

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, so that every word may be confirmed and upheld by the testimony of two or three witnesses.

Mat 18:17 If he pays no attention to them [*refusing to listen and obey*], tell it to the church; and if he refuses to listen even to the church, let him be to you as a pagan and a tax collector. [*Lev. 19:17; Deut. 19:15.*]

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 bleed 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 with 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
4. If he will not *hear the church*, but persists in the wrong he has done thee, and proceeds to do thee further wrong, *let him be to thee as a heathen man*,

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

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

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

24-48 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 someone for scriptures.

Do not reveal the party, only the problem, make no innuendo's and drop no hints, “facebook, cross bearing”!

If I must go for my brother's help, because I must continue in an ongoing working relationship, I must go 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 unailing love for one another, for love covers a multitude of sins [*forgives and disregards the offenses of others*]. [*Prov. 10:12.*]