

Matt. 18:15 What is it? How do you do it?

Mat 18:15 If your brother wrongs you, go and show him his fault, between you and him **privately**.
If he listens to you, you have won back your brother.

Mat 18:16 But if he does not listen, take along with you one or two others, (**someone in authority**)
so that every word may be confirmed and upheld by the testimony of two or three witnesses.

*Let us apply it to scandalous sins, of bad example to those that are weak and impressionable,
and of great grief to those that are weak and timorous (fearful of danger, lack courage).
Christ, having taught us to indulge the weakness of our brethren, here cautions us not to indulge
their wickedness under pretense weakness.*

Impurities vs Imperfections.

The trespasses referred to are of course real, *much needless trouble often comes of “offences” which exist only
in imagination from a sensitive disposition* (often another name for a person that is uncharitable and
suspicious) *this leads to the believing of bad motives where none exist*, and the finding of sinister meanings in
the most innocent acts. **Such offences are not worthy of consideration at all.**

*It is further to be observed that our Lord is not dealing with ordinary quarrels, where there are faults on both
sides, in which case the first step would be not to tell the brother his fault, but to acknowledge our own.*

If the trespass is real and the fault all on the other side, how is the disciple of Christ to act?

Exercise discipline, peaceable wisdom from above and the law of forgiveness.

1. Go and speak to him **privately** to protect his reputation: do not allow resentments to ripen into a
secret malice (like a wound, which is most dangerous when it bleeds inwardly), do not go and rail
against him behind his back, speak to him with reason, not anger, with meekness (humility).

If there is an end of the controversy, and it is a happy end; let no more be said of it, but let the falling out of
friends be the renewing of friendship.”

2. *One or two or more*, not only to be witnesses of (**those in authority**) what passes, but to reason the
case further with him; he will be the more likely to hearken to them because they are disinterested.
3. *If he shall neglect to hear them*, and will not refer the matter to their arbitration, then *tell it to the
church*, to the ministers, it is an awful thing to receive a reproof from a church, a minister who is a
reprover by office

Remember this:

Prov. 18:17 the first seems right until the other comes....

**If you choose to go to someone, be prepared for whatever they feel is your part to be exposed!
This is why the Bible gives you the option to forgive and forget and not go at all!**

If not an impurity: but an imperfection, here is the procedure...

Forgive immediately: lighter fuel off a fire, (offenses come, don't take it)

Wait 72 hours, let emotion pass, **don't give voice to it and don't give thought to it.**

If 72 hours later it is there, root of bitterness; **ask for help from authority with scriptures!**

To help you forgive/forget and let it drop!

Do not reveal the party, only the problem, make no innuendo's and drop no hints, “facebook, cross bearing”
etc.....! Remember what you sow is what you will reap!

If I must go for my brother's help, because I must continue in an ongoing working relationship,

I must only go if I am ready to admit that I was wrong and apologize for it if discovered.

ITim. 2:24, willing to be wronged, ICor. 13:

1Pe 4:8 *Above all things have intense and unfailing love for one another*, for love covers a multitude of sins
[forgives and disregards the offenses of others]. [Prov. 10:12.]