

Reformation Series 2009
(Lecture Three: Thomas Brooks)

IV. Thomas Brooks.

A. Biography.

1. Background and education.

- a. Thomas Brooks was born in 1608.
- b. In 1625, he entered Emmanuel College, Cambridge.
 - (i) This is where some other famous Puritans were educated, such as Thomas Hooker, John Cotton, Thomas Shepard (Beeke), as well as Stephen Marshall, William Bridge, Anthony Burgess, and Thomas Watson, as we saw last week (Boland) and John Milton, the famous author of *Paradise Lost*.
 - (ii) He appears to have left the college before graduating.

2. Ministry.

a. Ordination and ministry at sea.

- (i) He was ordained as a minister of the Gospel in 1640 and first became a chaplain to the Parliamentary fleet, serving at sea for several years.
- (ii) He mentions this in his 'sea-devotions' and in his statement, "I have been some years at sea and through grace I can say that I would not exchange my sea experiences for England's riches" (Beeke).

b. Ministry prior to the Great Ejection.

- (i) After the Civil War, Brooks became the minister of the church of St. Thomas the Apostle, Queen Street, London, from 1648-1651, where he was often called to preach before Parliament.
- (ii) In 1652, he became rector of St. Margaret's, New Fish Street Hill, the first church that was to burn in the Great Fire of London (1666).
- (iii) As Thomas Goodwin and John Owen – as well as Jeremiah Burroughs, John Cotton, Philip Nye, William Bridge and Sidrach Simpson – Brooks preferred the Independent view of church government.
- (iv) In 1662, he was ejected from his pulpit, along with the other approximately 2000 ministers, by the Act of Uniformity.

c. After the Great Ejection.

- (i) After having to leave his living, Brooks continued to preach in London, where he suffered little persecution.
- (ii) He became the minister of a congregation at Moorfields, near St. Margaret's.
- (iii) When the Great Plague of 1665 hit London, unlike many ministers, he stayed and faithfully tended his flock.
- (iv) In 1672, he was licensed to preach according to the conditions of the Declaration of Indulgence (Charles II's attempt to extend religious liberty to non-conformists by suspending the penalty for non-conformity), but in 1676 his license was revoked.

- (v) Also in 1676, Brooks lost his first wife, Martha Burgess – Grosart writes of her, “His wife whose name was Martha was indeed a ‘help-meet,’ a woman of high-toned yet meekly tender principle, and all but the idol of her husband.” Brooks wrote of her, “She was always best when she was most with God in a corner. She has many a whole day been pouring out her soul before God for the nation, for Zion, and the great concerns of her own soul, when them about her did judge it more expedient that she had been in her bed, by reason of some bodily infirmity that did hang upon her; but the divine pleasures that she took in her [corner] did drown the sense of pain” (SMH).
- (vi) He later married a young God-fearing woman named Patience Cartwright. Grosart writes, “Behind the activities of his more public life there was a second marriage, as it would appear, about 1677-78. In his ‘Will’ he lovingly speaks of her as his ‘dear and honoured wife whom God hath made all relations to meet in one. Her name was Cartwright. Theirs was a brief union; she spring-young, he winter-old.”
- d. Brooks died in 1680 and was buried in London’s famous nonconformist cemetery, Bunhill Fields. John Reeve, who preached his funeral service, gives us something of Brooks character.
- (i) “Now, to close up, in commemoration of our dear friend deceased, who lived so desired, and died so lamented, I shall modestly and truly offer some remarks about his personal and ministerial endowments to your view.
- (ii) “First, For his personal endowments, he was certainly,
- (a) “1. A person of a very sweet nature and temper: so affable, and courteous, and cheerful, that he gained upon all that conversed with him; and if any taxed him with any pride or moroseness, or distastfulness in his carriage, it must be only such as did not know him. He had so winning a way with him, he might bid himself welcome into whatsoever house he entered. Pride and moroseness are bad qualities for a man of his employ, and make men afraid of the ways of God, for fear they should never enjoy a good day after.
- (b) “2. A person of a very great gravity: and could carry a majesty in his face when there was occasion, and make the least guilt tremble in his presence with his very countenance. I never knew a man better loved, nor more dreaded. God had given him such a spirit with power, that his very frowns were darts, and his reproofs sharper than swords. He would not condemn familiarity, but hated that familiarity that bred contempt.
- (c) “3. A person of a very large charity. He had large bowels, and a large heart; a great dexterity in the opening of the bowels of others, as well as his own, to works of mercy, that I think I may say there is not a Church in England that hath more often and more liberal contributions for poor ministers and other poor Christians than this is, according to the proportion of their abilities.
- (d) “4. A person of a wonderful patience. Notwithstanding the many weaknesses and infirmities, which for a long time have been continually, without ceasing as it were, trying their skill to pull down his frail body to the dust, and at last effected it, yet I never heard an impatient word drop from him. When I came to visit him, and asked him, ‘How do you, Sir?’ He answered, ‘Pretty well: I bless God I am well, I am contented with the will of my Father: my Father’s will and mine is but

one will.’ It made me often think of that Isaiah xxxiii. 24, ‘The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity. Sense of pardon took away sense of sickness.

- (e) “5. A person of a very strong faith in the promises of both worlds: and he could not be otherwise, being such a continual student in the Covenant. He feared nothing of himself or others, knowing the promise and oath of God would stand firm, and the Head of the Church would see to the safety of all his members, here and hereafter.
- (iii) “Secondly, For his ministerial endowments, he was
 - (a) “1. An experienced minister. From the heart to the heart; from the conscience to the conscience. He had a body of Divinity in his head, and the power of it upon his heart.
 - (b) “2. A laborious minister: as his works in press and pulpit are undeniable witness of. To preach so often, and print so much, and yet not satisfied till he could imprint also his works upon the hearts of his people; which is the best way of printing that I know, and the greatest task of a minister of Christ.
 - (c) “3. He was a minister who delighted in his work. It was his meat and drink to labour in that great work, insomuch that under his weakness he would be often preaching of little sermons as he called them to those that came to visit him, even when by reason of his distemper they were very hardly able to understand them.
 - (d) “4. He was a successful minister: the instrument in the hand of God for the conversion of many souls about this City and elsewhere.
 - (e) “5. And now he is at rest. And though he is gone, he is not lost; he is yet useful to the Church of God, and being dead he yet speaks by his example and writings, which were very profitable and spiritual” (Grosart).
 - (iv) Several of his works remain, including:
 - (a) *The Works of Thomas Brooks*, currently in print by the Banner of Truth, contain the most complete selection of his works. Beeke writes of Brooks’ work:
 - (1) “Of all the Puritan divines reprinted by James Nichol in the 1860s, Brooks was the most popular. Both the practical subjects he undertakes and the manner of his presentation make ‘his sentences as memorable as melodies.’ Moreover, his spiritual insights are presented directly and fervently, and are replete with Scripture. As a fellow minister said of Brooks: ‘He had a body of divinity in his head and the power of it in his heart.’ Peter Lewis said, ‘We may add, in his books too’ (Genius of Puritanism, p. 29).
 - (2) “We recommend Thomas Brooks highly. He communicates profound truths in a simple manner and is appropriate reading for young people and adults. His writings exude spiritual life and power and are particularly comforting for true believers. If limited to the purchase of a few sets of Puritan works, be sure to buy and read Brooks.”
 - (b) *Heaven on Earth*, a book devoted to helping you find a biblical assurance of salvation, is published separately and available today in the Puritan paperback series.

- (c) *Smooth Stones Taken from Ancient Brooks*, a book of quotes compiled by Charles Spurgeon, was republished in 2001 by Soli Deo Gloria, but has since gone out of print. In the preface, Spurgeon writes, “As a writer, Brooks scatters stars with both his hands. He has dust of gold: in his storehouse are all manner of precious stones. Genius is always marvelous, but when sanctified it is matchless.” One example: “There is no such way to attain to greater measures of grace than for a man to live up to that little grace he has” (Beeke).
- (d) Finally, the book we’ll be looking at this evening, *Precious Remedies against Satan’s Devices*, which is a lesson on spiritual warfare, still in print in the Banner of Truth’s Puritan Paperback Series. That this is a book Satan didn’t want published is expressed by Brooks in his preface, “The strange opposition that I met with from Satan, in the study of the following discourse, hath put an edge upon my spirit, knowing that Satan strives mightily to keep these things from seeing the light that tend eminently to shake and break his kingdom of darkness, and to lift up the kingdom and glory of the Lord Jesus Christ, in the souls and lives of the children of men.”
- (e) Beeke writes, “Though Satan’s tools may change over the centuries, his devices remain constant; hence, this classic will never be outdated.”

B. *Precious Remedies against Satan’s Devices* (1652).

1. Word to the Reader.

- a. “Dear Friend! Solomon bids us buy the truth (Proverbs 23:23), but does not tell us what it must cost, because we must get it though it be ever so dear. We must love truth both shining and scorching. Every parcel of truth is precious as the filings of gold; we must either live with it, or die for it, as Ruth said to Naomi, ‘Where you go I will go, and where you lodge I will lodge, and nothing but death shall part you and me’ (Ruth 1:16, 17); so must gracious spirits say, Where truth goes I will go, and where truth lodges I will lodge, and nothing but death shall part me and truth. A man may lawfully sell his house, land and jewels—but truth is a jewel that exceeds all price, and must not be sold; it is our heritage: ‘Your testimonies have I taken as an heritage forever’ (Psalm 119:111). It is a legacy that our forefathers have bought with their blood, which should make us willing to lay down anything, and to lay out anything, that we may, with the wise merchant in the Gospel (Matt. 13:45), purchase this precious pearl, which is more worth than heaven and earth, and which will make a man live happily, die comfortably, and reign eternally!
- b. “And now, if you please, read the work, and receive this counsel from me.
 - (i) “First, You must know that every man cannot be excellent, yet every man may be useful. An iron key may unlock the door with a golden treasure behind it; yes, iron can do some things that gold cannot.
 - (ii) “Secondly, Remember, it is not hasty reading—but serious meditating upon holy and heavenly truths, that make them prove sweet and profitable to the soul. It is not the bee’s touching of the flower, which gathers honey—but her abiding for a time upon the flower, which draws out the sweet. It is not he who reads most—but he who meditates most, who will prove the choicest, sweetest, wisest and strongest Christian.

(iii) “Thirdly, Know that it is not the knowing, nor the talking, nor the reading man—but the doing man, that at last will be found the happiest man. ‘If you know these things, blessed and happy are you if you DO them.’ ‘Not everyone that says, Lord, Lord, shall enter into the kingdom of heaven—but he who DOES the will of my Father that is in heaven’ (John 13:17, Matt. 7:21). . . . “Reader, If it is not strong upon your heart to practice what you read, to what end do you read? To increase your own condemnation? If your light and knowledge be not turned into practice, the more knowing a man you are, the more miserable a man you will be in the day of recompense; your light and knowledge will more torment you than all the devils in hell. . . . therefore read, and labor to know, that you may do—or else you are undone forever. . . . [A] man who reads that he may know, and that labors to know that he may do, will have two heavens—a heaven of joy, peace and comfort on earth, and a heaven of glory and happiness after death.

2. Satan’s devices and their remedies. (See if he hasn’t used several, if not all, of these on you.

a. First device: To make sin look good while hiding the curse it contains.

(i) “Satan’s first device to draw the soul into sin is, to present the bait—and hide the hook . . . to present the sweet, the pleasure, and the profit that may flow in upon the soul by yielding to sin—and to hide from the soul the wrath and misery that will certainly follow the committing of sin. By this device he deceived our first parents, ‘And the serpent said unto the woman, “You shall not surely die—for God does know, that in the day you eat thereof, then your eyes shall be opened; and you shall be as gods, knowing good and evil”’ (Gen. 3:4-5). Your eyes shall be opened, and you shall be as gods! Here is the bait, the sweet, the pleasure, the profit. Oh—but he hides the hook—the shame, the wrath, and the loss that would certainly follow!

(ii) Remedies.

- (a) “First, Keep at the greatest distance from sin, and from playing with the golden bait which Satan holds forth to catch you; for this you have (Romans 12:9), ‘Abhor that which is evil, cleave to that which is good.’ . . . David draws near, and plays with the bait, and falls, and swallows bait and hook! David comes near the snare, and is taken in it, to the breaking of his bones, the wounding of his conscience, and the loss of fellowship with his God. . . . The story of the Italian, who first made his enemy deny God, and then stabbed him, and so at once murdered both body and soul, declares the unmixed malignity of sin; and oh! that what has been spoken upon this head may prevail with you, to stand at a distance from sin!
- (b) Second, “Consider that sin is but a bitter sweet. That seeming sweet that is in sin will quickly vanish; and lasting shame, sorrow, horror, and terror will come in the room thereof . . . Adam’s apple was a bitter sweet; Esau’s bowl of stew was a bitter sweet; the Israelites’ quails a bitter sweet; Jonathan’s honey a bitter sweet; and Adonijah’s dainties a bitter sweet. After the meal is ended, then comes the reckoning.
- (c) Third, “Solemnly . . . consider that sin will usher in the greatest and the saddest losses that can be upon our souls. It will usher in the loss of that divine favor which is better than life, and the loss of that joy which is unspeakable and full of

glory, and the loss of that peace which passes understanding, and the loss of those divine influences by which the soul has been refreshed, quickened, raised, strengthened, and gladdened and the loss of many outward desirable mercies, which otherwise the soul might have enjoyed.

- (d) Fourth, “Seriously . . . consider that sin is of a very deceitful and bewitching nature. . . . It will with Delilah smile upon us, that it may betray us into the hands of the devil, as she did Samson into the hands of the Philistines. . . . Sin so bewitches the soul, that it makes the soul call evil good, and good evil . . . When the physicians told Theotimus that except he did abstain from drunkenness and uncleanness he would lose his eyes; his heart was so bewitched to his sins, that he answered, ‘Then farewell, sweet light’; he had rather lose his eyes than leave his sin. So a man bewitched with sin had rather lose God, Christ, heaven, and his own soul—than part with his sin. Oh, therefore, forever take heed of playing with or nibbling at Satan’s golden baits!

b. Second device: Making us believe sin is really the right thing to do.

- (i) “Satan knows that if he would present sin in its own nature and dress, the soul would rather fly from it than yield to it; and therefore he presents it unto us, not in its own proper colors—but painted and gilded over with the name and show of virtue, that we may the more easily be overcome by it, and take the more pleasure in committing of it. PRIDE, he presents to the soul under the name and notion of neatness and cleanliness; and COVETOUSNESS (which the apostle condemns for idolatry) to be but good business; and DRUNKENNESS to be good fellowship, and RIOTOUSNESS under the name and notion of liberality, and WANTONNESS as a trick of youth.

(ii) Remedies.

- (a) First, “Consider that sin is never a whit the less filthy, vile, and abominable—by its being colored and painted with virtue’s colors. A poisonous pill is never a whit the less poisonous because it is gilded over with gold; nor a wolf is never a whit the less a wolf because he has put on a sheep’s skin; nor the devil is never a whit the less a devil because he appears sometimes like an angel of light.
- (b) Second, consider “That the more sin is painted forth under the color of virtue, the more dangerous it is to the souls of men. . . . The most dangerous vermin is too often to be found under the fairest and sweetest flowers, the fairest glove is often drawn upon the foulest hand, and the richest robes are often put upon the filthiest bodies.
- (c) Third, “look on sin with that eye with which within a short time, we shall see it. Ah, souls! when you shall lie upon a dying bed, and stand before a judgment-seat, sin shall be unmasked, and its dress and robes shall then be taken off, and then it shall appear more vile, filthy, and terrible than hell itself; then, that which formerly appeared most sweet will appear most bitter, and that which appeared most beautiful will appear most ugly, and that which appeared most delightful will then appear most dreadful to the soul.
- (d) Fourth, “Seriously . . . consider, That even those very sins that Satan paints, and puts new names and colors upon, cost the best blood, the noblest blood, the life-

blood, the heart-blood of the Lord Jesus. . . . when we consider that sin has slain our Lord Jesus, ah, how should it provoke our hearts to be revenged on sin . . .

- c. Third device: Convincing us that small sins don't matter.
- (i) "Ah! says Satan, it is but a little pride, a little worldliness, a little uncleanness, a little drunkenness, etc. . . . Alas! says Satan, it is but a very little sin that you stick so at. You may commit it without any danger to your soul.
 - (ii) Remedies.
 - (a) "First, Solemnly consider, that those sins which we are apt to account small, have brought upon men the greatest wrath of God, as the eating of an apple, gathering a few sticks on the Sabbath day, and touching of the ark. Oh! the dreadful wrath that these sins brought down upon the heads and hearts of men! The least sin is contrary to the law of God, the nature of God, the being of God, and the glory of God; and therefore it is often punished severely by God; and do not we see daily the vengeance of the Almighty falling upon the bodies, names, states, families, and souls of men—for those sins that are but little ones in their eyes?
 - (b) Second, "Seriously . . . consider, That the giving way to a less sin makes way for the committing of a greater sin. . . . Sin is of an encroaching nature; it creeps on the soul by degrees, step by step, until it has the soul to the very height of sin. David gives way to his wandering eye, and this led him to those foul sins that caused God to break his bones, and to turn his day into night, and to leave his soul in great darkness. . . . The little thief will open the door, and make way for the greater; and the little wedge knocked in, will make way for the greater.
 - (c) "The third remedy against this third device that Satan has to draw the soul to sin, is solemnly to consider, That it is sad to sin against God for a trifle. Dives would not give a crumb, therefore he should not receive a drop (Luke 16:21). It is the greatest folly in the world—to adventure the going to hell for a small matter. 'I tasted but a little honey, said Jonathan, 'and I must die' (1 Sam. 14:29). . . . Therefore, when Satan says it is but a little one, you must answer—that oftentimes there is the greatest unkindness showed to God's glorious majesty, in the acting of the least folly, and therefore you will not displease your best and greatest friend—by yielding to his greatest enemy.
 - (d) "The fourth remedy against this device of Satan, is seriously to consider, That there is great danger, yes, many times most danger—in the smallest sins. 'A little leaven leavens the whole lump' (1 Cor. 5:6). . . . A little hole in the ship sinks it. A small breach in a dyke carries away all before it. A little stab at the heart kills a man. A little sin, without a great deal of mercy, will damn a man!
 - (e) "The fifth remedy against this device of Satan, is solemnly to consider, That other saints have chosen to suffer the worst of torments, rather than commit the least sin, that is, such as the world accounts little sins. So as you may see in Daniel and his companions, that would rather choose to burn, and be cast to the lions—than they would bow to the idol which Nebuchadnezzar had set up. . . . I have read of that noble servant of God, Marcus Arethusius, minister of a church in the time of Constantine, who had been the cause of overthrowing an idol's temple; afterwards, when Julian came to be emperor, he would force the people of

that place to build it up again. They were ready to do it—but Marcus refused; whereupon those who were his own people, to whom he preached, took him, and stripped him of all his clothes, and abused his naked body, and gave it up to the children, to lance it with their pen-knives, and then caused him to be put in a basket, and drenched his naked body with honey, and set him in the sun, to be stung with wasps. And all this cruelty they showed, because he would not do anything towards the building up of this idol temple! No, they came to this, that if he would do but the least towards it, if he would give but a half-penny to it, they would save him. But he refused all, though the giving of a half-penny might have saved his life; and in doing this, he did but live up to that principle that most Christians talk of, and all profess—but few come up to, that is—that we must choose rather to suffer the worst of torments that men and devils can invent and inflict, than to commit the least sin whereby God should be dishonored, our consciences wounded, religion reproached, and our own souls endangered.

- (f) “The sixth remedy against this device of Satan is, seriously to consider, That the soul is never able to stand under the guilt and weight of the least sin, when God shall set it home upon the soul. The least sin will press and sink the stoutest sinner as low as hell, when God shall open the eyes of a sinner, and make him see the horrid filthiness and abominable vileness that is in sin! . . . William Perkins mentions a good man—but very poor, who, being ready to starve, stole a lamb, and being about to eat it with his poor children, and as his manner was afore eating, to ask God’s blessing, dare not do it—but fell into a great perplexity of conscience, and acknowledged his fault to the owner, promising payment if ever he should be able.
- (g) “The seventh remedy against this device is, solemnly to consider, That there is more evil in the least sin than in the greatest affliction; and this appears as clear as the sun, by the severe dealing of God the Father with his beloved Son, who let all the vials of his fiercest wrath upon him, and that for the least sin as well as for the greatest.

d. Fourth device: Showing us that even the best saints sin, but hiding their repentance.

- (i) “By presenting to the soul the best men’s sins, and by hiding from the soul their virtues; by showing the soul their sins, and by hiding from the soul their sorrows and repentance: as by setting before the soul the adultery of David, the pride of Hezekiah, the impatience of Job, the drunkenness of Noah, the blasphemy of Peter, etc., and by hiding from the soul the tears, the sighs, the groans, the meltings, the humblings, and repentings of these precious souls.

(ii) Remedies.

- (a) “The first remedy against this device of Satan is, seriously to consider, That the Spirit of the Lord has been as careful to note the saints’ rising by repentance out of sin, as he has to note their falling into sins. David falls fearfully—but by repentance he rises sweetly. ‘Blot out my transgressions, wash me thoroughly from my iniquity, cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow; deliver me from blood-guiltiness, O God, God of my salvation.’ . . . Peter falls dreadfully—but rises by repentance sweetly;

a look of love from Christ melts him into tears. . . . Clement notes that Peter so repented, that all his life after, every night when he heard the cock crow, he would fall upon his knees, and, weeping bitterly, would beg pardon of his sin. Ah, souls, you can easily sin as the saints—but can you repent with the saints? Many can sin with David and Peter, that cannot repent with David and Peter—and so must perish forever! Theodosius the emperor, pressing that he might receive the Lord’s supper, excuses his own foul act by David’s doing the like; to which Ambrose replies, You have followed David transgressing, follow David repenting, and then think you of the table of the Lord.

- (b) “The second remedy against this device of Satan is, solemnly to consider, That these saints did not make a trade of sin. They fell once or twice, and rose by repentance, that they might keep the closer to Christ forever. . . . The saints cannot sin with a whole will—but, as it were, with a half-will, an unwillingness; not with a full consent—but with a dissenting consent. . . . David and Peter sinned once foully and fearfully; they tasted poison but once, and were sick to death; but I taste it daily, and yet shall not taste of eternal death. . . . Though sin dwells in the regenerate, yet it does not reign over the regenerate; they rise by repentance.
 - (c) “The third remedy against this device of Satan is, seriously to consider, That though God does not, nor never will, disinherit his people for their sins, yet he has severely punished his people for their sins. David sins, and God breaks his bones for his sin: ‘Make me to hear joy and gladness, that the bones which you have broken may rejoice’ (Psalm 51:8). ‘And because you have done this, the sword shall never depart from your house, to the day of your death’ (2 Sam. 12:10). Though God will not utterly take from them his loving-kindness, nor allow his faithfulness to fail, nor break his covenant, nor alter the thing that is gone out of his mouth, yet will he ‘visit their transgression with the rod, and their iniquity with stripes’ (Psalm 89:30, 35). . . . Josephus reports that, not long after the Jews had crucified Christ on the cross, so many of them were condemned to be crucified that there were not places enough for crosses nor crosses enough for the bodies that were to be hung thereon. . . . When Satan shall tell you of other men’s sins to draw you to sin—then think of the same men’s sufferings to keep you from sin. Lay your hand upon your heart, and say, O my soul! if you sin with David, you must suffer with David!
 - (d) “The fourth remedy against this device of Satan is, solemnly to consider, That there are but two main ends of God’s recording of the falls of his saints. And the one is, to keep those from fainting, sinking, and despair, under the burden of their sins, who fall through weakness and infirmity. And the other is, that their falls may be as landmarks to warn others to take heed lest they fall. It never entered into the heart of God to record his children’s sins, that others might be encouraged to sin . . .
- e. Fifth device: Reminding us that God is merciful.
- (i) “Oh! says Satan, you need not make such a matter of sin, you need not be so fearful of sin, not so unwilling to sin; for God is a God of mercy, a God full of mercy, a God that delights in mercy, a God that is ready to show mercy, a God that is never

weariness of showing mercy, a God more prone to pardon his people than to punish his people; and therefore he will not take advantage against the soul; and why then, says Satan, should you make such a matter of sin?

(ii) Remedies.

- (a) “The first remedy is, seriously to consider, That it is the greatest judgment in the world to be left to sin, upon any pretense whatever. . . . Woe, woe to him at whose sins God does wink. When God lets the way to hell be a smooth and pleasant way, that is hell on this side [of] hell, and a dreadful sign of God’s indignation against a man; a token of his rejection, and that God does not intend good unto him. . . . Deliver me, O Lord, from that evil man—myself!”
- (b) “The second remedy against this device of Satan is, solemnly to consider, That God is as JUST, as he is merciful. . . . Witness His casting the angels out of heaven and His binding them in chains of darkness until the judgment of the great day. . . . His turning Adam out of Paradise . . . His drowning of the old world. . . . But above all, witness the pouring forth of all His wrath upon His bosom Son, when Jesus bore the sins of His people, and cried out, ‘My God, My God, why have You forsaken Me?’
- (c) “The third remedy against this device of Satan is, seriously to consider, That sins against God’s mercy will bring the greatest and sorest judgments upon men’s heads and hearts. . . . The higher we are in dignity, the more grievous is our fall and misery. . . . And so Capernaum, that was lifted up to heaven, was threatened to be thrown down to hell. . . .
- (d) “The fourth remedy against this device of Satan, is seriously to consider, That though God’s general mercy is over all his works, yet his special mercy is confined to those who are divinely qualified. . . . When Satan attempts to draw you to sin by presenting God as a God all made up of mercy, oh then reply, that though God’s general mercy extend to all the works of his hand, yet his special mercy is confined to those who are divinely qualified, to those who love him and keep his commandments, to those who trust in him, that by hope hang upon him, and who fear him; and that you must be such a one here, or else you can never be happy hereafter; you must partake of his special mercy, or else eternally perish in everlasting misery, notwithstanding God’s general mercy.
- (e) “The fifth remedy against this device of Satan is, solemnly to consider, That those who were once glorious on earth, and are now triumphing in heaven, did look upon the mercy of God as the most powerful argument to preserve them from sin . . . So Joseph strengthens himself against sin from the remembrance of mercy: ‘How then can I,’ says he, ‘do this great wickedness, and sin against God?’ (Gen. 39:9). . . . Likewise with Paul: ‘Shall we continue in sin, that grace may abound? God forbid. How shall we who are dead to sin, live any longer therein?’ (Rom. 6:1, 2). There is nothing in the world that renders a man more unlike to a saint, and more like to Satan—than to argue from God’s mercy to sinful liberty . . .

f. Sixth device. Convincing us that repentance is easy.

- (i) “By persuading the soul that the work of repentance is an easy work; and that therefore the soul need not make such a matter of sin. Why! Suppose you do sin,

says Satan, it is no such difficult thing to return, and confess, and be sorrowful, and beg pardon, and cry, ‘Lord, have mercy upon me!’ and if you do but this, God will forgive your debt, and pardon your sins, and save your souls. By this device Satan draws many a soul to sin, and makes many millions of souls servants of sin, or rather slaves to sin.

(ii) Remedies.

- (a) “The first remedy is, seriously to consider, That repentance is a mighty work, a difficult work, a work that is above our power. . . . It is not in the power of any mortal to repent at pleasure. Some ignorant deluded souls vainly conceit that these five words, ‘Lord! have mercy upon me,’ are efficacious to send them to heaven; but as many are undone by buying a counterfeit jewel, so many are in hell by mistake of their repentance. Many rest in their repentance, which caused one to say, ‘Repentance damns more than sin!’
- (b) “The second remedy against this device of Satan is, solemnly to consider of the nature of true repentance. . . . The formal ACT of repentance is a changing and converting. . . . It is a turning from darkness to light. The SUBJECT changed and converted is the whole man; it is both the sinner’s heart and life: first his heart, then his life; first his person, then his practice and lifestyle. . . . The TERMS of this change and conversion, from which and to which both heart and life must be changed; from sin to God. . . . Herod turned from many—but turned not from his Herodias, which was his ruin. Judas turned from all visible wickedness, yet he would not cast out that golden devil ‘covetousness’, and therefore was cast into the hottest place in hell. He who turns not from every sin, turns not aright from any one sin.”
- (c) “The third remedy against this device of Satan is seriously to consider, That repentance is a continued act. . . . Anselm confesses, that all his life was either damnable for sin committed, or unprofitable for good omitted; and at last concludes, ‘Oh, what then remains, but in our whole life—but to lament the sins of our whole life.’ True repentance inclines a man’s heart to perform God’s statutes always, even unto the end. A true penitent must go on from faith to faith, from strength to strength; he must never stand still nor turn back. . . . And tell me, O tempted soul, whether it be such an easy thing as Satan would make you believe, to be every day a-turning more and more from sin, and a-turning nearer and nearer to God, your choicest blessedness. A true penitent can as easily content himself with one act of faith, or one act of love, as he can content himself with one act of repentance. . . . A Jewish Rabbi, pressing the practice of repentance upon his disciples, and exhorting them to be sure to repent the day before they died, one of them replied, that the day of any man’s death was very uncertain. ‘Repent, therefore, every day,’ said the Rabbi, ‘and then you shall be sure to repent the day before you die.’ You are wise, and know how to apply it to your own advantage.
- (d) “The fourth remedy against this device of Satan is solemnly to consider, That if the work of repentance were such an easy work as Satan would make it to be, then certainly so many would not lie roaring and crying out of wrath and eternal ruin under the horrors and terrors of conscience, for not repenting!

- (e) “The fifth remedy against this device of Satan is seriously to consider, That to repent of sin is as great a work of grace, as not to sin. . . . And now tell me, O soul, is it an easy thing not to sin? We know then certainly it is not an easy thing to repent of sin.
- (f) “The sixth remedy against this device of Satan is, seriously to consider, That he who now tempts you to sin upon this account, that repentance is easy, will, before long, to work you to despair, and forever to break the neck of your soul, present repentance as the most difficult and hardest work in the world . . . Bede tells of a certain great man that was admonished in his sickness to repent, who answered that he would not repent yet; for if he should recover, his companions would laugh at him; but growing more and more sick, his friends pressed him again to repent—but then he told them it was too late, for now, said he; I am judged and condemned. . . . Repentance is a work that must be timely done, or utterly undone forever.
- g. Seventh device: Trying to make us overly confident that we won’t fall.
- (i) “Says Satan, You may walk by the harlot’s door though you won’t go into the harlot’s bed; you may sit and sup with the drunkard, though you won’t be drunk with the drunkard; you may look upon Jezebel’s beauty, and you may play and toy with Delilah, though you do not commit wickedness with the one or the other; you may with Achan handle the golden wedge, though you do not steal the golden wedge.
- (ii) Remedies.
- (a) “The first remedy is, solemnly to dwell upon those scriptures which expressly command us to avoid the occasions of sin, and the least appearance of evil (1 Thes. 5:22): ‘Abstain from all appearance of evil.’
- (b) “The second remedy against this device of Satan is, solemnly to consider, That ordinarily there is no conquest over sin, without the soul turning from the occasion of sin. . . . It is a just and righteous thing with God, that he should fall into the pit, who will adventure to dance upon the brink of the pit, and that he should be a slave to sin, that will not flee from the occasions of sin. As long as there is fuel in our hearts for a temptation, we cannot be secure. He who has gunpowder about him had need keep far enough off from sparks. To rush upon the occasions of sin is both to tempt ourselves, and to tempt Satan to tempt our souls! . . .
- (c) “The third remedy against this device of Satan is, seriously to consider, That other precious saints, who were once glorious on earth, and are now triumphing in heaven, have turned from the occasion of sin, as hell itself; as you may see in Joseph (Gen. 39:10), ‘And it came to pass, as she spoke to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.’
- (d) “The fourth remedy against this device of Satan is, solemnly to consider, That the avoiding the occasions of sin, is an evidence of grace, and that which lifts up a man above most other men in the world. . . . that man is surely godly, who in his course will not be bad, though tempted by occasions to sin.
- h. Eighth device: Pointing out the good things the wicked enjoy.

- (i) “Says Satan, Do you see, O soul, the many blessings that such and such enjoy, who walk in those very ways that your soul startles to think of, and the many crosses that they are delivered from, even such as makes other men, who say they dare not walk in such ways, to spend their days in sighing, weeping, groaning, and mourning? and therefore, says Satan, if ever you would be freed from the dark night of adversity, and enjoy the sunshine of prosperity—you must walk in their ways.
- (ii) Remedies.
- (a) “The first remedy is, solemnly to consider, That no man knows how the heart of God stands towards a person, by his outward blessings to that person. His hand of mercy may be towards a man, when his heart may be against that man, as you may see in Saul and others; and the hand of God may be set against a man, when the heart of God is dearly set upon a man, as you may see in Job and Ephraim. The hand of God was severely set against them, and yet the heart and affections of God were strongly working towards them.
- (b) “The second remedy against this device of Satan is, seriously to consider, That there is nothing in the world that so provokes God to be . . . angry, as men’s taking encouragement from God’s goodness and mercy—to do wickedly. . . . This is wickedness at the height—for a man to be very bad, because God is very good.
- (c) “The third remedy against this device of Satan is, solemnly to consider, That there is no greater misery in this life, than not to be in misery; no greater affliction, than not to be afflicted. Woe, woe to that soul that God will not spend a rod upon!
- (d) “The fourth remedy against this device of Satan is, seriously to consider, That the lack of wicked men, under all their outward mercy and freedom from adversity, is far greater than all their outward enjoyments. . . . They lack a saving interest in God, Christ, the Spirit, the promises, the covenant of grace, and everlasting glory.
- (e) “The fifth remedy against this device of Satan is, solemnly to consider, That outward things are not as they seem and are esteemed. They have, indeed, a glorious outside—but if you view their insides, you will easily find that they fill the head full of cares, and the heart full of fears. What if the fire should consume one part of my estate, and the sea should be a grave to swallow up another part of my estate! What if my servants should be unfaithful abroad, and my children should be deceitful at home! Ah, the secret fretting, vexing, and gnawing that does daily, yes hourly, attend those men’s souls whose hands are full of worldly goods!
- (f) “The sixth remedy against this device of Satan is, seriously to consider the end and the design of God in heaping up mercy upon the heads of the wicked, and in giving them rest and quiet from those sorrows and sufferings that others sigh under. David shows the end and design of God in this. ‘When I tried to understand all this, it was oppressive to me till I entered the sanctuary of God; then I understood their final destiny. Surely you place them on slippery ground; you cast them down to ruin. How suddenly are they destroyed, completely swept away by terrors! As a dream when one awakes, so when you arise, O Lord, you will make them vanish from this life.’

- (g) “The seventh remedy against this device of Satan is solemnly to consider, That God does often most plague and punish those whom others think he does most spare and love; that is, God does plague and punish them most with spiritual judgments—which are the greatest, the sorest, and the heaviest—whom he least punishes with temporal punishments. (Psalm 81:12, 78:26-31, 106:15). He gave them their requests—but sent leanness into their soul. It is a heavy plague to have a fat body and a lean soul; a house full of gold, and a heart full of sin.
 - (h) “The eighth remedy against this device of Satan is, To dwell more upon that strict account that vain men must make for all that good that they do enjoy. ‘In that day men shall give an account of good things committed unto them, of good things neglected by them, of evil committed by them, and of evils allowed by them. Then shall a good conscience be more worth than all the world’s good.’ (Bernard)
- i. Ninth device: Convincing us that a holy life is a hard life.
- (i) “By presenting to the soul the crosses, losses, reproaches, sorrows, and sufferings, which daily attend those who walk in the ways of holiness.
 - (ii) Remedies:
 - (a) “The first remedy against this device of Satan is, solemnly to consider, That all the afflictions that attend the people of God, are such as shall turn to their profit and glorious advantage. . . .
 - (b) “The second remedy against this device of Satan is, solemnly to consider, that all the afflictions which befall the saints, only reach their worse part; they reach not, they hurt not, their noble part, their best part. ‘And who shall harm you, if you be followers of that which is good,’ says the apostle (1 Peter 3:13).
 - (c) “The third remedy against this device of Satan is, seriously to consider, That the afflictions which attend the saints in the ways of holiness, are but short and momentary. ‘Sorrow may abide for a night—but joy comes in the morning’ (Psalm 30:5).
 - (d) “The fourth remedy against this device of Satan, is seriously to consider, That the afflictions which befall the saints are such as proceed from God’s dearest love. ‘As many as I love, I rebuke and chasten’ (Rev. 3:19).
 - (e) “The fifth remedy against this device of Satan is, solemnly to consider, That it is our duty and glory not to measure afflictions by the smart—but by the end. When Israel was dismissed out of Egypt, it was with gold and ear-rings (Exod. 11:3); so the Jews were dismissed out of Babylon with gifts, jewels, and all necessary utensils (Ezra 1:7-11). Look more at the latter end of a Christian—than the beginning of his affliction.
 - (f) “The sixth remedy against this device of Satan is, seriously to consider, That the design of God in all the afflictions which befall them, is only to try them; it is not to wrong them, nor to ruin them, as ignorant souls are apt to think. ‘He knows the way that I take: and when he has tried me, I shall come forth as gold,’ says patient Job, 33:10.
 - (g) “The seventh remedy against this device of Satan is, solemnly to consider, That the afflictions, wrath, and misery which attend the ways of wickedness, are far greater and heavier than those which attend the ways of holiness.

- j. Tenth device: Having us compare ourselves with those who are worse than we are.
- (i) “By this device the devil drew the proud pharisee to bless himself in a cursed condition, ‘God, I thank you that I am not as other men are, extortioners, unjust, adulterers, or even as this tax-collector’ (Luke 18:11).
 - (ii) Remedies:
 - (a) “The first remedy against this device of Satan is, solemnly to consider this, That there is not a greater nor a clearer argument to prove a man a hypocrite, than to be quick-sighted abroad—and blind at home, than to see ‘a mote in another man’s eye, and not a beam in his own eye’ (Matt. 7:3, 4) . . .
 - (b) “The second remedy against this device of Satan is, To spend more time in comparing of your internal and external actions with the Rule, with the Word, by which you must be judged at last—than in comparing of yourselves with those who are worse than yourselves.
 - (c) “The third remedy against this device of Satan is, seriously to consider, That though your sins be not as great as those of others, yet without sound repentance on your side, and pardoning mercy on God’s side—you will be as certainly damned as others, though not equally tormented with others.
- k. Eleventh device: Convincing us that the Bible is faulty.
- (i) “Ah, how many are there filled with these and suchlike Christ-dishonoring and soul-undoing opinions, that is—that the Scriptures are full of fallacies and uncertainties, and no further to be heeded, than they agree with their own carnal thoughts . . .
 - (ii) Remedies:
 - (a) “The first remedy against this device of Satan is, solemnly to consider, That an erroneous, vain MIND is as odious to God as a wicked LIFE.
 - (b) “The second remedy against this device of Satan is, To receive the truth affectionately, and let it dwell in your souls plenteously.
 - (c) “The third remedy against this device of Satan is, solemnly to consider, That error makes the owner to suffer loss. All the pains and labor that men take to defend and maintain their errors, to spread abroad and infect the world with their errors, shall bring no profit, nor no comfort to them in that day, wherein ‘every man’s work shall be made manifest, and the fire shall try it of what sort it is,’ as the apostle shows in that remarkable scripture (1 Cor. 3:11-15).
 - (d) “The fourth remedy against this device of Satan is, To hate, reject and abominate all those doctrines and opinions which are contrary to godliness, and which open a door to profaneness . . .
 - (e) “The fifth remedy against this device of Satan is, To hold fast the truth.
 - (f) “The sixth remedy against this device of Satan is, To keep humble. . . . The God of light and truth delights to dwell with the humble; and the more light and truth dwells in the soul, the further off darkness and error will stand from the soul.
 - (g) “The seventh remedy against this device of Satan is, solemnly to consider, The great evils that errors have produced. Error is a fruitful mother, and has brought forth such monstrous children as has set towns, cities and nations on fire. . . . Oh, the graces that error has weakened, and the sweet joys and comforts that error has clouded, if not buried! Oh, the hands that error has weakened, the eyes that error

has blinded, the judgments of men that error has perverted, the minds that error has darkened, the hearts that error has hardened, the affections that error has cooled, the consciences that error has seared, and the lives of men that error has polluted! Ah, souls! can you solemnly consider of this, and not tremble more at error, than at hell itself?

- I. Twelfth device: Encouraging us to have worldly friends.
 - (i) “And oh! the horrid impieties and wickedness that Satan has drawn men to sin—by moving them to sit and associate themselves with vain people.
 - (ii) Remedies:
 - (a) “The first remedy against this device of Satan is, To dwell, until your hearts are affected, upon those commands of God which expressly require us to shun the society of the wicked (Eph. 5:11): ‘And have no fellowship with the unfruitful works of darkness—but rather reprove them’; (Prov. 5:14-16): ‘Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.’
 - (b) “The second remedy against this device of Satan is, seriously to consider, That their company is very infectious and dangerous, as is clear from the scripture above mentioned. . . .
 - (c) “The third remedy against this device of Satan is, To look always upon wicked men, under those names and notions which the Scripture describes them. . . . scorpions, vipers, thorns, briars, thistles, brambles, stubble, dirt, chaff, dust, dross, smoke, scum.
 - (d) “The fourth remedy against this device of Satan, is, solemnly to consider, That the society and company of wicked men have been a great grief and burden to those precious souls that were once glorious on earth, and are now triumphing in heaven . . . ‘O Lord, let me not go to hell, where the wicked are: for Lord, you know I never loved their company here’—said a gracious gentlewoman, when she was to die.