

1 Timothy 6

Outline from *The Outline Bible*

- I. Paul addresses four types of individuals (verses 1-10)
 - a. The workers (verses 1-2): Paul urges Christian servants to render faithful service to their masters, lest the name of God be slandered.
 - b. The wicked (verses 3-5)
 - i. They deny the faith (6:3-4a).
 - ii. They are conceited and argumentative (6:4b).
 - iii. They cause confusion, envy, and friction (6:4c).
 - iv. They are spiritual things for financial gain (6:5).
 - c. **The wise** (6:6–8): They realize that godliness with contentment is great gain.
 - d. **The wealthy** (6:9–10)
 - i. *The desire* (6:10): “The love of money is at the root of all kinds of evil.”
 - ii. *The destruction* (6:9): This kind of greed, if unchecked, will result in ruin and destruction.
- II. PAUL’S WORDS TO THE PASTOR (6:11–21)
 - a. **What Timothy is to do** (6:11–14, 17–21)
 - i. *Flee from evil, and follow after good* (6:11).
 - ii. *Fight the good fight of faith* (6:12).
 - iii. *Faithfully fulfill your ministry* (6:13–14, 20a).
 - iv. *Warn the rich* (6:17–19).
 - v. What they should do (6:17–18)
 - 1. Don’t trust in your money (6:17).
 - 2. Use it to help others (6:18).
 - vi. Why they should do it (6:19): God will reward them both on earth and in heaven.
 - vii. *Reject godless philosophies* (6:20b–21).
 - b. **For whom Timothy is to do it** (6:15–16): **God.**
 - i. *The blessed and only Almighty God* (6:15a)
 - ii. *The King of Kings* (6:15b)
 - iii. *The Lord of Lords* (6:15c)
 - iv. *The immortal and invisible God* (6:16a)
 - v. *The One dwelling in unapproachable light* (6:16b)¹

Detailed analysis:

- I. Paul addresses four types of individuals (verses 1-10)
 - a. The workers (verses 1-2): Paul urges Christian servants to render faithful service to their masters, lest the name of God be slandered.

¹ H. L. Willmington, [*The Outline Bible*](#) (Wheaton, IL: Tyndale House Publishers, 1999), 1 Ti 6:1–16.

- b. Verse 1 from the NASB: *All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and our doctrine will not be spoken against.*
- c. Moody: *The command that slaves must treat their masters with **honor** should not be taken as an endorsement of slavery. Elsewhere Paul said that those who have the opportunity to become free should do so (1Co 7:21–22). He urged slaves to submit to their masters for the sake of the gospel. Slaves and masters worshiped side by side in the early church. Believing slaves might be part of a household church (cf. Rm 16:5; 1Co 16:19; Col 4:15; Phm 2). Equality in Christ tempted some to show less respect for their masters than was appropriate (Gl 3:28).*²
- d. Remember the chapters and verses were not original to the text. In the previous section, Paul was talking about laying on of hands and sins.
- e. CSB: *The chief motive for service, even for a person who is a slave, is love (cp. Eph 6:5–8; Col 3:22–25; Ti 2:9–10; 1Pt 2:18–20).*³
- f. Now, all under the yoke as slaves... this could be translated servants or bondservants.
- g. The servant should respect his/her master.
- h. “So that” means that there is a purpose. The Name of God and their “doctrine” must not be spoken against.
- i. Their public witness is important.
- j. Look at 1 Peter 2:18: *Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust.*
- k. See also Ephesians 6:5
- l. ESV SB: *This issue shows up often in early Christian literature (e.g., Eph. 6:5–8; Col. 3:22–25; 1 Pet. 2:18–25).*⁴
- m. Titus 2:5 also mentioned behavior so that the Word of God is not reviled.
- n. Verse 2 from the NASB: *Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more, because those who partake of the benefit are believers and beloved. Teach and preach these principles.*
- o. ESV SB: *This concluding section of the letter bears strong similarity to the opening section (1:3–20). Both sections are bracketed by discussion of false teachers (1:3–7, 18–20; 6:2b–10, 20–21). Both contain exhortations to Timothy in light of this false teaching, specifically calling him to fight the good fight of faith against it (1:18; 6:12); and both contain a doxology (1:17; 6:15–16).*⁵

cf. compare or consult

² John M. Koessler, [“1 Timothy,”](#) in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1902–1903.

cp. compare

³ Ray Van Neste, [“1 Timothy,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1924.

⁴ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 2333.

⁵ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 2333.

- p. Further from the ESV SB: *The concern with false teachers here **centers on their greed and their apparent exploiting of the faith for material gain.** A number of the problems listed here are answered in vv. 17–19.*⁶
- q. Don't be disrespectful just because the master is a brother.
- r. This is very applicable for us in our churches. Swindoll talks about hearing business owners say that they will never hire a Christian again. I think we think that we go to church with them and so we can take advantage of them, or work less, or something like that.
- s. No! we are to serve all the more.
- t. They are believers and they are beloved.
- u. Those who benefit from their service are believers and beloved.
- v. Timothy is to teach and preach or "command" these things. Paul said that in 1 Tim. 4:11 as well.
- w. The wicked (verses 3-5)
- x. Look at verses 3-5, 1 Timothy 6:3-5, from the NASB: *If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, ⁴he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and ⁵constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.*
- y. Now, it gets intense.
- z. CSB: *This is the third time in the letter that Paul deals with false teachers (1:3–11; 4:1–5). Paul considered his teaching to be in accord with **the sound teaching of our Lord Jesus Christ.***⁷
- aa. If anyone... so this applies to anyone...
- bb. If anyone advocates/teaches a different doctrine/teaching
- cc. And does NOT agree with sound words
- dd. Those of our Lord Jesus Christ
- ee. And with the doctrine confirming to godliness
- ff. ESV SB: *True doctrine is often recognizable by the impact it has on everyday living.*⁸
- gg. Then in verse 4 Paul begins with the action steps
- hh. So Paul is still putting a heavy price on doctrine, which means codified teaching.
- ii. If anyone is swaying from the teaching of the Lord and doctrine confirming to godliness, then verse 4:
- jj. He [notice "he"]
- kk. He is conceited
- ll. Why? He thinks he is smarter than God.
- mm. He does not understand anything.

⁶ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 2333.

⁷ Ray Van Neste, "[1 Timothy](#)," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1924.

⁸ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 2334.

- nn. He has a morbid interest in the controversial questions and disputes about words...
- oo. Remember 1 Timothy 1:4 regarding myths and endless genealogies? Remember 1 Timothy 4 regarding the doctrine of demons?
- pp. In 1 Tim 1:10 Paul wrote about doctrine as well.
- qq. 2 Timothy 2:14 is good as well.
- rr. These disputes lead to:
- ss. Envy: to be jealous
- tt. Strife: contentious/controversy..
- uu. Abusive language
- vv. Evil suspicions
- ww. We could have a message on each of those words.
- xx. Don't we see that happening today?
- yy. Verse 5: they lead to...
- zz. Constant frictions between men of depraved mind and deprived of truth...
- aaa. Think about it- this leads to friction, the people involved have a depraved mind and are deprived of the truth.
- bbb. **ESV SB: depraved in mind.** *The false teachers are often referred to in the Pastorals as having faulty reasoning (v. 4; 1:7; 2 Tim. 3:8). Since the gospel is the truth, to deny it is to think in a faulty manner. **imagining that godliness is a means of gain.** People who wrongly preach that God will give material health and wealth if only one has enough faith fall under the condemnation of this passage.*⁹
- ccc. What does the end mean? and constant friction between men of depraved mind and deprived of the truth, *who suppose that godliness is a means of gain.* It seems that they think godliness, or religion, is just a gain... Verse 6 will explain this more.
 - i. They deny the faith (6:3-4a).
 - ii. They are conceited and argumentative (6:4b).
 - iii. They cause confusion, envy, and friction (6:4c).
 - iv. They are spiritual things for financial gain (6:5).
- JEROME: It is of all of us ... that the apostle speaks. Christ is a pauper, let us blush with shame. Christ is lowly, let us be made lowly. Christ was crucified. He did not rule. He was crucified in order to rule. He conquered the world, not in pride but in humility. He destroyed the devil, not by derisive laughter but by weeping; he did not scourge but was scourged. He received a blow but did not give blows. Let us, therefore, imitate our Lord. HOMILIES ON MARK 83.*¹⁰
- ddd. **The wise** (6:6–8): They realize that godliness with contentment is great gain.
- eee. **Look at verses 6-8, 1 Timothy 6:6-8:** *But godliness actually is a means of great gain when accompanied by contentment. ⁷For we have brought nothing into the world, so we cannot take anything out of it either. ⁸If we have food and covering, with these we shall be content.*
- fff. Verse 6 explains verse 5. Godliness is great gain IF it is accompanied with contentment.

⁹ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 2334.

¹⁰ James Stuart Bell, ed., [Ancient Faith Study Bible](#) (Nashville, TN: Holman Bibles, 2019), 1501.

- ggg. Wow! See Phil 4:11: *Not that I speak from want, for I have learned to be content in whatever circumstances I am.*
- hhh. Verse 7: “for” means that he is going to explain something.
- iii. We brought nothing into this world.
- jjj. We cannot take anything out of this world.
- kkk. We will not see a hearse pulling a U-Haul.
- lll. If we have food and clothing we should be content/satisfied.
- mmm. Proverbs 30:8-9: *Remove far from me falsehood and lying; give me neither poverty nor riches; feed me with the food that is needful for me lest I be full and deny you and say, “Who is the Lord?” or lest I be poor and steal and profane the name of my God.*

Joni Eareckson Tada:

Cecile Van Antwerp has lived in a wheelchair many more years than I have, plus she resides in a nursing home. Years ago when I went to visit her, I was struck by the small size of her living alcove—just enough room for a bed and chest of drawers in the corner by a window. Yet with photos, a flower arrangement, a colorful afghan, and a plaque on the wall above her headboard, she has made it her home. She has scaled down her heart’s desires and fashioned a small, cozy nest out of a tight, cramped space. And she’s content.

Gaining contentment does not mean instantly having things your way. Gaining contentment means equalizing your desires and your circumstances. Cecile, at one time, may have wanted a large, spacious living area, but since that wasn’t in the realm of possibility, she “subtracted” that desire and, with God’s grace, adjusted her desires to her circumstances. The world doesn’t do it this way. The world will have you trying to improve your circumstances to match your desires, whether it’s health, money, beauty, or power.

But it is wiser to subdue your heart to match your situation. Christians may not be able to rule their life circumstances, but they can rule their hearts: “The brother in humble circumstances ought to take pride in his high position. But the one who is rich should take pride in his low position,” says James 1:9-10. Jeremiah Burroughs says,

“Here lies the bottom and root of all contentment: when there is an evenness and proportion between our hearts and our circumstances. [A Christian] is the most contented man in the world and yet the most unsatisfied man in the world; these two together must needs be mysterious...He is contented if he has but a crust...yet if God should give unto him Kingdoms and Empires...he should not be satisfied with that. A soul that is capable with God can be filled with nothing else but God.”

Lord, help me to learn what Cecile learned about you. That you are enough. That your grace is sufficient.¹¹

nnn. **The wealthy (6:9–10)**

- i. Verse 9, 1 Timothy 6:9: *But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction.*
- ii. **CYPRIAN:** *You are afraid that your wealth may fail. You may have begun to do some good generously from it, yet you do not know, in your wretchedness,*

¹¹ Taken from More Precious than Silver

By Joni Eareckson Tada

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*that your life itself may fail, and your salvation as well. While you are anxious lest any of your possessions be diminished, you do not take notice that you yourself, a lover of mammon rather than of your soul, are being diminished. While you are afraid lest for your own sake you lose your estate, you yourself are perishing for the sake of your estate. WORKS AND ALMSGIVING 10.*¹²

- iii. CSB: What is condemned here is **harmful desires**, not the possession of things. The warning is not simply that **love of money** can be harmful, but that this **craving** has led some people to deny the faith and show themselves to be unbelievers.¹³
- iv. Rich, not riches, but the want of riches...
- v. It is a snare...
- vi. Many foolish and harmful desires.
- vii. These plunge men into ruin and destruction.
- viii. Two strong words: ruin and destruction.

Piper:

Covetousness can destroy the soul in hell forever.

The reason I am sure that this destruction is not some temporary financial fiasco, but final

destruction in hell, is what Paul says three verses later in [1 Timothy 6:12](#). He says that covetousness is to be resisted with the fight of faith. Then he adds, “Take hold of the eternal life to which you were called and about which you made the good confession.” What’s at stake in fleeing covetousness and fighting for contentment by faith in future grace is eternal life.

So, when Paul says in [1 Timothy 6:9](#) that the desire to be rich plunges people into ruin, he isn’t saying that greed can mess up your marriage or your business (which it certainly can!). He is saying that covetousness can mess up your eternity. Or, as [1 Timothy 6:10](#) says at the end, “It is through this craving that some have wandered away from the faith and pierced themselves with many pangs” (literally: “impaled themselves on many pains”).

God has gone the extra mile in the Bible to warn us mercifully that the idolatry of covetousness is a no-win situation. It’s a dead-end street in the worst sense of the word. It’s a trick and a deadly trap.

So, my word to you is the word of [1 Timothy 6:11](#): “Flee these things.” When you see it coming (in a television ad or a Christmas catalog or an Internet pop-up or a neighbor’s purchase), run from it the way you would run from a roaring, starving lion escaped from the zoo. “Take hold of the eternal life.”

[Devotional excerpted from *Future Grace*, page 226](#)¹⁴

¹² James Stuart Bell, ed., [Ancient Faith Study Bible](#) (Nashville, TN: Holman Bibles, 2019), 1501.

¹³ Ray Van Neste, “[1 Timothy](#),” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1925.

¹⁴ https://www.desiringgod.org/articles/the-death-trap-called-covetousness?utm_campaign=Daily%20Email&utm_source=hs_email&utm_medium=email&utm_content=73943592&_hsenc=p2ANqtz--ZqkAPMufpjVR3Cb3hDqNnp2T7XL9sPyNclNRqN_YxTwxA99IWOaTSvvnUOd0SY8tEOqSGVaOqW5fvcPLRvo4PVXbLuQ&_hsmi=73943592

- ix. *The desire* (6:10): “The love of money is at the root of all kinds of evil.” Let’s read verse 10, 1 Timothy 6:10: *For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith and pierced themselves with many griefs.*
- x. **CHRYSOSTOM:** *What evils does it not cause! What fraudulent practices, what robberies! What miseries, enmities, contentions, battles! Does it not stretch forth its hand even to the dead, even to fathers and brothers? Do not they who are possessed by this passion violate the laws of nature and the commandments of God? In short everything? Is it not this that renders our courts of justice necessary? Take away therefore the love of money, and you put an end to war, to battle, to enmity, to strife and contention. HOMILIES ON 1 TIMOTHY 17.*¹⁵
- xi. The loved of money
- xii. “a” root... “all” in the original language means “all evil.”
- xiii. Some have wandered away from the faith and “pierced” themselves with many grieves.
- xiv. “pierced” is quite a word.
- xv. *The destruction* (6:9): This kind of greed, if unchecked, will result in ruin and destruction.

II. PAUL’S WORDS TO THE PASTOR (6:11–21)

a. **What Timothy is to do** (6:11–14, 17–21)

- i. *Flee from evil, and follow after good* (6:11).
- ii. Read with me 1 Timothy 6:11: *But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.*
- iii. CSB: *Fleeing sin is paired with chasing down virtue. The picture is of a vigorous pursuit of virtue. This corresponds to the call to **fight the good fight of the faith** and to **take hold of eternal life.***¹⁶
- iv. “but” in contrast to the love of money...
- v. “flee”
- vi. That will come up again in 2 timothy 2:22 about youthful passion.
- vii. Paul calls him a “man of God...”
- viii. ESV SB: *The reference to Timothy as a **man of God** affirms his authority and stands in contrast with the false teachers, who are not men of God. “Man of God” is used often in the OT of a prophet (e.g., Deut. 33:1; 1 Sam. 9:6; Ps. 90:1). The call to **fight the good fight of the faith** and to **take hold of the eternal life** involves both fleeing from sin and vigorously pursuing virtue (cf. note on 2 Tim. 2:22).*¹⁷
- ix. Pursue:

¹⁵ James Stuart Bell, ed., [Ancient Faith Study Bible](#) (Nashville, TN: Holman Bibles, 2019), 1501.

¹⁶ Ray Van Neste, [“1 Timothy,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1925.

¹⁷ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 2334.

- x. Righteousness, godliness, faith, love, perseverance and gentleness
- xi. *Fight the good fight of faith (6:12)*. Read with me 1 Timothy 6:12: *Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses.*
- xii. **TERTULLIAN:** *In like manner, O blessed, consider whatever is hard in your present situation as an exercise of your powers of mind and body. You are about to enter a noble contest in which the living God acts the part of superintendent and the Holy Spirit is your trainer, a contest whose crown is eternity, whose prize is angelic nature, citizenship in heaven for ever and ever. TO THE MARTYRS 3.3.*¹⁸
- xiii. Are we fighting?
- xiv. We are fighting for the faith?
- xv. See 1 Timothy 1:18
- xvi. See 1 Cor. 9:25ff
- xvii. Take hold...
- xviii. You are called to eternal life.
- xix. I think of this like fishing... You get a fish on the line, set the hook, and reel it in. We are pursuing eternal life.
- xx. See 2 Timothy 2:1-7
- xxi. Make the good confession...
- xxii. The confession of faith.
- xxiii. Make that confession in the presence of “many” witnesses.
- xxiv. Confess Christ in front of others.
- xxv. *Faithfully fulfill your ministry (6:13–14, 20a).*
- xxvi. Let’s read 1 Timothy 6:12-14: *I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, ¹⁴that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ...*
- xxvii. Paul is charging him.
- xxviii. Paul calls God as a witness.
- xxix. Paul modifies God with: “who gives life to all things...”
- xxx. Paul calls Christ Jesus as a witness
- xxxi. Paul modifies Christ Jesus with “who testified the good confession before Pontius Pilate...”
- xxxii. John 18:37 Jesus testified of the truth in front of Pilate.
- xxxiii. CSB: *The appearance of **Pontius Pilate** here may seem odd. He appears as a backdrop for Jesus’s **good confession**, which is the model for the “good confession” of believers (v. 12).*¹⁹
- xxxiv. Then we see the charge in verse 14:

¹⁸ James Stuart Bell, ed., [Ancient Faith Study Bible](#) (Nashville, TN: Holman Bibles, 2019), 1501. v. verse

¹⁹ Ray Van Neste, [“1 Timothy,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1925.

- xxxv. Keep the commandment
- xxxvi. Keep it without stain or reproach...
- xxxvii. Until...
- xxxviii. The appearing of our Lord Jesus Christ.
- b. CSB: *Paul encourages Timothy to pursue his ministry in light of the glory of God. He is the **only Sovereign**. He rules over all **kings** and accomplishes all his purposes. He **alone is immortal** and dwells in **unapproachable light**. The opposition Timothy faces in his ministry is small and weak by comparison.*²⁰
- c. **For whom Timothy is to do it (6:15–16): God.**
- d. **Verses 15-16, 1 Timothy 6:15-16:** *which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, ¹⁶who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.*
- e. This is a doxology
- f. Doxology means “glory-word.”
- g. The appearance of Jesus will come about at the proper time.
 - i. *The blessed and only Almighty God (6:15a):* Jesus is the blessed and sovereign, or almighty God.
 - ii. *The King of Kings (6:15b)*
 - iii. *The Lord of Lords (6:15c)*
 - iv. *The immortal and invisible God (6:16a)*
 - v. *The One dwelling in unapproachable light (6:16b)*²¹
 - vi. This is powerful!!!
 - vii. 1 Tim 1:16 God alone is immortal
 - viii. 2 Tim 1:10: we are only immortal through the gospel
 - ix. *Warn the rich (6:17–19).*
 - x. Read with me verses 17-18, 1 Timothy 6:17-19: *Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. ¹⁸Instruct them to do good, to be rich in good works, to be generous and ready to share, ¹⁹storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.*
 - xi. What they should do (6:17–18)
 - xii. Back to instructions for the rich.
 - xiii. Rich in this present world.
 - 1. Don’t trust in your money (6:17). Don’t be conceited... it is prideful to trust in money. It is uncertain.
 - 2. Use it to help others (6:18).

²⁰ Ray Van Neste, [“1 Timothy,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1925.

²¹ H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), 1 Ti 6:1–16.

- xiv. Why they should do it (6:19): God will reward them both on earth and in heaven.
- xv. *Reject godless philosophies* (6:20b–21).
- xvi. Read with me 1 Timothy 6:20-21: *O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called “knowledge”— which some have professed and thus gone astray from the faith. Grace be with you.*
- xvii. “O Timothy”
- xviii. This is important.
- xix. “guard”
- xx. He is entrusted to preach the gospel.
- xxi. Avoid
- xxii. Worldly and empty chatter
- xxiii. 1 Timothy 1:4
- xxiv. Gnosis-knowledge
- xxv. False knowledge
- xxvi. Some have professed
- xxvii. They have gone astray
- xxviii. Grace...
- xxix. Paul ends how he began.

ESV SB: In this brief closing Paul reiterates Timothy’s commission (1:3–5, 18–20).

the deposit entrusted to you. The gospel. what is falsely called “knowledge.” *The false teaching addressed elsewhere in the letter. Some have thought this to be evidence that the false teaching was a form of Gnosticism. However, there is very slim evidence for this. More likely this is another instance of Paul critiquing the false teachers’ “thinking” (see 1:7; 6:4–5). The false teachers may flatter themselves by labeling their teaching “knowledge,” but since they reject “the truth” (i.e., the gospel; see note on 2:4), their teaching cannot be true knowledge.²²*

²² Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 2334.