



# Potomac Hills

## Presbyterian Church, PCA



By Grace Alone ~ Through Faith Alone ~ In Christ Alone

The Reverend Dr. David V. Silvernail, Jr.  
Matthew 18:21–35

March 2, 2014  
English Standard Version

## *“Forgiveness in the Kingdom”*

The 64<sup>th</sup> Sermon in a series on the Gospel of Matthew entitled  
*“The King and His Kingdom!”*

### **Matthew 18:21-35**

*“Then Peter came up and said to Him, ‘Lord, how often will my brother sin against me, and I forgive him? As many as seven times?’”<sup>22</sup> Jesus said to him, ‘I do not say to you seven times, but seventy-seven times.*

*<sup>23</sup> ‘Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. <sup>24</sup> When he began to settle, one was brought to him who owed him ten thousand talents. <sup>25</sup> And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. <sup>26</sup> So the servant fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.’ <sup>27</sup> And out of pity for him, the master of that servant released him and forgave him the debt. <sup>28</sup> But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, ‘Pay what you owe.’ <sup>29</sup> So his fellow servant fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ <sup>30</sup> He refused and went and put him in prison until he should pay the debt. <sup>31</sup> When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place. <sup>32</sup> Then his master summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you pleaded with me. <sup>33</sup> And should not you have had mercy on your fellow servant, as I had mercy on you?’ <sup>34</sup> And in anger his master delivered him to the jailers, until he should pay all his debt. <sup>35</sup> So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.’”*

*Heavenly Father, thank You for giving us the Scriptures and making us Your people. You have brought us to this amazing Gospel to learn more about your Son, Jesus. We ask You this morning to give us the grace to understand forgiveness — one of the hardest tasks of the life in the kingdom. So help us to take the forgiveness, the grace, the love, and the mercy we've been given ... and give it to others. So by Your Spirit open this Gospel to us and help us to see Jesus, in His name we pray, Amen.*

**INTRODUCTION: “Forgiving is hard; Seeking Forgiveness is harder.”<sup>1</sup>**

I’ve never met Jennifer Thompson. Her story is heart-breaking. And it may be hard for some of you to listen to. I’ll try to tell it gently. Back in 1984 when Jennifer Thompson was a college student, someone broke into her apartment, held a knife to her throat, and assaulted her. It might have finished her, but Jennifer was a determined young lady. She studied her assailant, resolved to “make sure that he was put in prison, and he was going to rot.”

Within a few days she identified her attacker from a series of police photos, and then picked the same man out of a police lineup. Courageously she put her hand on a Bible and testified in court. Based on her testimony, Ronald Cotton was convicted and sentenced to life in prison. Jennifer celebrated and was ready to move on with her life. Unbelievably, two years later, Ronald Cotton was granted a new trial. This time the defense brought in a different suspect. Jennifer testified she had never seen this other man before. Again Ronald Cotton was convicted and sentenced to life in prison. And again Jennifer relished the justice.

Eleven years passed since the attack. Jennifer got married and had kids. Then the case re-emerged. Forensic technology had advanced much over the years. The court asked her to give a DNA sample, which she did gladly, convinced it would only solidify the case against Ronald Cotton.

And then the unthinkable happened. The District Attorney knocked on her door and told her that the DNA testing had proven that Ronald Cotton was not her assailant. In fact, the man she had testified that she had never seen before, was actually the man who attacked her.

Jennifer Thompson helped send the wrong man to prison. Her testimony had stolen eleven years from Ronald Cotton. She was devastated. “How do I give someone back eleven years?” she asked the DA. Now, in addition to the nightmare of having been attacked, she now was overwhelmed with guilt. Her situation was incredibly complex and seemed quite hopeless.

So what happened? In a newspaper article, Helen O’Neill told the story of how Jennifer got her life back. “After two years of suffering from the burden of guilt and shame, after two years of crying every day, Jennifer made up her mind and drove 50 miles ... back to the town where the attack took place. She went to a local church, and was ushered into the sanctuary by the pastor. She sat down in the second pew ... right next to Ronald Cotton.

She had prayed for the strength to face this man. And so she did. And she softly told him, “I’m sorry. If I spent every day for the rest of my life telling you how sorry I am, it

---

<sup>1</sup> The Introduction is adapted from the articles “*I Was Certain, but I Was Wrong*” by Jennifer Thompson–Canino, *New York Times*, 6/18/00, [www.afterinnocence.com](http://www.afterinnocence.com) and “*Even the Perfect Witness Can Make A Mistake*” by Helen O’Neill, *The Lansing State Journal*, 9/24/00. Both found in the book *Unpacking Forgiveness* by Dr. Chris Brauns, pages 25–29; *Unpacking Forgiveness* is one of the best books on the subject of forgiveness, I highly recommend it.

wouldn't come close to what I feel." For a long time it was quiet. Ronald Cotton remained calm and quiet. Finally he spoke, "I'm not mad at you. I've never been mad at you. I just want you to have a good life." As dusk fell, they made their way out of the church. Both of their families were waiting. They embraced and said goodbye." In the article, there's a picture of Jennifer and Ronald sitting on a bench. They're both smiling in a way that could not be faked — the smiles of people at peace with one another.

You might ask, how was Ronald Cotton able to forgive this woman who had wrongly accused him? That in itself is an amazing story. In prison, Ronald Cotton hated the man who had actually committed the crime. He planned out how to kill that man. His father pleaded with him not to do it, but to turn to Christ instead. And Ronald Cotton did. He found that Jesus was the One who could unpack the burdens weighing him down. And because Ronald Cotton had himself received the gracious forgiveness of his Heavenly Father, he was able to forgive Jennifer Thompson graciously. The brilliant light of Christ shone through his own life so that he could, in turn, demonstrate the grace and mercy of Christ to Jennifer.

Jesus makes the same promise to you, **Matthew 11:28-30**, "*Come to Me, all who labor and are heavy laden, and I will give you rest. <sup>29</sup> Take My yoke upon you, and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> For My yoke is easy, and my burden is light.*"

Jesus Christ has wonderful wisdom and almighty power, and when those two things — wisdom and power — are combined, He can do for you what He did for Ronald and Jennifer. And that's what He's trying to teach Peter in today's passage. So let's turn there, **Matthew 18:21–35**, and we start by seeing that ...

#### v. 21–22: **FORGIVENESS IS UNLIMITED** <sup>2</sup>

We need to make a connection with our context. It's on the heels of Christ explaining the responsibility of church discipline, and the need to enforce purity in the body of Christ that Peter asks the question about forgiving a brother who sins against him. "*Then Peter came up and said to Him, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times?" <sup>22</sup> Jesus said to him, "I do not say to you seven times, but seventy-seven times."*

"*Then Peter came up and said to Him,*" shows the relationship of the two passages. Christ doesn't negate the teaching on discipline. The church is to be involved in seeking to correct and purify the body so that the church might be "***holy and blameless***" before the Lord. Discipline is exercised in order to correct and restore; it's done out of love and compassion toward the offender so that the snare of sin might not reign in his or her life. It demonstrates the church's view of the church as a holy people of God.

Forgiveness, in this context, has to do with the **believer's own heart** toward those who have offended or wronged him. Even if discipline has been applied in such circumstances in order to snatch the professing Christian out of the jaws of sin, **the attitude of the heart toward the offender** is to be one of **forgiveness**. The compassion, love, and grace that have been shown

---

**2 The Exposition of the text is adapted from the Sermons, "Forgiveness and Reconciliation" 5/18/08, and "Forgiveness Grace," 1/20/02, both by Dr. Tim Keller, Redeemer Presbyterian Church, New York, NY, 2/2/97, [sermons.redeemer.com](http://sermons.redeemer.com); Logos Bible Software 4: *The Timothy Keller Sermon Archive*; "Forgiving the Brethren" by Dr. J. Ligon Duncan, First Presbyterian Church, Jackson, MS, 12/20/98, [www.fpcjackson.org](http://www.fpcjackson.org); and "Forgiving Your Brother" by Dr. Phil Newton, South Woods Baptist Church, Memphis, TN, 6/27/04, [www.southwoodsbc.org](http://www.southwoodsbc.org).**

to the Christian motivate him to forgive those that offend him. So are these contradictory issues — discipline and forgiveness? Certainly not; **discipline** is an act of love that considers the good of the offender **and** the offended, while **forgiveness** is the attitude of the heart toward every brother, even those that he has been involved in disciplining.

Having made that connection, we take up Peter's question, "***Lord, how often will my brother sin against me, and I forgive him? As many as seven times?***" Who among us has never **been offended** by someone else? For that matter, who among us have never **offended** someone else? **We all** comprise the offenders and the offended. It's part of life. As sinners **we will offend**, and living in a world of sinners, **we will be offended**.

I think that Peter understood this, so he asked a legitimate question. How often shall I forgive the person that continues to sin against me? The standard Jewish teaching of the time, found in the Talmud, gave this instruction, "When a man sins against another, they forgive him once, they forgive him a second time, they forgive him a third time, but the fourth time they do not forgive him." So, fourth time is the charm, in this case! Peter considers that his recommendation of exceeding the Jewish teaching is pretty generous — "***As many as seven times?***" That's rather lenient, or so Peter thought. It's really a question of how far does mercy and grace extend.

Jesus' response to Peter establishes the theme of His parable: **the forgiven forgive**, verse 22, "*Jesus said to him, "I do not say to you seven times, but seventy-seven times."* What He calls for is not to keep a record of the times we forgive others, checking off the numbers until we hit either 77, or 490 as some versions imply. Instead, the language implies that our forgiveness toward others is to be **UNLIMITED**. We must see that Jesus is referring to the response of the individual believer toward others. And, Christ doesn't mean that forgiveness implies irresponsibility toward sin. The principle is laid down for us as Christians — when a "***brother,***" and the implication in Peter's question seems to specifically refer to Christians — when a "***brother***" sins against us, we are **not** to count the times we forgive. Rather, in the words of the Apostle Paul, **Ephesians 4:32**, "*Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.*" But forgiveness is harder than it sounds, because it forces us to do something we usually don't want to do. And that's because ...

### **v. 23–27: FORGIVENESS CANCELS THE DEBT** <sup>3</sup>

<sup>23</sup> "*Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants.* <sup>24</sup> *When he began to settle, one was brought to him who owed him ten thousand talents.* <sup>25</sup> *And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made.* <sup>26</sup> *So the servant fell on his knees, imploring him, 'Have patience with me, and I will pay you everything.'* <sup>27</sup> *And out of pity for him, the master of that servant released him and forgave him the debt.*"

To explain the nature of forgiving others, Jesus tells a story of a man shown mercy and yet was merciless to his fellow man. As with any parable, a particular point is driven home that we are to grasp. In this case, those granted forgiveness by God must give the same toward others. The emphasis is that the **graceless** prove themselves incapable of **receiving grace**, or as Jesus stated in the Beatitudes, **Matthew 5:7**, "*Blessed are the merciful, for they shall receive mercy.*"

---

<sup>3</sup> The information on talents and denarii is taken from *The Gospel of Matthew*, by Dr. Leon Morris, page 473.

We see first that a king came to “*settle accounts with his servants.*” The intention might be that these particular servants were comparable to governing officials with responsibilities to the king. The one in question may have had responsibility for receiving taxes on the king's behalf so that when the time of reckoning came, his extorting kingdom funds was revealed. The fact that this particular servant “*was brought to him,*” indicates that he may have come unwillingly or that he had been arrested for his crime. Whatever he had done, he owed the king “*ten thousand talents.*”

Now one talent was equivalent to about ten years wages for the average worker. A healthy, strong worker might earn five to ten talents in his whole lifetime. So **10,000 talents** represented an enormous sum that, according to the ancient historian Josephus, would have been greater than all the taxes collected in Palestine during this period. Approximating the value might range into 10 to 20 million dollars! Verse 25 tells us that “*he could not pay.*” he clearly didn't have the means to repay what he owed his king. All he could do was cry for mercy!

And then we read, “*since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made.*” Obviously, his chances for repaying such a debt were non-existent. That's the point Christ makes: we owe a debt to God for our sins that we can never repay. Verse 26, “*So the servant fell on his knees, imploring him, ‘Have patience with me, and I will pay you everything.*” Could he really repay what he owed, even with a lot of patience by the king? He was sunk! But the king had great mercy, verse 27, “*And out of pity for him, the master of that servant released him and forgave him the debt.*”

Here is a marvelous picture of what takes place in true forgiveness. It begins with divine compassion, a compassion that arises due to the goodness and kindness of God. Compassion with Him is not simply a passing thought but leads to decisive action. He **released** the man now held captive due to his debt. Forgiveness does that as well. We are **released** from the bondage of sin. Sometimes this involves liberation from certain habits or patterns or practices of sin. As Jesus declared, **John 8:36**, “*So if the Son sets you free, you will be free indeed.*” Forgiveness also releases the debt. That's what the word **forgave** means, to be **released** from the debt.

In this case, the implication is to be **released** from the penalty of sin through Christ bearing that penalty on our behalf at the cross. As the Apostle Paul wrote to the Colossian believers, **Colossians 2:13–14**, “*And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with Him, having **forgiven** us all our trespasses, by **canceling the record of debt** that stood against us with its legal demands. This He set aside, nailing it to the cross.*”

You would think that one so forgiven would be filled with such gratitude that the most natural thing in the world would be to forgive others. Yet the story takes a different turn. And when it does, we clearly see that ...

#### **v. 28–30: UNFORGIVENESS REVEALS THE HEART**

<sup>28</sup> *But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, ‘Pay what you owe.’<sup>29</sup> So his fellow servant fell down and pleaded with him, ‘Have patience with me, and I will pay you.’<sup>30</sup> He refused and went and put him in prison until he should pay the debt.”*

Now remember, the first servant was forgiven **10,000 talents**, years and years of wages. In comparison, the debt that his fellow servant owed him was a hundred denarii, a denarii being one day's wage. This was a few hundred thousandth the size of the debt that he owed the king. It was a pittance in comparison. Even though this fellow servant did as he had done with the

king, falling to the ground and pleading, starting at verse 29, **“Have patience with me, and I will repay you,”**<sup>30</sup> *He refused and went and put him in prison until he should pay the debt.”* So what was missing in this first servant that gives him no pause in assaulting the man, the text says **he began to choke him**, even though he owed him a trivial amount in comparison. What happened? What’s missing?

- **First, He Failed To Feel The Weight Of His Own Debt.**

Or, you might say, he didn’t feel the weight of his own sin. Notice in verse 26 that he said almost the same thing that the second servant told him, except that he said that if the king would be patient with him — **“I will pay you everything.”** Did he really think that he had the means to repay such an enormous debt? Or let me put it like this ... Do you think that you are capable of **balancing your account with God**? Do you think that if He will just **give you enough time**, that you can **square things away** so that you will owe Him nothing for your sin at judgment? We must contemplate the magnitude of our own sin. It’s a good practice to do so for fear that we think too little of the grace our King has shown to us.

- **Second, He Failed To Comprehend Forgiveness.**

And we do the same thing, we forget how the forgiveness provided through Christ **cancel**s the debt we owe, striking it from the accounting books, and cleaning the slate of our condition before God.

- **Third, He Failed As Well To Be Filled With Gratitude.**

Gratitude should always follow forgiveness. Gratitude inevitably leads to worship. And worship affects the heart, to humble it in God's presence, and make it tender toward fellow sinners.

- **Finally, He Failed To Contemplate Grace.**

In this case, and in our case, grace is shown to the unworthy and incapable and hopeless. Grace does something to us and motivates us as nothing else. When we have **known** the grace of God in Christ then we gladly **repeat** such grace in the desire to show the same grace to fellow sinners. As Martin Luther put it, "We should also forgive the brother who has sinned against us, so that by that forgiveness we prove and testify that we have indeed received and accepted forgiveness from God"

But then the story goes from bad to worse, because once **unforgiveness** reveals your heart — that you don’t understand either forgiveness or grace — then it just might mean that you really weren’t saved after all. You really weren’t a believer, despite your profession of faith. You really don’t know the King, despite claims to the contrary. And if that’s the case, then ...

**v. 31–35: UNFORGIVENESS ENDANGERS THE SOUL**<sup>4</sup>

<sup>31</sup> *When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master all that had taken place.* <sup>32</sup> *Then his master summoned him and said to him, ‘You wicked servant! I forgave you all that debt because you pleaded with me.’* <sup>33</sup> *And should not you have had mercy on your fellow servant, as I had mercy on you?’* <sup>34</sup> *And in anger his master delivered him to the jailers, until he should pay all his debt.* <sup>35</sup> *So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”*

The king, moved with anger when learning of the pardoned servant’s merciless actions toward a fellow servant, summoned the man, verse 32, **“You wicked servant! I forgave you all**

---

<sup>4</sup> Parts of this section are taken from *New Testament Commentary: Matthew*, by Dr. William Hendriksen, page 708; and *The Expositors Bible Commentary: Matthew 13-28*, by Dr. D.A. Carson, page 407.

*that debt because you pleaded with me.*” He reminds him of the mercy that he had been shown, and then makes his point, verse 33, *“And should not you have had mercy on your fellow servant, as I had mercy on you?”* The Greek is even more intense, as the great Reformed commentator William Hendriksen points out, “Was this not your **lasting obligation**?” He explains, “It was this man's duty **not only** to be filled with unceasing gratitude but also to let his master's mercy which he, the servant, had been the recipient, be and remain a pattern or example of his own feeling and conduct toward his fellow man.” Such **lasting obligation** belongs to each of us that have known the grace of God’s forgiveness. Here is where we must contemplate forgiveness. Have you considered what it means for the Lord God **to declare you forgiven**? One that is **infinitely holy** condescended to treat you, the unholy one, with loving kindness. Though your **spiritual debt**, due to your sin, left you with an **eternal obligation** of divine wrath, He came to you in **kindness** and **compassion**. The heavenly Father didn’t just strike the debt from the books, as seems to be the case in this story. He sent His own Son **TO PAY THE DEBT IN FULL**.

It’s fitting that the last words uttered by our Lord on the cross, *“It is finished,”* literally means, *“Paid in full!”* God didn’t overlook or excuse your sin. He balanced the books through the blood of His Son at the cross, so that you might be forgiven. And even though **you can never do anything to repay what Christ has accomplished for you**, our God has graciously forgiven you. So it is only fitting that, as those who have received forgiveness, that we show the same mercy toward our brothers and sisters in Christ.

Having told the story, Jesus now makes the point, verse 35, *“So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.”* Does this mean, as some have suggested, that one can lose forgiveness that has been received by not forgiving his brother? Rather than losing what has been given, the reality is that one that will not forgive **knows nothing** of the grace of forgiveness. **Forgiven people forgive**.

As the crowds followed Christ and came up with their own concept of the kingdom, Jesus now drove home the clear point that kingdom citizenship involves even forgiving those that have wronged you. It’s the same truth that Jesus set forth in the Lord’s Prayer, **Matthew 6:12-15**, *“and forgive us our debts, as we also have forgiven our debtors.”*<sup>13</sup> *And lead us not into temptation, but deliver us from evil.*<sup>14</sup> *For if you forgive others their trespasses, your heavenly Father will also forgive you,*<sup>15</sup> *but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.”*

The king in the story hands the first servant over, verse 34, *“And in anger his master delivered him to the jailers, until he should pay all his debt.”* Of course, he could never repay what was owed, so the implication is that the same king that was willing to bountifully **forgive** will also apply the most severe **judgment**. Dr. D.A. Carson's comments are helpful here. He writes, “Jesus sees no incongruity in the actions of a heavenly Father who **forgives** so bountifully and **punishes** so ruthlessly, and neither should we. Indeed, it is precisely because He is a God of such compassion and mercy that He cannot possibly accept as His those **devoid** of compassion and mercy. This is not to say that the king's compassion can be earned: far from it, the servant is granted freedom only by virtue of the king's forgiveness. As in [Matthew 6], those who are forgiven must forgive, lest they show themselves incapable of receiving forgiveness.”

But it’s not enough to know what the Bible teaches about forgiveness. After all, it teaches us forgiveness because we’re to be forgiving people. But as with most things taught in

the Scriptures, it's easier said than done. We don't just need to know what forgiveness is from God's perspective. We need to fully know and understand what is ...

**CONCLUSION: *Our Role in Forgiveness!***<sup>5</sup>

So we're left with a full answer to Peter's question, "***Lord, how often will my brother sin against me, and I forgive him?***" You might occasionally ask the same question. Our Lord insists that the norm for kingdom citizens is to forgive in the same gracious way that you've been forgiven. Such forgiveness comes two ways. **First**, when someone wrongs us, we forgive by laying aside the desire for revenge, purposefully loving this person and even seeking as much as possible to repay the wrongs done to us with kindness. We forgive the offender. **It's not** that the person has asked for forgiveness, but as one that is forgiven, we forgive **intentionally**. We might never be good friends due to the person's lifestyle or practices, yet we have laid aside the bitterness of an unforgiving spirit.

**Second**, we are sometime called upon to forgive an offending brother ... and **be reconciled** to him. Now there's a big difference between forgiveness and reconciliation. They are not the same thing. One thing (forgiveness) doesn't automatically mean the other thing (reconciliation). In this case, we're talking about a brother that has **asked for forgiveness** and has given **some evidence of repentance**. We're not to keep such a person at arm's length, but to treat him as one for whom God has blotted out his sins. We embrace him and receive him into fellowship, treating him as a brother in Christ. Even though he has offended us, once there's **evidence of repentance**, we lay aside the offense and receive this one into full fellowship in Christ.

That's our practice; and it's **only** accomplished when we have come to know the grace of God ourselves. But knowing this grace of forgiveness, and understanding something of what it cost the heavenly Father to forgive us, with gratitude, we have a **lasting obligation** to forgive. Luther was right, "**Forgiveness Devours Sin.**" Having been forgiven, we find the grace necessary to show the grace of forgiveness to those who have offended us. Which leaves us with the question ... Who do you need to forgive? Pray for them now.

Take a moment to do that, and then I'll close.

*Our Lord and our God, thank You that You have given us a King. Lord, we ask that as we go to the Lord's Supper, open our eyes that we might see our sin and then see our Savior. Open our eyes so we can see what it cost to forgive us, help us understand the enormous debt we had, that we could never repay. Lord, I know there are people here who don't forgive because they don't feel forgiven. And there's some people here who don't forgive because they haven't been forgiven ... they've never come before Your throne of grace, seeking the forgiveness that can only come from You. Help them to do that this morning. Lord, remind us that the Lord's Supper is all about forgiveness. Help us to remember that as we come to Your Table this morning. Amen.*

---

<sup>5</sup> Some good books on the subject of forgiveness are *From Forgiven to Forgiving* by Dr. Jay Adams; *Unpacking Forgiveness* by Dr. Chris Brauns; *Choosing Forgiveness* by Nancy Leigh DeMoss; and (more academic) *Dying to Live: The Power of Forgiveness* by Dr. Harold Senkbeil. For a good book about what forgiveness looks like in action, read *As We Forgive* by our own Catherine Claire Larson.

This message has been lightly edited and formatted for the web page. No attempt has been made to alter the basic extemporaneous delivery style, or to produce a grammatically accurate, publication-ready manuscript conforming to an established style template. There may be slight differences with the audio version. Should there be any questions regarding grammar or theological content, the reader should presume any error to be with the original speaker and should contact him directly. For full copyright, reproduction and permissions information, please visit the PHPC Copyright statement at [www.PotomacHills.org](http://www.PotomacHills.org).

**Colossians 3:12-13**

*“Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.”*