

INTRODUCTION

Last time, we considered what we will see in the congregation if we allow people to teach some other doctrine. Today consider whom we will see in the congregation if we allow people to teach some other doctrine.

If we allow people to teach some doctrine other than the words of our Lord Jesus and the doctrine that accords with godliness, what we can expect to see in the congregation is some combination of envy, strife, reviling, evil suspicious, and perverse disputings.

If we allow people to teach some doctrine other than the words of our Lord Jesus and the doctrine that accords with godliness, who we can expect to see in the congregation is men who try to mix the spiritual things of religion with the material things of this world in a way that is not in keeping with godliness.

TEXT

1 Timothy 6:5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that ~~godliness is a means of gain~~ [gain is godliness]. From such withdraw yourself.

BODY

- I. The Kind of Men We Could Expect In the Congregation
 - A. Men of corrupt minds [ESV, CSB depraved]
 1. G1311 *diaptheiro*
 2. corrupt and depraved mean the same thing
 3. Luke 12:33 what the moth does to clothes
 4. 2 Cor 4:16 what happens to the body as it gets old, or when it is abused or not properly cared for
 - B. Men destitute of the truth [ESV, CSB deprived]
 1. G650 *apostereo*
 2. not having it because of being defrauded
 - C. Men who suppose something that is not so
 1. GEN think ESV, CSB imagine

II. They Suppose That Gain Is Godliness

A. G4200 *porismos*

B. **NKJV, ESV that godliness is a *means of gain***

1. GEN, KJV that gain is godliness
2. VUL *quaestum esse pietatem*
3. CSB that godliness is a way to material gain
4. Greek word order: supposing gain is the godliness
5. Tyndale: that lucre is godliness

C. I am following the Greek word order, as do the old translations

D. They suppose the two things to be equivalent

E. Supposing them to be equivalent, they think they are interchangeable

F. Thoughts about gain are substituted for thoughts about godliness, as if that is okay

G. e.g. A person realizes that if the congregation teaches only the words of Jesus Christ and the doctrine that accords with godliness:

1. that those who work for a boss should work hard for that boss
2. that men must discipline their children to see that they obey them
3. that women must submit themselves to their husbands, keep silent in the congregation, and work hard in the home
4. that the congregation must worship only in ways the Bible tells us to
5. that baptism is the immersion of repentant believers only, and must never be administered to babies or the ignorant or by any kind of sprinkling or pouring or wiping
6. that no man should be made a deacon or elder unless examined and found blameless

then the congregation will never be very big, and not very much money will ever come in, and the pastor's salary will never be very much; he tries to think about that, but his mind is corrupt, lacking in truth, so he thinks that gaining worldly prosperity for the congregation is equivalent to godliness; so he can come to the conclusion that we need to teach something else, so the church can get bigger, have more money

H. e.g. There is something that would be good for our church finances or our personal finances.

1. it is not in keeping with the words of Jesus and the doctrine that accords with godliness; but it would get more money or other kinds of worldly wealth
2. and since a man whose mind is corrupt, lacking in truth, thinks godliness and gain are equivalent, he can choose what gets more money, thinking that is compatible with godliness

III. We Are To Withdraw Ourselves from Such Men

- A. This last command is not in some of the newer Bibles, because it is not in the “critical text.” But it is in the older Bibles, because it is in the “received text” or *textus receptus* or “confessional text.”
- B. Let us thank the Lord that much of the withdrawing ourselves from such people has already taken place in this congregation
- C. How do we go about withdrawing ourselves?
 - 1. we don’t listen to them; we don’t give them a hearing
 - 2. if such people are in the congregation, we charge them not to teach other doctrine, then enforce that charge with expulsion if necessary

CONCLUSION

I will admit to you that several weeks ago, when we arrived here in 1 Timothy chapter 6, I did not feel like teaching through this section. It seemed to me that we’d had enough of this kind of thing to understand it very well already. But I was wrong. Yes, I understood the general concept well enough. Yes, this material in chapter 6 is a reiteration of what we had in chapter 1. But the way our Lord’s apostle, by the Holy Spirit, has put it to us in these verses has been very enlightening to me. I now love the analysis these scriptures provide, and am very thankful to be furnished with it for the future.

We understand the words of our Lord Jesus Christ and the doctrine that accords with godliness to be authoritative over us and beneficial to us. Therefore we agree with them; we consent to them. So, these things we teach and exhort.

We recognize that there will be people who do not agree, so they will be teaching something else. Where that comes from in them is pride, ignorance, and an unhealthy interest in controversy, even just warring in words.

We know that if we allow such people a place in our hearts, in our homes, in this congregation, we should expect that godly edifying in faith will be replaced by envy, strife, reviling, evil suspicious, and perverse disputings.

We see that if we allow that kind of environment to develop in the congregation, it will be a home for a certain kind of person: the man of corrupt mind, lacking in truth, who supposes that gain is godliness.

So, trusting the word of our Lord Jesus Christ, as His obedient disciples, we will not give heed to those who teach other doctrine, but will charge them not to teach otherwise, and, if they will not reform, will withdraw ourselves from them, that this congregation may remain a place of godly edifying in faith, until the Lord comes back.

Stephen - Call to Worship and Opening Prayer - Isaiah 26:3-4

Andrew - Scripture Reading - Acts 8:5-23

Roel - Congregational Prayer

Jeff - Benediction - Nahum 1:7

Allison - Prelude

Allison - Trinity 699 "Tis So Sweet To Trust in Jesus" - Alex lead

Rita - Trinity 69 "Lord, With Glowing Heart I'd Praise Thee"

Rita - Trinity 413 "O Thou That Hear'st When Sinners Cry"

NKJV who suppose G3543 *nomizo*

GEN think

KJV supposing

ESV imagining CSB imagine

Bengel:

men corrupted in mind, thinking

Henry:

Such persons as are given to perverse disputings appear to be men of corrupt minds, and destitute of the truth; especially such as act in this manner for the sake of gain, which is all their godliness, supposing gain to be godliness

EB:

As proof that their soundness of mind is gone, and that they are far away from the truth, St. Paul states the fact that they suppose that godliness is a way of gain.

JRY:

This word is used many times in the NT when someone thinks something that is not actually so, including one place where it is used for just about the same thing as here.

Acts 8:18-23 And when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, 19 saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit." 20 But Peter said to him, "Your money perish with you, because you **thought** [**G3543 nomizo**] that the gift of God could be purchased with money! 21 You have neither part nor portion in this matter, for your heart is not right in the sight of God. 22 Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you. 23 For I see that you are poisoned by bitterness and bound by iniquity."

NKJV, ESV that godliness is a means of gain

GEN, KJV that gain is godliness

VUL *quaestum esse pietatem*

CSB that godliness is a way to material gain

Greek word order: supposing gain is the godliness

Wycliffe: wynnyng to be pitee

Tyndale: that lucre is godliness

Calvin:

The meaning is, that godliness is a gainful art; that is, because they measure the whole of Christianity by gain. Just as if the oracles of the Holy Spirit had been recorded with no other design than to serve the purposes of their covetousness, they traffic in it as merchandise exposed to sale.

Poole:

all whose religion is gain of riches or reputation.

Bengel:

a gain (means of making gain), a thing given for the sake of procuring property

Henry:

Such persons as are given to perverse disputings appear to be men of corrupt minds, and destitute of the truth; especially such as act in this manner for the sake of gain, which is all their godliness, supposing gain to be godliness

Wesley:

Thinking the best religion is the getting of money: a far more common case than is usually supposed.

Gill:

who made merchandise of men, looked everyone for his gain from his quarter, and acted as if there was nothing in religion but worldly profit and gain; these served themselves, their own bellies, and selfish interests, and not the Lord Jesus Christ

Clarke:

Professing religion only for the sake of secular profit; defending their own cause for the emoluments it produced

Barnes:

That that which contributes to an increase of property is of course true religion; or that it is proper to infer that any course which contributes to worldly prosperity must be sanctioned by religion. They judge of the consistency of any course with religion by its tendency to promote outward prosperity. This they have exalted into a maxim, and this they make the essential thing in religion.

JFB:

The Greek requires, "supposing (regarding the matter in this point of view) that piety (so translated for 'godliness') is a means of gain (that is, a way of advancing one's

worldly interests: a different Greek form, poriswa, expresses the thing gained, gain)”; not “that gain is godliness,” as English Version.

Ellicott:

Their religion—they traded upon it. Their teaching—they taught only to win gold. There was another school of teaching—he had just been dwelling on it—the teaching which told men, even slaves, simply, lovingly to do their duty as though ever in the presence of the Lord, without any restless longing for change. This teaching would win souls to Christ, but it would never win gold, or popular applause, or gain, as the world counts gain.

Carroll:

Each in his section takes the position that gives him the biggest audience, the popular favor, the most votes, the quickest promotion, and the biggest salaries. When preachers, for a like motive on this or any other subject, depart from New Testament teachings or spirit, the result is unspeakably deplorable.

1 Timothy 6:5

GEN Frowarde disputations of men of corrupt mindes & destitute of ye trueth, which thinke that gaine is godlines: from such separate thy selfe.

KJV Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

NKJV useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a *means of* gain. From such withdraw yourself.

ESV and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.

CSB and constant disagreement among people whose minds are depraved and deprived of the truth, who imagine that godliness is a way to material gain.