

# IDOLATRY

Part 5c

( God Provides For Contentment)

2 Co. 9:8

## INTRODUCTION

The contented believer has a protection against idolatry.

Idolatry is a continual desire for more -- the absence of being satisfied with one's circumstances.

We will see today, that God, by His grace provides for believers to do His will. As we saw last week, that may mean that the believer may find himself in circumstances that are meager or circumstances that are abundant. In either case, the believer has the potential to be content. Today, we will consider how God uses grace to provide for the contentment of the believer. Scripture shows that the believer enjoying contentment has the potentiality to accomplish the good works God planned for us to accomplish while in the body.

### I. **LIVING IN THE GRACE OF GOD IS NECESSARY FOR CONTENTMENT.** 2 Co. 9:8

A. Grace are those provisions from God that He provides apart from works. Cf. Rom. 11:6

B. There are many facets of the grace of God.

1. Grace teaches the believer in present tense salvation. Tit. 2:12
2. Grace includes the power to operate in extreme circumstances. 2 Co. 8:1
  - a) The gravity of their circumstance is described. Vs.2
  - b) Their power to operate is described. vs.3
3. Grace is seen in the use of spiritual gifts. Gal. 2:9
4. Grace is seen in the provisions necessary for accomplishing His will. Jas. 4:6

C. The use of the adjective "all" notes all aspects of grace. 2 Co. 9:8

1. "Pasan" is the Greek word translated "all" and is used to emphasize every aspect;
2. God is called the God of all grace. 1st Pet. 5:10

D. The Father is directly involved in provisions for the believer to do His will. 2 Co. 9:8

1. "God" (Ho Theos) in this context is reference to the "Father". Cf. John 3:16-17; Acts 2:22; Rom. 1:26
2. Grace is seen in Scripture as deriving from the Father. Gal. 2:21; 2 Co. 8:1
3. He has the power to make grace abound. 2 Co. 9:8
  - a) The word "*able*" -- is from the Greek word *dunatos* which means -- ***to have inherent power to do the extraordinary or supernatural.*** Cf. Acts

7:22 (of Moses being mighty in deeds); Lk. 24:19 (of the works accomplished by the Lord)

- b) God has the power to do the things necessary in the believer's life.
  - (1) He has the power to help the believer in times of temptation. Heb. 2:18
  - (2) He has the power to keep the believer saved. Heb. 7:25 cf. Jude 1:24
  - (3) He has the power to do above what the believer ask or think. Eph. 3:20
  - (4) He has the power to make all grace abound. 2 Co. 9:8

## II. **ABOUNDING GRACE RESULTS IN CONTENTMENT IN ALL THINGS AND AT ALL TIMES.** 2 Co. 9:8

A. Paul emphasized contentment as the aim for abounding grace.

- 1. The use of the word "that" is the Greek word "hina" which is used to express the purpose or result of a statement.
- 2. The use of the hina clause notes the result of abounding grace.

B. Possession of contentment is made possible by grace.. Vs.8

- 1. "Having" is the Greek word *echo* (Pres. Act. Part.) which is used in Scripture of holding onto or in possession of; cf. Rom. 2:14 (of the Gentiles not having the law); 1st Co. 7:9 (of having a wife); 2 Co. 7:1 (of being in possession of promises)
- 2. "Sufficiency" is *auarkeian* -- self-satisfaction -- contentment. Cf. 1st Tim. 6:6
  - a) Contentment is possible in "all things" (panti) -- ***in all situations; circumstances.*** -- K.D.J.
    - (1) It is used with the "in" preposition 29 times in the New Testament. Cf. Acts 1:21 (of the things experienced during the earthly ministry of Christ); 10:35 (inclusive of each and every nation); 2 Co. 8:7 (of spiritual things)
    - (2) In chapter 9 it is used of the necessities of life. 2 Co. 9:10-11
  - b) Contentment is possible in "*all times*" (pantote) -- ***all times*** -- Lk. 18:1 (of men praying at all times); John 11:42 (of the Father hearing the Son); Col. 4:6 (of speech)

## III. **CONTENTMENT IS ESSENTIAL TO ACCOMPLISHING EVERY GOOD WORK.** 2 Co. 9:8

A. "Good work" can be defined:

- 1. "*Good*" -- (*agathos*) -- ***those works done by the believer that are the result of an inherent goodness that prompts one to do that which is beneficial for others.*** -- K.D.J. cf. Gal. 6:10 (of that which is beneficial to one in need)

- a) It stands in contrast with that which is evil. Rom. 9:11; Matt. 7:17; 1st Pet. 3:11; 3rd John 11
    - b) It is not inherent in fallen man. Rom. 7:18-19
    - c) It is inclusive of that which is right. Rom. 13:3-4
  - 2. “Works” is from the Greek word *ergon*, from which we derived the English word “ergonomics”.
  - 3. Used in composition, “good works” are those works marked out by the Father for the believer to accomplish in this dispensation. Cf. Acts 9:36 (of Dorcas’ works in the early church)
    - a) A spirit-filled believer can perform. Gal. 5:22
    - b) They are the basis of why believers were created ‘in Christ’. Eph. 2:10
- B. Contentment in all things and all times causes the believer to “abound”.
- 1. To “abound” (*perisseuo*) -- **to increase more and more in a thing**. Acts 16:5 (of the number of those joining the church); 2 Co. 1:5 (of the sufferings of the Christ)
  - 2. The language used (Pres. act. subj.) notes the potentiality of a thing occurring. cf. 1st Thess. 3:12 (in love)
- C. The focus of abounding is “to every good work.”
- 1. The use of “to” is the Greek preposition “*eis*” which can be translated “**towards or facing** every good work”. Cf. 2 Tim. 2:21
  - 2. “Every” means **all qualities of**. Cf. 2 Tim. 3:17 (Scripture adjust believer towards); Tit. 3:1 (believers should be prepared for)

## CONCLUSION

It has been said that “the less a man requires for himself, the greater means he will have for relieving the wants of others.” Contentment is a valuable commodity afforded to the believer who lives by grace. The contented believer is unlikely to succumb to idolatry in that he is satisfied with the circumstances that God has provided by grace, whether they are abasing or abounding.