

FOLLOWING THE PATH OF JESUS

A Harmony Of the Gospels

A Daily Devotional Study Guide - Book 2



Week 22

“A Cup of Cold Water”

Study: Mark 9:38-41, Luke 9:49-50

Reading: Matthew 25:31-46, John 13:1-17

Memory: I John 1:9

In the few churches I have pastored, I have had ladies who made it their ministry to send cards to the fellow church members on their birthdays. This was not a lofty position, nor were they publicly praised, but every week they would send out cards just to tell others how special they were and to bless them on their birthdays. Who knows how many thousands of cards these ladies sent out over their lifetimes, and how many people they impacted for the cause of Christ. This act of kindness impacted many in a special way and the memory of these women has been etched in my mind as great servants of God.

Today, we are going to see that true greatness does not come from being a leader or hanging around with a certain group of Christians. It comes from loving and serving others in the name of Christ.

What Does the Bible Say?

The apostle John relayed to Jesus how they had seen a man casting out demons in the name of Jesus. When he and the other disciples saw this, they went to the man and attempted to get him to stop, since He wasn't part of their circle. John most likely expected that Jesus would commend them for this, but instead Jesus told them not to attempt to stop others who were doing things in the name of Jesus. If they were not degrading the name of Jesus, they would be exalting it. Those who were not against Jesus were for Jesus. Jesus was not stating that false teachers or those who taught a different gospel should not be opposed. That is covered by Jesus elsewhere and by many of the New Testament epistles. He was declaring that people do not need to be part of your “group” in order to be effective servants of God. The ability to do great things for God in the name of Jesus is not just given to a few special believers but has been given to all believers. A title, a position, education or training does not make one a better believer than others (Mk 9:38-40, Lk 9:49-50).

Serving God was not some special task reserved for the few. This

was much different from the religion in those days where the religious leaders taught that they would be rewarded by God for their positions as leaders. Only the select few could do certain things that counted for God. Jesus debunked this societal thinking by describing that a person who gave a cup of cold water in His name would be rewarded in the kingdom of heaven. Serving cold water was not a task for a “great leader” in those days but was the responsibility of the servants. There was nothing humanly great about serving others in their religious system because they were so focused on being served. True service for God is not reserved for those with a title or special training but can be done by anyone who follows Christ and does it for Him (Mk 9:41).

How Does this Apply to Me?

Are you truly serving God or are you serving yourself and calling it service to God? What is the difference? The difference is normally not in the act of your service, but the motive behind the service. If the praise of men is vitally important to you and if you get discouraged or disappointed when no one recognizes your service you are most likely seeking to serve yourself. On the other hand, if you serve God in even the smallest ways without caring if anyone notices, you are truly serving God. Don’t ever think that your service to God is not important if you are not teaching a Sunday School class or leading in front of people. Serving others behind the scene, doing something as small as offering a cup of water is great service to God. God has gifted each one in the body of Christ differently and desires you to use your gifts and abilities in humility and obedience to serve Him. True greatness is found in the person who is willing to be an unnoticed, humble servant.

Suggestions for Prayer

- * Thank God for sending Jesus who came to serve you.
- * Ask God to help you be a great servant for Him.
- * Praise God because He sees all that you do and will make sure that you are rewarded.

Thought for the day

Mark 9

What did John observe (vs 38)?

What did John say they tried to do (vs 38)?

Why do you think they were trying to stop this person?

Why do you think John told Jesus that he and the other disciples tried to stop that person (vs 38)?

How did Jesus respond (vs 39)?

Do you think this was the response that John expected (vs 39)? Explain.

Why did Jesus say they should not try to stop this man (vs 39)?

What do you think He meant by this?

What did Jesus declare about those who were not against Him and His followers (vs 40)?

What message do you think Jesus was attempting to get across to His disciples (vs 40)?

What did Jesus declare about giving a cup of cold water (vs 41)?

Why do you think Jesus used this as an example?

****It is interesting to note that Jesus did not tell his disciples to give a cup of water, but instead told them that others who choose to give them a cup of water because they were followers of Christ would be rewarded.*

What do you think is the main message of verse 41 in the context of the previous verses?

Why is it easy for some to think that everyone else should serve God the way that we do or need to belong to the group that we belong to?

Why is this thinking harmful to the cause of Christ?

“Cut It Off”

Study: Matthew 18:6-9, Mark 9:42-48

Reading: I Corinthians 10:1-33

Memory: 1 John 1:9

What Does the Bible Say?

Jesus had taught the disciples the need to be humble like a little child and to treat little children and those who were weak with love and respect. He also taught them that others don't have to be a part of their group to be important. He continued His lesson on real greatness and powerful leadership by explaining the importance of directing others towards godliness. He told them that it would be better for them to have a millstone hung around their neck and be cast into the sea than to cause a little child to sin. He wanted the disciples to realize the gravity of sin and how God viewed the leader who would direct others into sin (Mt 18:6, Mk 9:42).

Temptation to sin would come to all men and it would be very strong at times, but Jesus gave great warning to those who would be tempted to give into that sin. One of the best ways to overcome temptation is to remove the thing(s) that causes the temptation. This is not possible in every area, but many times people give into the temptation because they leave that sin accessible to them. Jesus declared that if your hand is the cause of you sinning, you should cut it off. He also said that if your eye was what was causing you to sin, you should pluck it out, and if your foot caused you to sin, you should cut it off. Jesus was not promoting physical self-mutilation but was declaring how seriously



Basalt Millstone at Capernaum

a person should take temptation and the harm that sin brings. He was basically declaring to His followers that they needed to do whatever was necessary in order to be sure that they could stand before God with a pure conscience. This was also a declaration to those who did not believe in Him. He wanted them to realize that any earthly thing that was hindering them from turning to Him should be removed because it would be much better to suffer here on earth and go without something than to face eternal damnation (Mt 18:7-9, Mk 9:43-47).

Jesus described hell as a place where the worms do not die and the fire does not go out. The Greek word for hell, “gehena,” comes from the Hebrew word “hinnom.” The Valley of Hinnom was located on the south side of Jerusalem and was a place where great wickedness took place in the history of Israel. By the time of Jesus, it was the place where trash was constantly being taken and burned. As with most places, where there is trash there was also maggots and horrible smells. It was a place where people would not want to spend any amount of time and they tried to avoid it if possible. The picture that Jesus presented of hell was an awful place that should be avoided at all costs (Mk 9:48).

How Does this Apply to Me?

Do you treat sin seriously? Do you understand how much God hates sin? Do you set yourself up for a fall or do you do all you can to avoid sinning? All men will be tempted, and temptation in itself is not sin. Giving in to the temptation is when it becomes sin. When you give in you are causing great problems for yourself and others. Jesus presented the seriousness of leading others in sin by describing how it would be better for a man to drown. He presented the great need to avoid temptation by describing how it would be better to cut off a hand, pluck out an eye or cut off a foot than to sin and lead others to sin. Jesus wants you to take temptation seriously and take the drastic measures needed to remove temptations before they become sin. There are some temptations that can't be avoided, but many temptations are ones that you can set yourself up to experience. When you find yourself tempted with something, you need to take it very seriously and do what you can to avoid or remove that temptation. This could mean quitting a job, shutting off your internet, cutting ties with certain friends or numerous other very difficult actions. Don't let temptation linger around because eventually you will give in if it is allowed to remain there. Take the steps needed to do what it takes to heed the warnings of Jesus.

Mark 9

What is the context around this lesson? (Read Mark 9:33-41)

What do you think would cause a child (little one) to sin (vs 42)?

****In the context there would be two things. The first would be fighting over earthly greatness and the second would be an attempt to keep others from following God because they didn't do it your way.*

What did Jesus say would be better to happen than to cause a child who believed in Him to sin (vs 42)?

What should you do to your hand and feet that cause you to sin (vs 43-45)?

Was Jesus promoting self mutilation? Explain.

How does Jesus describe hell in these verses?

What point was Jesus making for believers?

****This points out the great danger of leading others astray with your own sin. Jesus presented how serious it is to choose to remove sin from your life and how you need to take severe action in choosing to overcome temptation.*

What point was Jesus making for unbelievers?

****Many people choose their sin over their need for a Savior. By doing this, they are choosing an eternity of misery in hell. It is far better to sacrifice on this earth and give up selfish desires than to suffer for all eternity.*

What else did Jesus say you should remove if it causes sin (vs 47)?

What did Jesus say about hell in verse 48?

Why do you think He pointed this out?

“Caring for the Least”

Study: Matthew 18:10-14, Mark 9:49-50

Reading: Luke 6:27-42

Memory: 1 John 1:9

There was a time several years ago when I bought and sold laptop computers. Occasionally I would have to take the laptop apart to do repairs. One of the things that often happened when I put the computer back together was that I had screws left over. I didn't like having screws left over, but at the same time, if everything seemed to be working fine and the case seemed to be solidly back together, I didn't worry myself too much about the extra screws. Occasionally, after having it back together for a while, I realized that there were one or two screws that were very important. Though they seemed insignificant at the time, later on I realized how significant they really were.

Today, we are going to read how Jesus directed His followers to care for the people whom the society often views as insignificant. It is caring for the least that is at the heart of God, and when we live this way, we will be shining lights for Him.

What Does the Bible Say?

The care that God has for all men was expressed by Jesus as He declared that the angels are working on behalf of the most insignificant child. Again, remember, in those days children were not honored as they are today but were often viewed as a lower class of society. Jesus warned against causing one of them to sin because the angels would be on their side and would be against the person that would lead them astray. This does not give definitive proof that each child has a guardian angel, but it does prove that God watches over children very carefully (Mt 18:10).

Jesus illustrated God's love for the least of the society with a short parable. He described how a shepherd had a hundred sheep, but one of the sheep did not follow the rest. When it was discovered that the sheep was lost, the shepherd would not just forget about that lost sheep, but would seek after that one sheep after he had put the others in a safe place. If the shepherd was successful in finding the lost sheep, he would be elated and great care would be shown for that sheep. Jesus related the

lost sheep to the most insignificant child and how it was not the will of God for any person to be led astray (Mt 18:11-14).

It is not exactly clear what Jesus meant by verse 49 of Mark 9, but perhaps He was referring to the salt that was mixed with the meat when sacrifices were made. The followers of Jesus were to be like salt in the world. Salt was essential for a variety of reasons in the ancient world and was very valuable. It was used for flavoring and used for the preservation of food. If salt was not accomplishing the purpose it was bought for, then salt was no good. Jesus wanted His followers to be “salty” and to be able to be used greatly in the world around them. This salt would come when they would choose to live in humility and choose to be at peace with one another. It would come when they would show themselves truly great by serving one another and caring for the lowest in society (Mk 9:49-50).

How Does this Apply to Me?

Do you gravitate towards those who will give you an advantage in life or do you give of yourself to reach out to the less fortunate? Children were examples of those who were insignificant and could do nothing to help others or themselves. God wants you to be caring for the least in this world because that is who He cares for. Real and true godly leadership is not seeking to be great or above others, but real greatness comes by reaching out to those around you who need help. Instead of ignoring them, pushing them away or neglecting them, you need to reach out to them. Take time today to examine your life to see if it is characterized by reaching out with the love of God or if much of it is focused on befriending those who will help you gain something for yourself.

Suggestions for Prayer

- * *Thank God that someone cared for you.*
- * *Ask God to help you care for those who don't seem important.*
- * *Praise God because He give you the ability to love.*

Thought for the day

Matthew 18

What should you strive not to do (vs 10)?

Why do you think a person would be tempted to despise a child?

How do you think this would apply in our society today?

****In general, love and care for children are exalted in our society today much more than they were in biblical times, but there are groups of people that are often looked down on. Those who live in certain areas, those who have low income or those who don't have the education that others may have can often find themselves looked down on by others.*

What did Jesus say about children and angels (vs 11)?

Why do you think this has caused many to think that children have guardian angels?

What point was Jesus making with this declaration (vs 11)?

What scenario did Jesus present in His illustration (vs 12)?

Who do you think the one lost sheep represented?

What did Jesus say would happen when a man found that lost sheep (vs 13)?

Why do you think a person would respond this way?

Does this mean that the other 99 sheep were not important? Explain.

What was not God's will (vs 14)?

How does this circle back around to the point that Jesus was making in verse 6?

****This was all in response to the disciples asking Jesus who would be the greatest in the kingdom of heaven (Matt 18:1). Jesus pointed out that every single person was important to Him.*

“Dealing With Conflict”

Study: Matthew 18:15-20

Reading: I Corinthians 5:1-13, Deuteronomy 19:15-21

Memory: 1 John 1:9

What Does the Bible Say?

After Jesus had finished describing the dangers of leading others into sin, He turned the tables a little and talked about how we should respond when others sin against us. When a person sins against you, the first thing you need to do is go and talk to the person about what they did. Jesus described this person as a “brother” which indicates that His main focus was about how believers should interact with other believers. Sadly, this is not followed as often as it should be because the natural tendency for most people is to stew over what was said or done or to go and tell others what happened. The majority of conflicts and personal problems could be solved quickly and easily if this first step were followed, but failing to do so will not lead to a solution. Going and telling the person how they have hurt you will often take care of the problem because most people don’t realize that they have hurt others. By doing this, Jesus says you have “gained a brother.” This is a picture of a relationship being restored and deepened rather than torn apart (vs 15).

If that brother fails to listen when confronted, the next step is for the offended person to take one or two others along with him to confront his brother. The Old Testament Law described how there needed to be more than one witness for a person to be convicted of a crime. He is consistent with that here, describing how the two or three witnesses can help determine if the offended party had really been sinned against. The witnesses can determine whether one or both of the parties are wrong, and they can help do what they can to restore the relationship (vs 16).

If the person who has sinned refuses to listen or repent when confronted by the two or three, then it needs to be told to the whole assembly. Church as we find it later in the New Testament had not been established yet. The Greek word for church was “ecclesia” which meant, “called out ones.” It was clearly a picture of the group of like minded believers that the offended and offending parties were part of. The church would hear what the witnesses would have to say, and as a church, they would urge the offending party to repent and restore fellowship. If

the offending party would not listen to the church, they would then be put out of the assembly and treated like a Gentile or tax collector. This did not mean they were to be treated rudely or hated, but that they would lose all the benefits of being part of the fellowship of believers (vs 17).

Jesus then emphasized the power that the church has when they meet together and agree on something. When believers meet and agree, it is confirming that the thing they agreed on is from God. The church was then to act as the physical presence of God to help determine truth and error. The church also had the power to perform powerful acts as they bonded together. When they agreed on something, they could ask God and it would be done. The main emphasis of verses 18 & 19 is not on the technical details of agreeing, but the fact that the church has great power as a whole. The church is unique from the world because the more believers gather together, the more agreement there should be, while the opposite is true from a worldly sense. The less agreement you will find in the world. The idea is that when you have multiple people gathering who are all filled with the Holy Spirit and know the Word of God, they will help confirm the truth (vs 18-20).

How Does this Apply to Me?

Do you go to others when they have hurt you? When someone confronts you about something do you listen? Confrontation, humility and forgiveness should mark the lives of a believing community, but sadly, those who claim to be part of the church often act just like the world, sometimes much worse. You can be different and set the biblical precedence for your church. The first thing you need to do is be willing to listen to rebuke and correction. You must realize that you are not perfect and have blind spots, and others are there to come along side you to help you. You must also be willing to confront sin and wrong when you see it. This should be done with humility and love and with a great emphasis on restoration rather than personal vengeance. The idea presented here in Matthew 18 is a powerful tool to be used in the church and attests to the power that a church can have when they rally together under the banner of God. Because you have the Word of God, which is absolute truth, and the Holy Spirit to guide you in that truth, you can be bound together with other believers. You and your fellow believers can be a powerful force when you unite together in truth and love. Yet, the opposite is true as well when you act on your earthly thoughts and desire.

What scenario did Jesus present in verse 15?

Why do you think He does not say “if you sin against your brother?”

****In Matthew 5:23-24, Jesus did present a different scenario in which you sinned against someone else.*

What should be the first step in any conflict resolution (vs 15)?

Why do you think this step is very easy to skip?

What happens when you approach someone who has hurt you and they listen to what you have to say (vs 15)?

How could verse 15 help in the majority of conflicts?

What should you do if a person does not listen when you confront them (vs 16)? Why?

Who do you think you should bring with you?

****This is not specified in the passage, but it is wise to involve spiritually mature individuals who are unrelated to the situation in this process. If all you do is invite others who have been hurt by them or who are harboring unresolved hurt of their own, the conflict will often escalate.*

What should be done if the person refuses to listen to the two or three others who were asked to get involved (vs 17)?

What should happen if a person does not listen to what the church asks this individual to do (vs 17)?

Do you think everyone who attends a church meeting should be included in this discussion? Explain.

What do believers who gather in agreement have the power to do (vs 18)?

Why do you think we are told that God is with the gathering of two or three and not just with one person (vs 19-20)?

“Seventy Times Seven”

Study: Matthew 18:21-22

Reading: Amos 1:1-15, Ephesians 4:17-32

Memory: 1 John 1:9

Several years ago, I had another person do something to me that caused some great problems. This ripped apart our relationship because I had to take a stand against what that person was doing and that person was not happy with me. Though that person hurt me deeply, through the help of God, I chose to forgive them and not to be bitter towards them in my heart. Yet, at the same time, our relationship had never been restored to what it previously was because that person had never owned up to their actions or sought to be reconciled.

Today, we are going to read that Jesus taught the importance of forgiving one another over and over again. At the same time, we will also clarify that forgiveness will look different in different situations based on the offense and the attitude of the offending party. Jesus offers forgiveness for all, but not everyone has been forgiven of their sins.

What Does the Bible Say?

Jesus had just finished talking about confronting sin and forgiving the brother who repents when Peter asked Him how many times he should forgive someone who would sin against him. He thought he was being quite spiritual when he asked if he should forgive him up to seven times. The spiritual leaders of the day used the example of God’s forgiveness of the enemies of Israel and how He forgave the enemies only three times until He destroyed them (see Amos 1). They taught that you only needed to forgive another person three times and after that forgiveness did not need to be given. Peter was being very generous when he suggested he should forgive someone who offended him up to seven times. Jesus did not agree with Peter’s math, but added His own, describing how he should forgive seventy times seven times. Jesus was not saying that every time forgiveness was offered it should be counted all the way up to 1,490 times but was basically saying that forgiveness should never stop being given (vs 21-22).

It must be noted that forgiveness does not remove the consequences

for an action. Forgiveness involves the restoration of a relationship and the choice for the offended party to not bring up that past offence again. Yet, there are many times that consequences need to be paid for an action, either to impart a lesson, to follow the law or simply as a natural consequence that results. For instance, if someone was abused as a child, it is important for the child to forgive the abuser but that does not mean that the abuser should not face punishment for what they have done, nor does it mean that the abused needs to be friends with the abuser, especially when the abuser had not repented of his or her actions. Forgiveness, on many occasions, is the release or avoidance of anger or bitterness toward another person who has wronged them. In many cases, it can lead to a great relationship, but in other cases forgiveness can't restore a relationship based on the level of wrong the offender had committed and their attitude about that wrong. Forgiveness, as we will read tomorrow, is based on the fact that we are all sinners and have all done something to hurt others. More importantly we have hurt God. When we realize that we have been forgiven of so much, and if it wasn't for the grace of God, we could do what the offender has done to us. Forgiveness is somewhat of a broad term because it will look different in different situations based on the circumstances of the offense.

How Does this Apply to Me?

Do you hold bitterness and anger in your heart? Is there anyone that you have a hard time even looking at because of what they have done to you? A lack of forgiveness has always been a great problem in human relationships. It is tough to forgive someone who has hurt you, especially if the wound goes deep, but it is essential that you forgive. What forgiveness looks like will be different depending on the offence that was committed against you. Another example is a wife who has been abused by her husband. She can choose to let go of bitterness and anger towards him, but that does not mean that she should continue to put herself in danger. On the other hand, if the husband truly repents (shown by a changed life) and over time change is evident, the forgiveness and restoration could look much different. The key is for you to choose to let God help you forgive and not allow anger to swell up in your heart. It is restoring relationships with those who have repented and want to restore. It is loving those who aren't repentant and realizing that you are not beyond fault or hurting others. Forgiveness is often one sided. It is your choice, regardless of how the other person chooses to respond. Choose to be a person who freely forgives others.

What question did Peter ask (vs 21)?

Why do you think he said up to seven times (vs 21)?

****If you have grown up in the church, you have heard about forgiveness over and over again and the more you have heard about it, the more distant Peter's question may seem. Yet, in the culture they grew up in, the idea of unlimited forgiveness and love for all men were not taught or practiced. The religious leaders taught and clearly presented that you had a right to hate others based on their actions, position in life, religious choices, or what nationality they were. The teachings of Jesus on this were so revolutionary.*

Why do you think it is hard to forgive others when they hurt you?

Why is it even harder when they commit the offense multiple times?

How many times did Jesus say that we need to forgive others?

Why do you think He used the numbers He did?

List some of the biggest ways that others have hurt you in the past.

- 1.
- 2.
- 3.
- 4.

How did you deal with that hurt?

What did you do when they asked for forgiveness?

Did you give forgiveness to others even when they didn't ask for it?

Why do you think that people often think that forgiveness means that a person should not face consequences for their actions?

How do you know if you have truly forgiven another person?

“Willing to Forgive”

Study: Matthew 18:23-35

Reading: Matthew 6:7-15, Mark 11:20-26

Memory: I John 1:9

What Does the Bible Say?

To answer Peter’s question about forgiveness, Jesus gave a powerful parable that revealed the need for all men to forgive others in light of God’s great forgiveness. Jesus compared the “kingdom of heaven” to that of a king who looked in his books to settle his accounts. The reference to the “kingdom of heaven” is not a reference to heaven itself but described the way God does things and the way the followers of God should live. The king in the parable started to call in his servants who owed him money, and one particular servant owed him 10,000 talents.

The talent was the largest denomination of the day and this number was meant to indicate a huge, insurmountable amount, similar to how we would say “millions of dollars” today. When the servant was called in, he told the king he could not pay the debt and could pay nothing at the time toward the debt. The response of the king was a typical one of that day. He ordered the man to be sold into slavery along with his wife and children. Whatever money the man would make from then on would be used to help pay down his debt (vs 23-25).

The man knew that there was nothing else he could do but fall down at the feet of the king and beg for mercy. He pleaded with the king and told him that he would do whatever he could to pay the debt off and implored the king to have mercy and not sell him and his family into slavery. Though the man said he would pay the king all of his money back, the king knew this was impossible since the amount was so large. Instead of having him sold, the king changed his mind and chose to forgive him of every bit of money that he owed. His complete debt was wiped away and he would not owe the king anything (vs 26-27).

Sadly, that same man went out from the presence of the king and found a man who owed him money. The man who had been forgiven by the king of 10,000 talents was owed 100 denarii. A denarius was a day’s wage for an average worker, so this was about three months worth of pay. It was not a tiny amount, but compared to what he had been forgiven of, it was very minute. Instead of showing the same mercy that he was

shown, he began to choke the man, telling him that he must pay. Though this man begged for forgiveness and time to pay off the debt, this man who had once been forgiven refused to forgive and had that man thrown into prison (vs 28-30).

Some of the servants of the king saw what this man did and immediately told the king of the injustice they had witnessed. The king summoned the man he had once forgiven and described what his servants had seen. The king couldn’t understand how though he had forgiven such a great debt, the man could not forgive a little debt. The king then ordered that the man be thrown into prison until he could pay his debt, which meant that he would be there the rest of his life (vs 31-34).

Jesus then declared that His Heavenly Father would do the same to those who would not forgive others of their sins when God had already forgiven them of so much. The person who chooses not to forgive others is the person who never understood the great forgiveness of God. Scripture makes it clear that if you are unwilling to forgive others, God will be unwilling to forgive you. It also needs to be noted that forgiveness should come from the heart. Many people verbally forgive others, but their actions will speak differently. For instance, a person might say, “I forgive that person, but I will never speak to them again.” This is not forgiveness from the heart. Forgiveness from the heart recognizes the great forgiveness that God has given and freely forgives others. True forgiveness understands the great debt that God has forgiven and as a result, chooses to forgive others (vs 35).

How Does this Apply to Me?

Do you understand how great your sin debt was when God in mercy and love reached down and forgave you? Do you have a spirit of forgiveness or unforgiveness in your life? The parable that you have read today is one of the most powerful parables found in the Bible. Almost everyone had been wronged by another person and will be faced with a decision to forgive or to have mercy. Forgiveness is easy to talk about, but it is much harder to do since emotions often run very deep. Though forgiveness is often very tough to offer, the failure to do so comes with its own set of consequences that lead to great problems. The truth of verse 35 is real and happens today. Your lack of willingness to forgive others is often clear evidence that you have never received the forgiveness of God or that you don’t have a proper understanding of it.

What did Jesus compare the kingdom of God to (vs 23)?

How much did the first servant owe (vs 24)?

What was going to be his consequence (vs 25)?

How dire was his situation (vs 25)?

Why do you think Jesus emphasized how awful this would have been for the man and his family?

What did the servant decide to do (vs 26)?

What promise did this servant make that he clearly couldn't keep (vs 26)?

What did the master decide to do (vs 27)? Why?

What did the forgiven servant do (vs 28)?

What was the difference between what the two servants owed (vs 24, 28)?

How did the servant who owed little respond to the threats (vs 29)?

How does his reaction compare to the reaction the first man showed when he was confronted with his debt (vs 26, 29)?

How was his response different than that of the king (vs 27, 30)?

How did the king (master) find out about this (vs 31)?

What did the master do (vs 32)?

What did the master say the forgiven man should have done (vs 32-33)?

What happened to the man who was not willing to forgive (vs 34)?

What declaration did Jesus make about the forgiveness of God (vs 35)?

Why is this a stern warning to everyone?

Memory Verses

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life— 2 the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us— 3 that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. 4 And we are writing these things so that our joy may be complete. 5 This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. 6 If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. 7 But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. 8 If we say we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.