



Outer Growth - Sorry

For I will declare mine iniquity; I will be sorry for my sin. Psalms 38:18

Sorrow - 2 Corinthians 7:10

Offend - James 2:10

Reconciliation -, 2 Corinthians 5:18-19

Restitution - restore Acts 3:21

You - Genesis 1:29, Matthew 4:19

Sorry is often mentioned after a fault of one to another. However, do we know what we mean when this expression is applied to pardon our mistakes? Especially when it involves another person? Many people say sorry for the sake of excusing themselves for something they did that they knew was wrong and are accepted to avoid any compensation or guilt that would come along with wrongdoing. For believers, apologizing is equally significant as the behavior after committing a sinful act. Sorry is remorseful by expressing shame or embarrassment: regretful by showing sadness and feeling bad about the situation. Sorry is an example of Psalms thirty-eight, where verse eighteen is the theme of the topic in the chapter of many that David wrote that is subtitled, "to bring to remembrance." The verses within this Psalm are about the burden of suffering and the sense of anguish from a prayerful approach concerning the willful act that led to the sin. However, the true expression of sorrow is here for the *sin* itself and not its miserable results. David's troubles were the chastisement and the consequence of his transgressions, while Christ suffered for our sins and ours only. David was very sensible of the present workings of corruption in him.

People that are sorry for their wrongdoing know the aftermath of their actions will be disciplinary. Some wrongdoers are willing to face their punishment of how regretful they are of the violation they created for the other person in society. Still, the suffering of the culprit may not serve justice in some cases but might give some victims the courage to move on or forward and resume their lives. Sorry is to mend the wound made by the wrongdoer, whether physical, verbal, or financial. However, it does not mean everything will return to the usual among the people involved. Sorry begins with sorrow. Sorrow is to be very upset or grieved by something or someone that will cause the experience of one or several different things. The person may go through a combination of agony, hardship, and heartbreak to the point of mental or emotional misery, mourning, unhappiness, and worry. A person with sorrow will not be able to function normally throughout their day, having lapses occurring. The inability to operate soundly falls back on the memory, which is how the perpetrator should feel remorseful for doing wrong to another to show their sorry. There are two kinds of sorrow: godly sorrow and the ungodly. Sin causes regret, remorse, and that sort of repentance which is merely an unavailing rebellion against the inevitable consequences of misdoing. Still, the sorrow of self-reproach, which follows true repentance that begins from the heart in the change of mind, is never followed by regret. Some take "not to be regretted" with "salvation," but it is a very unsuitable adjective for that substantive. The ungodly sorrow is for the loss or disappointment, shame, ruin, and sickness caused by sin: such as the false repentance of Cain, Saul, Ahithophel, and Judas, which

resulted in their death: which is the opposite of salvation.

Sorry happens when we offend: which is to displease or insult someone. For the ungodly, whether minor or severe, the person committing the offense to become a wrongdoer should warrant some form of apologetic feedback in a sincere attempt to alleviate the tension if possible. However, even if some offenders apologize in sincerity does not mean all is well for the victim, the authorities, and the environment. Disciplinary actions for the defender may result in punishment that, in due time, may receive a reduced penalty based on their activity where actions speak louder than words which could indicate how sorry they were for their mistakes.

An example of an offense is David, a man after God's heart. Spiritually, yes, but physically, he was an offender in a situation he committed a violation against God. In Second Samuel twenty-four, verses one through four, David insists on Joab, the captain of the host, to take a census of the people so he will record the results and give them back to him. Although questioned by the person in charge, David insists on carrying out the orders as prescribed. The punishment came from God through Gad in verses ten through fifteen of the same chapter, which David accepts after his wrongdoing.

Sorry begins with reconciliation. The start of making peace and adjusting to the situation that is now at hand. To overcome the drama and the trauma that occurred with the other person or group involved in the incident when the problem began. However, it involves risk and is not easy for both sides because it includes letting go of the matter that caused emotional and mental hurt. Moving toward the healing process takes more time than expected.

Anger and reconciliation in the New Testament are together in Chapter Five of Matthew, stemming from verses twenty-one through twenty-six. People end up losing their lives over small or big incidents. For believers, God expects His people not to be in unrighteous situations where it ends up in tragedy. Especially those that end up being a victim of no fault of their own. Cain and Abel in Genesis

four verse eight, where the older brother slew the younger brother for no good reason but a selfish one. There was no real cause, and Abel did not get an explanation as to why before being slain.

Jacob's preparation to meet Esau in chapter thirty-two is a prime example of how reconciliation can potentially be because it is a risk and not a guarantee it will have a happy ending. Jacob sent messengers in verse three of chapter thirty-two, roughly telling them to let Esau know a peace offering is arriving for him. The younger brother was showing his way of being sorry for what he did to his older brother, not knowing his mindset since they departed. When Jacob's messengers came, he heard his brother Esau had four hundred men with him. Jacob was afraid in verse seven while planning for his people to counter the amount his brother had. He also began praying in verses nine through twelve concerning the meeting with Esau.

Sorry involves restitution. To restore that which seems to be lost. Most times, it includes money. However, the situation is priceless because this involves family. Engaging with a member is the most significant thing money cannot buy.

Jacob and Esau meet in chapter thirty-three of Genesis, highlighting the first three verses. He saw all these men with Esau coming towards him. Yet Jacob was unsure what would transpire and started shuffling the family around him before going in front and approaching his older brother. Then he stood in front and bowed to the ground several times before Esau. Sorry for wrongdoing in the past takes courage to attempt to resume a relationship where it left off.

Sorry starts with you. Nothing can mend without the willingness to participate. To inquire by taking the first step to making things right by reaching out in faith. For believers, trusting God in situations like these will take effort to allow Him to help because He knows the heart of the other better than we might think we know. Pray and look to Him to work things out for our good.

Sorry is often used daily as the scapegoat when something we did wrong. To pardon us for our mistakes, although it does not cost anything. An apology will help the other heal

and move forward to hopefully better days is worth expressing, especially when it is sincere. God has given all the necessary things to help serve us in situations like these. Sorry is the beginning of making two sides at opposite ends come together.