

**AN EXEGETICAL STUDY OF GALATIANS 6:1-5 AND ITS IMPLICATIONS  
FOR THE CONTEMPORARY NIGERIAN CHRISTIANS**

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## ABSTRACT

This study, "An Exegetical Study of Galatians 6:1-5 and its Implications for the Contemporary Nigerian Christian," is an attempt to interpret what the passage meant to the original recipient and what it means to the contemporary Nigerian Christians. The Church and each Christian must follow the Biblical injunction by restoring those who are trapped in the web of sin and not condemn them.

After the introductory matters, how the work is to be done and its scope in chapter one, the second chapter deals with the literature review of what scholars have said about the issue of sin forgiveness and restoration. Attempt was made in the third chapter to exegete the passage by translating the pericope from the Greek Text to English and doing the exegetical work of the passage.

It was seen that restoration and not condemnation is what Paul emphasized. It was also discovered that those who will do the work of restoration must not think that they are above the Christians they are trying to restore back to fellowship with God, but rather know that they too are fallible. Hence, they must bear the burdens of other members of the Christian community who are overtaken by sin. It was revealed that each Christian will have to bear his own burdens.

Chapter four consists of the implications of Galatians 6:1-5 for the contemporary Nigerian Christians. The writer observed that the passage has collective, individual, Pastoral and theological implications which are very important to the life of a Christian community.

The summary of the work, conclusion and recommendations formed chapter five. These are recommendations for the Church, Pastor or leaders and whoever wants to carry out further study on the passage. It was concluded that, all Christians must care for those who fall to sin and be concerned for their welfare instead of standing

aloof, derogating and castigating them. This is a duty that must be done by all who truly belong to the Community of faith.

## 5.2 CONCLUSION

Each Christian should allow God to make use of them to help bear the burdens of their fellow Christians and restore them back to fellowship with God whenever they are overtaken by sin. In doing the work of restoring others, care must be taken so that they too do not fall prey of the same sin which they are correcting others for. This work of restoration must be carried out by those who are “spiritual” in the church. That is, those who are walking by the Spirit and not according to the dictates of their flesh. These individuals must be matured in heart and ready to assist the one overtaken by sin to realize his or her errors, repent from them and is restored back to faith and fellowship with God.

## 5.3 RECOMMENDATIONS

The church today seems to be complacent in upholding the message of the cross with regards to Christians who are being overtaken by sin. Rather than seeking for means of restoring them, the church many at times, is too harsh and judgmental. This is revealed through the disciplinary measures being enforced on such Christians. For some, the disciplinary measures are too hasty and vindictive rather than restorative. This often times give room for the devil to take advantage of the laxity of the church to make a

fallen Christian to go deeper in sin and at the end becoming an instrument in the hands of the devil. Therefore, the following recommendations are given by the writer to help the church in handling her fallen members and for further study:

1. The church should embark on more in-depth teachings about love which will results into caring for one another.
2. The act of discipline must be enforced and practiced in the church more than ever before.
3. The goal of the discipline should not be punishment but restoration of the Christian back to fellowship with God.
4. The church should design a restorative programme that will aim at restoring the fallen members of the church.
5. A continuous spiritual renewal programme should be organized for the members of the church from time to time.
6. The Pastor of the church must guide against all manner of seductive dressings in the church which can lead the members into sin. Modesty in dressing must be encouraged among the members.
7. The church should not condemn a member that falls into sin but help such a member to see his mistakes, confess and be ready to go through the process of restoration.
8. The church in designing the restorative programme must seek the face of God in knowing how to restore her members who falls into sin instead of being rigid in using the constitution of the church in disciplining the one that falls into sin.

9. For a Pastor or any other church leaders who fall into sin, he must vacate his position first and submit himself for restoration process. Such Pastor or leader should not be condemned but helped to get back on his feet.
10. When such a leader repents, he must be forgiven by the church but care must be taken in restoring him back to his position immediately.
11. The church must make sure that those who instill discipline and restoration are people of proven integrity who can judge rightly and can be trusted by all.
12. All actions of the church must be taken in the spirit of repentance, restoration and redemption.
13. The church must have a strong counseling and follow up team who will take care of the spiritual and physical life of the erring members as he goes through the process of discipline and restoration.
14. The period or time frame in which a leader or Pastor that falls into sin before he or she is restored back to his former position should be looked into for further study.