always present I and a complete self righteousness with which to present himself before God. Therefore the Lord Jesus says, if any man will come after me, let him deny himself, take up his cross and follow me. Matthew 16:24 to be poor in spirit means to renounce I as the source of confidence in life.

How can we become poor in spirit? It has been stated already that we are not poor in spirit from birth, nor does the society in which we live help us in any way. Sorry.

Renouncing our self confidence and anchoring our entire being in God is the most difficult thing to accomplish in this Christian life. Sometimes this process takes many decades, other times it requires much suffering, tribulation trials it is very hard for us to cast away everything in our hands in order to seize completely the power of God. Our firm decision which will help us to become poor in spirit is to stop looking at self and start looking to God. When we look at self, either we trust in what we see or we are discouraged by the things revealed. Neither self confidence nor an inferiority complex have place in the Christian life.

When we look to God, two very important things will happen to us. In first place, we see all our failings and insufficiency to attain the standard of righteousness required by God. Isaiah 6:1 5 in second place we are radiant with joy, we fall in love with God, and we are filled with his fullness. Psalms 34:5 the second beatitude Blessed are they who mourn, for they shall be comforted for what shall we mourn?

From the very beginning it must be said that weeping is not something that God intended for man.

Man became acquainted with this reality only after his fallen sin. In Isaiah 61:3 the work of the Lord Jesus is described in this way to appoint unto them that mourn in Zion, to give unto them beauty for

Dan Pasca - Blessed Are...

ashes, and oil of joy for mourning the garment of praise for the Spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. The Scripture says, he shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying neither shall there be any more pain, for the former things are passed away. Revelation 21:4 Our God is a sovereign God. Therefore, although weeping belongs to the world of sin, it is used by him specifically to bring happiness.

It is true that not all weeping brings joy. When Hagar saw her son dying from thirst and wept, that weeping did not bring joy. When Jacob mourned for Joseph when he was lost, that weeping was not related to joy, and when David wept for Absalom because of his death, that weeping was not the kind we speak about here. All around us, so many people cry because they are passing through sickness, trouble, misfortune, or because they have lost a loved one.

These tears have nothing to do with the joy of the text. On the contrary, so what is mourning which brings joy?

Consider several biblical examples, and it came to pass, while the Ark abode in cherith, that the time was long, for it was 20 years, and all the house of Israel lamented after the Lord. 1st Samuel 7:2. In the text, Israel lamented after the Lord a cry of repentance.

And consequently God came again into their midst and gave them a great military victory against the Philistines on the banks of the river of Babylon. We sat down and wept when we remembered Zion. Here Israel cries in longing for the house of God, while far away in captivity. This crying led to joy because it cured them of the idol of worship. Therefore watch and remember that by the space of three years I ceased not to warn them every night and day with tears.

Acts 20:31 the tears of Paul brought joy because he convinced the brethren of the fact that he truly loved them and wished them well, and thus motivated them to repentance. How can we come to mourn for our sins and for the needs of those around us? To begin with, I would like to answer the question, why are we able to cry?

There are at least two motives which stop our tears from flowing. In the first place is a superficial perception of sin, and in the second place is a superficial understanding of the benefits of salvation. When we see sin as God sees it, it is impossible not to cry. If we see, if we only for a moment, sin and sinners with God's eyes, then we will begin to cry. But modern society fights to remove the notion of sin from the minds of people, considering it to be inadequate and replacing it with something more gentle and easier to digest.

David was able to say with joy the words, blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man whom the Lord imputeth not iniquity, in whose spirit there is no guile.

But the main reason he could do this is given in the following verses. When I kept silence, my bones waxed old through my roaring all day long. For day and night thy hand was heavy upon me My moisture is turned into the drought of summer. I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgression unto the Lord, and thou forgavest the iniquity but this everyone that is godly pray unto thee, In a time when thou mayest be found, surely in the floods of great waters they shall not come unto him nigh.

Dan Pasca - Blessed Are...

Psalm 32:3,6 how can we achieve mourning? Mourning is something that necessarily arises from the attitude of being poor in spirit. When we are confronted with the purity of God's holiness, when we see where we are and where we ought to be, we begin to feel completely our helplessness and lack of any hope. In the face of divine perfection and our personal feelings, there is no other option. In the face of divine perfection and our feelings, there is no other option.

Then we mourn and something wonderful happens. God draws near to us, lifts us up from the dust, wipes away our tears, comforts us, and then gives us joy. This pattern is repeated throughout the life of faith. The more we know that, the more we come to see the beauty of his being. In the faith of this discovery of divine superiority.

Once again we mourn because the Holy Spirit reveals in us other sins, more subtle and hidden, whose existence we did not know. As a result of our sincere repentance, God comforts us with more love and brings us more than we experienced before.

And so through the cycle, mourning, comfort, joy, we grow step by step the knowledge of God, and in holiness. The third Beatitude Blessed are the meek, for they shall inherit the earth. We study the character which must be possessed by those who desire to inherit the kingdom of God. These character traits are described in joy and are later exemplified throughout the Sermon in the Mount. Oh, how strange these words must sound in the midst of the corrupt world in which we live.

The world thinks of inheriting the earth in these terms. Force, power, self confidence, aggression, never in terms of meekness.

How strange the worlds of this beatitude must have sounded in the ears of the Jews who waited for the warlike Messiah, a great military leader who would deliver them from the Roman yoke. But when they discovered that he, the one in whom they had put all their trust, was meek and lowly in heart, they abandoned him and crucified him. But even the believers today, the teachings of Jesus regarding meekness sound very strange. Many would ask, how can we be meek in a world full of unrighteousness and deceit?

How can we be lambs in the midst of a pack of wolves? Shouldn't we adapt to the circumstances around us? Shouldn't we prepare some clause proportionate to the conditions of life? If I think correctly, my impression is that this method of fighting and defense has been adopted by many of those who claim to be sons of God. Many times we claim to be sheep but have the attitude of wolves.

But this was not the intention of the Lord Jesus. The secret of the lamb is not in howling louder than the wolf. His superiority consists precisely in remaining a sheep. The reason of this beatitude to the first two we concentrate our entire intention on the scriptures, prayer, holiness, and brotherly fellowship so that we understand God better. Obviously this involves making certain decisions regarding priorities, use of time and consuming of energy.

As a result of this, God begins to reveal Himself. When we come to understand God more realistically and come closer to him, two things happen. In the first place, we get rid of all that we see in ourselves, and secondly, we fall in love with all that we see in God. Suddenly we see ourselves as weak, wretched, poor, ruthless, blind, naked, and we see God in the most marvelous person in the universe, worthy of dedicating our whole lives to Him. From henceforth we renounce all self confidence and throw ourselves into his arms with complete determination.

Dan Pasca - Blessed Are...

When we arrive at this point, then we have become porn spirits. Then the tears of our sins will begin to flow from our eyes.

Our heart and soul begin to ache for all that we have done. The stony heart torn and beaten by sin, is transformed into the heart of flesh.

We begin to feel in our very being a longing for God. We begin to sigh, to mourn, to cry for him more than for those who are near to us, who have not seen in a long time. With this attitude we disarm all enemies, and put an end to any conflict. This means meekness, and this attitude naturally comes from being poor in spirit and mourning.

In the Ecclesia God has given us some authority over others authority to build up, to teach, to exhort, to correct, to admonish, and so forth. But we are required to do all these things with meekness.

We will read several Bible texts Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Galatians 6:1 and the servant of the Lord must not strive, but be gentle unto all men apt to teach patience in meekness, instructing those that oppose themselves, if God bear adventure, will give them repentance to the acknowledging of the truth, and they may recover themselves out of the snare of the devil, who has taken them captive by him, as at his will. 2nd Timothy 2:24 26 Preach the word Be instant in season, out of season reprove rebuke, exhort with all long suffering and doctrine. 2nd Timothy 4:2 Be ready always to give an answer to every man that asketh you a reason of the hope that is with you with patience and fear. 1st Peter 3:15 Therefore meekness is a divine way exercising authority in the relationships between us.

Meekness does not mean carelessness for the condition of others, nor weakness or lack of decisiveness. Meekness does not mean allowing liars to pass as those who speak the truth, or the thief to pass as an honest man. Meekness means means to be full of gentleness with the fallen, injured, or brokenhearted. Meekness means tact when touching unthorny or vulnerable points.

Meekness is a fruit of the Spirit. So it follows that only a man full of the Holy Spirit will know the correct attitude which must be adopted in every given situation. This thing that seems fascinating to me is that even in relation to his enemies, the manner in which Jesus exercised authority was still with gentleness. The coup de grace given to Satan at the cross was through the Lamb who did not open his mouth before those who crucified him the next Beatitude Blessed are those who hunger and thirst after righteousness, for they shall be filled in the context of the Sermon on the Mount. The word righteousness here is the antithesis of the word righteousness in verse 20 which offers us the key to understanding For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the kingdom of heaven.

In Matthew 6 there are discussed even some specific elements of this religion or righteousness. Fasting, prayer mercy to hunger and thirst after righteousness means to hunger and thirst after the righteousness of Jesus simply said after God because he is righteous.

When are the elements which help us to hunger? And what are the elements which help us to hunger and thirst after righteousness? Experiencing to become convinced of the ugliness, seriousness, and disastrous consequences of wrongdoing The Experience of Being born again Just as hungering and thirsting for food and water is a sign of theological life in the human body, just so hungering and thirsting after God and righteousness are signs of spiritual life in his soul.

Dan Pasca - Blessed Are...

Being born again produces a change of the inclinations and desires of the human soul.

Experience the beauty of God and the fact that he is the answer to the crying of our soul. In Psalms 34:8 the word of God says, O taste and see, the Lord is good.

Blessed are those who hunger and thirst after righteousness. The beatitude consists in being satisfied. The righteousness of God is the thing which truly satisfies. Those who hunger and thirst after righteousness, are satisfied by the bread of life, and are refreshed by the water of life, both of these elements he finds depicted in Christ.

Therefore the joy of those who hunger and thirst after righteousness is in the Lord. He said through the mouth of the prophets, Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye buy, eat, come, buy wine and milk without money and without price. Wherefore do ye spend money? For that which is not bread, and you labor for that which satisfies not.

Hearken diligently unto me, and eat ye that which is good, and let your soul delight in fatness. Blessed are the merciful, for they shall obtain mercy. Together with this Beatitude we reach a turning point in the exposition of our Lord Jesus. We witness a change of focus and perspective regarding the description of the Christian character. In the first beatitudes the Lord Jesus addresses man in light of his needs, in awareness of his situation, in the next four he looks at the Christian from the perspective of consequences which arrive from the fulfillment of his needs, the first four beatitudes set the conditions for those that follow.

In other words, we cannot be merciful, pure in heart, peacemakers persecuted for righteousness, if first of all we have not become poor in spirit, mourning, meat, hungering and thirsting after righteousness. The Christian, like life, cannot be begun with effort, but with causes. Salvation begins with fulfilling needs afterwards it leads to experiencing the effects in the first place. None of these texts apply to the unbelievers, but to the children of God. The merciful, who are spoken of as receiving mercy, already partook of mercy, and this happened when they had no merit.

A key verse in the Sermon on the mount is Matthew 5:20 For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, you shall in no case enter into the kingdom of heaven. A simple reading of chapters 5, 7 in Matthew shows that the moral standard required of those who will inherit the kingdom of heaven is very high. But this does not mean that they will reach this through their own power. The only righteousness we can obtain through our own power is that of the scribes and Pharisees. The righteousness of God is strictly a work of God.

The first four beatitudes demonstrate this abundantly. When the Lord Jesus said, blessed are the merciful, for they shall obtain mercy, he was speaking to men who had already experienced the unmerited mercy of God had become his children, and who, if they follow the path of the Beatitudes, will become as God that is merciful. If someone does not become merciful, this means that he has trodden underfoot the Divine mercy which he was given, and for such a one the Beatitudes are an empty theory, and the righteousness of God is far from his concern and priorities. He is a Christian in name only, a stranger to all that was spoken by our Lord Jesus in the Sermon on the Mount. He has willingly entered into the category of the Pharisees, rejecting the word of God in him and receiving the grace of God in vain.

Likewise are interpreted the verses Matthew 6:12 and 7:2. Whoever does not forgive his neighbor trods underfoot the forgiveness of God to him, and therefore is not worthy of it. Whoever judges

Dan Pasca - Blessed Are...

harshly the one next to him demonstrates that his heart has remained completely untouched and unchanged by the work of Divine grace, and in his life all is false, as it was in the case of the Pharisees. The parable of the unmerciful servant is a practical illustration of this principle. The unmerciful servant received unmerited forgiveness through grace, but the fact this his heart remained just as cruel and unmerciful as before, demonstrates that he trod it underfoot, being unworthy of it.

Therefore the unmerciful will receive mercy because only they demonstrate in their lives that the grace of God was not in vain, that it achieved its purpose, realizing in them the unrighteous the righteousness that ensures and entrance into the kingdom of God. Blessed are the peacemakers, for they shall be called the sons of God. Because of lack of time, we will only glance at the Beatitudes. Please imagine the Beatitudes as a mountain which has an uphill part and a downhill part.

On the uphill part we have Beatitudes 1, 2, 3 and 4, which express human needs.

At the top of the mountain. The poor and those who thirst after righteousness are satisfied. Afterwards comes the dissent, where we have the other four Beatitudes, which express the consequences in the lives of those who have already been filled by the Lord.

By the following steps indicated in the first four Beatitudes, the relationship of man with God is resolved. Man comes to surrender before God and becomes nourished and filled in his presence. Once the relationship with God is resolved, it also influences the relationship with others. This happens by going through the next four Beatitudes.

The man becomes merciful, pure in heart, peaceful, and does not react negatively to the persecutions of those around him. So Behold how wonderful this teaching of the Lord Jesus. Harmonize, forming a whole.

Let us touch on the seventh beatitude a little. Blessed are the peacemakers, for they shall be called the children of God. What does it mean to be a peacemaker? To be a peacemaker means to have a peaceful character, to be a man of peace which inspires harmony. This is a category of people who carry in them the seeds of scandal.

They do not feel well if somewhere things go well. Their profession of faith produces quarrels, splits and parties. They feel an extraordinary responsibility in this direction. This is how they proceed in their home, in the Ecclesia. Wherever they go, peace bores them and makes them feel useless.

There exists another category of people who have in them the seeds of peace.

Wherever they go, they calm the fiery spirit. Their mere presence or gazing relaxes relationships, drives away the dark clouds of hatred, and causes the sun of peace and love to rise. They are specialists in this diffusing conflict which is ready to explode by the nature which is from above. They are peaceful, gentle and easy to be entreated. This kind of person represents a blessing wherever they go.

In fact, every true Christian should be this kind of person. Do we. Do we ever ask ourselves which category we belong to? To be a peacemaker means to intervene in accordance with Scripture in situations of conflict to bring peace. There is conflict all around us.

Dan Pasca - Blessed Are...

There are conflicts between spouses resulting in divorce. There are conflicts between siblings in which money or other motives makes them worse than enemies. There are conflicts in meetings, splits and factions. To be a peacemaker means to live in peace with all men. As much as lieth in you what does not lie within you.

Leave it to God. To be a peacemaker means to help those in conflict to become peace. The biblical method for accomplishing this is described in 2 Timothy 2, 23-26.

But foolish and unlearned questions avoid knowing that they do gender strife, and the servant of the Lord must not strive, but be gentle in all men, apt to teach patience in meekness, instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. Dear brethren, let us continue to think about these Beatitudes and to consider that if we are able to live them, we will be a blessed people according to the will of God. May the Lord help us to this journey on the mountain of blessing. Amen.

Thank you, brother Dan, for that beautiful lesson on how we can understand and appreciate our Lord's sermon on the Mount. I thought the way you laid that out was just so beautiful for us and we appreciate that lesson very much. We have a few announcements in English and then Brother Stashik loss has a few. But at first I'll give you a couple for me. So I have a few first number one, tomorrow at 8pm just one moment.

At 8pm there will be a North American business meeting, and so the English speaking brethren are welcome to attend that meeting. It will be below the registration desk in one of the study rooms at 8pm on Wednesday evening. So if you go on your tours and trips tomorrow, they will have you back in time for that meeting. If you'd like to join that.

We also have been told there are greeting cards near the front desk where registration is that you can fill out your greetings to brethren and these cards will be sent on and return to different ecclesiastes. So you have the opportunity stop near the registration main registration hotel desk and there are these greeting cards that fill out for the benefit of the brethren. I was also told by the registration brethren that Yesterday we had 515 in attendance here at the meeting and we had probably 65 to 70 that were just staying for the day, and then we also had over 200 brethren that were attending via Zoom connection. So they just wanted to make you aware of that.

I have loving greetings from brother David Sutryk that had conversations with some brethren from Krakow and he brings the love of the brother Pavel and Teresa Dombeck from Krakow and also Danielle and Gosha Avoniak from Krakow, and they wanted to be remembered to you and send you their love especially, and one last thing is to make sure if you are going to attend want to join one of the tours that you need to sign up for that today, and so now turn it over to brother Stacy can make a few announcements after the end of the official program at 9:30pm we invite you to the singing and having a barbecue. This form of community is planned in a so called barbecue.

Information is provided by Daniel Shukovich. The pool and wellness area will be available from 6pM to 11pM from today.