

So one brother says, when you are saying something about people, what is your inward feeling? If you are saying something bad about someone, is your feeling within you mournful? Or you are feeling joy? When you are judging a person, are you trying to criticize him? Or are you trying to restore him? So it depends upon our inward sense. Now if we judge our brother or our sister, with a bad feeling, we are criticizing them. We are looking down upon them.

Now if we judge in this manner, Not only our Lord will judge you, but He will allow other people to judge you likewise. Because with what measure you met to others. It will be measured unto you.

And according to Luke chapter 6, you will find when they measure it back to you, they will press down, shaking together, and overflowing. In other words, you will get worse judgment. You remember the scribes and the Pharisees.

In John chapter 8, One morning they brought to the Lord a woman caught in adultery. They brought her to the Lord, and asked the Lord, what should we do to them? You know according to the law of Moses, he should be stoned to death. So they tempted our Lord Jesus.

They knew that our Lord Jesus is love. So they want to challenge him. Now if the Lord said let her go, they will say our Lord violated the law of Moses.

If our Lord said stone her to death, they will say our Lord does not have love and compassion. So when they brought that woman to the Lord, they put her in public shame. And what was the reaction of our Lord? You know, he bowed himself down.

He will not even look at the woman. He will not say a word. But he use a finger and write on the earth.

Now we do not know what he wrote. People are very anxious to know what he was writing. They pressed him.

They pressed him. What do you say we should do to that woman? And our Lord raised himself up. And he said anyone that has no sin cast the first stone.

And then he bowed down again. He will not even look at this man. He is shameful for this man.

And one by one they left. From the oldest to the youngest. Then our Lord raised himself up again.

Is there no one condemning you? Who could condemn her. He was thinking of Calvary.

He was going to bear the sin for this woman. So brothers and sisters Here you find our Lord Jesus. How he is full of mercy.

He will not condemn. But we Who are sinners How quickly we judge and condemn. The apostle Paul tells us In 1 Corinthians chapter 4 If you will please turn to it.

1 Corinthians chapter 4 verse 3 But for me It is the very smallest matter That I be examined of you Or of man's day Nor do I even examine myself For I am conscious of nothing in myself But I'm not justified by this But he that examines me He is the Lord. So that do not judge anything before the time Until the Lord shall come Who shall also both bring to light The hidden things of darkness And shall make manifest The counsels of heart And then shall each have his praise from God. You know actually What the Apostle Paul says here He uses the word examining Exam Actually this word is a little lighter Than the word judge Yeah, examining is the first step After you examine Then you judge Now the Apostle Paul said He said it is a very small thing For me To be examined by anybody Or by the day I do not even examine myself Why?

Because the one Who really examines me Is the Lord Because there are many Hidden things Things of the heart We do not know We have to wait Until the Lord will reveal These things When we come to the judgment Seat of Christ And then Every hidden thing Of the heart Will be exposed And each will receive His praise from God You find that If we try to judge others Actually there are many Hidden things We do not know There are things of the heart That we do not know We can only see the outward appearance Only God knows the heart So our judgment Will not be accurate Our judgment Is God's government It is God who judges And only His judgment Is just So wait until that day Then everything will be clear Everything will be judged accordingly Now this does not mean That because Paul said I do not even examine myself That does not mean That we should not Know Where we are The Bible says Say in 1 Corinthians chapter 11 If we examine ourselves Then we will not be judged Now is there any contradiction here Not at all Because there is A self-examination Which is introspection If we try To examine ourselves By ourselves Now such examination Is futile Because we do not even know ourselves We do not know our heart So self-introspection Is unprofitable Now if it is self-introspection It will come to either result Either it will So press you down That you Are Becoming negative Or it can so elate you And make you proud of

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what does swine represent, now according to Leviticus, swine has cloven hooves, but do not chew the cud, so swine here probably represents professional Christians, or it represents carnal Christians, they have cloven hooves, but they do not chew the cud, now when you share with a carnal Christian your experience of the sermon of the mount, they will not be able to accept it, so you need discernment, because if you do not discern, then you find not only they will not appreciate, they will turn back on you, so you see the balance between judge not and discernment, now you will say that's very difficult, so that's the reason why it's very difficult, and the Lord began to tell them that I am the bread of life, eat my flesh and drink my blood, and you shall have life in you, not only the

You may, the Lord never force anybody, and thank God for Simon Peter, Simon Peter said Lord you have the word of life, and we know you are the holy one, where should we go? We are caught, thank God for that, brothers and sisters, when you listen to the word of the sermon of the mount, will you not have the same kind of reaction? You will say wow this is hard saying, who can do it? And will you also depart? You need to ask, you need to ask and it shall be given to you, because to you it is impossible, and the Lord is not requiring you to do it, he will do it, if you just ask he will give it to you, keep on asking, keep on seeking and keep on knocking, and it shall be opened to you, and the Lord said if you ask for, if your children come and ask for a bread, will you give your child a stone?

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Now this is again followed by an exhortation. Now exhortation in Greek includes two meanings. Exhortation means on the one hand encouragement, and on the other hand warning, so whenever you find in the Bible exhortation, you find there is the encouraging part and the warning part, and the encouraging part the Lord used two parables.

One is enter into the narrow gate, and the other is build on the rock, your house on the rock, these are two encouragement. Now having heard these words, the Lord said, enter in through the narrow gate, for wide is the gate and broad the way that leads to destruction, and many are they who enter in through it, for narrow the gate and straightened the way that leads to life, and there are few who find it. Why is it that the Lord encourages us to enter into the narrow gate? It is a gate that few find it, and yet the Lord encourages us to enter into it.

Do you remember once our Lord Jesus said, it is easier for a camel to enter into the needle's eye than for a rich man to enter into the kingdom. Now whether this is literal or symbolic, I think the meaning is the same. A needle eye.

Now if you try to put a small thread through it, probably it is difficult. I cannot do it. Now for a camel to enter the needle's eye, that is absolutely absurd.

So some people say the needle's eye is symbolic, because in the old days you had the city gate. And within the city gate you find there is a small gate, small door. Sometimes the city gate is closed, but the small door is still open.

Now for a camel to get through the small door called needle's eye, he, that camel, must be stripped of all the loads upon it. And then you push and pull, and barely get. No, so what is meant here is very simple.

We have to be stripped of all our loads. And then enter into the narrow gate. Brothers and sisters, entering into the kingdom, you have to do violence to yourself.

In Matthew we are told, in chapter 11, from the days of John the Baptist until now, the kingdom of the heavens is to be taken by violence. And the violence ceases upon it. Violence, what does it mean? It does not mean to do violence to other people.

It means to do violence to yourself. That is to deny yourself. You know, deny yourself is to do violence to yourself.

We usually love ourselves. And here the Lord says, you have to do violence to yourself. You have to deny yourself.

Strip of everything that is of yourself. Then you are able to enter into the narrow gate. You cannot enter the narrow gate carrying all the loads with you.

When you enter into the gate of the kingdom of heaven, you are stripped of yourself. And only the life of the Lord will go through. And not only that, after you enter the narrow gate, you find there is a straightened way.

In other words, daily you bear your cross and follow the Lord. But it leads to life. The way of the world, the gate is broad.

And the way is broad. And many are traveling in it. But it leads to destruction.

The life here and the destruction here does not refer to eternal life or eternal death. Because that is already settled. Matthew does not deal with this.

When we believe in the Lord Jesus, we receive his eternal life. And being eternal life, it is eternal. We will never lose it.

Because it is a gift of God. And God is not like the man who repents. It is not like man who repents.

What he has given, he will never take it back. Eternal life is ours. So one day we will enjoy that life to eternity.

One day, until eternity, we will have this eternal life. We have already passed through death into life. So the life and the destruction here is within the scope of the kingdom of the heavens.

So the life and the destruction here is within the scope of the kingdom of the heavens. In other words, one day, when the kingdom of the heavens shall publicly appear upon this earth, those who enter the narrow gate will live a thousand years with Christ. That is to enjoy that life.

Those who do not want to enter the narrow gate, do not want to walk the narrow path, but choose to walk in the way of the world, there will be destruction. And the destruction does not refer to eternal destruction. It is to be kept out of the life of the kingdom of the heavens.

Just like the five wise virgins, they enter into the marriage feast. And the five foolish virgins, they are kept out of the marriage feast. But this is for a thousand years.

When the kingdom of the heavens shall publicly appear on this earth, after that coming age comes to an end, and when eternity shall come, those who are saved will all be in Jerusalem. So brothers and sisters, here you find, if we allow the words of the kingdom of the heavens to work in our lives, then when the kingdom of the heavens shall publicly appear on earth, we will enjoy life with our Lord Jesus. So that is our hope.

That is an encouragement. And the same is true with building your building on the rock. The rock is the word of the Sermon on the Mount.

And if we keep it, do it. In other words, if we obey it. Not by our own strength, but by His grace.

If we follow what the word says, then when the wind shall come, when the rain shall fall, when the storm shall raise up, it will stop. So these two parables refer to encouragement. And there are two other parables that speak of warning.

In the kingdom of the heavens, there will be people who are like false prophets. They will put on a sheepskin, but in their heart they are ravening words. They will come in and try to preach or say something different from what our Lord has said.

They will say something, try to please our flesh. They will come and say, you can have both words. You can believe in the Lord Jesus.

And you need not follow the Sermon on the Mount. You will still be rewarded. Now, if such false prophets coming into your midst.

How are we going to discern? See the fruit. Fruit is the concentration or the maturity of life. Not by actions.

Acts. It's by the fruit. See what that life will bring forth.

Then you know who are the real ones, who are the false ones. And then again. Then you will find there is another class of people.

They are not the false prophets. And they are people who come to the Lord and say, Lord, Lord. And they are real believers.

Not only real believers, but they are zealous for the Lord. And they are zealous for the Lord's work. And they say, Lord, Lord.

Have we not cast out demons in your name? Have we not prophesied through your name? Have we not through your name many works of wonders? Now, certainly these people feel that they shall be rewarded with a kingdom. But to their surprise, the Lord said, depart from me. I never knew you.

Workers of lawlessness. Can it be lawlessness? When you are preaching in his name? When you are casting out demons in his name? When you are working wonders of the Lord, and yet on their own. They do not seek the will of God.

And do not follow God's will. So the Lord said, these are workers of lawlessness. The Lord said, I do not know you.

It means, I do not approve of you. Depart from me. In other words, they will have no part in the coming kingdom of the heavens.

So, brothers and sisters, what is important is the Lord is not expecting us to do anything for him. The Lord wants us to submit to his will. And if we submit to his will, then he will reward us with a kingdom.

After our Lord has finished speaking, the people who heard it said, he spoke differently. He spoke with authority. Why? Because he is the personification of his own words.

His word has authority. His word has power. So let us trust in his word.

Yield ourselves to his word. And let the Holy Spirit work it out in our life. Let us pray.

Dear Lord, we want to thank thee for thy grace. Thou does not require anything from us, but thou does require thyself in us. Thou art in us.

And thou does desire to express thy life. Do teach us how to yield ourselves to thee. To be taught of thee.

To be disciplined by thee. That we may be brought to the place where you want us to be. That thy kingdom may come.

And thy will be done on earth as it is in heaven. May thy name be hallowed. We ask in thy precious name.

Amen.

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