



"THE 41 PARABLES OF JESUS CHRIST"

28 general parables and 13 kingdom of God parables

Parable #15 – "THE UNFORGIVING SERVANT"

Read [Matthew 18:23-35](#)

The 9th of the kingdom of 13 heaven parables

BACKGROUND:

In 445BC, with **one Bible week** equating to **seven years** (a prophetic year being 360 days), God commanded that **seventy weeks** each of **7 years**, would be determined upon Israel, that is ... **70 weeks x 7 years = 490 years** ([Daniel 9:24-27](#)).

This time frame is broken into **four** time periods of (a) **7 weeks** + (b) **62 weeks** + (c) the mystery church age of about 2,000 years + (d) **1 week = 70 weeks** and is explained as follows:

#1. **Seven** weeks of years is **7 x 7 = 49** years ... the time it takes to restore and build Jerusalem from 445BC to 396BC.

#2. **Sixty two** weeks of years is **62 x 7 = 434** years ... the time from the building of Jerusalem in 396BC to Christ being cut off at the cross in 32AD.

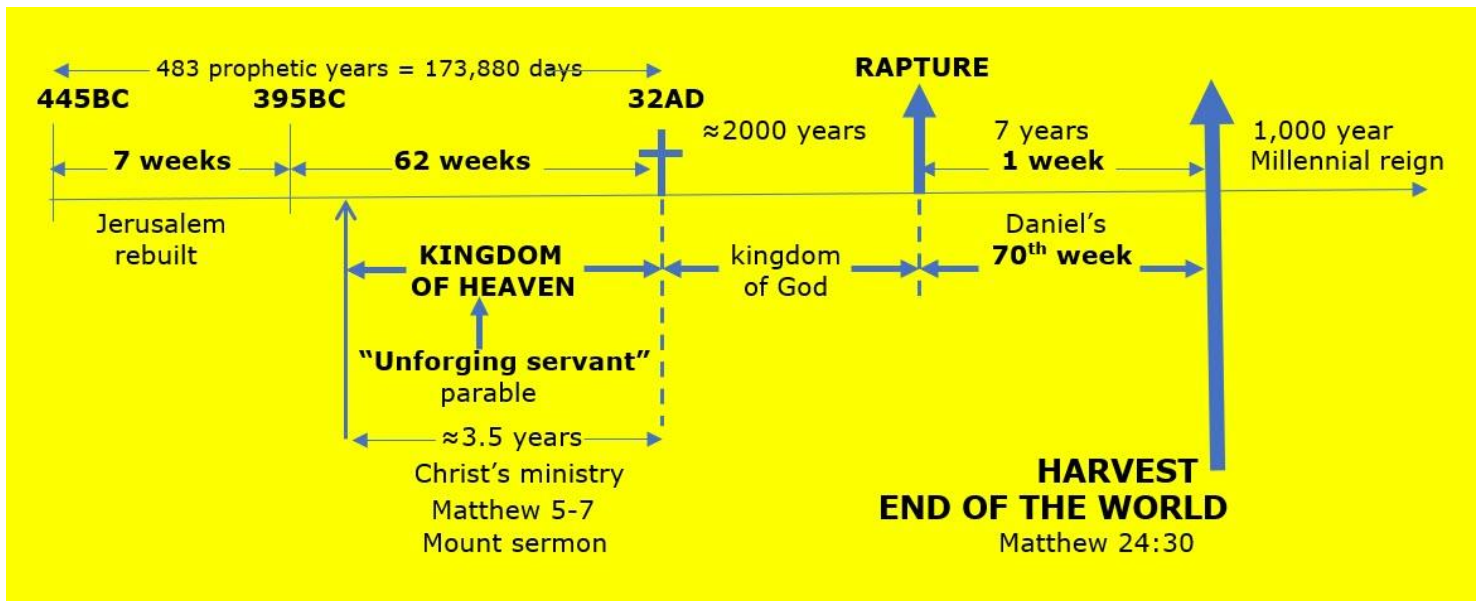
#3. The church age of approximately 2,000 years

#4. **One week** of years is **1 x 7 = 7** years ... this is the seven years of tribulation of God's wrath upon the earth, that takes place after the rapture ... called **Daniel's 70th week**.

The following **Timeline** will help (not drawn to scale):

DANIEL 9:24-27

"Seventy weeks are determined upon thy people and upon thy holy city ... from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be **seven weeks**, and **threescore and two weeks** ... after **threescore and two weeks** shall Messiah be cut off ... he shall confirm the covenant with many for **one week** ..."



“THE UNFORGIVING SERVANT” Read [Matthew 18:23-35](#)

With the **curse of law** demanding **perfection** ([James 2:10](#)), being summed up in **two commandments** ([Matthew 22:37-40](#)), and being sent to **curse** and not to save ([Galatians 3:10](#)), this parable has the unforgiving servant **not loving** his neighbour as himself ([Leviticus 19:18](#)) regarding **trespasses** ([Matthew 18:35](#)).

This parable of the **forgiveness of trespasses**, can be traced right back to the start of the law ([Leviticus 19:18](#)), and through to the Lord's prayer ... *“For if ye forgive men their **trespasses**, your heavenly Father will also forgive you: But if ye forgive not men their **trespasses**, neither will your Father forgive your **trespasses**.”* ([Matthew 6:14-15](#)).

Right here Dear Reader we start to see the contrast of the **covenant of works** dispensation of **temporary** salvation under **the kingdom of heaven** commandments as required by Christ (Matthew 5-7), as opposed to the **testament** of the **no works permanent** salvation in **the kingdom of God** dispensation, as found in Paul's writings of Romans to Philemon ([Ephesians 2:8-9](#)).

Let's begin with **two definitions**:

A **transgression** is a breaking of a **known** law ([Romans 4:15](#)) whereas a **trespass** is committed by a person **not aware** he has broken any law ([Genesis 31:36](#)).

An everyday example would be ...

Should a motorist **knowingly** break the speed limit, that is a **transgression**, and so he can say to the judge “Yes judge, I knew I was doing eighty in a sixty zone ... I'm guilty!”

However, if he can **honestly** say to the judge “I **didn't know** it was a sixty zone”, that is a **trespass**.

Now back to the parable with some **mathematical** explanation which gives us **the severity** of God's judgment.

The parable uses the words of '**talents**' and '**pence**'.

Now basing our calculations on today's rates, a **talent** is worth **\$30,000** (google it up Dear Reader), so **10,000 talents** is worth **\$300,000,000 ... three hundred million dollars!**

Furthermore, with **one pence equalling a day's wage** at the time of the parable ([Matthew 20:2](#)), and let's say, if the average wage today is **\$300** per day, an hundred pence is the equivalent to **one hundred days work**.

So in summing up ... we have the **unforgiving servant** being forgiven of **1,000,000 days** of worth to his creditor, while his **fellow servant** owes him **100 days** of work ... a **difference of 10,000 times!**

Now Christ uses the example of money to talk about sin, making the comparison that the unforgiving servant has been forgiven **10,000 sins** to that of his fellow servant who is only committing **one sin** against him.

So in the light of this we are reminded of the following scripture ...

*"For whosoever shall keep the whole law, and **yet offend in one point, he is guilty of all.**"* ([James 2:10](#)) ... indeed God does not weigh us on a set of scales regarding sin ... it's perfection or nothing.

So confronted with this parable being embedded within the **impossibility** of the law, the people cried out "Who then can be saved?" ([Matthew 19:25](#)) with Christ answering "All things are possible with God" ([Matthew 19:26](#)) ... being code words for believe in me as I am the God who forgives sins ([John 3:16](#); [Mark 2:7](#)) ... I'll do it on your behalf.

So while Christ was on earth, **anyone** could have a **temporary** salvation dependent on their works ... in this case trespasses ([Matthew 6:14-15](#)), and that would qualify them for the temporary resting place of Abraham's bosom ... to await 'collection' from heaven ([Luke 16:23](#); [Ephesians 4:8](#)).

So this parable brings into sharp focus, the **two** opposite poles of the **nature of God** ... his **absolute terror** ([2 Corinthians 5:11](#)) and his **unfathomable love** ([John 3:16](#)), with the former quality determining the future of the wicked servant into the hands of his tormentors till he pay an impossible task you must agree? ([Matthew 18:32-35](#)).

With Christ using this parable of 'money extremes', he categorically rams home the point ... it's 100% perfection or nothing ... and this includes **the unknown trespasses** as well as known transgressions.

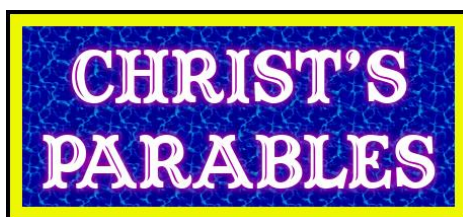
But of course, Christ gives them an escape as follows ... should a Jew continuously believe in Christ ([John 3:16](#)) under the kingdom of heaven dispensation, and repent of his trespasses, he would get forgiveness going to the temple to sacrifice animal blood for the remission of past sins ([Romans 3:25](#)).

APPLICATION FOR THE CHRISTIAN

Dear Reader, **UNDER OUR KINGDOM OF GOD DISPENSATION**, let us be incredibly thankful ([Romans 1:21](#)) of Christ's perfect works and his perfect blood having been shed for our eternal security ... whether we forgive others their sins or not ... **BUT BE WARNED ... READ [1ST CORINTHIANS CHAPTER 11!](#)**

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