

**BETWEEN THE LESSONS**—After the teaching in last Lesson regarding ambition and offences, Jesus speaks (ch 18: 15-17) of the treatment of the erring brother. He is to be reasoned with first in private, then, if he prove obdurate, in the presence of witnesses. If that fail, the matter is to be brought before the church or brotherhood. If that fail, he is to be treated as outside the brotherhood. Peter continues the subject with his question.

**GOLDEN TEXT**—Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.—Ephesians 4: 32 (Rev. Ver.).

Memorize vs. 21, 22. **THE LESSON PASSAGE**—Matthew 18: 21-35. Read Matthew 18: 15-35.

21 Then came Peter <sup>1</sup> to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? <sup>2</sup> till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would <sup>3</sup> take account of his servants.

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

25 But forasmuch as he had not <sup>4</sup> to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant <sup>5</sup> was moved with compassion, and loosed him, and forgave him the debt.

28 But <sup>6</sup> the same servant went out, and found one of his fellowservants, which owed him <sup>7</sup> an hundred

**Revised Version**—<sup>1</sup> and said to him, Lord; <sup>2</sup> until; <sup>3</sup> make a reckoning with; <sup>4</sup> wherewith; <sup>5</sup> And the; <sup>6</sup> being moved; <sup>7</sup> released; <sup>8</sup> that servant; <sup>9</sup> a; <sup>10</sup> hold on; <sup>11</sup> what; <sup>12</sup> So his; <sup>13</sup> Omit at his feet; <sup>14</sup> Omit all; <sup>15</sup> that which was due; <sup>16</sup> exceeding sorry; <sup>17</sup> lord called unto him, and saith to him, Thou wicked; <sup>18</sup> besought; <sup>19</sup> mercy; <sup>20</sup> Omit unto him; <sup>21</sup> Omit likewise; <sup>22</sup> also; <sup>23</sup> Omit also; <sup>24</sup> Omit three words; <sup>25</sup> from your hearts.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Forgiveness, Matt. 18: 15-20. T.—Forgiveness, Matt. 18: 21-35. W.—The perfect law, Matt. 5: 38-48. Th.—“When ye pray forgive”, Mark 11: 20-26. F.—Golden rules, Rom. 12: 14-21. S.—Forbearance, Col. 3: 8-13. S.—Brotherly love, Gen. 50: 15-21.

### THE LESSON EXPLAINED

**I. FORGIVENESS ENJOINED.—21, 22.** Peter. Again Peter comes to the front. How oft? Asked in the spirit of the law, which ties down to rules. Seven times? The Talmud limits forgiveness to three times. “The fourth time, they do not forgive.” Peter goes further, but thinks of stopping at the sacred number, seven. I say not unto thee; emphatic way of speaking. Jesus does not hesitate to put His authority against that of the scribes. Until seventy times seven; a very large number—a picturesque and vivid way of saying that forgiveness is to be unlimited, not measured.

**II. FORGIVENESS ILLUSTRATED.—23-27.** Therefore. Jesus proceeds to speak a parable. A certain king; literally, “a man a king.” Take account; hold a reckoning. Servants; such as governors of provinces, tax officials, etc. One was brought; evidently a man of position, who had large opportunities of practising corruption, as is shown by the great debt. Ten thousand talents. More than ten million dollars, a silver talent equalling \$960—a huge debt, the magnitude of which is meant to express the hopelessness of its being repaid. Such a debt could only occur in the loose system of Eastern monarchs. To be sold; into slavery. This was allowed by Jewish law, Lev. 25: 39-41. Wife, and children; regarded as debtor's property. Fell down, and worshipped. The Oriental pays homage and makes

supplication by prostration. Pay <sup>11</sup> me that thou owest.

29 <sup>12</sup> And his fellowservant fell down <sup>13</sup> at his feet, and besought him, saying, Have patience with me, and I will pay thee <sup>14</sup> all.

30 And he would not: but went and cast him into prison, till he should pay <sup>15</sup> the debt.

31 So when his fellowservants saw what was done, they were <sup>16</sup> very sorry, and came and told unto their lord all that was done.

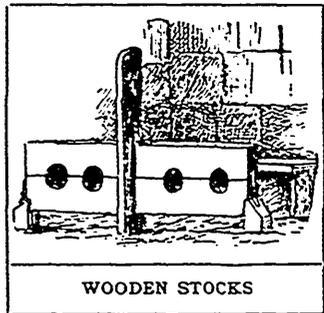
32 Then his <sup>17</sup> lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou <sup>18</sup> desiredst me:

33 Shouldest not thou also have had <sup>19</sup> compassion on thy fellowservant, even as I had <sup>20</sup> pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due <sup>21</sup> unto him.

35 So <sup>22</sup> likewise shall <sup>23</sup> my heavenly Father do <sup>24</sup> also unto you, if ye <sup>25</sup> from your hearts forgive not every one his brother <sup>26</sup> their trespasses.

supplication by prostration. Pay thee all; an impossible promise made in extremity. Moved with compassion. The King's reply illustrates the exceeding grace of God,



WOODEN STOCKS

who, on repentance, forgives our indebtedness to Him. Loosed . . . forgave; freed from prison and from debt.

23-35. An hundred pence; less than twenty dollars, the silver penny, or “denarius” being about 16 cents of our money. Laid hands; literally, “reising, he choked him.” The Roman law allowed the creditor to drag a man in this violent fashion to court. Have patience; his own very words to the king. He would not; not only “set a thief to catch a thief”, but set a thief to punish a thief. Were . . . sorry . . . came and told; out of enmity to the cruel creditor, as well as sympathy with the unfortunate debtor.