

1 Timothy 6:5

Authorized King James Version (KJV)

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

Analysis

Perverse disputings of men of corrupt minds, and destitute of the truth

(διαπατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, diapatribai diephtharmenōn anthrōpōn ton noun kai apesterēmenōn tēs alētheias)—'constant friction among people who are depraved in mind and deprived of the truth.' Diapatribē (only here in NT) means constant wrangling, mutual irritation. Diaphtheirō means corrupted, destroyed. Apostereō means robbed of, deprived.

Supposing that gain is godliness (νομίζόντων πορισμὸν εἶναι τὴν εὐσέβειαν, nomizontōn porismon einai tēn eusebeian)—'imagining that godliness is a means of gain.' Porismos means profit, means of gain. The false teachers viewed religion as a money-making enterprise. **From such withdraw thyself** (ἀφίστασο ἀπὸ τῶν τοιούτων, aphistaso apo tōn toioutōn)—'withdraw from such people.' Separate, avoid fellowship.

Paul exposes the false teachers' motive: financial profit. They peddle religion for gain, a perennial problem (Titus 1:11, 2 Peter 2:3). Such men have corrupted minds and lost the truth. Timothy must withdraw from them—no compromise, no dialogue. Their ministry is mercenary, not faithful.

Historical Context

Itinerant teachers in the Greco-Roman world often charged fees for instruction. Some apparently entered Christian ministry for profit, using religion as a business. Paul repeatedly refused payment (Acts 20:33-35, 1 Corinthians 9:12-18) to distinguish gospel ministry from mercenary teaching. He exposes Ephesian false teachers as motivated by greed, not love for truth or people.

Related Passages

James 2:17 — Faith and works

Hebrews 11:1 — Definition of faith

Study Questions

1. How does viewing ministry as means to financial gain corrupt both message and motives?
2. Why must faithful ministers withdraw from those who peddle religion for profit?
3. What warning signs indicate someone is using Christianity for personal gain?

Interlinear Text

παραδιατριβαὶ	διεφθαρμένων	ἀνθρώπων	τὸν	νοῦν	καὶ
Perverse disputings	of corrupt	of men	G3588	minds	and
G3859	G1311	G444		G3563	G2532
ἀπεστερημένων	τῆς	ἀληθείας	νομιζόντων	πορισμὸν	εἶναι
destitute	G3588	of the truth	supposing	that gain	is
G650		G225	G3543	G4200	G1511
τὴν	εὐσέβειαν	ἀφίστασο	ἀπὸ	τῶν	τοιούτων
G3588	godliness	withdraw thyself	from	G3588	such
	G2150	G868	G575		G5108

Additional Cross-References

2 Timothy 3:5 (References God): Having a form of godliness, but denying the power thereof: from such turn away.

2 Peter 2:3 (Parallel theme): And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Titus 1:11 (Parallel theme): Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

2 Timothy 3:8 (Truth): Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

1 Timothy 6:6 (References God): But godliness with contentment is great gain.

Matthew 23:13 (Parallel theme): But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Matthew 12:33 (Parallel theme): Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

1 Timothy 3:3 (Parallel theme): Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

1 Timothy 1:6 (Parallel theme): From which some having swerved have turned aside unto vain jangling;

Revelation 18:3 (Parallel theme): For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.