

Shine Through Graciousness
When Sin Gets Personal
June 19, 2016

PRELUDE – King of Love
Worship Songs – King of Love / Whom Shall I Fear
Father’s Day Recognition – Kitti
Announcements – Video

Feature - Whataya Want From Me? / Offering

Good morning everyone.

Before this day is over (and it may have happened already) someone you know; someone close to you; a friend or a family member; someone you hang out with regularly; someone you’re connected with here at NHCC in a small group or on a ministry team ... before this day is over, a friend or a family member or someone who claims to be a follower of Jesus ... *is going to sin against you.*

They’re going to hurt you, or disappoint you, or offend you. Or they’ll fail you, lie to you, neglect you, ignore you, think poorly of you, or misunderstand you. Maybe they’ll gossip about you, yell at you, abuse you, betray you or steal from you. And when they do sin against you in one of those ways, they might do it unknowingly, unintentionally, accidentally. Or they might do it – they might sin against you – on purpose with full knowledge and intent.

And I know this is true – I know this is going to happen – because you and I live in a world full of sinners: people who sin against God and against each other because that’s just part of our spiritual DNA. It’s been that way ever since the first humans, Adam and Eve, disobeyed God in the Garden.

And if you don't believe that story is literal, that's OK. Personally, I've never come across a better explanation for why the world is the way it is because that story plays out again and again and again in human relationships.

- Things are great – we're in the Garden.
- And then we ignore what God says to do or not do and we blame each other (just as Adam and Eve do in the story).
- And then (just like them) we're no longer in the Garden. Death and decay enter in – “the wages of sin” the Bible calls it.

Whether or not the story is literal, the truth is the same. You and I are surrounded by a world full of sinners. So, before this day is over, at least one of them in some way is going to sin against us.

The question is (when that happens) ... *what do you want from them?*

You say “well, Rick, that kinda depends on what they did. I mean in some cases, the answer is nothing because it's such a small offense. In other cases, a simple apology will do. And in others, it's more complicated. If the sin is something severe or there's a pattern of ongoing sin that continues in spite of promises to change, an apology is not good enough. There's got to be something more. Maybe restitution is in order. Maybe there needs to be some consequence where, as they say, *the punishment fits the crime.*”

It's good question to think about. When people sin against us ... when sin gets personal ... what do we want from them?

The good news is that sometimes we might actually get it. Sometimes the person who sins against us sees it and responds almost immediately in a way that restores the relationship. “Oh my gosh, I can't believe I did that to you! I am so sorry. Would you please forgive me?”

The bad news is that sometimes – a lot of times, in fact – when someone sins against us, we *don't* get what we want.

- We'd like an apology or at least an acknowledgement of the sin and a little validation of how we feel about it but what we get are excuses or insults: “you just need to bear up, lighten up, toughen up, shut up.”
- We'd like restitution or a serious and concerted effort to change behavior but neither is forthcoming.

See, the truth about the question “what do we want from people who sin against us?” is that we might or might not get it. We have no control over that.

The *only* thing you and I have any control over at all when someone sins against us ... is ... and you guessed it ... *ourselves* ... and how we respond.

And because that's true, a question that's far more important than “what do I want from *them*?” is “what do I want from *myself*?”

What kind of person do I want to be in a world in which I am surrounded by sinners who intentionally or accidentally hurt, disappoint and offend me; sinners who constantly fail me, lie to me, neglect me, think poorly of and misunderstand me; sinners who gossip about me, yell at me, even abuse, betray and steal from me? What kind of person do I want to be when I am surrounded by people who do those kinds of things ... even to people they like and love?

When sin gets personal (and it will before the day is out), *what do I want from myself?*

What's Your Plan?

Most people never think about that, which is kind of odd because we're always thinking about how we will respond when bad things happen to us.

- We have fire drills or severe weather drills or, sad to say, active shooter drills at school or at work because, sometimes, those things happen.
- If we're financially able, we're setting aside an emergency fund in case get sick or lose our job.
- We have health insurance and disability insurance and life insurance because if something *really* bad happens, we need to have a plan.

So what's your plan for when sin gets personal? What do you want from yourself?

If you're like most people, you don't have a plan.

- Most people just go with their emotions and however it feels in the moment.
- Or they shut down and put up walls. "I'm not letting anyone get close enough to hurt me."
- Or they try to get even. "An eye for an eye and a tooth for a tooth" is how Jesus once described it. "You do this to me and I'm going to respond to you in kind – and maybe even worse."

And if we live that way long enough, eventually we become easily irritated and frustrated whenever someone mistreats or disrespects us. We become overly-sensitive about our rights and always on the lookout for how someone might be taking advantage of us. There's a level of anger and bitterness that's constantly bubbling just under the surface

that affects how we see and experience almost everything.

By the way, there's a word that describes people who live that way. Know what it is?

Unhappy. Unhappy.

People who have never thought about the fact that they live among sinners and have no plan for it; people who just sort of respond in the moment and in kind when sin gets personal tend to be *unhappy*, if not *miserable*. And we all know this is true because we all know people who are like this. It's sad, actually.

But it doesn't have to be that way. You and I can be proactive and have a really good plan for when sin inevitably gets personal. And the beauty of this plan is that it's effective regardless of whether or not I get what I want from *you* because it focuses on what I can control. It focuses on I want from *me* and the kind of person I want to be.

That plan is called *graciousness*.

And as we've talked about for the past several weeks, graciousness is the unconditional predisposition to treat "them" better than they deserve (because that's how God has treated me).

I didn't deserve for Jesus to be my savior but He did it anyway. I didn't deserve to be born in this time and place and live where I live and have the life I have but God allowed it anyway. Every day God treats me better than I deserve. He is gracious to me, so that's how I want to treat them.

Now, last week, we defined "them" as people with whom we have a clash of values.

- For instance, we're liberals and they're conservatives.
- We're Christians and they are not.
- We love the Royals, they love the Tigers.

For whatever the reason, we just don't see eye-to-eye and that causes tension, so we talked about how to be a gracious person in those kinds of situations. And if you weren't here or didn't have a chance to catch our livestream, you can go back and watch, listen to or read the message on our app or website. It would be well worth your time.

But today when I say *them*, I'm talking about the people close to us – family, friends and maybe even people in this church, Christians – who, before this day is over, are going to sin against me and who, in fact, have been sinning against me for a long, long time.

By *unconditional* I mean that they don't need thank me, love me, make it up to me, or promise do the right thing by me in order for me to treat them this way. My plan is about what I want from *me* not what I want from *them*. It's about *who I want to be* not who they are.

By *predisposition* I mean that I have decided in advance that this is how I want to approach people who sin against me (though sometimes I don't because I'm a sinner, too). I mean that this is the lens through which I intend (as God enables me) to view situations where I am wrongfully treated.

When sin gets personal, this is my plan: *graciousness*. I am predisposed to treat the people who sin against me better than they deserve because that's how God treats me for no other reason than that's who He is. And I want to be like that. I want to be a gracious person.

By the way, you know what Jesus once called people who live like that?

Happy. He called them happy.

One day, Matthew's Gospel tells us that He called his disciples up on a hillside and began to teach them. And at one point he began to describe for them a set of characteristics that produce a happy life. And in that description, He said something that, to our ears, probably sounds a little strange.

He said ...

“Blessed are the meek ...” Matthew 5:5 (NIV)

It sounds strange to us because when we read the word “meek” what most of us think of is “weak.” It sounds like Jesus is saying “Blessed – or happy – are the weak.”

But we know that's not true. Weakness is usually a sign of sickness not wellness. It's a sign of underdevelopment. And no one would describe either of those conditions as “happy.”

But that's not what Jesus meant because meekness is not weakness. The word translated meekness comes from a Greek word (praus) that was used to refer to leniency for the guilty. It was used to describe a person who was characterized by calmness and not easily offended. It was also a medical term that described a fever being reduced.ⁱ

The overall idea is that even though a great deal of anger could be unleashed when sinned against, it wasn't. Instead, it was reduced and minimized with the result that the offender was treated better than they deserved.

Happy are the meek, Jesus said. Happy are the gracious people who are not easily offended and who hold back their fury. Happy are the gracious people who treat sinners better than they deserve.

The Source of Grace

Obviously, then, we need to talk about *what it means* to treat someone better than they deserve when they sin against us. But before we do that, I think we need to go back and remember where the ability to be gracious comes from. Ladell talked about it in the first week of this series and he put it like this.

You've got to have it to give it.

You can't give to someone else what you do not have yourself. That was the point of one of Jesus' most stunning encounters with the religious leaders of His day.

The Gospel of Luke chapter 7 beginning in verse 36 tells us that ...

One of the Pharisees asked Jesus to have dinner with him, so Jesus went to his home and sat down to eat.

When a certain immoral woman from that city heard he was eating there, she brought a beautiful alabaster jar filled with expensive perfume. Then she knelt behind him at his feet, weeping. Her tears fell on his feet, and she wiped them off with her hair. Then she kept kissing his feet and putting perfume on them.

When the Pharisee who had invited [Jesus] saw this, he said to himself, "If this man were a prophet, he would know what kind of woman is touching him. She's a sinner!"

Then Jesus answered his thoughts. "Simon," he said to the Pharisee, "I have something to say to you."

*"Go ahead, Teacher," Simon replied. Luke
7:36-40 (NLT)*

Then Jesus told him this story:

“A man loaned money to two people—500 pieces of silver to one and 50 pieces to the other. But neither of them could repay him, so he kindly forgave them both, canceling their debts. Who do you suppose loved him more after that?” Luke 7:41-42 (NLT)

Simon answered, “I suppose the one for whom he canceled the larger debt.”

“That’s right,” Jesus said. Luke 7:43 (NLT)

Then he turned to the woman and said to Simon, “Look at this woman kneeling here. When I entered your home, you didn’t offer me water to wash the dust from my feet, but she has washed them with her tears and wiped them with her hair. You didn’t greet me with a kiss, but from the time I first came in, she has not stopped kissing my feet. You neglected the courtesy of olive oil to anoint my head, but she has anointed my feet with rare perfume.”

Luke 7:44-46 (NLT)

“I tell you, her sins—and they are many—have been forgiven, so she has shown me much love. But a person who is forgiven little shows only little love.”

Luke 7:47 (NLT)

So, why did this “immoral woman” treat Jesus with such astounding affection? Because, Jesus said, she had been “forgiven much.” She was experiencing grace in her relationship with God and that then manifested itself in how she treated others. *You’ve got to have it to give it.*

That’s why it’s so important, if you’re a Christian, to never stop looking in the spiritual mirror and being honest with yourself and God about your own sinfulness. That’s the point of confessing our sins to God;

because the more we internalize the reality that God has been and continues to be gracious towards us *in spite of how we have sinned against Him*, the more we are able to do the same to those who have wronged us.ⁱⁱ You and I will never have to be more gracious to someone else than Jesus has already been to us.

You've got to have it to give it.

Better Than Deserved

Now, with that firmly planted in our minds, what does it look like to give grace when sin gets personal? What does it mean to treat family, friends and Christian brothers and sisters *better than they deserve* when they sin against us?

To answer that question, I'm going to give you a list of five actions that accomplish that goal; five things we can do that treat the sinners around us better than they deserve (because God treats us better than we deserve).

And I'll tell you up front that this list is progressive in the sense that each item is a little more challenging than the one before it.

I should also remind you up front that graciousness (as I said several weeks ago) is fuzzy. It's not black and white. It requires a lot of wisdom and discernment. You won't always choose the same action from situation to situation and person to person. And, after I give you the list, we'll look at how to determine which action is most appropriate.

Ok, here's the list: five ways we can be gracious when sin gets personal. The first two are based on what the Apostle Paul wrote in his letter to the Colossian Christians. Chapter 3 verse 13 says:

*Bear with each other and forgive whatever
grievances you may have against one another.
Forgive as the Lord forgave you.
Colossians 3:13 (NIV)*

“Bear with each other” is first thing on the list. And a word for that is ...

1. Forbearance (Colossians 3:13) – which says “I know you are not perfect, so I will excuse your behavior.”

And that’s literally what we do when we forbear. We make an excuse for the person’s poor behavior.

“I understand your situation. I know you’ve had very little sleep. I know you’re stressed. I know this isn’t the kind of thing you’re good at. I know you didn’t mean it. <whatever> So, I’m just going to let this go. No big deal. Let’s move on.”

That’s what forbearance does. It treats the sinner better than he or she deserves by making legitimate excuses for their less-than-stellar behavior.

Now, in that same verse, Paul goes on to say “*forgive whatever grievances you may have against one another. Forgive as the Lord forgave you*” which is the second potential gracious action:

2. Forgiveness – where we say “I can’t excuse your behavior, but I do release you from the debt you owe me because of it.” (Colossians 3:13)

In other words, “what you have done to me isn’t something I can just let go. I can’t excuse it even though you might have a good excuse. It’s beyond my ability to forbear. You’ve pushed me over that line.

“However, I’m not going to demand that you make it up to me. I’ll let whatever pain and suffering I’ve experienced at your hand count as the

pain and suffering *you should* experience for what you've done. I'll move the pain from my side of the ledger onto your side of the ledger and that will be enough. You won't owe me anything."

By the way, this is exactly what God did in Jesus. He bore our sins on the cross, and that pain and grief was posted to our account as the pain and grief we should have suffered.

Now, just to be clear, while this treats the offender better than he or she deserves because they get off scot-free, it doesn't mean that we have to pretend there is no pain or grief over what's been done to us. There *is* pain and there *is* grief and we express it *but ...* we don't hold the "sinner" accountable for setting things right. We *declare* (as God does when He forgives us in Christ) that things and the sinner *are* set right. There's nothing else that needs to be done in that regard.

This is why forgiveness can (and often should) be granted before we feel it.ⁱⁱⁱ Forgiveness is not an emotion. It's a decision.

Or as one writer puts it: "Forgiveness is a long obedience in the same direction. To extend forgiveness aloud is less to describe a finished reality than it is to commit to a personal journey—whether or not the offender ever joins you" by repenting of their sin.^{iv}

Repentance is never a condition of forgiveness. Forgiveness is totally dependent on what *we* do, not on what *the offender* does.

So, we can forbear with our sinners and we can forgive our sinners. The third possible action of grace comes from what Paul wrote in Galatians chapter 6 verses 1 & 2.

Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be

tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ. Galatians 6:1-2 (NIV)

What Paul is suggesting here is the gracious action of ...

3. Restoration (Galatians 6:1-2) – where we say “Not only do I forgive you, I will help you get over this pattern of misbehavior.”

I'm going to help you learn how to treat me better. I'm going to encourage you to get help with your addiction. I'm going to gently point out to you when your words are hurtful. I'm going to cheer you on when you make progress. I want to see you become the person God wants you to be and I will help you in whatever I can going forward.

That's restoration, and I think it's pretty obvious that these first three actions would very likely be perceived as being gracious. If I sin against you and you offer me forbearance, forgiveness or restoration, I'm going to feel like I'm getting better than I deserve.

But these next two actions probably won't get the same kind of response. In fact, if you do these two things, it's likely you will be accused of being judgmental and reminded that Jesus said “do not judge.” But don't let that stop you because these really are gracious!

The fourth possible action of grace towards someone who sins against us comes from something Jesus himself once said.

“If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. But if they will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’ If they still refuse to listen, tell it to the church; and if they refuse to listen even to the

church, treat them as you would a pagan or a tax collector. Matthew 18:15-17 (NIV)

This is the gracious action of ...

4. Public Rebuke (Matthew 18:15-17) – where we say “I forgive you but, to help you understand the seriousness of your sin, I am calling you out.”

This is no longer between us because that’s not working. You’re not moving forward. So, I’m bringing in people who know you and love you and who will challenge you in ways that I cannot. Maybe you’ll listen to them.

How is this treating someone better than they deserve? Because when it gets to this point, you *could* just walk away and say “heck with it and with you.”

Instead, because you are unconditionally predisposed to treat them better than they deserve, what you do is to take a huge risk of being called judgmental and hypocrite etc etc. But at this point, you have to do this. You need to apply the pressure that comes from a public rebuke. It’s the most loving and gracious thing you can do.

The fifth and final potential action comes from something that Paul wrote (though it was also echoed in Jesus’ teaching as well).

Take special note of anyone who does not obey our instruction in this letter. Do not associate with them, in order that they may feel ashamed. Yet do not regard them as an enemy, but warn them as you would a fellow believer. 2 Thessalonians 3:14-15 (NIV)

This is the gracious action of ...

5. Exclusion (2 Thessalonians 3:14-15) – where we say “I forgive you but I am leaving you to your own devices in hopes that you will come to your senses.”

You won't listen to me. You won't listen to your friends. You won't listen to authorities that God has placed over you. So, there's nothing else to be done. You need to go it alone.

This is why couples sometimes need to be separated and even divorced. This is why pastors and other spiritual leaders need to be fired or demoted.

How does this treat someone better than they deserve? Because it only happens after all the other avenues have been exhausted. And you do it, Paul says, not as an enemy but as a way to help a fellow believer.

So, we can treat sinners better than they deserve through forbearance, forgiveness, restoration, rebuke and even exclusion but, as I said earlier, it takes wisdom and discernment to know which action is best. How do you know which one to choose?

Paul gives some great advice in his letter to the church at Rome which, in his day, was made up of a combination of Jews and non-Jews – two groups that had very different perspectives and background and, by nature, really didn't care a lot for each other. It would be like a church made up of an equal mix of political liberals and conservatives.

Here's what Paul told them.

If it is possible, as far as it depends on you, live at peace with everyone ... Do not be overcome by evil, but overcome evil with good. Romans 12:18,21 (NIV)

Two principles in that short little snippet provide guidance on which gracious action is best. You decide based on the combination of two questions which are ...

“What can I realistically do right now? What is best for this person right now?”

That’s how you decide what to do.

What capacity do you have? You might not be able to forgive just yet. It might be beyond you to help restore the person. Maybe someone else will have to do that.

What is best for the person? Maybe forbearance is best. Maybe you’ve done so much forbearing and forgiving and attempting to restore that the best thing that could happen is for the person to be publicly rebuked and if that doesn’t work, excluded – cut out of your life for a time or maybe even permanently.

In the end it always comes down to those two questions: what’s best for them? What part can I realistically play in it?

Lighting the World

Now, at this point, I know that some of you are wondering, “Rick, this series is called *Shine through Graciousness* but you haven’t said anything about how all of this forbearance, forgiveness, restoration, rebuke and exclusion stuff contributes to that. How does treating the sinners around us like that make the light shine like Jesus said?”

That’s a great question. I’m glad you asked. I’ll let the Apostle Paul explain.

In one of his letters to the church at Corinth, he wrote.

*In Christ God was reconciling the world to himself,
not counting people's trespasses against them, and
he has given us the message of reconciliation.
2 Corinthians 5:19 (NET)*

In this one sentence, Paul is summing up the mission of God in this world, which is to reconcile sinners to Himself through what Jesus did on the cross. God in his graciousness has made it possible for us to be forgiven and restored.

And then Paul says, “He has given us this message. This is what we go around preaching to people: *Good news! God has made a way. You can be reconciled to Him!*”

Now, let me ask you this question. How much impact does a message like that have if the people who are proclaiming it do not have a plan to be reconciled to one another when sin happens? Because it's going to happen before this day is done. If the people who say they have been reconciled to God (Christians) don't also *demonstrate* graciousness; if they don't forbear, forgive, restore, rebuke and even exclude when it's in the best interest of the offender, then how and why would anyone believe what they say about God's graciousness? Why would anyone believe the “message of reconciliation” as Paul calls it?

They won't.

That's why it is so critical that churches and Christians strive to resolve conflict according to biblical and gospel-oriented principles. That's why, in this church (NHCC), whenever our pastoral staff sees or hears of any kind of breakage in relationships between the people of this church, we jump in headfirst. We do whatever we can to get people in the same room and try to help them come to resolution and reconciliation.

Sometimes, people are thankful for that. Sometimes people are not so thankful. But we do it anyway because this matters. It's one way that the light of grace shines in a world that's becoming more and more mean-spirited.

Dr. D.A. Carson, in his book *Love in Hard Places*, puts it like this:

“The reason there are so many exhortations in the New Testament for Christians to love other Christians is because . . . the church itself is not made up of natural “friends.” It is made up of natural enemies. What binds us together is not common education, common race, common income levels, common politics, common nationality, common accents, common jobs, or anything else of that sort. Christians come together not because they form a natural [union], but because they have all been saved by Jesus Christ and owe him a common allegiance.

“In this light we are a band of natural enemies who love one another for Jesus' sake. That is the only reason why John 13:34–35 makes sense when Jesus says: “A new command I give you—Love one another as I have loved you.” . . . Christian love will stand out and bear witness to Jesus because it is a display, for Jesus' sake, of mutual love among social incompatibles.”^v

That's what the church is, friends. What we're doing here – or trying to do here – isn't natural. It's supernatural.

So, as we close this message, as you think about all the sinners you're going to live with when you walk out of this room, what's your plan for dealing with their sin?

And what do you want *not from them* (because that's out of your control anyway) – *what do you want from yourself?* What kind of person do you want to be?

I hope you want to be a person with an unconditional predisposition to treat the sinners in your life better than they deserve. And not just because Jesus said that gracious people are happy people but because through your graciousness especially to other Christians, the light shines in the darkness.

Let's pray to that end.

<prayer>

Feature – They'll Know We Are Christians (Arends)

CLOSING COMMENTS

A couple of things before we leave this morning ...

Generosity update

If you've been here the past month or so (or you are on our email list), you know that we've been doing this thing called the *Shine Generosity Project* ... the purpose of which is to provide a very simple way for all of us to put into practice the principles of true biblical generosity. So we set a goal for 30 individuals or families who are currently not giving or are giving randomly and sporadically to NHCC to sign up for recurring regular donations through our app or website.

The first week after we announced the project, we had 6 signups.

Two weeks later we had 17 signups which was over halfway to

the goal.

As of last Friday, we were at 24 signups which is 80% of the way to the goal.

I think that is excellent progress but we still a little ways to go. So, if you've been thinking about taking this step, I want you to know you still have time to sign up online or thru the app as the project actually runs through the end of July.

Now, today is the last time I'm going to be talking about this particular project in our services until we get to that point because, when we finish this current series on *graciousness* next week, we're going to be announcing the *Shine Graciousness Project*. And then we'll be tracking progress on that goal each week.

However, because I don't want you to forget about the *Generosity Project*, as you leave this morning our ushers will be giving you a really cool refrigerator magnet as a reminder that generosity is more than random acts of giving whenever we get inspired or feel guilty and we happen to have enough money left over to give.

Instead, generosity is the premeditated, calculated, designated emancipation of personal financial assets to the people and causes that God loves.

Fireworks

Speaking of the people and causes that God loves ... I want to say a word about *fireworks*. As Shannon said earlier in the announcements, this will be the 19th year that we've run a tent for the purpose of raising money for ministry. We're helping a new church in the Grain Valley area and we're doing some much needed improvements right here in our own facility.

Now, here's the deal: some of you – whenever I've talked about the Generosity Project – have been thinking to yourselves, “man I really wish I was financially in a place where I could do that. But I'm just not.” And you're feeling bad about that. “Everybody else is jumping in but I'm not.” Or you're doing the premeditated, calculated, designated thing with your giving but you wish you could do more.

Here's what I want you to know: think of volunteering at our fireworks project as a random act of giving. You don't have the money you'd like to give to what we're doing but, by working a couple of shifts at our tent, you're helping us put money towards some really big needs.

Now, the reason I'm saying this right now is that we're getting down to the wire on signups.

Our critical needs are:

- Next Friday evening from 6-9pm setting up the tent. We need about 15 more people to help.
- Next Saturday from 6:30-12 and 12-6 stocking the tent. About the same number.
- All overnights (from 9p – 8a). Need two or three people per night.
- July 4th tear down from 11:30pm until 1:30 am or so. Need about 20 guys and gals.

Our staff is going to be out for one or two shifts. I'm going to be out there from 5:30 until it's all packed up on the fourth.

So, if you're available at all to help from next Friday through the 4th, we sure could use you. When you leave this morning, stop by the fireworks table to sign up or get more information.

Final Word

Ok, I think that's all for today. Don't forget your magnet on the way out; stop by the fireworks table. And if you need someone to pray with you, our prayer pastor Kitti Homan will be down here at the front as you leave.

See you next week for the conclusion of *Shine Through Graciousness!*

Endnotes

ⁱ <http://www.neverthirsty.org/bible-studies/life-of-christ-sermon-on-the-mount-late-a-d-31/blessed-are-the-gentle/>

ⁱⁱ See <https://www.theologyofwork.org/the-high-calling/daily-reflection/how-can-i-forgive-someone-who-has-deeply-hurt-me>

ⁱⁱⁱ <http://www.thrivingpastor.com/serving-each-other-through-forgiveness-and-reconciliation/>

^{iv} <http://www.christianitytoday.com/ct/2016/june/cover-story-standing-with-charleston-after-emanuel-church-s.html>

^v D. A. Carson, *Love in Hard Places* (Wheaton, Ill.: Crossway, 2002), p. 61