

“If Your Brother Sins – Part 1”

2 Thess. 3:6-15; Matt. 18:15-20

Finding Peace in the Midst of the Storm

Paul wrote Second Thessalonians in response to information received concerning the coming of the Lord. In light of our Lord’s imminent return, some had become idle. He speaks against those who because of their view of the Lord’s return stopped working. Because they had stopped working, they came into a position of want. Because of this, they were now becoming a burden to the body of Christ. Paul writes this paragraph in response to a condition that existed in the first century church.

Before we dissect 2 Thessalonians 3:6-15, it is necessary for us to consider the larger picture of what is called, “Church Discipline.”

The word, *Paracletos* is used five times in the New Testament and only by John. Jesus uses the word four times to describe the Holy Spirit and is translated ‘comforter’ in all four references (John 14:6, 26, 15:26, 16:7). It is used once of our Lord Jesus in 1 John 2:1. The root idea is “To call alongside of.”

The idea of an advocate is captured in 1 Thessalonians 5:14, “Admonishing the unruly, encouraging the fainthearted, and helping the weak, be patient with everyone.”

We live in a world that shoots its wounded and eats its dead. The church should not be this way.

Now, with this said, let us look at the passage.

I. When does *Paracletos* take place?

There is a real sense in which every believer still sins. 1 John 2:1 tells us as much as well as Romans 6; yet not every sin demands direct intervention or confrontation. So when do we confront a sinning brother?

A. *Paracletos* begins when "anyone is caught in any trespass" (Gal. 6:1).

The word “caught” means, “To overpower before one can escape.”

Notice the tone of the passage. We are to come alongside the one who has been overtaken and lift from him the burden of sin.

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B. *Paracletos* begins when a brother “leads an unruly life and not according to the tradition which you received from [the apostles]” (2 Thess. 3:6).

C. *Paracletos* begins when “it is actually reported that there is immorality among you” (1 Cor. 5:1).

II. Why *Paracletos*?

A. A gracious family can do nothing less.

B. An ounce of prevention is worth a pound of cure.

C. An infected part can lead to an unhealthy whole.

D. Gaining a brother is better than fighting an enemy.