Good evening. Good to see everybody here tonight.
If you got your Bibles, I'd like you to tell
me the book of Matthew chapter 18. Matthew chapter 18. We're going to begin reading in
verse number 21. Chapter 18, begin reading in verse 21. Good crowd back here on Sunday
night. Mitzi asked me a night before we left.
She said, well, we'll look at another parable
tonight. I said, yes, we are. Depending upon
the list you look at, some people consider
certain things to be parables and some not others. There's over 30 something of them.
And I don't feel led to look at all of those,
but there are a few more on my heart that I
do feel led for us to look at. And one of these
tonight is this parable of the unforgiving
servant. Again, if there's any teaching, if
there's any study, if there's any message that
is worthy of our attention, they have to be.
The teachings and the preachings of the Lord Jesus.
So here, Matthew chapter 18, verse number 21.
This is one of these cases, again,
where there's an event, there's a question, something happens that leads to the parable
that we're going to look at tonight.
Matthew chapter 18, verse 21. It says, then came Peter
to him, referring to Jesus, then came Peter to
him and said, Lord, how shall my brother sin
against me? Good question. How many times?
How many times must I forgive my brother that
sins against me? Peter says, till seven times.
Verse 22, Jesus said to him, I say not unto thee
until seven times, but until 70 times seven.
Now verse 23. Therefore is the kingdom of heaven
likened to a certain king, which would take
account of his servants. And when he had begun
to reckon, one was brought unto him, which owed
him 10,000 talents. But for as much as he had
not to pay, his Lord commanded him to be sold,
and his wife and children, and all that he had
in payment to be made. The servant therefore
fell down and worshiped him, saying, Lord,
have patience with me, and I will pay thee all.
Then the Lord of that servant was moved with
compassion, and loosed him, and forgave him the debt.
Verse 28 says, but the same servant went out, and found one of his fellow servants
would owe him a hundred pence. And he laid hands
on him, and took him by the throat, saying, pay me
that thou owest. And his fellow servant fell down
at his feet, and besought him, saying, have patience

with me, and I will pay thee all.
And he would not, but went and cast him into prison, till he
should pay the debt. So when his fellow servants
saw what was done, they were very sorry, and came
and told unto their Lord all that was done.
Then his Lord, after thee had called and said unto him, O
thou wicked servant, I forgave thee all that debt,
because thou desirest me. Shouldest not thou
also have had compassion on my fellow servant,
even as I had pity on thee? And his Lord was
wroth, and delivered him to the tormentors,
that he should pay all that was due it to him.
Lastly, verse 35 says, so likewise shall my heavenly
Father, do also unto you, if ye from your hearts
forgive not every one his brother their trespasses.
Let's pray.
Father, we thank you for the other opportunity
to be in your house tonight. Lord, I thank you
for all these folks that have gathered.
Lord, your church. God, I pray tonight that you would
take this familiar passage of scripture, your teaching.
Lord, as familiar as it is, it can be difficult to apply. Lord, may we rightly
divide it and see it in the context in which
you shared it. Lord, how fitting and needful,
Lord, it is in your church today. God, take this
time. Lord, you use it for our good and for your glory.
Lord, in Jesus' name we pray. Amen and amen.
This morning we looked at Matthew chapter 13 and
that kingdom of the kingdom of God and the parable of the net.
And one of the things that we looked at
or I stated today, this morning, is that the kingdom
of God is not a ladder erected by men to heaven.
The kingdom of God is a net that is let down from
heaven to men. Folks, that is the consistent truth in scripture.
That it is God moving, it is God
condescending, it is God reaching down, it is God
pursuing the lost sheep, the lost coin. It is what God
does on behalf of man that gives man hope in the future.
There is absolutely no work that any man
can do that can undo what he is. Impossible.
I can't preach enough. I can't sing enough. You can't
tithe enough. We can't attend enough. There is nothing
that we can do that can undo what we are and that
can undo what we have done, including forgiveness.
If you read this parable out of the context of the
entire scripture, you would come to the conclusion
possibly that our salvation hinged upon our ability
to forgive. Absolutely, we are going to see
tonight that in the work of salvation, it includes
forgiveness, but that is not the way that a man is forgiven.

Me forgiving another man or a man forgiving me doesn't make me right with God.
What this is, if we look at it in context, this parable,
it is not about salvation. It is about forgiveness between brothers.
Forgiveness between brothers. Folks, the kingdom of
God is a vertical thing. God's high and lifted up
and we are here. And in order for us to have the right relationship with him, we must recognize who he is. We must recognize who we are. But we also realize that involved in that kingdom of God, how I deal with God vertically also has an impact on how I deal
with people horizontally. The kingdom of God isn't just me and God. The kingdom of God is me and Nikki. The kingdom of God is me and my wife. The kingdom of God is Randy and Ronda. The kingdom of God is every one of us in the year. And how we fellowship.
And how we forgive one another. The immediate context here sort of leads us into this parable. Peter asks a question here in verse number one. It says, then came Peter to him and said, Lord, how often shall my brothers sin against
me and I forgive him till seven times? Peter has a question and I believe he's generally concerned. I know Peter is generally concerned. That's the immediate context. But the broader context of all this actually begins in verse
verse 15. Look at Matthew chapter 18 verse 15. Jesus says, moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall
hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in a mouth or two or three witnesses, every word may be established.
And if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church, let him be unto thee as a heathen man and a publican.
Verily I say unto you, whatsoever you shall bind on earth shall be bound in heaven. And whatsoever you shall loose on earth shall be loosed in heaven.
Again, I say unto you that if two of you shall agree on earth as touching anything that shall ask, it shall be done for them of my father, which is in heaven.
For where two or three are gathered together
in my name, there am I in the midst of them.
Look at the context in which this parable is shared.
Jesus begins talking about if thy brother
offend thee, if thy brother sins against thee.
How is this supposed to happen?
I do something and I greatly offend.
I sinned against Robert Kelley.
And by the way, these are the gospel steps.
This is big.
What is Robert supposed to do?
Is he supposed to go run and tell Ricky?
Is he supposed to spread it across the community that Brother
Brian has done something that has offended me, has hurt me?
No, he comes to me in brotherly love.
Brother Brian, I'm really, I'm bothered by this and what has occurred.
And I can drop to my knees and I can hug Robert
and say, I'm sorry, I did not mean to offend you.
Or I did mean to offend you and now I see the error

of my way and I'm asking for you to forgive me.
He hugs my neck, I hug his neck, we put it behind us and we move on.
How often times, you know, a lot of times it don't happen that way.
Robert comes to me and I go, ah, you're wrong, I won't have it.
And we live in our defiance and we live in our defiance.
So what Robert does is he goes and gets two other godly men.
And now they come to me as a group.
And go, Brother Brian, this is the reality.
This is what has occurred.
This is what has happened.
Let's make this right.
I didn't even know I was going to go in here,
but we're here, so we're going to stay there.
Let's make this right.
Maybe I'll hear them, maybe I won't.
If I don't, there's instructions to be had.
That we bring it before here.
Now, one of the things that has happened, this passage of scripture I've just read,
the Catholic Church has taken this to the point that, look here.
Verily I say to whoever you, what shall be bound on earth shall be bound in heaven.
What shall be loosed on earth shall be loosed in heaven.
Again, I say unto you that the two of you shall agree
on anything and touching anything that they shall ask.
It shall be done for them and my Father which is in heaven.
For where two or three are gathered together
in my name, there am I in the midst of them.
There's also a similar passage where Peter puts his faith in the Lord and Jesus
says,
Upon this rock I will build my church, not
Peter the person, but the faith that Peter had.
And we take this now and it's been messed up and it's mistaught
that now that this authority has been placed upon
Peter to forgive sins and apostolic tradition,
it goes on and on and on again.
That's not what the Lord is talking about at all.
He's talking about how we as the people of God, people who are in the kingdom,
are to handle forgiveness amongst ourselves.
And to Peter's credit, he's concerned about forgiveness.
He asked a question.
So my brother sins against me, Lord.
How often should I forgive him till seven times?
Peter was concerned about forgiveness.
But Peter's mistake was two things.
Number one, is Peter was sure he'd be sinned against.
He wasn't quite sure that he would sin against anybody else.
He's worried about being offended.
He's not worried about offending another.
But Peter's second mistake, what he's asking for here, Andrew, is limits.
How far do I have to go?
In other words, if I do this, am I good now?

If I'm actually gracious and I go beyond the requires
that the scribes and the Pharisees of this day
taught that if a man sinned against you, you had to forgive him three times.
So Peter here has doubled the number and added one.
So surely he would be gracious in the eyes of the Lord that
if a man sins against me, I'll forgive him seven times.
Lord, is that sufficient?
Now the Lord Jesus goes into this parable and begins to talk about a man.
He begins to talk about a Lord and he begins to talk about a servant.
But I want us to focus on this man tonight.
Three things that we find out about him.
Number one, he was a man who was a debtor.
Not only was he a debtor, he was a great debtor.
It says in verse 23, it says,
Therefore is the kingdom of heaven likened to a
certain king which would take account of his servants.
And when he had begun to reckon, one was brought
unto him which owed him ten thousand talents.
But for as much as he had not to pay, his Lord
commanded him to be sold and his wife and his
children and all that he had and payment to be made.
The servant therefore fell down and worshipped him saying,
Lord, have patience with me and I will pay thee all.
I love verse 27.
Then the Lord of that servant was moved with
compassion and loosed him and forgave him the debt.
A couple of things about this man I want us to notice.
That this man in the parable isn't just any man.
He's a servant of the king.
And folks, that adds great meaning to this parable.
It adds great meaning to what the Lord is talking about here in this scene.
What does it mean to be a Christian?
Well, it means to be forgiven.
Well, it means to be forgiven.
It means to be reconciled.
It means to be made new.
It means to be brought from death into life.
But it also means that I am now a member of the very family of God.
I am a child of God.
I am a servant of the king.
I have a very special relationship with this king.
See, this man wasn't just a nobody or somebody or anybody.
He was a somebody.
And friend, the Christian is a somebody based upon what the Lord has done for him.
Peter was a somebody based upon the Lord calling him out and changing his life.
So we have to look at this in the context of the church.
But this man who's before his king, this servant
of the king, he owed this astronomical debt.
The scripture says it's 10,000 talents.
Now, you can go for a long time studying on this.

A talent really isn't a measurement of currency.
It's a weight.
And the value of that weight depended upon the currency that you were talking about.
I mean, it could be a talent of gold.
It could be a talent of silver.
It could be a talent of wheat.
It could be a talent of different things.
But on studying this, what I've read, that this was
absolutely closely to close to $10 million in our day.
The bottom line is this man owed an astronomical amount of money.
So much money that it was impossible for him to pay.
In 1,000 lifetimes, he would never be able to
go back and pay the debt that he owned his Lord.
And folks, it's here that we must stop.
We can spend so much time living in the past, what we've done in the past,
that it absolutely hinders us in the future, that we can't move beyond our past.
But sometimes I don't think we spend enough time in the past.
Sometimes I forget.
I think we forget.
Folks, the astronomical debt that every single one of us owe to God.
I mean, the indebtedness we had, the guilt that we
had, the sin that we had, the shame that we have,
and what all the Lord has forgiven us.
You say, preacher, how big was my sin debt before the Lord?
All we've got to simply do is look at the price that was paid to free us from it.
So we find this man owed this astronomical debt.
There's no way for him to pay it off.
And he's confronted about it.
And there's another thing that stands out.
Folks, it's his lack of remorse.
There's no apology.
There's no I'm sorry.
There's no how could I do such a thing.
His silence is staggering.
Confronted with his guilt.
How did he rack up such a debt?
The scripture doesn't say.
How does a man rack up a $10 million sin debt?
I don't know.
Some of it's just being us who we are.
And God, who God is.
But here the man stands.
And there's no falling before him going, I'm guilty, I'm guilty, I'm guilty.
No, we actually find the opposite.
We see arrogance that he could actually work this out.
Look at verse number 26.
It says,
The servant therefore fell down in worship and said,
Lord, have patience with me and I will pay thee all.
Let me give you this another shot.

That somehow this man could pay this great sum of money that he owed.
Folks, that somehow there's something that we
could do that could make ourself right with God.
That if I do enough good, it'll erase the bad.
There's the arrogance that we find in this man.
God, this guy was hopeless and helpless apart from one thing.
And we find it in verse number 27.
Then the Lord of that servant was moved with
compassion and loosed him and forgave him his debt.
What was his hope?
His Lord, his king was a compassionate man.
That is one of my favorite traits of the Lord Jesus Christ.
I love the gospels.
I love the gospels.
There's time where he showed great courage.
He went into that temple and overturned the tables.
He would say what needed to be said.
But he didn't say more than he needed to say.
But what I love is when he looked out and he saw people as sheep without a shepherd.
And it says that he was moved with compassion.
He simply didn't feel sorry for it.
It was a love and a broken heart that caused the Lord Jesus to move.
And friend, that is the love of God.
That is the grace of God.
He knows, Stacy, that there was no way I could pay my sin debt.
There's no way I could make my life right.
So what God did was he moved with compassion upon me.
The Lord of this king moved with compassion and loosed him and forgave him his debt.
Hallelujah.
How many know what that's like?
That's forgiven and free.
This makes the actions of this man almost astounding were it not so common.
This man was a debtor.
But now he appoints himself as a creditor.
Look at verse 28.
But the same servant.
That grabbed out to me.
Not a different servant, but the same servant.
But the same servant went out and found one of his
fellow servants, which owed him a hundred pence.
And he laid hands on him and took him by the throat, saying,
Pay me that thou owest.
And his fellow servant fell down at his feet and besought him, saying,
Have patience with me, and I will pay thee all.
And he would not, but went and cast him into prison till he should pay the debt.
One man owed 10,000 talents.
The other man owes a hundred pence.
No reason to spend a lot of time on the exact
value, but one is absolutely insignificant.
This hundred pence is nothing close, not remotely

close, to what this man had been forgiven from.
You say, what leads a man who had experienced
such grace, who had experienced such forgiveness?
Well, I just answered that question in my own
mind, and maybe the Lord just answered for me.
Friend, we've got to see our guilt before God.
The preacher must see his guilt before God.
The deacon must see his guilt before God.
Wendy, you must see your guilt before God.
We must never lose sight of our guilt before God.
It is only because of that that we now can in turn
praise God for the great debt that he has freed us from
and released us from.
And God help us, no matter how old we get or
how religious we get or how faithful we are,
that we ever lose sight of what God has done for us.
But the moment we lose sight of that fact, we find ourselves in the place of this man.
He had forgotten all that he had been freed from.
And because of that, he hung this over this man's head.
I've got to where I don't like to talk about it a whole lot anymore.
But it just, I couldn't help but think about it.
19, 20 years old, eight and a half months in jail every weekend.
That's a long time for a teenager, young adult.
64 days, eight and a half months, every weekend.
It was joy sucking.
It was exhausting.
It was tiring.
It was just, but I'll never forget the first weekend that I didn't have to go.
I had never enjoyed freedom so much in my life.
They said, preachers, you have big plans to go out and party?
Not at all.
I was just thankful I wasn't in jail anymore.
I had never enjoyed freedom so much in my life.
And Christians, that's where we forget.
That's where we get in trouble.
It's all that the Lord has forgiven us from.
That he's taken us out of prison.
He's taken us out of death.
He has freed us.
He has freed us in his freed us.
And we appreciate this freedom.
But this man did not appreciate the freedom that his Lord gave him.
And we see it in his actions and how he treated this other man.
Look at this.
It says in verse number 26.
Excuse me, verse 28.
But that same servant went out and found one of
his fellow servants, which owed him 100 pence.
And he laid hands on him.

And he took him by the throat saying, pay me that thou owe us $10 million.
Death.
By the way, this man's wife, his kids, his
entire family was going to be thrown in prison.
Can you imagine that?
Because of your sin and because of your debt, all of this was the case.
And this Lord, with great compassion, forgave him.
And now he's owed a little bit of change.
And I don't want to handle you roughly.
He went out and grabbed him by the throat and said, you pay me what you owe me.
That's what he did.
And he took the man and he cast him into prison.
How could this be?
The actions of this man.
But let me share some facts with you.
He had the legal right to act this way.
According to the law of the day, he had the right to grab that man, take that man,
and cast that man into prison until he paid him the 100 pence that he owed him.
Can I tell you this?
Just because we got the right to do something, don't mean we ought to do it.
Let me say that again.
Just because we got the legal right to do something, maybe the
justification to do something, does not mean that we ought to do it.
He had the legal right, but friend, he did not have the moral right.
In light of the righteousness of God, in light of the forgiveness that God had
given him, in light of the forgiveness that God has shed on all of our lives,
we may have the legal right to respond, in the right of society,
you have the right to feel the way you feel, to act the way you act,
but in light of the righteousness of God, we have no right to act that way at all.
See, this man, who had been freed by a compassionate
king, had no compassion for his brother.
Which takes us back to Peter's question.
Look at this in verse 21.
It says,
Then came Peter to him and said,
Lord, how often shall my brother sin against me and I forgive him?
Till seven times?
His answer seven times.
The rabbis in this day,
if a man sins against you, forgive him three times.
Peter's being extra generous.
Peter's being extra generous.
No doubt to maybe receive a pat on the back for the Lord Jesus and go, son, you got
it.
And that's just, Jesus says, son, you ain't even close.
You're not even close.
Seventy times seventy is four hundred and ninety, but that ain't the answer.
What Jesus was saying, he says, there is no limits.
There is no bounds.
How far have I gone to forgive you, Peter?

And there's no doubt in my mind.
I can't prove it by scripture, but I would not doubt for one second.
We know where Peter goes in his life.
I don't think there's any coincidence in this thing.
I believe all of this is divinely orchestrated.
God uses our human choices and our free human will.
And he takes all those things and he works them to good.
Peter was a man that was sure that he would be sinned against,
but not that he would be sinned against anybody else.
And we find Peter not too long after this, a man who had swore,
Lord, I would die for you.
Though everybody else leaves you, I won't.
I'm the one that you can count on.
And I believe he meant what he said and said what he meant.
But when the fire got hot, he denied not once, not twice, not three times
that he didn't even know who the Lord Jesus was.
He said, boys, I'm going fishing.
In other words, I'm going back to where I used to be.
And here come the compassionate king.
On a beach.
I think he's making breakfast.
I believe it's John that says, that's the Lord.
Jesus comes and Peter comes.
He says, Peter, do you love me?
Lord, you know that I love you.
Peter, do you love me?
Lord, you know that I love you.
Peter, do you love me?
Lord, you know that I love you.
Feed my sheep.
Feed my sheep.
Feed my land.
I can't help but think that after the Lord restored Peter,
this very scene, this very parable,
this very teaching about what the Lord was telling was going to be
required of Brittany and Peter and of me and of you,
this man says, I have experienced it all over again.
There's something that I say at work and it's the truth.
You would think sometimes if I asked someone to take out the trash,
you would thought that I'd ask them to fill up the Grand Canyon with sand.
I said, I'm not asking you to do anything that I haven't done a hundred times.
The Lord Jesus is not asking us to do anything
that what he's done is not a million times
fold more than what he has done for us.
See, this man was a debtor.
He became a creditor.
And eventually, he became a prisoner.
Look at the verses.
Verse number 30.
And he would not, he would not what?

He would not forgive.
He would not loose.
He cast him into prison till he should pay the debt.
Verse 31 says, So when his fellow servants saw what was done, they were very sorry.
And came and told him to the Lord all that was done.
Boy, this grabbed me today.
You know what happens here in this church?
What David does, I see.
What Andrew does, you see.
What we do and how we treat one another,
by the way, it's not done in a vacuum.
It's for all to see.
They saw.
They knew how much this man had been forgiven.
And they saw how he treated his fellow servant.
So they came and they told his Lord.
So when his fellow servant saw what was done,
they were very sorry and came and told him to the Lord all that was done.
Then his Lord, after they had called him, said unto him, O thou wicked servant,
I forgave thee all that debt because thou desirest me.
Shouldest not thou also have had compassion on thy fellow servant,
even as I had had pity on thee?
And his Lord was wroth and delivered him to the tormentors,
that he should pay all that was due unto him.
Here's the thing.
Here's the thing.
A man that wanted justice alone experienced justice alone.
There's a song that says,
Justice called and mercy answered.
I love that song.
Justice called and mercy answered.
Let's be careful though not to get our theology from our hymn books.
Mercy didn't just answer, justice answered.
Justice was displayed when Christ was crushed on Calvary.
Amen.
That mercy and grace was there
and that what was meant for us, intended for us,
should have been us, was given to him.
But here's a man, all he wanted was justice.
Let's be careful what we ask for.
We might just get it.
He wanted justice alone.
He experienced justice alone.
And this man that was freed from prison
put himself right back in it.
There's two quotes I wrote down years ago I want to share with you.
It says,
The world's worst prison
is the prison of the unforgiving heart.
The world's worst prison

is the prison of the unforgiving heart.
I don't remember the name of the prison
that Paul was in.
I've got a picture of it where we stand at Maritime,
Maritime Prison in Rome.
I got to go into it a few years ago.
The very place where the Apostle Paul was in prison I got to stand in.
He said, prison's got to be the worst place to be.
It's not the worst place to be.
As he was in some of these prisons,
he penned some of the greatest gospel truths that's ever been written.
The worst place to be isn't where you are physically,
it's where you are mentally,
emotionally, and spiritually.
And an unforgiving heart
is a terrible, terrible prison.
The second quote I want to share
is we reveal the true condition of our hearts by the way we treat others.
That's not a Bible verse,
but I'll tell you what, it's the truth.
We reveal the true condition of our hearts
by the way we treat other people.
And here's the most staggering thing about this scene.
If you find it, tell me, because I've missed it.
This unforgiving servant never repented.
He never fell down and said,
how guilty I am, Lord.
How sorry I am, Lord.
How wrong I am, Lord.
This man never repented.
And that's where we find the warning
that we find in verse 35.
Look what Jesus says.
So likewise shall my heavenly Father
do also unto you,
if you from your hearts
forgive not every one his brother for their trespasses.
Amen.
Folks,
this ain't about the loss of salvation.
It is simply this.
Many a freed man
is living a turbulent,
restless,
vexed life
due to the fact
of their unforgiving heart.
They have been delivered
to the tormentors by the Lord himself.
Because we may come in church

and claim to have been forgiven by God, claim to have been right with God,
and even attempt to sing
and praise his holy name.
But as we sit here,
we have people in prison
because we can't move with compassion and forgive one another's.
And the Lord says,
I will not grant you peace.
I will not grant you joy.
I will not grant you happiness.
As a matter of fact,
I'm going to turn you over to the prison of torment until you get right with me.
I was thinking,
folks,
I still believe what I said a few months ago.
I believe,
and I don't believe it's about numbers.
I don't, I don't believe it's about numbers.
But I believe this church
is on the cusp of the Lord showing up and showing out.
I believe that with all my heart.
You know what can, I'm going to absolutely put the brakes on it,
stop it off.
It's for us to sit in here
and attempt to worship God
with unforgiving,
non-compassionate hearts toward one another.
Brother, I can preach till my gallbladder
comes out of my mouth and it won't do any good.
We can sing,
we can pray,
we can do all of those things.
And it won't make a bit of difference
if that's where we are.
I want to close with these two verses.
Ephesians chapter four.
Jesus,
I mean the scripture says and be ye kind to one another,
tenderhearted, forgiving one another
because those are standard.
Even as God
for Christ's sake
hath forgiven you.
Colossians three,
forbearing one another and forgiving one another.
If any man have a quarrel against any,
even as Christ forgave you,
so also do ye.
Why do we have these?
So they might be applied.

Tell me not just for here
but so that I practice it.
And by the way, let me just throw this in.
Forgiveness isn't calling wrong rights.
Forgiveness isn't making yourself a punching bag.
Forgiveness isn't just whitewashing things and act like it didn't happen to exist.
Forgiveness is going,
Lord,
it is you
and you alone to judge.
I have been freed.
I have been forgiven.
I have been cleansed.
I have been cleaned.
You have forgiven me
an insurmountable debt.
Lord,
I take this thing
and I hand it to you
for the glory of your name and for my own good
and for the advancement of your kingdom.
Let's pray.
Heavenly Father,
Lord, I thank you that you are
a compassionate,
compassionate,
compassionate king.
And Lord, you yourself
have never just discarded sin,
ignored sin.
You can't.
But Lord,
justice
was executed upon you
because of our sins.
Sin was paid for.
And Lord, now there's mercy and grace available to each and every one of us.
But God,
what a debt that you have freed so many of us from.
An insurmountable debt that we haven't just sinned against man.
God, we've sinned against you.
And you have freed us and forgiven us.
Lord, there may be some here tonight who have been wounded and wounded deeply,
intentionally
by vicious people.
Lord, and I pray that
for their own sake
that they would let it go.
That they would give it to your hands.
That your peace might fill their heart

and your church may flourish.
Lord Jesus,
sweet name we pray.
Amen.
Let's stand.
57.