

Disciples Bearing Fruit by Practicing “Godliness with Contentment”

¹⁴ Then some soldiers asked him, "And what should we do?" He replied, "Don't extort money and don't accuse people falsely—be content with your pay."

Luke 3:14 (NIV)

“Content” G714 ἀρκέω arkeō

(Mounce)

8x: pr. to ward off; thence; to be of service, avail; to suffice, be enough; pass. to be contented, satisfied, [Luk 3:14](#); [1Ti 6:8](#); [Heb 13:5](#); [3Jn 1:10](#).

(NASEC)

of unc. or.; to be enough, sufficient; to be content, satisfied:—content(3), enough(3), satisfied(1), sufficient(1).

(Strong)

Apparently a primary verb (but probably akin to [G142](#) through the idea of *raising* a barrier); properly to *ward off*, that is, (by implication) to *avail* (figuratively *be satisfactory*): - be content, be enough, suffice, be sufficient.

(Thayer)

- 1) to be possessed of unfailing strength
 - 1a) to be strong, to suffice, to be enough
 - 1a1) to defend, ward off
 - 1b) to be satisfied, to be contented

Part of Speech: verb

² Those who have believing masters should not show them disrespect just because they are fellow believers. Instead, they should serve them even better because their masters are dear to them as fellow believers and are devoted to the welfare of their slaves. These are the things you are to teach and insist on. ³ If anyone teaches otherwise and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching ⁴ they are conceited and understand nothing. They have an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions, ⁵ and constant friction between people of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain. ⁶ But godliness with contentment is great gain. ⁷ For we brought nothing into the world, and we can take nothing out of it. ⁸ But if we have food and clothing, we will be content with that. ⁹ Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction. ¹⁰ For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

I Timothy 6:2-10

I Timothy 6:6. - Godliness, etc. The apostle takes up the sentiment which he had just condemned, and shows that in another sense it is most true. The godly man is rich indeed. For he wants nothing in this world but what God has given him, and has acquired riches which, unlike the riches of this world, he can take away with him (comp. [Luke 12:33](#)). The enumeration of his acquired treasures follows, after a parenthetical depreciation of those of the covetous man, in ver.

11. The thought, as so often in St. Paul, is a little intricate, and its flow checked by parenthetical side-thoughts. But it seems to be as follows: "**But** godliness is, in one sense, a source of great gain, and moreover brings contentment with it - contentment, I **say**, for since we brought nothing into the world, and can carry nothing out, we have good reason to be content with the necessities of life, food and raiment. Indeed, those who strive for more, and pant after wealth, bring nothing but trouble upon themselves. For the love of money is the root of all evil, etc. Thou, therefore, O man of God, instead of reaching after worldly riches, procure the true wealth, and become rich in righteousness, godliness, **faith**," etc. (ver. 11). The phrase, Ἀστι δὲ πορισμὸς μέγας ἢ εὐσεβεία μετὰ ἀνταρκείας, should be construed by making the μετα couple πορισμὸς with ἀνταρκείας, so as to express that "**godliness**" is both "gain" and "**contentment**" - **not** as if ἀνταρκεία qualified εὐσεβεία - **that** would have been expressed by the collocation, ἢ μετὰ ἀνταρκείας εὐσεβεία. **Contentment**(ἀνταρκεία). The word occurs elsewhere in the New Testament only in [2 Corinthians 9:8](#), where it is rendered, both in the R.V. and the A.V., "sufficiency." The adjective ἀντάρκης, found in [Philippians 4:11](#) (and common in classical Greek), is rendered "content." It means "sufficient in or of itself" - needing no external aid - and is applied to persons, countries, cities, moral qualities, etc. The substantive ἀνταρκεία is the condition of the person, or thing, which is ἀντάρκης.

Pulpit Commentary

⁵ Keep your lives free from the love of money and be content with what you have, because God has said, "Never will I leave you; never will I forsake you." ⁶ So we say with confidence, "The Lord is my helper; I will not be afraid. What can mere mortals do to me?"

Hebrews 13:5-6 (NIV)

¹⁰ I rejoiced greatly in the Lord that at last you renewed your concern for me. Indeed, you were concerned, but you had no opportunity to show it. ¹¹ I am not saying this because I am in need, for I have learned to be content whatever the circumstances. ¹² I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. ¹³ I can do all this through him who gives me strength.

Philippians 4:10-13 (NIV)