

Oh How Sweet Is!

by Thomas Brooks

The sermon teaches that a righteous man's little is better than a wicked man's millions because it is from God's special love and favor, and that contentment comes from a right relationship with God.

Scripture: Genesis 32:10, Psalm 37:16, Proverbs 30:8, Ecclesiastes 1:2

Topics: "Righteousness", "Contentment"

Description

Thomas Brooks emphasizes the profound value of the little that the righteous possess compared to the vast wealth of the wicked, illustrating that true contentment and peace come from God's love and provision. He contrasts the humble satisfaction of a godly man, who finds joy in even the smallest mercies, with the endless dissatisfaction of the wicked, who are ensnared by their desires for worldly riches. Brooks highlights that the righteous man's contentment is rooted in gratitude and a deep awareness of God's care, while the pursuit of wealth leads to pain and unrest. Ultimately, he concludes that a simple meal enjoyed in peace is far more fulfilling than the riches of the wicked, which are fraught with troubles.

Transcript

"Better the little that the righteous have, than

the wealth of many wicked." Psalm 37:16

The righteous man's mite, is better than the wicked
man's millions.

The righteous man has his little, from the special love
and favor of God. Lazarus' scraps, crusts and rags
--are better and greater mercies than Dives' riches,
purple robes, and dainty fare!

A godly man improves his little, to the stirring up of
his heart to thankfulness, and to be much in admiring

and blessing of God for his little. The least mercies which the righteous man has, make him humble, "I am not worthy of the least of all the mercies which You have showed unto Your servant." Genesis 32:10

The righteous man enjoys his little, with a great deal of comfort, peace, quiet and contentment. Though he has but necessities from hand to mouth--yet seeing that God feeds him from heaven, as it were with manna--he is content, quiet and cheerful.

All the honors, riches, pleasures, and profits of this world, cannot yield contentment to a worldly man--they are all surrounded with briars and thorns. Who can sum up the many grievances, fears, jealousies, disgraces, temptations and vexations--which men meet with in their vain pursuit after the things of this world! Oh how sweet is, it to lack these bitter-sweets!

Riches may well be called thorns; because they pierce both head and heart--the one with care of getting, and the other with grief in parting with them. The world and all its enchantments, are a paradise to the eye--but painfulness to the soul.

But a righteous man, with his little, enjoys both peace of conscience and peace of contentment; and this makes every bitter--sweet; and every little sweet--to be exceedingly sweet. A dish of green herbs, with peace of conscience and peace of contentment, is a noble feast, a continual feast to a gracious soul. In every crust, crumb, drop, and sip of mercy which a

righteous man enjoys, he sees much of the love of his God, and the care of his God, and the wisdom of his God, and the power of his God, and the faithfulness of his God, and the goodness of his God--in making the least provision for him.

In contrast, wicked men are like the the mule which drinks from the brook--but never thinks of the spring. They are like the swine which eats up the fruit--but never looks up to the tree from whence the fruit falls.

A little will satisfy a temperate Christian. "Give me neither poverty nor riches, but give me only my daily bread."

Proverbs 30:8. Agur asks only for daily bread, necessary for his life--not for his lusts. He prays for enough to satisfy necessity--not luxury. He asks for bread--not for delicacies.

He begs that his body may be sustained--not pampered.

A little will satisfy nature, and less will satisfy grace; yet nothing will satisfy a wicked man's lusts! Wicked men never have enough--they are never satisfied! Those who are separated from the world's lusts, can live with a little.

Solomon, the wisest prince who ever sat upon a throne, after his most diligent, critical, and impartial search into all the creatures, gives this as the sum total of his inquiries, "Vanity of vanities, all is vanity!" And how then can any of these things, yes, all these things heaped up together, satisfy the soul of man!

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