



## World Christian Fellowship

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### **Forgiving like the children in the Kingdom God Forgives Unpayable debts!**

**Matthew 18:23-27**

**Matthew 16** Jesus said I will build My Church.

**Matthew 18** Jesus shows how to live in that Church as a Kingdom.

**Matthew 28** Jesus tells the What the Church should do.

**Matthew 18** becomes the cornerstone for the church.

Jesus is building His church, but we need to know how to live in that Church Christ is building.

**Matthew 18:1-5, Entering** the Church.

**Matthew 18:6-9, Caring** in the Church.

**Matthew 18:10-14, Protecting** in the Church.

**Matthew 18:15-20, Discipling** in the Church.

**Matthew 18:21-35, Forgiving** in the Church.

Before the Church should do its purpose it should know how to conduct itself.

**Matthew 18:21-32**, *Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?"*

*<sup>22</sup>Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. <sup>23</sup>Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. <sup>24</sup>And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. <sup>25</sup>But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. <sup>26</sup>The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' <sup>27</sup>Then the master of that servant was moved with compassion, released him, and forgave him the debt.*

*<sup>28</sup>"But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!' <sup>29</sup>So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' <sup>30</sup>And he would not, but went and threw him into prison till he should pay the debt. <sup>31</sup>So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. <sup>32</sup>Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. <sup>33</sup>Should you not also have had compassion on your fellow servant, just as I had pity on you?' <sup>34</sup>And his master was angry,*

*and delivered him to the torturers until he should pay all that was due to him.*

*<sup>35</sup> "So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."*

Severity of the king in **verses 34 and 35** that made many people to concluded that it couldn't be speaking about Christians. Because how could the Lord get angry with Christians?

**How could He turn Christians over to the tormentors?**

**How could God make them pay?**

It does apply to Christians.

If you do not forgive others, you will not be forgiven, then you put yourself in the position to experience two things:

You will not know the joy of communion with the Lord and

You will know the chastening of the Lord.

No problem with seeing what happens at the end of this parable as the chastening that comes to a sinning Christian.

We should not be shocked that the Lord is harsh, stringent, firm, and strong in dealing with His own. Because that's part of how He conforms to the holy standard of His revealed will.

The Lord does chasten His own. He scourges them and even the terminology is parallel to the idea of tormentors in verse 34.

**V 23**, *Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.*

It links with the previous passage.  
Christian forgiving another Christian.  
It is all about my brother/ sister.

**V 21**, sinning against me, and my attitude toward my brother, and my forgiving my brother.

All about my brother/sister who sins in the fellowship and needs to be restored and forgiven.

The parable is built on that principle.  
This is primarily in reference to those within the family of God who need to understand the importance of forgiveness.

It is a very impactful, dramatic, powerful, and its truth is utterly irresistible.  
It will be only a question of whether or not we choose to obey its application.

The Lord likes to speak about His kingdom in terms of parables. They are veiled stories, stories from common everyday life which carry a spiritual meaning.

Our Lord does this often.

Often the Lord says that the kingdom of heaven is like this.

The kingdom of heaven is the sphere of God's rule on earth through grace and salvation.

We are in that kingdom, we who love Christ.

We are under His control, and His power.

We have been translated out of the kingdom of darkness into the kingdom of His dear Son.

The sphere of My rule on earth through grace and salvation is like this.

The context is talking to the disciples,

The main character is "a certain king."

A reference to God.

This is the first parable given in the New Testament in which God is likened to a king. God is the king in this parable.

**V 23**, *Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.*

The word servants, ***Doulois***, bond slave/ servant.

Now that word has to do with a servant who is in bondage to his master. It doesn't necessarily mean he is in chains.

Some of them may have been chained.

Some of them may have had very limited freedoms.

But others of the bond servants would have had very extensive freedom and privilege.

They were nonetheless bound to the one over them, whether they were slaves, or household servants with more liberty than a slave.

Here we could call satraps.

They were provincial governors who served the king by ruling certain provinces of his kingdom.

These satraps' responsibility was to report to the king, to rule on his behalf. Primarily to collecting taxes, which were then to be turned over to the king for the support of the entire kingdom and for the royal treasury.

The term here is not in the usual sense, the household ***doulos*** or the bond slave but this provincial governor who has been given an area of dominion. To rule under the king himself to

collect out of that part of the kingdom and give back to the king what is rightfully his.

These have to do with men in general.

When God created man and gave man dominion over the earth.

**Genesis 1:28**, *Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."*

**Psalms 115:16**, *The heaven, even the heavens, are the Lord's; But the earth He has given to the children of men.*

He made man a steward of all that he possesses.

Man in general, whether man knows Christ or does not, have been entrusted with the treasure given by God.

Their very life and breath is a gift from God. He is the one who owns it.

**Numbers 16:22**, *Then they fell on their faces, and said, "O God, the God of the spirits of all flesh, shall one man sin, and You be angry with all the congregation?"*

**Ezekiel 18:4**, *Behold, all souls are Mine; The soul of the father As well as the soul of the son is Mine; The soul who sins shall die.*

All that they possess belongs to God.

All the money they have belongs to God.

**1 Corinthians 4:7**, *For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it?*

It is God who gives them the power to get wealth.

**Deuteronomy 8:18**, *“And you shall remember the Lord your God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day.*

All the talent they have is God-given talent.

All the capacity and potential they have has been deposited in you by God Himself.

**Proverbs 10:22**, *The blessing of the LORD makes one rich, And He adds no sorrow with it.*

Every person lives in the world even before he knows God with a stewardship committed to Him by God who created him the

way he is, where he is, with responsibility that he has, and with the treasure given into his care.

This king who has all these people who have been given certain commodities which belong to the king, and to whom they owe account for their use of those commodities.

**V 23, king who wanted to settle accounts with his servants.**

This is not ultimate accounting.

Perhaps an annual accounting, maybe every year or every other year, or every half year, these provincial governors had to bring into him all the taxes that they had collected.

They had to show where the taxes came from.

They had to give the king and his kingdom in the royal treasury the proper percentage and keep for themselves in their own operation what was rightful for them.

There was periodic accounting.

God calls men to a periodic accounting.

It isn't necessarily the accounting of the great white throne judgment, which is final judgment.

But is the accounting of a time of great conviction, when men are called to face God for what they are doing with their life.

God calls men to an accounting for their lives.

For some people, that might be happening today in this very service, for the first time, or the hundredth time.

But periodically through the flow of life, as men possess in their hands the stewardship of the things that God owns, they are called to give an account for their life.

There will be many such accountings before that final judgment verdict is rendered at the great white throne.

**Romans 1:20**, *For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse,*

- ✓ God has given to man the environment around him enough information that he may follow that path to the knowledge of God.
- ✓ God has given man the intellectual capability to understand, reason, and see the truth.
- ✓ God has presented to him the revealed Word, the Holy Spirit.
- ✓ God has given a treasure to men that they are to perceive it from Him, and they are to follow that

perception to the full understanding of who He is and what He wants.

- ✓ God periodically calls men to such accounting.

**John 16:8**, *And when He has come, He will convict the world of sin, and of righteousness, and of judgment:*

The ministry of the Holy Spirit periodically at the discretion of the sovereignty of God to call men to an accounting of conviction.

You have been there at one of those junctures if you came to Jesus Christ.

You were called to an accounting.

Someone preached a sermon.

Someone confronted you with the sinfulness of sin.

Someone showed you the law of God and how miserably short of it you were.

Someone demonstrated to you that you had violated the law of God, and you looked in your heart, and by the convicting work of the Spirit and the Word of God, you saw that it was so. You saw yourself a sinner, and you came for the grace of salvation.

Maybe for some of you that conviction was heightened by a physical illness, or it was heightened by the death of someone you love very much, or the loss of a job, or a painful experience.

But God calls men to such accountings, whereby alarming circumstances, or truth, or guilt, or awakening of the conscience. Men are appeared to be asleep before suddenly alerted to the sinfulness of their sin. Sometimes God brings along severe circumstances to heighten that intense awareness.

Apostle Paul in his life it seemed as though everything was going well. Suddenly God took him on the Damascus Road, blinded him, and called him to accounting.

**Romans 7:13**, *Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is good, so that sin through the commandment might become exceedingly sinful.*

When Paul saw the sinfulness of sin, he had the right response. Not all people do and dd.

**The Rich Young Ruler** was confronted by Jesus Christ. He, too, thought that sin was only an external issue of what you do or don't do. When he was asked if he kept all the law, he said, "All those things have I done since I was young." The Lord drove the point to his heart as if to say, "It isn't what you do or don't do on the outside. It's what's in you. What I see in you

is covetousness. Go sell everything you have, get the money, and give it all to the poor.” The man walked away.

He was convicted, but he rejected the conviction.

He had an accounting that day, but he rejected the accounting.

He was told that he was covetous in the heart, and that the sin problem wasn't something on the outside, it was something deep on the inside.

At that moment of his accounting, he turned his back and walked away.

Paul, on the other hand, was held to an accounting. Instead of turning and walking away, he embraced the Saviour who alone could deliver him from his sin, and he was redeemed.

But all men come to that same accounting, and it may happen again and again.

It may be rejected again and again, and for all of us who know Christ at one time, it was accepted, and we entered into eternal life.

God is calling men to the accounting of conviction of sin.

**V 24**, *And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.*

The time of conviction.

This person is brought because these people don't come voluntarily. They usually come kicking and screaming.

They do not come voluntarily.

He would never have come if he had not been called.

He would never have shown up, but he was brought.

The debt that he owed is "*ten thousand talents*."

From one nation to another, and

From one time to another, and

One point in history to another, values change so much.

All we can say is this was a lot!

### **Comparison at the time around the life of Jesus.**

The total revenue collected by the Roman government from **Idumea, Judea and Samaria were 600 talents.**

The total revenue collected from **Galilee was 300 talents.**

If this satrap had collected and wasted 10,000 talents, that is an astronomical figure.

When the tabernacle was built, the Lord said to them, "I want you to overlay all these elements in gold."

The ark of the covenant and many other things had to be overlaid in gold. All precious gold that overlaid all those factors in the tabernacle was only **29 talents**.

**Exodus 38:24**, *All the gold that was used in all the work of the holy place, that is, the gold of the offering, was twenty-nine talents and seven hundred and thirty shekels, according to the shekel of the sanctuary.*

When the temple was built by King Solomon the whole place was overlaid in gold, and that was only **3,000 talents**.

**1 Chronicles 29:4**, *three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses;*

The **Queen of Sheba** came to visit Solomon, and she gave him a gift that was commensurate with his incredible wealth, and she gave him **120 talents**.

**1 Kings 10:10**, *Then she gave the king one hundred and twenty talents of gold, spices in great quantity, and precious stones. There never again came such abundance of spices as the queen of Sheba gave to King Solomon.*

King Hezekiah gave the king of Assyria **30 talents of gold** as a magnanimous amount.

**2 Kings 18:14**, *Then Hezekiah king of Judah sent to the king of Assyria at Lachish, saying, "I have done wrong; turn away from me; whatever you impose on me I will pay." And the king of Assyria assessed Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.*

Ten thousand talents is astronomical.

Now we can estimate anywhere from 100 million to 2 billion and everything in between.

### **What is this talking about?**

Sin.

Sin is debt.

Ten thousand is the amount.

**Daniel 7:10**, *A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened.*

### **What does that refer to?**

Angels.

Ten thousand times ten thousand.

**Revelation 5:11**, *Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders;*

*and the number of them was ten thousand times ten thousand,  
and thousands of thousands,*

We find it in the Old and New Testament.

The largest numerical term in the Greek language is ten thousand.

It's the term ***Muriōn***.

When they used the term ***muriōn***, it is not always a technical term so that when we are looking at angels and it says, "ten thousand times ten thousand," we are supposed to multiply ten thousand times ten thousand. Means simply unaccountable.

It is the highest term that could be used.

So, we can safely say that he owed the king zillions.

Taking us beyond numeration.

He owed an inestimable, incalculable, unpayable debt, beyond any ability to pay, and even to calculate.

This is our sin!

That's what He's talking about.

We are brought before God in a moment of conviction, and we are faced with the fact that our sin is inestimable.

It is incalculable.

It could not even be counted.

It cannot even be numbered in its volume.

The sum of our sin is beyond comprehension.

That is what God intends to happen when you come to be convicted by the power of the Spirit through the Word of God.

When a person comes to the accounting time of conviction before God, it is so that they may see the utter sinfulness of sin.

As Paul says in **Romans 7:13**. I saw the utter sinfulness of sin. Or the exceeding sinfulness of sin.

This is a critical element in bringing someone to true salvation.

Every one of us must be brought to the point where we see this mountain of sin, incalculable.

Job came to the realization when he came to his conviction.

**Job 42:6**, *Therefore I abhor myself, And repent in dust and ashes.*"

Ezra came to that point.

**Ezra 9:6**, *And I said: "O my God, I am too ashamed and humiliated to lift up my face to You, my God; for our iniquities have risen higher than our heads, and our guilt has grown up to the heavens.*

The same kind of attitude that we find in the heart of David. He was a man after God's heart, prayed with the tear-stained face.

**Psalms 25:11**, *For Your name's sake, O LORD, Pardon my iniquity, for it is great.*

Our sin is a debt, and it is a debt that is beyond calculation. It's so great that we can't even estimate it, let alone pay for it.

The man was brought to accounting.

**V 25**, *But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.*

Now this is just punishment.

This is a real debt, not an artificial one.

The parable indicates that the man had embezzled the money from the king. He didn't even have any of it to pay. There was no way to recover it.

The punishment is very severe.

Sell the man into slavery,

Sell his wife into slavery,

Sell all his kids into slavery, get what you can.

Sell his house and everything he owns, get what you can.

We will take that and apply it toward the debt, which is unable to be fully repaid, but we will get everything we can out of him.

No complaint was raised by him.  
Because it's just.

The man has not complained.  
He does not beg for justice.  
This is justice.

This is even better than justice because the debt can't be paid.

This kind of picture is very interesting and is somewhat unique to Israel. There are few places in the Old Testament where there were special circumstances in which a person could be sold into the service of another one to repay a debt.

But this was primarily the way the pagan world operated, and the people in and around Israel who were not a part of the nation Israel will be very familiar with this kind of thing. So would the Jews because they had seen the Pagans do this.

If you couldn't pay a debt, you instantly became a slave.  
You pay your debt by working for him.  
Your wife became a slave.  
Your kids became slaves.

Everything you owned was sold and turned into cash for the one to whom you owed the debt.

This was common.

Since the man had been defrauded, he had a right to claim back all that he could claim.

Keep in mind that the debt could never really be paid, anyway.

This is a picture of hell.

**V 25** is talking about hell in the spiritual implications.

**Where else are men sent to pay for their sin?**

**Where else do people go as punishment for the debt they owe to God?**

Hell.

Eternal hell.

People go to hell to pay for their sins, but all eternity in hell will still not pay for their sins. They just go there to pay what could be paid by spending all eternity there, which could never pay the full debt.

What the parable says is the debt is unpayable.

It is so vast that it could never be paid.

You could never recover what was lost.

The glory stolen from God could never be returned to God. There is no way that men forever in hell could pay the debt off, but they are going to spend forever there paying as much as they can, anyway.

Men who have spent eternities in hell will be no better for their payment than they were when they began. They will no longer be fit for heaven at the end of that time were there end than they would be at the beginning when they started it.

The debt is unpayable, but they will pay and all that could be exacted from their incapacity will be exacted from it.

God is a just God who says that sin is an unpayable debt, and I will take from an all man I can get, even though I can't get all in return.

The utter bankruptcy of every son of Adam makes it impossible for him to pay off the debt that he owes to God. His inability to be made any better by the punishment that he suffers in hell means that throughout all eternity he will never be able to do it.

The king is not a tyrant, he is a just king. The king had been merciful in not calling this individual to an accounting long before he did.

**Do you know your life is an act of mercy?**

You could have been sent to hell as soon as you were born. But God has been merciful and maybe He is called and convicted your heart again, repeatedly. Always you have rejected and ultimately when He sends you to pay for the sin that you wish to hold to yourself, He will be a just God.

**V 26,** *The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.'*

As soon as he heard this, he knew that it was the end and fell down and worshipped him.

He was in the right position by falling.

He was broken.

He was devastated.

He was at the end.

He knew what he faced.

He couldn't pay the debt.

He was going to lose his freedom.

He was going to be in permanent bondage because he could work his whole lifetime and never pay it off.

Just like hell, you can work eternity and never pay it off.

Once you go into the service of that man to pay off that debt, you are going to be slave until the end.

There was no way out.

He doesn't plead for justice.

He got justice.

He doesn't deny his sin.

He admits it.

He fell, crushed, broken, prostrate, humble.

He was in the right attitude where God wants men to be when

He convicts them of sin.

No relief in sight and knowing full well that once he got into the service of the king, he would never have the freedom to earn the money to pay the debt back.

He was pleading for mercy.

On his face, in the dust, like the publican beating his breast saying, "Lord be merciful to me, a sinner. I see a debt I cannot pay. I see a mountain of sin that can never be eliminated. I face an eternity of hell and eternity of hell of inability."

A broken man. Like so many broken men, he doesn't really understand everything.

*"Have patience with me."*

Pleads for compassion!

For the lord's patient endurance, for the lord to just wait and give him a chance and he will do better.

This is a highly emotional moment.

The first response that comes to a sinner when they are overpowered by guilt, and confronted with the sinfulness of sin is I have got to shape my life up.

- I have got to get my life better.
- I have got to get rid of the guilt.
- I think I can be a better person.
- I want to turn over a new leaf.
- I want to make some resolutions.
- I want to sort of moralize myself and reform myself.

He has admitted his sin.

He has seen the lostness of his condition.

He doesn't quite understand how the debt could ever be paid.

Asking the king just to give me a chance I will do the best I can.

He was like people who in the midst of their convictions seek to be religious.

That's not uncommon.

They want to be better.

Before they know they can come to Christ and receive a gift from Him, they usually want to make themselves better.

A pre-salvation conviction.

But He has got a beatitude attitude.  
He was humbled.  
He was broken.  
He cries for mercy.  
He sees the enormity of his sin.  
He knows the king is the king and has control.

Just be patient with me. Just show me a little patience and I will do everything I can to pay it back. I want it to be right.

I want to be different. I am sorry about what I did.  
The heart attitude is right.  
Everything is there except that he doesn't understand the grace of forgiveness.

Before the king drew him to account, he had no conscience, did not feel the debt. Would have gone right along, made more debt and cared nothing about it.  
But now that the king reckons with him, he begins to feel the debt. So, it is with us.  
Such people cannot come to forgiveness of sin for they do not come to realize they have sins.

They say indeed with the mouth that they have sin, but if they were serious about it, they would speak far otherwise.

This servant now that the reckoning is held and his lord orders him, his wife, and his children, and everything to be sold, now

he feels it. So, too, we feel in earnest when our sins are revealed in the heart, when the record of our debts is held before us and then the laughter stops.

We say that i am the most miserable man. Such knowledge makes a man humble and can come to the forgiveness of sins.

The convicting power of the law of God has smashed and crushed him. He cries out for patience.

Notice the king has no comment on the utter impossibility. King doesn't say silly man, you can't pay.

*V 27, Then the master of that servant was moved with compassion, released him, and forgave him the debt.*

Grace!

King forgave an incomprehensible debt in a moment out of compassion for the debtor.

He released him from the obligation.

He freed him from the debt.

### **Why did he do that?**

He was moved with compassion.

### **Where does compassion come from?**

From love.

The King happened to love that servant.  
God loves all men.

When he saw him in a situation where there was no remedy, it didn't change his love.

Even though the debt was incurred against him, and his kingdom had been robbed, he still forgave him.

The magnanimity of God's forgiveness.

*forgave him the debt.*

The king is so tenderhearted he considers it as a loan instead of a debt embezzled.

- He canceled the loan.
- He released the obligation.

### **What did the guy do to deserve that?**

He didn't do anything.

### **Do you know how you get the forgiveness of God?**

You come to God with a broken heart over your utter sinfulness knowing you could never pay the debt, crying out to God for mercy and patience in a dire situation, and facing

eternal judgment and saying, “Lord, please.” In the midst of that brokenness God in His tender forgiving grace and loving kindness and forgive your debt.

- The moment the sinner recognizes his sin,
- The moment he comes to the only one who can possibly deal with that sin,
- The moment he confesses that sin,
- The moment he repents that sin,
- The moment worships the God who alone can forgive that sin,
- The moment he hungers in his heart for some way to pay that sin back,

That is when God rushes in with the forgiveness made available in Jesus Christ who already paid the debt Himself, anyway.

God absorbed the loss on His own account.

Joseph is like God.

He calls his brothers, and he just pours guilt on them. Until they are devastated with guilt. Then he reveals himself and gives them grace. That is how it is in salvation.

God comes first stirring up the sinfulness of sin, first drawing people to an accounting where they face the utter sinfulness of sin.

God will forgive, but He also will have the sinner know what and how much is forgiven.

**Isaiah 1:18**, *“Come now, and let us reason together,” Says the Lord, “Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.*

Let us reason together about your sin.  
This is where the gospel begins.

The sinner must know that there is a mountain of sin that is never able to be repaid by that sinner. Before he can ever be cast into the deep sea of God’s mercy.

We must first have the sentence of death in ourselves before the word of life means anything to us.

But how comforting at the moment we come with a merciful seeking heart and the Father forgives.

**Do you see yourself there?**

Such a salvation should cause us to rejoice.

We have escaped eternal hell.

We have been forgiven a debt we could never pay.

**Conclusion:**

**Luke 15.** The story of the prodigal son.

He wanted his father to die. He would have his father dead because he wanted the inheritance, but since his father wouldn't accommodate him and die, he just went and said, "Give me my share of inheritance. I can't wait for you to die. I will take it now." So, he took it. Split and entered riotous living, wasted all his money. End up feeding the pigs, a rather demeaning task for a noble Jewish boy.

**Luke 15:17-24,** *"But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! <sup>18</sup>I will arise and go to my father, and will say to him, 'Father, I have sinned against heaven and before you, <sup>19</sup>and I am no longer worthy to be called your son. Make me like one of your hired servants.' "* <sup>20</sup>*"And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. <sup>21</sup>And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'* <sup>22</sup>*"But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. <sup>23</sup>And bring the fatted calf here and kill it, and let us eat and be merry; <sup>24</sup>for this my son was dead and is alive again; he was lost and is found.'* And they began to be merry.

The attitude of the sinner was that crushed over his sin.

He was shattered over his sinfulness.  
He knows he has a debt to God he can't pay.

Father looks and sees him in the distance. He does something that just shows no class, none.

**How could he have compassion to such a wretched kid who wanted you dead?**

God.

**Who's the wretched kid?**

We, the sinners.

God puts away the enormity of our sin, and even though He appears to speak in anger and judgment, it is only to convict us that He may us show us love, compassion, and grace.

**Luke 7:**

**A Sinful Women Forgiven:**

**Luke 7:44-48**, *Then He turned to the woman and said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. <sup>45</sup>You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. <sup>46</sup>You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. <sup>47</sup>Therefore I say to you, her sins, which are many, are*

*forgiven, for she loved much. But to whom little is forgiven, the same loves little.”* <sup>48</sup>*Then He said to her, “Your sins are forgiven.”*

Do you see that the sin of debt you can never pay back?

Do you understand the forgiveness of your sin?

Do you thankful for God for Christ?

Could you receive the gift of forgiveness in Christ.