

# Forgiveness

Matthew 18:21-35

## Statements of Peter Part V: His Curiosity (Continued)

### I. The Inquiry About Forgiveness (18:21,22)

- A. A Request For Limitation (21)
- B. A Response of Love (22)

### II. The Illustration About Forgiveness (18:23 - 34)

- A. Scene One - The Servant and the King (18:23-27)
  - 1. His Debt (23, 24)
  - 2. His Destiny (25)
  - 3. His Desperation (26)
  - 4. His Deliverance (27)
- B. Scene Two - The Two Servants (18:28-30)
  - 1. The Anger (28)
  - 2. The Amount (28)
  - 3. The Assault (28)
  - 4. The Appeal (29)
  - 5. The Assignment (30)
- C. Scene Three - The Fellow Servants and the King (18:31)
- D. Scene Four - The Wicked Servant and the King (18:32-34)
  - 1. The Reminder (32)
  - 2. The Rebuke (33)
  - 3. The Rage (34)

### III. The Instruction About Forgiveness (18:35)

#### CONCLUSION:

The word itself means, "to send away, dismiss."

**Our Pattern:** Forgiveness from God is . . .

- 1. Upon Request (immediate)
- 2. Complete
- 3. Repeated

#### Why forgive?

- 1. God commands it. (Eph. 4:32)
- 2. Forgiveness eliminates bitterness.
- 3. Forgiveness fosters harmony.
- 4. Forgiveness prevents retaliation and escalation.
- 5. Forgiveness reveals of the awareness of our own need.
- 6. Because we love the brethren.
- 7. So that I can be forgiven!!!

#### Proof Texts

**Ephes. 4:32** And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

**Col. 3:13** Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

#### Debt and Debtors

It would seem that as Israel came into contact with the surrounding nations, debt became increasingly a commercial matter. The Mosaic laws regarding clemency toward the poor who were compelled for the time being to become debtors were utterly disregarded, and the poor were oppressed by the rich. An illustration of the severity with which debtors came to be dealt with is to be found in 2 Kings 4:1-7, in which, because of the inability of a widow to pay a small debt contracted by her dead husband, the woman complains to the prophet that the creditors have come to sell her two children in order that the debt might be paid. The debtor himself or his family might be sold for debt, or the debtor might become a slave for a certain length of time until the debt was paid (Leviticus 25:39, 47; Isaiah 50:1). The teaching of the New Testament on this subject is confined very largely to the parables of our Lord. Quite a noticeable advance in the matter of debts and debtors is noticed as we enter the time of the New Testament. We read of bankers, exchangers, moneychangers, interest, investments, usury (Matthew 25:16-27; John 2:13-17). The taking of interest does not seem to be explicitly condemned in the New Testament. The person of the debtor, as well as his family and lands, could be seized for non-payment of debt (Matthew 18:21-26). Indeed, the debtor was often cast into prison and tormented because of non-payment (Matthew 18:30, 34). That compassion and leniency should be exercised toward those in debt is the clear teaching of Christ in the parables of the Unmerciful Servant (Matthew 18:23-35) and the Two Debtors (Luke 7:41-43). (*International Standard Bible Encyclopedia*)