

# STRENGTH FOR THE STRESSES

## “How Strength is Made Perfect in Weakness”

### Study Number Eight – “The Problem of Forgiveness” – Matthew 18:21-35

This whole business of forgiveness is a subject we need to talk about. And it's something that really ought to be the mark of a Christian, even in the far lesser things which seem to divide us. There ought to be the capacity for forgiveness.

In this study we will be looking at the teaching of the Lord Jesus on the subject of forgiveness.

We'll be looking at a parable from the gospel of Matthew.

#### Matthew 18:21-35

Then Peter having come, said to him, Lord, how often shall my brother sin against me and I shall forgive him? As many as seven times? Jesus is saying to him, I am not saying to you as many as seven times but as many as seventy times seven.

Therefore the kingdom of heaven may be compared to a man, a king who desired to settle accounts with his servants. And when he began to compute the accounts one was brought to him who owed him twelve million dollars. And not having that by which to pay the debt, his master ordered him to be

sold and his wife and his children all that he had and payment to be made.

Then the servant fell on his knees and was touching the ground with his forehead before him saying, Be patient with me and I will pay back to you. Then the servant fell on his knees and was touching the ground with his forehead before him saying, Be patient with me and I will pay back all to you.

And being moved with compassion, the master of that servant released him and forgave him the debt. But that servant having gone out found one of his fellow servants who owed him twenty dollars and he seized him and tried to strangle him saying, settle up if you are owing anything.

Then his fellow servant fell down begging him saying, be patient with me and I will pay you. However, he was not willing, but having gone off, he threw him into prison until he should pay back that which he was owing. When his fellow servants saw the things which had taken place, they were greatly distressed and they went and made clear to their master all the things which took place.

Then his master having called him is saying to him, you wicked servant, I forgave you all that debt because you begged me and ought not you have shown mercy to your fellow servant just as I also was merciful to you?

And having been aroused to anger, his master handed him over to the jailers until he should pay all that he owed him. So also my Father in heaven will do to you, if you do not forgive each one his brother from your hearts.

Francis Schaeffer in *The Mark of a Christian* said:

(The Mark of a Christian by Francis Schaeffer)

What does love mean? How can it be made visible?

First it means a very simple thing. it means that when I have made a mistake and when I have failed to love my Christian brother, I go to him and say, "I'm sorry." That is first.

It may seem a letdown that the first thing we speak of should be so simple, but if you think it is easy, you have never tried to practice it.

In our own groups, in our own close Christian communities, even to our families, when we have shown a lack of love toward another, we as Christians do not just automatically go and say we are sorry. On even the very simplest level it is never very easy. It may sound simplistic to start with saying that we are sorry and asking forgiveness, but it is not.

This is the way of renewed fellowship, whether it is between a husband and wife, a parent and a child within a Christian community or between groups. When we have shown a lack of love toward the other, we are called by God to go and say, "I'm sorry, I am really sorry."

If I'm not willing to say I'm sorry when I have wronged somebody else, especially when I've not loved him, I have not even started to think about the meaning of Christian oneness which the world can see. The world has a right to question whether I'm a Christian.

Many Christians rarely or ever seem to connect their own lack of reality of fellowship with God with their lack of forgiveness to men, even though they may say the Lord's

prayer in a formal way over and over in their weekly Sunday worship services.

We must all continually acknowledge that we do not practice the forgiving heart as we should. And yet the prayer is, “Father, forgive us our debts or our trespasses as we forgive our debtors or those who trespass against us.” We are to have a forgiving spirit even before the other person expresses regret for his wrong.

(source unknown)

In 1 Peter 3 we found the husband who was out of fellowship and relationship with his wife and he is challenged to live with his wife according to knowledge so that his prayers won't be hindered.

Jesus in the Sermon on the Mount says if we come to the altar with our gift and we know there is a problem that we haven't dealt with, it's such a serious matter that we go and get right with our brother before we come back to worship.

In two areas:

1. in our WORSHIP and
2. in our PRAYER LIFE.

Fellowship can be broken because of an unwillingness to forgive.

Now probably the height of forgiveness in the scripture is seen

as the men are pounding the nails in the hands and feet of Jesus Christ, they're suspending that cross between heaven and earth, and He is praying, "Father forgive them"—WHO?—"forgive these men who are doing this, for they don't know what they're doing."

Now the scripture teaches some tremendous things. And one of the things that it teaches is God's capacity for forgiveness.

God does not hold grudges. God does not build up resentments. God does not have bitterness toward us. God is always moving toward us with love because of His tremendous capacity to forgive.

And if we had that same capacity of forgiveness, do you realize how many problems that'd solve? It'd solve our jealousy, solve our resentments, solve our bitterness, solve our hatred, solve our ulcers. You name it! It would begin to deal with so many of these problems if we could come to the point where we had the forgiving heart of Jesus Christ.

Ephesians 1:7 says: "In whom we have redemption through His blood, the forgiveness of sins."

Because of the death of Christ upon the cross, we have His glorious forgiveness.

And of course, 1 John 1:9 was the verse we looked at in our last study: "If we confess, He's faithful and just to forgive."

We read in Isaiah:

Isaiah 55:7

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him and to our God for He will abundantly pardon.

And then Psalm 86:5: “For Thou oh Lord art good and forgiving, abounding in steadfast love to all who call upon You.”

And then 2 Chronicles 7:14: “If my people who are called by my name humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land.”

Now there are **THREE THINGS** that we’ll see from this passage in Matthew 18:

First of all, we note that the Lord states a principle as He begins.

1. The Principle of Forgiveness—verses 21-22
2. The Picture of Forgiveness—verses 23-34
3. The Practice Forgiveness—verse 35

Let's look at these three things together.

## **I. The Principle of Forgiveness—verses 21-22**

**v. 21** Then Peter having come, said to him, Lord, how often shall my brother sin against me and I shall forgive him? As many as seven times?

**v. 22** Jesus is saying to him, I am not saying to you as many as seven times but as many as seventy times seven.

“Then Peter having come, said to him, Lord, how often shall my brother sin against me and I shall forgive him? As many as seven times?”

“Jesus is saying to him, I am not saying to you as many as seven times but as many as seventy times seven.”

In verse 21 Peter raises TWO QUESTIONS.

1. “how often shall I forgive him?”

The second question is an answer to his first one:

2. “As many as seven times?”

Now before we're too harsh on Peter, let's realize that he has climbed the height of magnitude in his capacity to forgive here at this particular point.

Now in those days the going rate was TWO and if they got to THREE, they really were something else. To Scribes and Pharisees you forgave a guy twice, but the third time he paid everything. All Peter did was multiple the going rate by two plus one and came up with seven. So he's extremely generous in the "As many as seven times?"

Knowing Peter, with the temperament which he had, always saying things with the hope that he would get tremendous commendation and blessing from the Lord. Because that one time when he said the right thing at the right time and heard "Blessed art thou Simon Bar-Jona, flesh and blood hadn't revealed it unto you," when he said, "You are the Christ, the Son of the living God." (see Matthew 16)

We can imagine that he was thinking that he had said "seven times" that the Lord would have said, "Blessed art thou Simon Bar-Jona, flesh and blood hadn't revealed it unto you. That's My teaching on forgiveness! Seven times! Fantastic!"

Notice that poor Peter is devastated again.

"I am not saying to you as many as seven times but as many as seventy times seven."

Now if forgiveness is based on arithmetic, we could say, "Wow! 490 times and then I'm all through."

That's not what He's saying here. He's saying, "I expect from

you unlimited forgiveness. I expect you to have the same quality of forgiveness in your life that I have in Mine. I expect that if I'm living in you that you will have the same quality and ability to forgive others when they have wronged you, when they have offended you. And when you're unwilling to forgive, be reminded that I expect the same forgiving heart from you is also true in My case."

It is unlimited. It is not by arithmetic. That's the principle that is stated here.

### Psalms 119:165

Great peace have they which love thy law, and nothing shall offend them.

The more we love His Word, the more we spend time in it, the more we can rise above the things that men do unto us. The more we have the capacity as His Spirit is in control to forgive.

### Acts 24:16

Herein do I exercise myself to have that conscience void of offense toward God and toward men.

Now we have forgiveness beyond computation—that's the principle.

Listen to what Bishop Ryle said:

To know how to conduct ourselves when we are ill-treated is of great importance to our souls. We are to bare much, we're to put up with much rather than quarrel. We're to overlook much, we're to submit to much rather than have strife.  
(source unknown)

He goes on to say:

An unforgiving spirit is utterly unworthy of a disciple of Jesus Christ. The miseries of mankind can be seen by disputes and quarrels. All because a man with an unforgiving heart wants to stand upon his rights. A fire cannot go on burning without fuel and it takes two to make a quarrel.  
(source unknown)

The reason some Christians get into real deep water in human relationships comes when we say, "I'm waiting for them to come back and ask for forgiveness. After all, they're responsible for what they did and I'm waiting for them to come to me."

Psalms 51 says, "Create in me a clean heart, oh God, and renew a right spirit within me and restore unto the joy of my salvation." (ref Psalm 51:10)

Could it be that some relationship has us with an unforgiving heart? So as a result, we don't have the fellowship and the dynamic freedom in the Spirit, that ought to be ours because of that problem?

And the Lord, per chance, is putting His finger right now on that relationship and He says, “When that relationship is right, then everything’s going to be okay. Deal with that and then it’s going to be alright.”

If we have problems with forgiveness, we ought to deal with those problems, get them right, go to the person if necessary. Deal with the problem in a constructive manner so that forgiveness can result.

Now Satan realizes that one of his chief tools is an unforgiving heart. When he’s got an unforgiving heart he’s got division and strife rather than multiplication and division.

We read in the Sermon on the Mount:

### Matthew 5:23, 24

Therefore if you bring your gift to the altar and there remember that your brother has anything against you, leave there your gift, before the altar, and go your way, first and be reconciled to your brother and then come offer your gift.

The same principle is stated by Paul in Colossians:

### Colossians 3:13

Forgive as freely as the Lord has forgiven you.

That same principle is stated in the book of Ephesians:

Ephesians 4:32

Be as ready to forgive others as God for Christ's sake has forgiven you.

Now an excellent book on the subject of forgiveness is *Seventy Times Seven* by David Augsburger. He says:

(Seventy Times Seven by David Augsburger)

You must forgive just as Christ forgave you. You must bear the cost of forgiving just as God did for you. That's why forgiveness is rare, hard and costly because it demands this kind of substitution. God paid the immeasurable cost of your forgiveness, how can you hesitate to pay the infinitely small cost of forgiving your brother or your enemy?

Yes, forgiveness is hard. If it were not, it would be a farce not forgiveness. The cost is high but the value is higher. What must I forgive? Not just the small things, the trivial irritations, the tactless thoughtless mistakes of others, but everything, even the hurts that cut and sear. There are no exceptions, seventy times seven.

(source unknown)

At times we've been hurt in a situation because we have the feeling that we've been used and we're hurting over the fact that we've been walked all over. It seems like every time we come into this situation we get clobbered in one way or

another and we just get used up. And we reach the end, because we're being walked all over by a selfish person.

What's our responsibility in that situation? Our responsibility in that situation is to go to that person and share with them that we really have a deep concern about our relationship with them. And that as far as we know, we're asking God for grace that this relationship will be honoring to the Lord. Take Psalm 51: "Restore unto me the joy of my salvation. Renew a right spirit within me." (see Psalm 51:10-12)

We can say, "I want our relationship to be right so I can be in fellowship with the Lord."

And once we've done that, then the onus is on the other person. We've come in a constructive, positive manner, we've told them how we feel and then it leaves the responsibility with the other person from that point on to take the bull by the horns and do something about it.

This is what Paul means when he says, "Live peaceably with all men as much as lieth within you." (ref. Romans 12:18)

And then there are going to be people who aren't going to respond. There are going to be people who aren't going to forgive. And we're going to live in the hurt of the fact that we haven't been forgiven. We're going to be living in their bitterness and it's going to be impossible for us to cultivate a close relationship.

We must be constantly checking our own heart to be sure that we don't have feelings of unforgiveness in the situation and that the Lord has really dealt with us about the problem.

Oftentimes we find an excuse for our unforgiving spirit by the fact that the other person wouldn't appreciate it and they haven't changed any and so we've got a right. No we don't have a right. We've still got a responsibility. As far as our side of the picture is concerned, we've gone and we've dealt with it. Then it's the other person.

We take this principle from the book of Ezekiel. In Ezekiel the Lord says, "When you say to the wicked, 'Thou shalt surely die,' and thou givest him not warning, to warn him from his wicked way, the same wicked man shall die in his iniquity; but his blood I will require at your hand." (ref. Ezekiel 3:18)

In other words, if we're not faithful to share, then the responsibility is ours. But if we warn the wicked and he turns not from his wickedness, nor from his wicked way, he will still die in his iniquity but we have delivered our soul.

The same principle applies here. Once we've gone to deal with the matter and faced it head-on, saying, "I don't want any bitterness, I don't want anything out of this relationship for you to feel that I've got any feelings of unforgiveness or bitterness. I want to be right with the Lord and I can't let my fellowship with the Lord be affected by our relationship so I just want you to know that everything's okay as far as I'm concerned." And then the responsibility passes on the other

person to do the same.

There are people who refuse forgiveness as Christians on the other side. And all we can do is leave that neutralized until those people realize that they've got a responsibility to have the same spirit so that the relationship can continue.

And maybe there's someone seething with some of these relationships. May God grant and give them the peace that they've done the right thing, that they've followed the principle of forgiveness. They've forgiven. But then the responsibility passes to the other person.

Now the Lord has stated the principle of UNLIMITED FORGIVENESS and He'll illustrate this principle with the parable.

## **II. The Picture of Forgiveness—verses 23-34**

**v. 23 Therefore the kingdom of heaven may be compared to a man, a king who desired to settle accounts with his servants.**

“Therefore the kingdom of heaven may be compared to a man, a king who desired to settle accounts with his servants.”

That points us back to the principle—“Therefore”—in verse 22: “as many as seventy times seven.”

The picture is of a king who wants to settle his accounts with

his servants. This of course speaks of Romans 14:12 when “everyone of us will give account” of the things we’ve done in our bodies before the Lord.

And what a terrible experience to have to face the Judgement Seat of Christ with an unforgiven spirit. The fact that we have hurt someone or we have the burden of a broken relationship and our pride kept us from a willingness to deal with that problem.

**v. 24 And when he began to compute the accounts one was brought to him who owed him twelve million dollars.**

“And when he began to compute the accounts one it was brought to him who owed him twelve million dollars.”

Now what do we have? We have the picture of a guy with an impossible debt. Really his debt is more than the budget for the total province in which he lives. That’s how big it is.

**v. 25 And not having that by which to pay the debt, his master ordered him to be sold and his wife and his children all that he had and payment to be made.**

“And not having that by which to pay the debt, his master ordered him to be sold and his wife and his children and all that he had and payment be made.”

This was just normal practice.

**v. 26 Then the servant fell on his knees and was touching the ground with his forehead before him saying, Be patient with me and I will pay back all to you.**

“Then the servant fell on his knees and was touching the ground with his forehead before him saying, Be patient with me and I will pay back all to you.”

Here's the plea of the servant for patience. The servant doesn't realize that his only hope is forgiveness. He'll never be able to pay the debt. He's promising everything but performing nothing.

**v. 27 And being moved with compassion, the master of that servant released him and forgave him the debt.**

“And being moved with compassion, the master of the servant released him and forgave the debt.”

Here's the response to this impossible debt. See the picture of God in His relationship to us? We have an impossible debt of sin and it says, “God so loved the world that He gave His only begotten Son...” (ref. John 3:16)

He provided the means whereby forgiveness could be made and as a response of His love and grace. Not obligated. He forgave us the impossible debt to make it possible for a relationship with Him.

Of course that's beautiful when we realize that He's paid it all, "All to Him we owe, sin had left a crimson stain, He washed it white as snow."

He washed it just as though it had never been.

**v. 28 But that servant having gone out found one of his fellow servants who owed him twenty dollars and he seized him and tried to strangle him saying, settle up if you are owing anything.**

"But that servant"—look at the response we get to this forgiveness—"having gone out found one of his fellow servants who owed him twenty dollars and he seized him and tried to strangle him saying, settle up with me if you are owing me anything."

The servant's been forgiven twelve million dollars, he moves out and finds one of his buddies who owes him twenty bucks and he does two things:

1. "he seizes him" and
2. he squeezes him.

He's going to get it, if it's even by blood! And in essence He's just saying, "In light of the impossible debt that this guy had just been forgiven, he certainly should have forgiven the trivial little debt that was being held against one of his

servants.”

Now what the Lord is teaching is that we have been forgiven an impossible debt. Therefore, in light of that, we should never let the trivial little things that people do to us be something which we would hold them accountable for.

**v. 29 Then his fellow servant fell down begging him saying, be patient with me and I will pay you.**

“Then his fellow servant fell down begging him saying, be patient with me and I will pay you.”

Here he’s doing the very same thing that the other guy did. But he doesn’t respond in the same way.

**v. 30 However he was not willing, but having gone off, he threw him into prison until he should pay back that which he was owing.**

“However he was not willing, but having gone off, he threw him into prison until he should pay back that which he was owing.”

**v. 31 When his fellow servants saw the things which had taken place, they were greatly distressed and they went and made clear to their master all the things which took place.**

“When his fellow servants saw the things which had taken

place, they were greatly distressed and they went and made clear to their master all the things which took place.”

**v. 32 Then his master having called him is saying to him, you wicked servant, I forgave you all that debt because you begged me**

“Then his master having called him is saying to him, you wicked servant, I forgave you all of your debt because you begged me”

This of course is, as soon as he fell down and pleaded with him, he wouldn't do it. He had him cast into prison. And then response of course is the response:

“Then his master having called him is saying to him, you wicked servant, I forgave you all that debt because you begged me”

**v. 33 and ought not you to have shown mercy to your fellow servant just as I also was merciful to you?**

“and ought not you to have shown mercy to your fellow servant just as I also was merciful to you?”

What the master does in verse 33 raises a question.

Mercy should have resulted in mercy.

Forgiveness should have resulted in forgiveness.

The teaching of the parable is that we're responsible to forgive the little in light of the great which we have been forgiven.

**v. 34 And having been aroused to anger, his master handed him over to the jailers until he should pay all that he owed him.**

“And having been aroused to anger, his master handed him over to the jailers until he should pay all that he owed him.”

### **III. The Practice of Forgiveness—verse 35**

**v. 35 So also my Father in heaven will do to you, if you do not forgive each one his brother from your hearts.**

“So also my Father which is in heaven will do to you, if you do not forgive each one his brother from your hearts.”

Now here we have the application of the truth in the previous parable.

We should forgive “from our hearts,” our brother.

A characteristic of the forgiveness that we're talking about here is seen in Genesis 50. Remember when Joseph's brothers were faced with the fact that daddy Jacob is dead and how fearful they were over whether or not Joseph had really forgiven them now that Jacob was gone? It's beautiful.

When they came into the presence of Joseph, Joseph said, “You thought it as evil against me, but God meant it for good to bring to pass as it is this day to save many people alive. Now therefore fear ye not, I will nourish you and your little ones and he comforted them and spoke kindly unto them.” (ref. Genesis 50:20, 21)

He’s saying that forgiveness is from the heart.

It’s awfully easy for a carnal Christian to say, “Alright, I forgive you. I forgive you.” But seething underneath is, “Boy, the next time I get a chance, I’m going to whack you one that you won’t forget!”

It’s forgiveness with the lip, but not forgiveness from the heart. It’s a forgiveness with words but not a forgiveness in the heart.

Augsburger talks about that when he says:

When you have a long slow burn you don’t hurt anybody but yourself. The man who broods over a wrong, poisons his own soul. Repayment impossible, revenge—impotent, resentment—impractical.

All right, but what about peaceful coexistence? I won’t hate him, hit him or hurt him. He’s not worth it. I’ll ignore him.

Live and let live, but friendship, forget it. Now wait, face it honestly. You can’t afford the dubious luxury of an

unforgiving heart. Only if you have no need of forgiveness yourself, do you dare consider hesitating to forgive someone else.

(source unknown)

An unforgiving spirit, there are FOUR R's that are the reason for unforgiveness:

1. The R of RIGHTS—"I have my rights and he had no business doing that to me."
2. The R of RESENTMENT—"I just can't stand him. He always acts so smart."
3. The R of REVENGE—Unwilling to forgive until revenge has been secured and the just payment has been made for the wrong that has been done.
4. The R of RECKONING—It is logging up the books. It's keeping the record and an unwillingness to forget.

Of course, this leads to an unforgiving heart.

Paul Adolph in his book *Release from Tension* says:

(Release from Tension by Paul Adolph)

The result of living in unforgiveness is like holding a tightly stopped bottle under Niagara Falls while we wonder why never a drop of water enters it.

Despite the overabundance of water, the stopper must be removed in order that the bottle may be filled with water. Just so the plug of selfish resentment must be removed from us before we can enjoy the fullness of God's grace and forgiveness.

May God help us to forget our resentments as He can forget. No more should we apologize for our poor memories when we forget some triviality that's been done against us. (source unknown)

Let's pray.

Our heavenly Father, if there is someone who needs to experience Your forgiveness for their sin by receiving the gracious love-gift of Your Son, the Lord Jesus, we pray that act will be made. And the decision to receive the Lord Jesus and experience Your forgiveness might be theirs. And then Lord we pray that this great debt being paid will never be found living in unforgiveness in our relationships to each other. Lord, we pray that we might be mature enough as men and women in the Lord Jesus to deal in a constructive manner in our relationships with others. Lord, may our attitude be that of the Savior. "Father, forgive them, for they don't know what they're doing." And Lord we pray that You'll teach us how to conduct ourselves with those who do not respond. This has been the most difficult part of our discussion, where others have to choose and are hurt because of our immature inability to seek forgiveness and deal with it in a constructive manner. Lord, help us and show us what Your mind is in this. Show us how we should walk. May we be submissive to have

You direct our steps. Lord, we pray that when these things are constructively handled, it'd be a witness to the world of what the Lord Jesus can do. Lord, we think about the disciples and how tough it must have been for Simon the Zealot to forgive Matthew. And his whole ambition in life was to kill a tax collector. And yet by Your love and grace those two men were forgiven. They loved each other and they served with the Lord Jesus. Lord, we pray that same spirit might permeate us and we can forgive each other, and in the freedom of love, enjoy one another without feelings of ulterior motives or feelings of bitterness or resentment because of things that have been said. Lord, we just pray that we might be channels of Your love and grace to a lost and dying world. In Jesus' name we pray. Amen.

Copyright © 2026 by Bible Teaching Resources by Don Anderson Ministries. The author's teacher notes incorporate quoted, paraphrased and summarized material from a variety of sources, all of which have been appropriately credited to the best of our ability. Quotations particularly reside within the realm of fair use. It is the nature of teacher notes to contain references that may prove difficult to accurately attribute. Any use of material without proper citation is unintentional. Teacher notes have been compiled by Genevieve Martin.

# STRENGTH FOR THE STRESSES

## “How Strength is Made Perfect in Weakness”

### Study Number Eight – “The Problem of Forgiveness” – Matthew 18:21-35

#### Notes

#### **I. The Principle of Forgiveness—verses 21-22**

v. 21 Then Peter having come, said to him, Lord, how often shall my brother sin against me and I shall forgive him?  
As many as seven times?

v. 22 Jesus is saying to him, I am not saying to you as many as seven times but as many as seventy times seven.

#### **II. The Picture of Forgiveness—verses 23-34**

v. 23 Therefore the kingdom of heaven may be compared to a man, a king who desired to settle accounts with his servants.

v. 24 And when he began to compute the accounts one was brought to him who owed him twelve million dollars.

v. 25 And not having that by which to pay the debt, his master ordered him to be sold and his wife and his children all that he had and payment to be made.

v. 26 Then the servant fell on his knees and was touching the ground with his forehead before him saying, Be patient with me and I will pay back all to you.

v. 27 And being moved with compassion, the master of that servant released him and forgave him the debt.

v. 28 But that servant having gone out found one of his fellow servants who owed him twenty dollars and he seized him and tried to strangle him saying, settle up if you are owing anything.

v. 29 Then his fellow servant fell down begging him saying, be patient with me and I will pay you.

## Notes

v. 30 However he was not willing, but having gone off, he threw him into prison until he should pay back that which he was owing.

v. 31 When his fellow servants saw the things which had taken place, they were greatly distressed and they went and made clear to their master all the things which took place.

v. 32 Then his master having called him is saying to him, you wicked servant, I forgave you all that debt because you begged me

v. 33 and ought not you to have shown mercy to your fellow servant just as I also was merciful to you?

v. 34 And having been aroused to anger, his master handed him over to the jailers until he should pay all that he owed him.

### **III. The Practice of Forgiveness—verse 35**

v. 35 So also my Father in heaven will do to you, if you do not forgive each one his brother from your hearts.

## LESSONS FROM THE PASSAGE:

**LESSON #1:** God is always moving toward us with love because of His tremendous capacity to forgive.

**LESSON #2:** “If My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and I will heal their land.” (ref. 2 Chronicles 7:14)

LESSON #3: Satan realizes that one of his chief tools is an unforgiving heart. When we have an unforgiving heart he has division and strife.

LESSON #4: What a terrible experience to have to face the Judgment Seat of Christ with an unforgiven spirit.

LESSON #5: We have been forgiven an impossible debt. We're responsible to forgive the little in light of the great which we have been forgiven.

LESSON #6: Forgiveness is from the heart.

LESSON #7: There are four reasons for unforgiveness:

- (1) RIGHTS—we feel we have a right to withhold forgiveness;
- (2) RESENTMENT—we don't like someone;
- (3) REVENGE—we're unwilling to forgive until revenge or payment has been made for the wrong done; and
- (4) RECKONING—keeping a record of wrongs.