

# PRECIOUS REMEDIES AGAINST SATAN'S DEVICES

by Thomas Brooks (1608 - 1680)

***"Lest Satan should get an advantage of us -for we are not ignorant of his devices"***

2 Corinthians 2:11

*"Put on the full armor of God  
so that you can take your stand against **the devil's schemes.**  
**For our struggle is not against flesh and blood, but**  
**against the rulers,**  
**against the authorities,**  
**against the powers of this dark world and**  
**against the spiritual forces of evil in the heavenly realms.**  
Therefore put on the full armor of God,  
so that when **the day of evil comes,** you may be able to stand your ground,  
and after you have done everything, to stand."  
Ephesians 6:11-13*

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### 1. By presenting the bait and hiding the hook: For remedies, consider that

- 1) we ought to keep at the greatest distance from sin and from playing with the bait
- 2) sin is but a bitter sweet
- 3) sin will usher in the greatest and the saddest losses
- 4) sin is very deceitful and bewitching

### 2. By painting sin with virtue's colors: For remedies, consider that

- 1) sin is never the less vile by being so painted
- 2) the more sin is so painted the more dangerous it is
- 3) we ought to look on sin with that eye with which within a few hours we shall see it
- 4) sin cost the life-blood of the Lord Jesus

3. By the extenuating and lessening of sin: For remedies, consider that

- 1) sin which men account small brings God's great wrath on men
- 2) the giving way to a less sin makes way for the committing of a greater
- 3) it is sad to stand with God for a trifle
- 4) often there is most danger in the smallest sins
- 5) the saints have chosen to suffer greatly rather than commit the least sin
- 6) the soul can never stand under the guilt and weight of sin when God sets it home upon the soul
- 7) there is more evil in the least sin than in the greatest affliction

4. By showing to the soul the best men's sins and by hiding from the soul their virtues, their sorrows, and their repentance: For remedies, consider that

- 1) the Spirit of God records not only the sins of the saints, but also their repentance
- 2) these saints did not make a trade of sin
- 3) though God does not disinherit his sinning people, He punishes them severely
- 4) God has two main ends in recording the falls of His saints

5. By presenting God to the soul as One made up all of mercy: For remedies, consider

- 1) It is the sorest of judgments to be left to sin upon any pretense whatever
- 2) God is as just as He is merciful
- 3) sins against mercy will bring the greatest and sorest judgments on men
- 4) though God's general mercy is over all His works, yet His special mercy is confined to those that are divinely qualified
- 5) the saints now glorified regarded God's mercy as a most powerful argument against, and not for, sin

6. By persuading the soul that repentance is easy and that therefore the soul need not scruple about sinning: For remedies, consider that

- 1) repentance is a difficult work above our own power
- 2) repentance changes and converts the whole man from sin to God
- 3) repentance is a continued act
- 4) if repentance were easy, the lack of it would not strike millions with terror and drive them to hell
- 5) to repent of sin is as great a mark of grace as not to sin
- 6) Satan now suggests that repentance is easy, but shortly he will drive his dupes to despair by presenting it as the hardest work in the world

7. By making the soul bold to venture upon the occasions of sin: For remedies, consider

- 1) certain scriptures expressly command us to avoid occasions of sin and the least appearance of evil
- 2) there is no conquest over sin unless the soul turns from the occasions of sin
- 3) saints now glorified have turned from the occasions of sin as from hell itself
- 4) to avoid the occasions of sin is an evidence of grace

8. By representing to the soul the outward mercies enjoyed by men walking in sin, and their freedom from outward miseries: For remedies, consider that

- 1) we cannot judge of how the heart of God stands towards a man by the acts of His providence

- 2) nothing provokes God's wrath so much as men's abuse of His goodness and mercy
- 3) there is no greater curse or affliction in this life than not to be in misery or affliction
- 4) the wants of evil men are far greater than their outward blessings
- 5) outward things are not as they seem, nor as they are esteemed
- 6) God has ends and designs in giving evil men outward mercies and present rest from sorrows and sufferings that cause saints to sigh
- 7) God often plagues and punishes those whom others think He most spares and loves
- 8) God will call evil men to a strict account for all the outward good that they have enjoyed

9. By presenting to the soul the crosses, losses, sorrows and sufferings that daily attend those who walk in the ways of holiness: For remedies, consider that

- 1) all afflictions suffered by Christians turn to their profit
- 2) all such afflictions only reach their worst, not their best, part
- 3) all such afflictions are short and momentary
- 4) all such afflictions proceed from God's dearest love
- 5) it is our duty and glory to measure afflictions not by the smart but by the end
- 6) God's design in saints' afflictions is to try, not to ruin, their souls
- 7) the afflictions, wrath and misery consequent upon wickedness are far worse than those linked with holiness

10. By causing saints to compare themselves and their ways with those reputed to be worse than themselves: For remedies, consider that

- 1) to be quick-sighted abroad and blind at home proves a man a hypocrite
- 2) it is far better to compare our internal and external actions with the Word than to compare ourselves with others worse than ourselves
- 3) though our sins may not appear as great as those of others, yet without repentance responding to mercy, we shall be as certainly damned as others

11. By polluting the souls and judgments of men with dangerous errors that lead to looseness and wickedness: For remedies, consider that

- 1) an erroneous vain mind is as odious to God as a wicked life
- 2) it is needful to receive the truth affectionately and plenteously
- 3) error makes its owner suffer loss
- 4) it is needful to hate and reject all doctrines that are contrary to godliness, that lead to self-righteousness, and that make good works co-partners with Christ
- 5) it is needful to hold fast the truth
- 6) it is needful to keep humble
- 7) errors have been productive of great evils

12. By leading men to choose wicked company: For remedies, consider that

- 1) there are express commands of God to shun such company
- 2) wicked company is infectious and dangerous
- 3) it is needful to look upon the wicked in such terms as Scripture describes them
- 4) the company of wicked men was once a grief and burden also to saints now glorified

### **III. SATAN'S DEVICES TO KEEP SOULS FROM HOLY DUTIES, TO HINDER SOULS IN HOLY SERVICES, TO KEEP THEM OFF FROM RELIGIOUS PERFORMANCES [8 devices and their remedies]**

1. By presenting the world in such a garb as to ensnare the soul: For remedies, consider that

- 1) all things here below are impotent and weak
- 2) they are also full of vanity
- 3) all things under the sun are uncertain and mutable
- 4) the great things of the world are hurtful to men owing to the corruption of their hearts
- 5) all the felicity of this world is mixed
- 6) it is needful to get better acquainted with, and assurance of, more blessed and glorious things
- 7) true happiness and satisfaction does not arise from worldly good
- 8) the value and dignity of the soul is to be a subject of contemplation

2 By presenting to the soul the dangers, losses and sufferings that accompany the performance of certain religious duties: For remedies, consider that

- 1) all such troubles cannot harm the true Christian
- 2) saints now glorified encountered such dangers, but persevered to the end
- 3) all such dangers are but for a moment, whereas the neglect of the service of God lays the Christian open to spiritual and eternal dangers
- 4) God knows how to deliver from troubles by troubles, from dangers by dangers
- 5) In the service of God, despite troubles and afflictions, the gains outweigh the losses

3. By presenting to the soul the difficulty of performing religious duties: For remedies, consider that

- 1) it is better to regard the necessity of the duty than the difficulty of it
- 2) the Lord Jesus will reveal Himself to the obedient soul and thus make the service easy
- 3) the Lord Jesus has Himself engaged in hard service and in suffering for your temporal and eternal good
- 4) religious duties are only difficult to the worse, not to the more noble part of a saint
- 5) a glorious recompense awaits saints who serve the Lord in the face of difficulties and discouragements

4. By causing saints to draw false inferences from the blessed and glorious things that Christ has done: For remedies, consider that

- 1) it is as needful to dwell as much upon scriptures that state Christian duty as upon those that speak of the glorious things that Christ has done for us
- 2) the glorious things that Christ has done and is now doing for us should be our strongest motives and encouragements for the performance of our duties
- 3) other precious souls who have rested on Christ's work have been very active and lively in religious duties
- 4) those who do not walk in God's ways cannot have such evidence of their righteousness before God as can those who rejoice in the service of the Lord
- 5) duties are to be esteemed not by their acts but by their ends

5. By presenting to view the fewness and poverty of those who hold to religious practices: For remedies, consider that

- 1) though saints are outwardly poor, they are inwardly rich
- 2) in all ages God has had some that have been rich, wise and honorable
- 3) spiritual riches infinitely transcend temporal riches, and satisfy the poorest saints
- 4) saints now appear to be 'a little flock', but they belong to a company that cannot be numbered
- 5) it is but as a day before these despised saints will shine brighter than the sun
- 6) the time will come even in this life when God will take away the reproach and contempt of His people, and make those the 'head' who have been the 'tail'

6. By showing saints that the majority of men make light of God's ways and walk in the

ways of their own hearts: For remedies, consider that

- 1) certain scriptures warn against following the sinful examples of men
- 2) those who sin with the multitude will suffer with the multitude
- 3) the soul of a man is of more worth than heaven and earth

7. By casting in vain thoughts while the soul is seeking God or waiting on God: For remedies, consider that

- 1) the God with whom we have to do is great, holy, majestic and glorious
- 2) despite wandering thoughts it is needful to be resolute in religious service
- 3) vain and trifling thoughts that Satan casts into our souls are not sins if they are abhorred, resisted and disclaimed
- 4) watching against, resisting and lamenting sinful thoughts evidences grace and the sincerity of our hearts
- 5) we must labor to be filled with the fullness of God and enriched with all spiritual blessings
- 6) we must labor to keep up holy and spiritual affections
- 7) we must labor to avoid multiplicity of worldly business

8. By tempting Christians to rest in their performances: For remedies, consider that

- 1) our choicest services have their imperfection and weaknesses
- 2) our choicest services are unable to minister comfort and aid in days of trouble
- 3) good works, if rested upon, will as certainly destroy us as the greatest sins that we commit
- 4) God has met our need of a resting place in Christ Himself

#### **IV. SATAN'S DEVICES TO KEEP SAINTS IN A SAD, DOUBTING, QUESTIONING AND UNCOMFORTABLE CONDITION [8 devices and their remedies]**

##### 1. By causing saints to remember their sins more than their Savior, yes, even to forget and neglect their Savior: For remedies, consider that

- 1) though Jesus Christ has not freed believers from sin's presence, He has freed them from its damnatory power
- 2) though Jesus Christ has not freed believers from the vexing and molesting power of sin, He has freed them from the reign and dominion of sin
- 3) it is needful to keep one eye on the promise of remission of sin, and the other eye on the inward operations of sin
- 4) believers' sins have been charged to the account of Christ as debts which He has fully satisfied
- 5) the Lord has good reasons for allowing His people to be troubled with sinful corruption
- 6) believers must repent of their being discouraged by their sins

##### 2. By causing saints to make false definitions of their graces: For remedies, consider

- 1) there may be true faith, even great faith, where there is no assurance
- 2) the Scriptures define faith other than Satan tempts the saints to define it
- 3) there may be true faith where there is much doubting
- 4) assurance is an effect of faith, not faith itself

##### 3. By causing saints to make false inferences from the cross actings of Providence: For remedies, consider that

- 1) many things, though contrary to our desires, are not contrary to our good
- 2) God's hand may be against a man when His love and His heart are set upon him
- 3) Cross providences are sent by God to work some noble good for saints
- 4) all the strange and deep providences that believers meet with further them in their way to heaven

##### 4. By suggesting to saints that their graces are not true, but counterfeit: For remedies, consider that

- 1) grace may mean either the good will and favor of God, or the gifts of grace
- 2) there are differences between renewing grace and restraining grace, between sanctifying and temporary grace (to particulars given)

##### 5. By suggesting to saints that the conflict that is in them is found also in hypocrites and profane souls: For remedies, consider that

- 1) the whole frame of a believer's soul is against sin
- 2) a saint conflicts against sin universally, the least sin as well as the greatest
- 3) the conflict in a saint is maintained for several reasons
- 4) the saint's conflict is constant
- 5) the saint's conflict is within the same faculties
- 6) the saint's conflict is blessed, successful and prevailing

6. By suggesting to the saint who has lost joy and comfort that his state is not good:

For remedies, consider that

- 1) the loss of comfort is a separable adjunct from grace
- 2) the precious things still enjoyed are far better than the joys and comforts lost
- 3) the glorified saints were once in the same condition
- 4) the causes of joy and comfort are not always the same
- 5) God will restore the comforts of His people

7. By reminding the saint of his frequent relapses into sin formerly repented of and prayed against: For remedies, consider that

- 1) many scriptures show that such relapses have troubled saints
- 2) God nowhere promises that such relapses will not happen
- 3) the most renowned of glorified saints have, on earth, experienced such relapses
- 4) relapses into enormities must be distinguished from relapses into infirmities
- 5) involuntary and voluntary relapses must be distinguished
- 6) no experience of the soul, however deep or high, can in itself secure the soul against relapses

8. By persuading saints that their state is not good nor their graces sound: For remedies, consider that

- 1) the best of Christians have been most tempted by Satan
- 2) all the saints' temptations are sanctified to them by a hand of love
- 3) temptations cannot harm the saints as long as they are resisted by them

## **V. SATAN'S DEVICES TO DESTROY AND ENSNARE ALL SORTS AND RANKS OF MEN IN THE WORLD [5 devices and their remedies]**

### ***I. DEVICES AGAINST THE GREAT AND HONORABLE OF THE EARTH***

1. By causing them to seek greatness, position, riches and security: For remedies, consider that

- 1) self-seeking sets men upon sins against the law, the Gospel, and Nature itself
- 2) self-seeking exceedingly abases a man
- 3) the Word pronounces curses and woes against self-seekers
- 4) self-seekers are self-losers and self-destroyers
- 5) saints have denied self and set public good above personal advantage
- 6) self hinders the sight of divine things: hence prophets and apostles, when seeing visions, were carried out of themselves

2. By causing them to act against the people of the Most High: For remedies, consider that

- 1) all who have acted against the saints have been ruined by the God of saints
- 2) the Scriptures show that God gives victory to His people against their enemies
- 3) to fight against the people of God is to fight against God Himself
- 4) men of the world owe their preservation from instant ruin, under God, to the saints

### ***II. DEVICE AGAINST THE LEARNED AND THE WISE***

By moving them to pride themselves on their parts and abilities, and to despise men of greater grace but inferior abilities: For remedies, consider that

- 1) men have nothing but what they have received, gifts as well as saving grace coming alike from Christ
- 2) men's trusting to their parts and abilities has been their utter ruin
- 3) you do not transcend others more in parts and abilities than they do you in grace and holiness
- 4) men who pride themselves on their gifts and set themselves against the saints will find that God blasts and withers their gifts

### ***III. DEVICE AGAINST THE SAINTS***

By dividing them and causing them to 'bite and devour one another.' For remedies, consider that

- 1) it is better to dwell on the saints' graces rather than on their weaknesses and infirmities
- 2) love and union best promote safety and security
- 3) God commands and requires the saints to love one another
- 4) it is better to eye the things in which saints agree rather than those things wherein they differ
- 5) God is the God of peace, Christ the Prince of peace, and the Spirit the Spirit of peace
- 6) it is needful for the saints to make more care and conscience of maintaining their peace with God
- 7) it is needful to dwell much upon the relationship and union of the people of God
- 8) discord is productive of miseries



- 9) it is good and honorable to be the first in seeking peace and reconciliation
- 10) saints should agree well together, making the Word the only touchstone and judge of their words and actions
- 11) saints should be much in self-judging
- 12) saints should labor to be clothed with humility

#### ***IV. DEVICE AGAINST POOR AND IGNORANT SOULS***

By causing them to affect ignorance and to neglect and despise the means of knowledge: For remedies, consider that

- 1) an ignorant heart is an evil heart
- 2) ignorance is the deformity of the soul
- 3) ignorance makes men objects of God's hatred and wrath
- 4) ignorance is a sin that leads to all sins

### **APPENDIX**

#### **I. FIVE MORE OF SATAN'S DEVICES**

1. By suggesting to men the greatness and vileness of their sins [Eight Remedies]
2. By suggesting to sinners their unworthiness [Four Remedies]
3. By suggesting to sinners their want of certain preparations and qualifications
4. By suggesting to sinners that Christ Is unwilling to save them [Six Remedies]
5. By causing sinners to give more attention to the secret decrees and counsels of God than to their own duty [Two Remedies]

#### **II. SEVEN CHARACTERS OF FALSE TEACHERS**

#### **III. SIX PROPOSITIONS CONCERNING SATAN AND HIS DEVICES**

#### **IV. TEN SPECIAL HELPS AND RULES AGAINST SATAN'S DEVICES**

## THE EPISTLE DEDICATORY

To his most dear and precious ones, the sons and daughters of the Most High God, over whom the Holy Spirit has made him a Watchman.

Beloved in our dearest Lord, Christ, the Scripture, your own hearts, and Satan's devices, are the four prime things that should be first and most studied and searched. If any cast off the study of these, they cannot be safe here, nor happy hereafter. It is my work as a Christian, but much more as I am a Watchman, to do my best to discover the fullness of Christ, the emptiness of the creature, and the snares of the great deceiver; which I have endeavored to do in the following discourse, according to that measure of grace which I have received from the Lord. ...

Beloved, Satan being fallen from light to darkness, from felicity to misery, from heaven to hell, from an angel to a devil, is so full of malice and envy that he will leave no means unattempted, whereby he may make all others eternally miserable with himself; he being shut out of heaven, and shut up "*under the chains of darkness until the judgment of the great day*" (Jude 6), makes use of all his power and skill to bring all the sons of men into the same condition and condemnation with himself. Satan has cast such sinful seed into our souls, that now he can no sooner tempt, but we are ready to assent; he can no sooner have a plot upon us, but he makes a conquest of us. If he does but show men a little of the beauty and finery of the world, how ready are they to fall down and worship him! Whatever sin the heart of man is most prone to, that the devil will help forward.

...

From the power, malice and skill of Satan--proceeds all the soul-killing plots, devices, stratagems and machinations, which are in the world. Several devices he has to draw souls to sin, and several plots he has to keep souls from all holy and heavenly services, and several stratagems he has to keep souls in a mourning, staggering, doubting and questioning condition. ...

Beloved, I think it necessary to give you and the world a faithful account of the reasons moving me to appear in print, in these days, wherein we may say, there was never more writing and yet never less practicing, and they are these that follow: ...

...Lastly, Not knowing how soon my hour-glass may be out, and how soon I may be cut off by a hand of death from all opportunities of doing further service for Christ or your souls in this world, I was willing to sow a little handful of spiritual seed among you; that so, when I put off this earthly tabernacle, my love to you, and that dear remembrance of you, which I have in my soul, may strongly engage your minds and spirits to make this book your companion, and under all external or internal changes, to make use of this heavenly salve, which I hope will, by the blessing of the Lord, be as effectual for the healing of all your wounds, as their looking up to the bronze serpent was effectual to heal theirs--who were bit and stung with fiery serpents. I shall leave this book with you as a legacy of my dearest love, desiring the Lord to make it a far greater and sweeter legacy than all those carnal legacies that are left by the high and mighty ones of the earth to their nearest and dearest relations.

Beloved, I would not have affection carry my pen too much beyond my intention. Therefore, only give me leave to signify my desires for you, and my desires to you, and I shall draw to a close, My desires for you are, "*that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge--that you may be filled to the measure of all the fullness of God.*" (Eph. 3:16-19) "*And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power*

*according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light." (Col.1:10-12)*  
*"That you do no evil." (2 Cor. 13:7); "That your love may abound yet more and more in knowledge, and in all judgment." "That you may approve things that are excellent, that you may be sincere, and without offence until the day of Christ." (Phil. 1:27, 4:1) That "our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power." "That the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ." (2 Thess. 1:11, 12) And that you may be eminent in sanctity, sanctity being Zion's glory (Psalm 93:5); that your hearts may be kept upright, your judgments sound, and your lives unblamable. That as you are now "my joy", so in the day of Christ you may be "my crown"; that I may see my labors in your lives; that your lives may not be earthly, when the things you hear are heavenly; but that it may be "*as becomes the gospel*" (Phil. 1:9, 10).*

That as the fish which live in the salt sea yet are fresh, so you, though you live in an ungodly world, may yet be godly and loving; ...

My desires to you are--That you would make it your business to study Christ, his Word, your own hearts, Satan's plots, and eternity--more than ever. That you would endeavor more to be inwardly sincere than outwardly glorious; to live, than to have a mere name to live. That you would labor with all your might to be thankful under mercies, and faithful in your places, and humble under divine appearances, and fruitful under precious ordinances. That as your means and mercies are greater than others--so your account before God may not prove a worse than others....

For a close, remember this, that your life is short, your duties many, your assistance great, and your reward sure; therefore faint not, hold on and hold up, in ways of well-doing, and heaven shall make amends for all!

I shall now take leave of you, when my heart has by my hand subscribed, that I am, your loving pastor under Christ, according to all pastoral affections and engagements in our dearest Lord,

Thomas Brooks

**APPENDIX 4:**  
**TEN SPECIAL HELPS AND RULES AGAINST SATAN'S DEVICES**

If Satan has such a world of devices and stratagems to ensnare and undo the souls of men; then, instead of wondering that so few are saved, sit down and wonder that any are saved, that any escape the snares of this cunning fowler, who spreads his nets and casts forth his baits in all places, in all cases and companies. But this is not the main thing that I intend to speak to; my main business shall be, to set before you some special rules and helps against all his devices.

**1 The first help** If you would not be taken by any of Satan's devices, then walk by rule of the Word of God. (Prov. 12:24; Gal. 6:16) He who walks by rule, walks most safely; he who walks by rule, walks most honorably; he who walks by rule, walks most sweetly. When men throw off the Word, then God throws them off, and then Satan takes them by the hand, and leads them into snares at his pleasure. He who thinks himself too good to be ruled by the Word, will be found too bad to be owned by God; and if God does not, or will not own him—Satan will by his stratagems overthrow him. Those who keep to the rule, shall be kept in the hour of temptation. *'Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.'* (Rev. 3:10)

**2 The second help** As you would not be taken with any of Satan's devices, take heed of vexing and grieving of the Holy Spirit of God. The Divine Spirit is very tender; if you grieve him, he will certainly grieve and vex your precious souls (Lam. 1:16.) It is the Spirit who is best able to discover Satan's snares against us; it is only he who can point out all his plots, and discover all his methods, and enable men to escape those pits that Satan has dug for their precious souls. Ah! if you set that sweet and blessed Spirit mourning, who alone can secure you from Satan's depths—by whom will you be preserved? Man is a weak creature, and no way able to discover Satan's snares, nor to avoid them—unless the Spirit of the Lord gives skill and power. Therefore, whoever is grieved, be sure the Spirit is not grieved by your enormities, nor by your refusing the cordials and comforts that he sets before you, nor by slighting and despising his gracious actings in others, nor by calling sincerity hypocrisy, and faith fancy, nor by fathering those things upon the Spirit, that are the offspring and fruits of your own hearts. (Is. 63:10; Psalm 73:23; 1 Thess. 5:19; Acts 2:13.) The Spirit of the Lord is your counselor, your comforter, your upholder, your strengthener. It is the Spirit alone, who makes a man too great for Satan to conquer. *'Greater is he who is in you, than he who is in the world'* (1 John 4:4).

**3 The third help** If you would not be taken with any of Satan's devices, then labor for more heavenly wisdom. Ah, souls! you are much in the dark, you have but a little wisdom compared to what others have, and compared to that you might have had. There are many educated souls—but there are but a few wise souls. There is oftentimes a great deal of knowledge, where there is but a little wisdom to improve that knowledge. It is not the most knowing Christian—but the most wise Christian, who sees, avoids, and escapes Satan's snares. 'The way of life leads upward for the wise,' says Solomon, 'that he may depart from hell beneath' (Prov. 15:24). Heavenly wisdom makes a man delight to fly high; and the higher any man flies, the more he is out of the reach of Satan's snares. Ah, souls! you had need of a great deal of heavenly wisdom, to see where and how Satan lays his baits and snares; and wisdom to find out proper remedies against his devices, and wisdom to apply those remedies seasonably, inwardly, and effectually to your own hearts, that so you may avoid the snares which that evil one has laid for your precious souls. If men could but see the fair face of wisdom with mortal eyes, they would be in love with her, says Plato.

**4 The fourth help** If you would not be taken with any of Satan's devices, then make immediate resistance against Satan's first motions. It is safe to resist, it is dangerous to dispute. Eve disputes, and falls in paradise

(Gen. 3); Job resists, and conquers upon the ash-heap. He who will play with Satan's bait, will quickly be taken with Satan's hook! The promise of conquest is given to resisting, not to disputing: '*Resist the devil, and he will flee from you*' (James 4:7). Ah, souls! were you better at resisting than at disputing, your temptations would be fewer, and your strength to stand would be greater than now it is.

**5 The fifth help** If you would not be taken with any of Satan's devices, then labor to be filled with the Spirit. The Spirit of the Lord is a Spirit of light and power; and what can a soul do without light and power against spiritual wickedness in high places? (Eph. 6:12). It is not enough that you have the Spirit—but you must be filled with the Spirit, or else Satan, that evil spirit, will be too hard for you, and his plots will prosper against you. That is a sweet word of the apostle, '*Be filled with the Spirit*' (Eph. 5:18); that is, labor for abundance of the Spirit. He who thinks he has enough of the Holy Spirit, will quickly find himself vanquished by the evil spirit. Satan has his snares to take you in prosperity and adversity, in health and sickness, in strength and weakness, when you are alone and when you are in company, when you come on to spiritual duties and when you come off from spiritual duties, and if you are not filled with the Spirit, Satan will be too hard and too crafty for you, and will easily and frequently take you in his snares, and make a prey of you in spite of your souls. Therefore labor more to have your hearts filled with the Spirit than to have your heads filled with notions, your shops with wares, your chests with silver, or your bags with gold; so shall you escape the snares of this fowler, and triumph over all his plots. Luther says, a holy gluttony is to lay on, to feed hard, and to fetch hearty draughts, until they be even drunk with the abundance of the Spirit. Oh that there were more such holy gluttony in the world!

**6 The sixth help** If you would not be taken in any of Satan's snares, then keep humble. An humble heart will rather lie in the dust than rise by wickedness, and sooner part with all than the peace of a good conscience. Humility keeps the soul free from many darts of Satan's casting, and snares of his spreading; as the low shrubs are free from many violent gusts and blasts of wind, which shake and rend the taller trees. The devil has least power to fasten a temptation on him who is most humble. He who has a gracious measure of humility, is neither affected with Satan's offers nor terrified with his threatenings. I have read of one who, seeing in a vision many snares of the devil spread upon the earth, he sat down, and mourned, and said in himself, Who shall pass through these? Whereupon he heard a voice answering, Humility shall. God has said, that '*he will teach the humble,*' and that '*he will dwell with the humble,*' and that '*he will fill and satisfy the humble.*' And if the teachings of God, the indwelling of God, if the pourings in of God, will not keep the soul from falling into Satan's snares, I do not know what will. And therefore as you would be happy in resisting Satan, and blessed in triumphing over Satan and all his snares—keep humble! I say again, keep humble! (Psalm 25:9; Is. 57:15, James 4:6.)

**7 The seventh help** If you would not be taken in any of Satan's snares, then keep a strong, close, and constant watch (1 Thess. 5:6). A sleepy soul is already an ensnared soul. That soul that will not watch against temptations, will certainly fall before the power of temptations. Satan works most strongly on the imagination, when the soul is drowsy. The soul's slothfulness is Satan's opportunity to fall upon the soul and to destroy the soul, as Joshua did the men of Ai. The best way to be safe and secure from all Satan's assaults is, with Nehemiah and the Jews, to watch and PRAY, and PRAY and watch. By this means they became too hard for their enemies, and the work of the Lord did prosper sweetly in their hands. Remember how Christ chid his sluggish disciples. '*What! could you not watch with me one hour?*' what, cannot you watch with me? how will you then die with me? if you cannot endure words, how will you endure wounds? Satan always keeps a crafty and malicious watch, '*seeking whom he may devour.*' 1 Peter 5:8. Satan is very envious of our condition, that we should enjoy that paradise out of which he is cast, and out of which he shall be forever kept!

We must effectually mind these following scriptures, wherein this duty of watchfulness is so strictly enjoined: Matt 26:40; Mark 13:33, 34, 35, 37; 1 Cor. 16:13; Col. 4:2; 1 Peter 4:7; Rev. 2:3. Shall Satan keep a crafty watch, and shall not Christians keep a holy spiritual watch? Our whole life is beset with temptations. Satan watches all opportunities to break our peace, to wound our consciences, to lessen our comforts, to impair our graces, to slur our evidences, and to dampen our assurances. Oh! what need then have we to be always upon our watch-tower, lest we be surprised by this subtle serpent. Watchfulness includes a waking, a rousing up of the soul. It is a continual, careful observing of our hearts and ways, in all the turnings of our lives—that we still keep close to God and his Word. Hannibal never rested, whether he did conquer or was conquered. It is so with Satan. 'Learn, for shame of the devil,' said blessed Latimer, 'to watch, seeing the devil is so watchful.' Watchfulness is nothing else but the soul running up and down, to and fro, busy everywhere. Watchfulness is the heart busied and employed with diligent observation of what comes from within us, and of what comes from without us and into us. Ah, souls! you are no longer safe and secure than when you are upon your watch. While Antimatter kept the watch, Alexander was safe; and while we keep a strict watch, we are safe. A watchful soul is a soul upon the wing, a soul out of gun-shot, a soul upon a rock, a soul in a castle, a soul above the clouds, a soul held fast in God's everlasting arms! I shall conclude this seventh head with this advice: Remember the dragon is subtle, and bites the elephant's ear, and then sucks his blood, because he knows that to be the only place which the elephant cannot reach with his trunk to defend; so our enemies are so subtle, that they will bite us, and strike us where they may most mischief us, and therefore it does very much concern us, to stand always upon our guard.

**8 The eighth help** If you would not be taken with any of Satan's snares and devices, then keep up your communion with God. Your strength to stand and withstand Satan's fiery darts is from your communion with God. A soul high in communion with God may be tempted—but will not easily be conquered. Such a soul will fight it out to the death. Communion with God furnishes the soul with the greatest and the choicest arguments to withstand Satan's temptations. Communion is the result of union. Communion is a reciprocal exchange between Christ and a gracious soul. Communion is Jacob's ladder, where you have Christ sweetly coming down into the soul, and the soul, by divine influences, sweetly ascending up to Christ. Communion with Christ is very inflaming, elevating and strengthening. While Samson kept up his communion with God, no enemy could stand before him—he goes on conquering and to conquer. But when he was fallen in his communion with God, he quickly falls before the plots of his enemies. It will be so with your souls. So long as your communion with God is kept up, you will be too hard for 'spiritual wickedness in high places'; but if you fall from your communion with God, you will fall, as others, before the face of every temptation. David, so long as he kept up his communion with God, he stands, and triumphs over all his enemies; but when he was fallen in his communion with God, then he falls before the enemies that were in his own bosom, and flies before those who pursued after his life. It will be so with your souls, if you do not keep up your communion with God. Job keeps up his communion with God, and conquers Satan upon the ash-heap; Adam loses his communion with God, and is conquered by Satan in paradise. Communion with God is a shield upon land, as well as an anchor at sea; it is a sword to defend you, as well as a staff to support you; therefore keep up your communion.

**9 The ninth help** If you would not be taken in any of Satan's snares, then do not engage Satan in your own strength—but be every day drawing new virtue and strength from the Lord Jesus. Certainly that soul that engages against any old or new temptation without new strength, new influences from on high—will fall before the power of the temptation. You may see this in Peter; he rested upon some old received strength—'Though all men should deny you, yet I will not!' (Matt. 26:35)—and therefore he falls sadly before a new temptation. He curses and swears, and denies him thrice—who had thrice appeared gloriously to him. Ah, souls! when the snare is spread, look up to Jesus Christ, who is lifted up in the gospel, as the brazen

serpent was in the wilderness, and say to him, "Dear Lord! here is a new snare laid to catch my soul, and grace formerly received, without fresh supplies from your blessed bosom, will not deliver me from this snare. Oh! give me new strength, new power, new influences, new measures of grace, that so I may escape the snares!" Ah, souls! remember this, that your strength to stand and overcome must not be expected from graces received in the past—but from the fresh and renewed influences of heaven. You must lean more upon Christ than upon your duties; you must lean more upon Christ than upon your spiritual tastes and discoveries: you must lean more upon Christ than upon your graces, or else Satan will lead you into captivity. "Apart from me you can do nothing." Separate from me, or apart from me, you can do nothing.

**10 The tenth help** If you would not be taken in any of Satan's snares, then be much in PRAYER. PRAYER is a shelter to the soul, a sacrifice to God and a scourge to the devil. David's heart was often more out of tune than his harp. He PRAYS, and then, in spite of the devil, cries, 'Return unto your rest, O my soul.' PRAYER is the gate of heaven, a key to let us into paradise. There is nothing that renders Satan's plots fruitless like PRAYER; therefore says Christ: 'Watch and PRAY that you enter not into temptation' (Matt. 26:41). You must watch and PRAY, and PRAY and watch, if you would not enter into temptation.' When Sennacherib and Haman had laid plots and snares to have destroyed the Jews, they PRAYED, and their souls were delivered, and Sennacherib and Haman destroyed. David had many snares laid for him, and this puts him upon PRAYER. "*But my eyes are fixed on you, O Sovereign Lord; in you I take refuge--do not give me over to death. Keep me from the snares they have laid for me, from the traps set by evildoers. Let the wicked fall into their own nets, while I pass by in safety.*" (Psalm 141:8-10). "*Keep me, O Lord, from the hands of the wicked; protect me from men of violence who plan to trip my feet. Proud men have hidden a snare for me; they have spread out the cords of their net and have set traps for me along my path. O Lord, I say to you, 'You are my God.' Hear, O Lord, my cry for mercy.*" (Psalm 140:4-6). Saul and many others had laid snares for David, and this puts him upon PRAYER, and so the snares are broken and he is delivered. Ah, souls! take words to yourselves, and tell God that Satan has spread his snares in all places and in all companies! Tell God that he digs deep, and that he has plot upon plot, and device upon device—and all to undo you! Tell God that you have neither skill nor power to escape his snares! Tell God that it is a work too high and too hard for any created creature to work your deliverance, unless he puts under his own everlasting arms! Tell God how his honor is engaged to stand by you, and to bring you off a victor, that you be not ruined by Satan's plots! Tell God how the wicked would triumph, if you should fall into Satan's snares! Tell God of the love of Christ, of the blood of Christ, and of the intercession of Christ for you, that a way may be found for your escape! Tell God that if he will make it his honor to save you from falling into Satan's snares, you will make it your glory to speak of his goodness and to live out his kindness. Christians must do as Daedalus, that when he could not escape by a way upon earth, went by a way of heaven—and that is, the way of PRAYER, which is the only way left to escape Satan's snares.

USE The next use is a use of thankfulness to those who escape Satan's snares—that they have not been taken by him at his will. Ah! Christians, it stands upon you with that princely prophet David, to call upon your souls, and say, '*Bless the Lord, O our souls; and all that is within us, bless his holy name! Bless the Lord, O our souls, and do not forget all his benefits!*' (Psalm 103:1, 2). God has not given us to be a prey to Satan, and to be ensnared by those snares that he has laid for our souls! The sense of this great favor did work up David's heart to praises: "*Praise be to the Lord, who has not let us be torn by their teeth. We have escaped like a bird out of the fowler's snare; the snare has been broken, and we have escaped. Our help is in the name of the Lord, the Maker of heaven and earth.*" (Psalm 124:6-8). Ah! Christians, remember that the greatest part of the world, yes, the greatest part of professors, are taken in Satan's snares. Can you think seriously of this, and not blush to be unthankful? What are you better than others? and what have you deserved of God, or done for God more than others—that you should by the help of a divine hand escape the snares, when others are taken and held in the snares of the devil to their eternal overthrow? Will you be thankful for the escaping the snares that men spread for your lives or estates, and will you not be much more thankful for escaping those snares that

Satan has laid for your precious souls? "*But as for me, I will always have hope; I will praise you more and more. My mouth will tell of your righteousness, of your salvation all day long, though I know not its measure. I will come and proclaim your mighty acts, O Sovereign Lord; I will proclaim your righteousness, yours alone. Since my youth, O God, you have taught me, and to this day I declare your marvelous deeds.*" (Psalm 71:14- 17). Remember this, that deliverance from Satan's snares does carry with it the clearest and the greatest evidence, that the soul and heart of God to are towards us. Many a man by a common hand of providence escapes many a snare that another has laid for him—but yet escapes not the snares that Satan has laid for him. Saul, and Judas, and Demas, doubtless escaped many snares that men had laid for them—but none of them escaped the snares that the devil had laid for them. Many men are lifted up above the snares of men by a common hand of providence, that are left to fall into the snares of the devil by a hand of justice. Your deliverance from Satan's snares is a fruit of special love. Can you thus look upon it and not be thankful, O precious soul? I judge not.

USE The last use of this point is, To encourage Christians to long to be at home with Jesus Oh! long to be in the bosom of Christ! long to be in the land of Canaan! for this world, this wilderness, is full of snares; and all our employments are full of snares; and all our enjoyments are full of snares. In civil things, Satan has his snares to entrap us; and in all spiritual things, Satan has his snares to catch us. All places are full of snares, city and country, shop and closet, sea and land. Even our mercies are all surrounded with snares! There are snares about our tables and snares about our beds! Yes, Satan is so powerful and subtle that he will oftentimes make our greatest, nearest, and dearest mercies to become our greatest snares! Sometimes he will make the wife that lies in the bosom to be a snare to a man, as Samson's was, and as Job's was. Sometimes he will make the child to be a snare, as Absalom was and Eli's sons were. And sometimes he will make the servant to be a snare, as Joseph was to his mistress. Ah! souls, Satan is so cunning and artful, that he can turn your bread into snares, and your clothes into snares, and your houses into snares, and your gardens into snares, and all your recreations into snares. And oh! how should the consideration of these things work all your souls to say with the church, '*Make haste, my beloved, and be like a roe, or a young deer upon the mountain of spices,*' and to love, and look, and long for the coming of Christ (Cant. 8:14). Shall the espoused maid long for the marriage day? Shall the servant long for his freedom? Shall the captive long for his ransom? Shall the traveler for long his inn, and the mariner for his harbor? And shall not the people of the Lord long much more to be in the bosom of Christ? there being nothing below the bosom of Christ that is not surrounded with Satan's snares (Phil. 1:23, and 2 Cor. 5:2, 4). Augustine wished that he might have seen three things: Rome flourishing, Paul preaching, and Christ conversing with men upon the earth. Bede comes after, and, correcting this last wish, says, Yes—but let me see the King in his beauty, Christ is his heavenly kingdom.

What Paul once spoke of bonds and afflictions, that they attended him in every place (Acts 20:23), that may all the saints say of Satan's snares—that they attend them in every place; which should cause them to cry out, "Let us go hence, let us go hence!" Ah! souls, until you are taken up into the bosom of Christ, your comforts will not be full, pure, and constant. Until then, Satan will still be thumping on you, and spreading snares to entangle you! Therefore you should always be crying out with the church, 'Come, Lord Jesus!' (Rev. 22:20). Is not Christ the star of Jacob, that 'gives light to those who are in darkness'? Is not Christ that Prince of peace who brings the olive branch to souls that are perplexed? Is not the greatest worth and wealth in him? Are not the petty excellencies and perfections of all created creatures epitomized in him? Is not he the crown of crowns, the glory of glories, and the heaven of heavens? Oh then, be still a-longing after a full, clear, and constant enjoyment of Christ in heaven; for until then, Satan will still have plots and designs upon you. He acts by an untiring power, and will never let you rest until you are taken up to an everlasting rest in the bosom of Christ! It is as easy to contain the sea in a nutshell—as to relate fully Christ's excellencies, or heaven's happiness!