ST. MATTHEW.   
 11—17. 129   
   
 seeketh that. which is gone astray? 18 And if so be that   
 he find it, verily I say unto you, he rejoiceth more of that   
 sheep, than of the ninety and nine which went not astray.   
 14 Even so it is not the will ¥ of your Father which is in   
 heaven, that one of these little ones should perish.   
   
 15 Moreover ' if thy brother shall trespass [\* against thee], 1 Lev, 17.   
 go and tell him his fault between thee and him alone: if Lake xvii.   
 he shall hear thee, ™ thou hast gained thy brother. 16 a   
 But syne   
 if he will not hear thee, then take with thee one or two   
 ‘more, that in "the mouth of two or three witnesses every aera xvil.   
 word may be established. 17 And if he shall neglect to vill.   
 hear them, tell it unto the ¥ church: but if he neglect to °féo.ra” 1.   
 Heb. x.   
   
 V literally, the presence of your Father.   
 X omitted by our two carliest MSS.   
 Y literally, congregation or assembly.   
   
 His good pleasure.’ . 12, 18.) See planation, and that going to his   
 notes on Luke xv. 4—6, where the same not waiting till comes to apologize.   
 parable is more expanded. Compare also hast gained, in higher sense,   
 Ezek. xxxiv. 6, 12. 14.) This gained for God, see reff.: for thyself   
 verse sets forth us the work of the Son too: “for before, thou hadst lost him,   
 as accomplishing the will of the Father ; having been broken off thy society   
 —for it is unquestionably Son who is the offence,” Euthymius. 16.] The   
 the Good Shepherd, searching for the lost, attempt of love is to the   
 ver. 11. For similar see Ezek. wound, to remove the offence, in ;   
 xviii. 28; xxxiii. 2 Pet. iii. The to cover the sin: but if this cannot be   
 inference from this is—‘ then whoever done, the next step is, take two or   
 despises or scandalizes of these little three, in case of an adjustment,   
 ones, acts in to the will of venting publicity but in the other event,   
 Father in Heaven.’ Observe, when the providing sufficient legal witness. See   
 dignity of tho little was asserted, it reff. Jobn viii. Compare St.   
 was my Futher ; now'that a motive Paul’s apparent reference to these words   
 acting on the conscience of the Christian of our Lord, 2 Cor. xiii. 17. neglect   
 is urged, it your Father. to hear] The original verb is stronger   
 15—20.] OF THE METHOD OF PROCEED- word than this, implying something of   
 ING WITH AN OFFENDING BROTHER: AND obduracy: refuse to hear. the church   
 OF THE POWER OF THE CHRISTIAN A8- (literally by what follows,   
 SEMBLY IN SUCH CASES. 18.) The tainly not ‘the Jewish synagogue’ (for   
 connexion of this with the preceding is: how could vv. 18—20 be said in any sense   
 Our Lord has been speaking of oes of it 7), the congregation of Christians   
 (stumbling-blocks), which subject is the i.e. in times, such as in Acts iv.   
 yand-tone of the whole discourse. One the one congregation,—in after that   
 ind is, thow sinnest another, congregation of which thou and he are   
 vv. 7—14. A second kind, when thy bro- members. That it cannot the Church   
 ther sins against The remedy for as represented by her rulers, appears   
 former must be, in each individual vv. 19, 20,—where any collection of be-   
 cautious in his own person,—that of the lievers gifted with the power of   
 latter, in the exercise brotherly love, in such cases. Nothing could be further   
 and if that fail, authority of the con- from the spirit our Lord’s command   
 gregation, vv. 15—17. Then follows an than pi ings in are oddly enough   
 exposition of what that authority is, vv. called ‘ courte.   
 18—20. On this verse Levit. xix. let him be, &o.] ‘let him no lo be   
 17,18. This direction is in rt of accounted as a brother, as one of those   
 personal offence ourselves, and without,’ as Jews accounted Gentiles   
 the iegured person is to seek private and Publicans. Yet even then, not with   
 Vox. 1.