

## Matthew Lesson 18

### Matthew Chapter 18

*Distributed by: KJV Bible Studies*

**Email:** [mailKjvBibleStudies@gmail.com](mailto:mailKjvBibleStudies@gmail.com)

**Website:** [www.KjvBibleStudies.net](http://www.KjvBibleStudies.net)

Memory verses for this week: *Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

**Introduction:** In last week's lesson, Christ was transfigured before Peter, James, and John, and God again confirmed that it was Christ in whom He was well pleased. They were to hear him. Later in the chapter, we studied how we must have great faith to accomplish works for the Lord, and we finished with Jesus commanding Peter to go and get the tribute money to pay the taxes from a fish.

This week, we find four areas touched upon in this chapter: (1) reaching children with the gospel; (2) resolving conflict between brethren; (3) the power of prayer; (4) and the principle of forgiveness. The Lord is now teaching the disciples with increasing momentum in order to prepare them for the task ahead.

#### **I. The Need for Child-Like Faith**

*Mat 18:1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?*

The tone of the chapter is set when Jesus' disciples enquired who would be the greatest in the kingdom. The immaturity of their focus is obvious. The flesh thinks in terms of self. The Spirit thinks in terms of righteousness and helping others. To their credit, the disciples believed Jesus to be the Messiah-King who was about to reestablish the long awaited Jewish kingdom. We today think of it as the Millennium. They wanted to know who would be the greatest therein.

*Mat 18:2 And Jesus called a little child unto him, and set him in the midst of them,*

*Mat 18:3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.*

*Mat 18:4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.*

It is amazing how that even when we are walking with the Lord, we can find the human tendencies surfacing. The disciples ask Jesus who will be the greatest in the kingdom of heaven. Human ambition can get in our way of our service

to the Lord. The reality is after this life, it won't matter who is greatest as long as we are in the presence of the Lord. I can't know who will be significant in heaven but one... and that one, the Lord Jesus Christ will be the centerpiece of our existence. Christ will be glorified forever through the church.

Jesus uses a small child as an example of sincere humbleness. If we want to enter into heaven, we must come as a little child. Children are tender hearted, and they believe you when you tell them things. God wants us to have that same child-like faith where we don't doubt the Lord... but trust Him for all things. Christ says in verse 4 that the one who will humble himself as a little child will be the greatest in the kingdom of heaven.

Jesus' answer was telling. As a graphic object lesson, He set a little child in their midst. In God's eyes, lowliness is a virtue and pride is always carnal. Jesus in effect said, if you don't change and become like little children, you won't even be in the kingdom. There is an intrinsic humility to a small child. They usually are unassuming and without pretense.

It is not that Jesus was warning His disciples they were not saved. Rather, He used the presented opportunity of the occasion to teach a lesson regarding the value of true spiritual humility. The question of who is first isn't an issue therefore no longer a question among those who are humble.

*Mat 18:5 And whoso shall receive one such little child in my name receiveth me.*

*Mat 18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

God is well pleased with a humble attitude. In the coming kingdom, it certainly will not be the high power, high profile, religious leaders who will be in positions of rank. Rather, those who in this life faithfully serve in humble positions.

Missionaries to forgotten peoples; godly small town pastors; and faithful, humble people in the church—will be great in that day. Once again, Jesus used the little boy at His knee as an object lesson of innocence and humble estate. Receiving small children to reach them with the gospel is synonymous to receiving Christ Himself.

Verse 6 teaches that spiritually offending a little one who believes is a serious matter. It may be that Jesus was speaking of *little ones* in the sense of small children, open to the things of God.

He may be referring to *little ones* who are young in the Lord. In either case, Jesus described such as believing in Him. I am of the persuasion that both are in

view. In any event, Jesus issued a severe warning toward those who by their carelessness or inconsistency become a stumbling block to such young ones.

To sour a child to the things of God by inconsistency or hypocrisy is a serious charge before God. Similarly, to offend and drive away a babe in Christ by carnality, hypocrisy, inconsistency, or unadulterated sin is an offence God will not treat lightly.

Jesus likened having a millstone being tied around His neck and throwing such an one in the sea better than facing God for such sin. The point made is the certainty of judgment for driving away those who are tender spiritually. God will deal severely with those who are guilty and unrepentant of this.

To receive a little child in the name of the Lord is to receive the Lord. And we see the seriousness of offending a child. I pity those who might discourage a child from serving the Lord, or abuse a child in anyway when they face God one day.

J. Vernon McGee said this about offending the little ones.

The word *offend* means “to cause to stumble”; that is, to lead into sin. Jesus warns against it in strong language! It seems to me that what He is doing in this section is making the evangelism of children a divine imperative. He gives top priority to winning the children to Christ. I commend anyone who is working with children today. There is nothing as important as that.

The story is told of Dwight L. Moody concerning his coming home one night after a meeting. His family asked him how many converts he had that night, and he said, “Two and a half.” His family said, “Oh, you had two adults and one child who accepted the Lord as Savior.” Moody replied, “No, no, two children and one adult accepted the Lord.” He continued, “The adult was an old man and he had only half a life to give. He was just half of a convert.” The little children are important.

A pastor of a Scottish church turned in his resignation years ago, and as he did so, the elders asked him why. “Well,” he replied, “for this past year I’ve had but one convert, wee Bobby Moffat.” Bobby Moffat was the man who opened up Africa to missionary work. It was the biggest year that preacher ever had! In these verses the Lord is putting a great emphasis upon children.

*Mat 18:7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!*

*Mat 18:8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.*

*Mat 18:9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.*

In this same context, Jesus continued, "*Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!*"

Scandals are destructive to young Christians. Jesus thus issues a woe to those who would allow themselves into scandals, thus offending young Christians. The word translated as offences is (skandalon) *scandal- on*.

Scandalous offences certainly take place out in the world and Jesus issued a blanket condemnation against such. His focus narrows to the "man by whom the offence cometh." The thought hearkens back to the preceding of offending those who are young and tender spiritually.

There are enough scandals in the world, but woe to the one who so offends, especially if he is a carnal or backslidden Christian. Jesus in effect said, it would be better to go through life maimed than to face God's judgement in hell with a whole body given to sin. Again, the greater context is of offending those who are young spiritually.

It clearly is a serious matter. The *wherefore* certainly links the thought to the immediate preceding context. The thought may have broadened here away from professing, carnal Christians to the world at large and their attempts to squelch God's people. Of interest is the combination of "everlasting fire" in verse 8 and "hell fire" in verse 9. The Greek word translated as hell (geenna *gehenna*) derives from the Hebrew word (Mnh-ayq) *hinnom*.

Both words are related to a steep valley on the western and southern edge of Jerusalem. In ancient times, the walls of Jerusalem rose up on the ridge above the valley. For some centuries, the valley of Gehenna (or, Hinnom) was a garbage dump for the city. Because of spontaneous combustion, the valley was a place of never ending fire. It thus came to be a symbol of the greater spiritual truth of hell which likewise will be a place of everlasting fire.

The greater point Jesus is making here is that sin in general and the sin of offending young Christians is a serious matter. Still at Jesus' knee was the little boy He had used as an object lesson. To damage such tender lives spiritually (or those otherwise a babe in Christ) will be dealt with by God severely.

Jesus declares that the world is full of temptations and occasions of stumbling, but He warns his followers not to stumble that we make others to fall. He says it would be better to go through life without a hand or a foot than to have all our physical parts and wind up in hell.

*Mat 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is*

*in heaven.*

These little ones have an angel in heaven beholding the face of the Father. I think God clearly watches out for the children, and he also protects the believer in ways we may not even comprehend.

Jesus concludes the warning to not offend a young believer or even potential young believer. Touched upon here is the concept of guardian angels. In heaven, the guardian angels of those young and tender come before God's throne.

The thought likely is how that they represent are in direct communication with heaven concerning those who are their charge. They are assigned to head off physical danger or attack by the evil one.

*Psa 91:9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;*

*Psa 91:10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.*

*Psa 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways.*

Jesus' point is that to *spiritually* offend a young believer will receive the direct and immediate attention of God. Recall, this entire discourse was prompted by the shallow and venal concern of the disciples over who would be great in the kingdom. Jesus used a small child to illustrate simple humility. In that context, He proceeded to warn in no uncertain terms against offending those spiritually young. Clearly implied is that carnal jealousies and politics among God's people can severely offend those who are babes in Christ.

## **II. The Lost Sheep – Jesus Seeks Lost Sheep**

*Mat 18:11 For the Son of man is come to save that which was lost.*

*Mat 18:12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?*

*Mat 18:13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.*

*Mat 18:14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*

In the immediate, preceding context still at hand, Jesus stated that He had come to save that which was lost. The backdrop remains of 'little ones.' There is a powerful lesson in reaching children for Christ, even while they are young. The overall context is a warning of offending these by sinful scandal or carnal immaturity.

Again in this same context in verse 12, Jesus spoke of a shepherd of one hundred seeking and rejoicing to find his one lost sheep. His point is directly applied to the reaching of little ones. Here is clear indication that we ought to have a heart and burden to reach children with the gospel.

It is God's express will that children not perish. Also implicit is the need for children to be brought to Christ. The greater context remains. The little ones are not only children, but babes in Christ. The word translated as perish (*apollumi* *apollumi*) also has the basic thought to 'be destroyed.' Therefore, the thought likely refers also to those who are babes in Christ being spiritually destroyed by the carnal bickering, jealousy, and other inconsistencies of older believers.

The thought of a shepherd seeking a sheep gone astray certainly is consonant with a young one who has been discouraged or offended by the inconsistency of another. If we think on it, we can recall young believers who were virtually destroyed in their youthful walk by the bickering, squabbling, and political fighting of renowned 'spiritual leaders.'

Not only does the world observe the inconsistencies of Christians, but so do babes in Christ as well. It is a matter of grave concern to offend those who are spiritually weaker by our carnality and inconsistencies. It behooves us to walk circumspectly.

Jesus uses the example of a shepherd watching over his sheep to prove God's concern for lost souls. Even if there are 99 saved, Jesus seeks after that one that is lost, just like a good shepherd would do his flock. It is not the will of the heavenly Father that even one soul perish. But we have to go forth and preach the gospel for the lost to hear and be saved.

*2 Pet 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*

### **III. Scriptural Procedure for Church Discipline**

*Mat 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.*

*Mat 18:16 But if he will not hear thee, then take with thee one or two more, that*

*in the mouth of two or three witnesses every word may be established.  
Mat 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.*

Jesus gives instructions for resolving conflict between brethren. The setting remains the same as the preceding and likely may have stemmed from the folly which spurred the foregoing discourse.

Notice it is the *offended* brother who is to go to the offending brother, not the other way around. Frequently, the offender is not even aware he has offended his brother. If that settles the matter, the problem is resolved.

If the conflict is not resolved through direct, personal attempts thereto, then the biblical method is take one or two others to fulfill the age-old biblical injunction of determining a matter before two or three witnesses.

*Deu 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.*

Finally, if the matter remains in conflict, then the offending one (unwilling to reconcile the matter) is to be taken before the church body. If the offender remained obstinate, then he is to be considered not a part of the body. That is, he was to be disciplined there from. That Jesus was speaking in a Jewish context is clear in His reference to “heathen man and a publican.”

A publican (telwnhv *telones*) was a Jewish tax collector working for the Roman government. They were universally hated by the Jews and thought of as collaborators with Rome. A devout Jew would have no fellowship with either a gentile or a publican. The context is Jewish.

Such an unrepentant troublemaker who would not reconcile with a brother was to be broken away from the local community. The broader application surely extends to the church. The key reason for breaking fellowship was not because a brother was wrong or had sinned. Rather, when a brother *refused* all efforts to be reconciled, it was then that he was to be dealt with concerning fellowship.

We should make every effort to try and make reconciliation with those that are offended. Unfortunately, some are very hard to be won back. We should do our very best to not offend others if we possibly can. Many people desire to get vengeance rather than getting things right with their brother or sister.

*Rom 12:17 Recompense to no man evil for evil. Provide things honest in the sight of all men.*

*Rom 12:18 If it be possible, as much as lieth in you, live peaceably with all men.*

*Rom 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.*

*Rom 12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

*Rom 12:21 Be not overcome of evil, but overcome evil with good.*

*Prov 18:19 A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.*

It is good that we are given instructions as to how to correct situations that may arise between brethren. Paul gave several instructions in I Corinthians about church discipline and what we should do as a church when people are not willing to follow the Lord's commands. If you go and attempt to reconcile with a person and they will not get things right, their heart is not right with the Lord. And in that day, we are to take 2 or 3 others with us that we might be able to get through to the other person. But if they won't here those, then it says we are to tell it to the church. If that does not correct the problem, and the offended will not hear the church, it says we are to turn that person out of fellowship. Pray this never happens, but if it ever does, we should be like the Lord is to us when we get out of fellowship with Him. When our heart is right, we are restored to our prior fellowship. Same should hold true with us. All should be forgiven, and we should go forth together to do the work of the Lord.

*Mat 18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.*

*Mat 18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.*

The thought contained here certainly is related to the preceding context. The principle is whatever is resolved (loosed) here on earth likewise will be considered resolved in heaven. However, matters which are bound or unresolved on earth then will be unresolved in heaven and dealt with at the judgment someday.

The thought may also relate to what Jesus said in Matthew 16:19. It very well also may be that the key to understanding is found in the next verse.



The truth there pertains to prayer. Accordingly, Jesus spoke of things being accomplished in heaven as we properly pray. As we pray, men and women can be loosed from their burdens. When we are delinquent in prayer, things which could have been resolved remain bound.

In the same context, the principle of answered prayer is set forth as brethren are in harmony. Often overlooked in applying this verse is the context of having resolved conflict with other brethren. If we will not forgive and work things out with brethren, God very well may not hear our prayer.

The word translated as agree is (sumfwnew) *symphoneo* from which the English word *symphony* derives. To the contrary, as brethren resolve conflict and are in harmony one with another concerning anything they shall ask, it will be accomplished by the Father in heaven.

Though harmony in prayer requests may be implied, the context is dealing with harmony between brethren. That is what places us upon praying ground.

We see the power God has placed in the church. What we bind on earth is bound in heaven. Does that mean if we exclude a person from the church, that we can send that person to hell and remove their salvation? Some religions teach this, but it is not backed up by the bible. Salvation is wholly of the Lord, and we don't take away the gift of God. That person that is out of fellowship with the church is out of fellowship with God, and when they get things lined out with the church, God will restore that fellowship with the Heavenly Father.

#### **IV. The Simplest Form of a Local Church**

*Mat 18:20 For where two or three are gathered together in my name, there am I in the midst of them.*

This verse is often erroneously used as a definition of the local church. Though the principle applies to the church it by no means defines the church. In the context, Jesus taught when brethren are in unity and harmony, there His presence is. Notice the preceding and succeeding context deals with brethren in conflict.

Nothing will remove the power and presence of the Lord more quickly than Christian brethren who are at odds one with another, having hardened hearts toward each other. As God's people are in harmony, the presence of Christ is there in power.

God promises to come and be in our midst when we gather as a church, even if

there are only 2 or 3 gathered together in God's name. That is a blessing to know God is with the smallest group as well as the largest. It is wonderful when we come together, and God's presence is so clear that you can feel the presence of the Holy Spirit. When we worship the Lord in sincerity and truth, I promise that God is with us.

Remember what the Lord told the Samaritan woman when she said their fathers believed it was in this mountain where we were to worship the Lord, whereas the Jews said it was Jerusalem.

*John 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.*

*John 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*

*John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*

*John 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*

*John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.*

*John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.*

It is CRUCIAL that every church have the presence of Christ. If He is not being lifted up, something is wrong. The church has gotten their priorities out of whack.

## **V. The Law of Forgiveness**

*Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?*

*Mat 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.*

Peter came to the Lord and asked, "*how oft shall my brother sin against me, and I forgive him?*"

Peter may have thought he was being generous at seven times for the rabbis taught that forgiving three times was the limit. When asked if one should forgive another even after seven incidents of offense and forgiveness, Jesus said, "*Until seventy times seven.*"

The greater idea is not 490, but rather as long as one is willing to ask forgiveness, we ought to be willing to forgive. Even as God is limitless in His mercy, so ought we to be. Keep in mind that a person who genuinely seeks forgiveness demonstrates true repentance from the offence that was committed.

It is wise to forgive those who truly seek forgiveness. The trust that once existed takes time to reestablish. In short, to forgive doesn't mean you misplace your trust in someone who hasn't earned it. The entire chapter has dealt with brethren out of sorts with each other. The first portion dealt with jealousy and venal ambition. The second portion has dealt with brethren at odds with each other. Jesus summarizes the principle that we ought always be willing to forgive.

The customs and traditions taught in these days stated that basically we were to forgive three times. The rabbis said that if you forgave two or three times, that was sufficient. So Peter was really going overboard to ask if we were to forgive a brother who sinned against us seven times. Many multiply out 70 times 7 and come up with 490, but they miss the meaning of Christ's teaching. No matter how many times we are sinned against, if that person asks to be forgiven, we are to forgive them. Just like God is with us, we should be with our brothers and sisters. Those who say "I'll forgive, but I won't forget" have not understood what forgiveness means. It means forgiving and totally forgetting about it as if it had never happened.

Matthew Henry said this about forgiveness.

Christ's direct answer to Peter's question; *I say not unto thee, Until seven times* (he never intended to set up any such bounds), but, *Until seventy times seven*; a certain number for an indefinite one, but a great one. Note, It does not look well for us to keep count of the offences done against us by our brethren. There is something of ill-nature in scoring up the injuries we forgive, as if we would allow ourselves to be revenged when the measure is full. God keeps an account (Deu. 32:34), because he is the Judge, and vengeance is his; but we must not, lest we be found stepping into his throne. It is necessary to the preservation of peace, both within and without, to pass by injuries, without reckoning how often; to forgive, and forget. God multiplies his pardons, and so should we, Ps. 77:38, 40. It intimates that we should make it our constant practice to forgive injuries, and should accustom ourselves to it till it becomes habitual.

*Mat 18:23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.*

*Mat 18:24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.*

*Mat 18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.*

*Mat 18:26 The servant therefore fell down, and worshipped him, saying, Lord,*

*have patience with me, and I will pay thee all.*

*Mat 18:27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.*

In these verses, Jesus shows what it is to have brotherly compassion. The man asks for patience and mercy and was granted his request. He owed a large sum, 10,000 talents. And he had no way of repaying this debt. But the master had compassion and loosed him from the debt. That is the way it is in salvation. We come to God a lost sinner, with no way to pay for the sins we have committed. But when we come humbly, repent of our sins, and turn to Jesus Christ, our Heavenly Master forgives our debt. Someone has to pay for our sin. If in this life we come to Christ, he will abundantly pardon. But if we put it off, one day we will stand before God and have no way to pay. Those who don't know Christ will wind up in the flames of hell if they don't come to him in this life.

*Mat 18:28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.*

*Mat 18:29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.*

*Mat 18:30 And he would not: but went and cast him into prison, till he should pay the debt.*

*Mat 18:31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.*

This is so sad. The servant who had just had this compassion showed upon him with his great debt, comes and has a fellowservant who owed him a small debt, but will not give him time to even repay. He casts him into prison, rather than showing love and compassion as he had just experienced. If we have been forgiven, we should forgive those who sin against us. God help us to be men and women known for our love and compassion for others.

*Mat 6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:*

*Mat 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

*Mat 18:32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:*

*Mat 18:33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?*

*Mat 18:34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.*

In this continuing context, Jesus further taught a parable on forgiveness. The gist of the parable is quite obvious. The reference to ten-thousand talents in today's money would be a vast sum.

Notice that the Lord in the parable was moved to compassion. In contrast, the forgiven servant cruelly demanded payment of what was a much smaller amount. The application clearly is how that God has forgiven us of an immense debt of our sin. We ought therefore to be willing to forgive our brethren of their relatively minor offences.

Implied is that one or several of the disciples would not forgive another. Jesus taught the lesson of resolving conflict in a proper fashion. Peter may have been the guilty party or knew of a situation inasmuch as he asked Jesus about forgiving a brother seven times.

*Mat 18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*

The greater lesson is that God will not forgive us of our daily transgressions when we refuse to forgive others. Once again, the thrust of the parable was the importance of forgiveness. Moreover, clearly implied is that God will not forgive one with a heart hardened against another. It is imperative that we search our hearts and make right any bitterness we might have harbored for another. If we are unwilling to forgive others, we can not expect God to forgive us. Our hearts need to be right.

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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**Practice Random Acts of Kindness. Each act spreads, and many will be blessed.**