

Precious Remedies Against Satan's Devices

Thomas Brooks

INTRODUCTION

- I. Reasons for study.
 - A. Because Satan has a greater influence upon men, and higher advantages over them than they think he has--and the knowledge of his high advantage is the highway to disappoint him, and to render the soul strong in resisting, and happy in conquering.
 - B. Your importunity, and the importunity of many other "precious sons of Zion", has after much striving with God, my own heart, and others, made a conquest of me, and forced me to do that at last, which at first was not a little contrary to my inclination and resolution.
 1. *[Lamentations 4.2]- The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!*
 - C. The strange opposition that I met with from Satan, in the study of this following discourse, has put an edge upon my spirit, knowing that Satan strives mightily to keep those 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 men.
 - D. Its exceeding usefulness to all sorts, ranks and conditions of men in the world. Here you have salve for every sore, and a plaster for every wound, and a remedy against every disease, especially against those that tend most to the undoing of souls, and the ruin of the State.
 - E. I know not of any one or other that have written of this subject; all that ever I have seen have only touched upon this theme, which has been no small provocation to me, to attempt to do something this way, that others, that have better heads and hearts, may be the more stirred to improve their talents in a further discovery of Satan's Devices, and in making known of such choice Remedies, as may enable the souls of men to triumph over all his plots and stratagems.
 - F. I have many precious friends in several countries, who are desirous that my pen may reach them, now that my voice cannot. I have formerly been, by the help of the mighty God of Jacob, a weak instrument of good to them, and cannot but hope and believe that the Lord will also bless these labors to them; they being, in part, the fruit of their desires and prayers.
 - G. 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.
- II. Counsel on the subject.
 - A. 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.
 - B. 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.

- C. 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". Judas called Christ Lord, Lord; and yet betrayed him, and has gone to his place. Ah! How many Judases have we in these days, that kiss Christ, and yet betray Christ; that in their words profess him—but in their works deny him; that bow their knee to him, and yet in their hearts despise him; that call him Jesus, and yet will not obey him for their Lord.

1. *[John 13.17]- If ye know these things, happy are ye if ye do them.*

2. *[Matthew 7.21]- Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.*

- D. If in your reading you will cast a serious eye upon the margin, you will find many sweet and precious notes that will oftentimes give light to the things you read, and pay you for your pains with much comfort and profit. So desiring that you may find as much sweetness and advantage in reading this Treatise as I have found, by the overshadowings of heaven, in the studying and writing of it; I recommend you "to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among those who are sanctified"

1. *[Acts 20.32]- And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

THE PROOF OF THE POINT

I. Proof of the point.

A. Proof text.

1. *[Ephesians 6.11]- Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.*

a. It signifies such snares as are laid behind one, such treacheries as come upon one's back by surprise, it notes the methods or waylayings of that old subtle serpent, who, like Dan's adder "in the path," bites the heels of passengers, and thereby transfuses his venom to the head and heart. The word signifies an ambush or stratagem of war, whereby the enemy sets upon a man at unawares.

1.) *[Genesis 49.17]- Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.*

b. It signifies such snares as are set to catch one in one's road. A man walks in his road, and thinks not of it; but suddenly he is caught by thieves, or falls into a pit, etc.

c. It signifies such as are purposely, artificially, and craftily set for the taking the prey at the greatest advantage that can be. The Greek signifies properly a waylaying, circumvention, or going about, as they do, who seek after their prey. Julian, by his craft, drew more away from the faith than all his persecuting predecessors could do by their cruelty. So does Satan more hurt in his sheep's skin than by roaring like a lion?

2. *[Revelation 2.24]- But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.*

SATAN'S DEVICES TO DRAW THE SOUL TO SIN

I. Presenting the bait and hiding the hook.

A. Proof texts.

1. ***[Genesis 3.4-5]- And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.***
2. ***[Matthew 4.8-9]- Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.***

B. Remedies.

1. To keep the greatest distance from sin.
 - a. ***[Romans 12.9]- Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.***
 - b. *The Greek word that is there rendered "abhor," is very significant; it signifies to hate it as hell itself, to hate it with horror.*
 - c. ***[Proverbs 5.8]- Remove thy way far from her, and come not nigh the door of her house:***
 - d. ***[I Thessalonians 5.22]- Abstain from all appearance of evil.***
 - e. ***[I Corinthians 5.6]- Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?***
 - f. ***[Romans 5.12]- Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:***
2. Sin is but bittersweet.
 - a. ***[Job 20.12-14]- Though wickedness be sweet in his mouth, though he hide it under his tongue; Though he spare it, and forsake it not; but keep it still within his mouth: Yet his meat in his bowels is turned, it is the gall of asps within him.***
 - b. Adam's apple, Esau's stew, the Israelite's quail, Jonathan's honey a bitter sweet; and Adonijah's dainties a bitter sweet.
 - c. *"When the asp stings a man, it does first tickle him so as it makes him laugh, until the poison, little by little, gets to the heart, and then it pains him more than ever it delighted him."*
3. Sin will usher in the greatest and the saddest losses.
4. Sin has a very deceitful and bewitching nature.
 - a. ***[Hebrews 3.13]- But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.***

II. Painting sin with virtue's colors.

A. Remedies.

1. Sin is not less filthy or vile by its colored or painted condition.
2. The more sin is painted under the color of virtue, the more dangerous it is.
3. To look at sin with the same eye with which we shall see it in a few hours.
4. Those sins that Satan paints cost the best blood of our Lord and Saviour.

III. By extenuating lessening of sin.

A. Proof text.

1. ***[Genesis 19.20]- Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.***

B. Remedies.

1. "Small" sin has brought men the greatest wraith of God-eating the apple, gathering sticks on the Sabbath, and touching the ark.

2. Giving way to a lesser sin makes way for committing of another one greater.
3. It is sad to stand with God for a trifle.
 - a. *[Luke 16.21]- And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.*
 - b. *[1 Samuel 14.29]- Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.*
4. There is great danger in the smallest sins.
 - a. *[1 Corinthians 5.6]- Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?*
5. Other saints have chosen to suffer the worst of torments rather than commit the least sin.
6. 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.
 - a. *[Exodus 8.16-19]- And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.*
7. There is more evil in the least sin than the greatest affliction.
 - a. *[Romans 6.23]- For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

IV. By presenting to the soul the best men's sins and by hiding from the soul their virtues; by showing their sins and by hiding from the soul their sorrows and repentance.

A. Remedies.

1. The Spirit of the Lord has been careful to note the saints rising by repentance out of sin, as He hath to note their falling into sin.
 - a. David
 - 1.) *[Psalm 51.1]- Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.*
 - b. Job
 - 1.) *[Job 40.4-5]- Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.*
 - 2.) *[Job 42.5-6]- I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.*
 - c. Peter
 - 1.) *[Matthew 26.75]- And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.*
2. 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.
 - a. *[2 Peter 2.14]- Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:*
 - b. *[Proverbs 4.6]- Forsake her not, and she shall preserve thee: love her, and she shall keep thee.*

3. Though God does not, nor never will, disinherit his people for their sins, yet he has severely punished his people for their sins.
 - a. *[Psalm 51.8]- Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.*
 - b. *[2 Samuel 12.10]- Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.*
 - c. *[Psalm 89:30, 35]- If his children forsake my law, and walk not in my judgments; Once have I sworn by my holiness that I will not lie unto David.*
 - d. *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.*
 - e. *The Jews have a proverb, 'That there is no punishment comes upon Israel in which there is not one ounce of the golden calf'; meaning that that was so great a sin, as that in every plague God remembered it; that it had an influence into every trouble that befell them.*
 - f. *[Job 33:14-19]- For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:*
4. There are but two main ends of God's recording of the falls of his saints.
 - a. To keep those from fainting, sinking, and despair, under the burden of their sins, who fall through weakness and infirmity.
 - b. That their falls may be as landmarks to warn others to take heed lest they fall.
 - 1.) It never entered into the heart of God to record his children's sins, that others might be encouraged to sin—but that others might look to themselves, and hang the faster upon the skirts of Christ, and avoid all occasions and temptations that may occasion the soul to fall, as others have fallen, when they have been left by Christ.

V. To present God to the soul as one made up all of mercy.

A. Remedies.

1. That it is the greatest judgment in the world to be left to sin, upon any pretense whatever.
 - a. [Hosea 4.17]-
 - b. [Psalm 81.12]-
 - c. *"It is a human thing to fall into sin, devilish to persevere therein, and divine to rise from it. Deliver me, O Lord, from that evil man—myself!" - Augustine*
2. The second remedy against this device of Satan is, solemnly to consider, That God is as JUST, as he is merciful.
 - a. [Isaiah 30.33]-
3. 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.
 - a. *[Psalm 101.1]- I will sing of mercy and judgment: unto thee, O LORD, will I sing.*
 - b. *[Psalm 32:7]- Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.*
 - c. *[Exodus 19.4]- Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.*
 - d. *[Deuteronomy 32.10]- He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.*
 - e. *[Hebrews 2.3]- How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;*

4. That though God's general mercy is over all his works, yet his special mercy is confined to those who are divinely qualified.
 - a. *[Exodus 34.6-7]- And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*
 - b. *[Exodus 20.6]- And shewing mercy unto thousands of them that love me, and keep my commandments.*
 - c. *[Psalm 25.10]- All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.*
 - d. *[Psalm 32.10]- Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.*
 - e. *[Psalm 33.18]- Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;*
 - f. *[Psalm 103.11,17]- For as the heaven is high above the earth, so great is his mercy toward them that fear him. But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;*

5. 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, and to fence their souls against sin; and not as an encouragement to sin.
 - a. *[Psalm 26.3-5]- For thy lovingkindness is before mine eyes: and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked.*
 - b. *[Genesis 39.9]- There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*
 - c. *"Satan knocked often at the door—but the sight of mercy would not allow him to answer or open."*
 - d. *[Romans 6.1-2]- What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?*
 - e. *[Romans 12.1]- I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*
 - f. *[1 John 2.1-2]- My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.*

VI. 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.

A. Remedies.

1. That repentance is a mighty work, a difficult work, a work that is above our power.
 - a. *[Jeremiah 13.23]- Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.*
 - b. *[Acts 5.31]- Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*
 - c. *[2 Timothy 2.25-26]- In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

2. Repentance is some other thing, than what vain men conceive.
 - a. *'Repentance for sin is nothing worth without repentance from sin. "If you repent with a contradiction," says Tertullian, "God will pardon you with a contradiction; if you repent and yet continue in your sin, God will pardon you, and yet send you to hell—there is a pardon with a contradiction. Negative goodness serves no man's turn, to save him from the axe."*
 - b. Repentance has in it three things, namely, the act, subject, and terms.
 - 1.) The formal ACT of repentance is a changing and converting.
 - a.) *[Jeremiah 31.18-19]- I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.*
 - 2.) 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.
 - a.) *[Isaiah 1.16-17]- Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*
 - b.) *[Ezekiel 18.31]- Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?*
 - 3.) The TERMS of this change and conversion, from which and to which both heart and life must be changed; from sin to God.
 - a.) Turning from sin.
 - 1.) *[Acts 26.18]- To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*
 - 2.) *[Isaiah 55.7]- Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly*
 - 3.) *[Hosea 14.8]- Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.*
 - 4.) *[Ezekiel 18.30]- Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.*
 - 5.) *[1 Samuel 15.9]- But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.*
 - b.) Turning to all good.
 - 1.) *[Ezekiel 18.21]- But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.*
 - 2.) *[Matthew 25.18]- But he that had received one went and digged in the earth, and hid his lord's money.*
 - 3.) *[Matthew 25.41-45]- Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked,*

and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

- 4.) *[Luke 13.7]- Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?*
 - 5.) *[Matthew 3.10]- And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*
- c.) Sensibleness of sin's destructiveness; how it cast angels out of heaven, and Adam out of paradise; how it laid the first cornerstone in hell, and brought in all the curses, crosses, and miseries, that are in the world; and how it makes men liable to all temporal, spiritual and eternal wrath; how it has made men Godless, Christ less, hopeless and heaven less.
- d.) True repentance includes sorrow for sin, contrition of heart.
- e.) Repentance does include, not only a loathing of sin—but also a loathing of ourselves for sin.
- 1.) *[Ezekiel 20.43]- And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.*
- f.) True repentance is a sorrowing for sin, as it is an offence to God and against God.
- g.) True repentance does not only work a man to loathe himself for his sins—but it makes him ashamed of his sin also:
- 1.) *[Romans 6.21]- What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.*
 - 2.) *[Ezekiel 16.63]- That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.*
- h.) True repentance makes a man to deny his sinful self, and to walk contrary to sinful self, to take a holy revenge upon sin, as you may see in Paul, the jailor, Mary Magdalene, and Manasseh.
- 1.) *[2 Corinthians 7.10-11]- For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.*
 - 2.) *“Repentance, strips us stark naked of all the garments of the old Adam, and leaves not so much as a shirt behind.” In this rotten building it leaves not a stone upon a stone. As the flood drowned Noah's own friends and servants, so must the flood of repenting tears drown our sweetest and most darling sins.”*
3. That repentance is a continued act.
- a. *[Psalm 51.3]- For I acknowledge my transgressions: and my sin is ever before me.*
 - b. *[Romans 7.24]- O wretched man that I am! who shall deliver me from the body of this death?*

4. 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!
 - a. *"If you be backward in the thoughts of repentance, be forward in the thoughts of hell, the flames whereof only the streams of the penitent eye can extinguish."* – Tertullian
 - b. *"Oh, how shall you tear and rend yourself! how shall you lament fruitless repenting! What will you say? Woe is me, that I have not cast off the burden of sin; woe is me, that I have not washed away my spots—but am now pierced with my iniquities; now have I lost the surpassing joy of angels!"* – Basil

5. That to repent of sin is as great a work of grace, as not to sin.
 - a. *"Repentance is the vomit of the soul; and of all purgatives, none so difficult and hard as it is to vomit."*
 - b. ***[Psalm 26.3-5]- For thy lovingkindness is before mine eyes: and I have walked in thy truth. I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked.***
 - c. ***[Luke 7.37-39]- And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.***
 - d. ***[Hosea 6.1-2]- Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.***
 - e. ***[2 Corinthians 7.11]- For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.***

6. 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; and to this purpose he will set your sins in order before you, and make them to say, 'We are yours, and we must follow you.'
 - a. "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."
 - b. Now, says Satan, do but a little consider your numberless sins, and the greatness of your sins, the foulness of your sins, the heinousness of your sins, the circumstances of your sins—and you shall easily see that those sins that you thought to be but motes, are indeed mountains; and is it not now in vain to repent of them? Surely, says Satan, if you should seek repentance and grace with tears, as Esau, you shall not find it! Your sand has run through the hour-glass, your sun has set, the door of mercy is shut, the golden scepter is withdrawn; and now you that have despised mercy, shall be forever destroyed by justice. For such a wretch as you are to attempt repentance is to attempt a thing impossible.

VII. By making the soul bold to venture upon the occasions of sin.

A. Remedies.

1. Solemnly to dwell upon those scriptures which expressly command us to avoid the occasions of sin, and the least appearance of evil.
 - a. ***[1 Thessalonians 5.22]- Abstain from all appearance of evil.***

- b. *“It was good counsel that Livia gave her husband Augustus: ‘It behooves you not only not to do wrong—but not to seem to do so.’”*
 - c. *[Jude 23]- And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*
 - d. *[Proverbs 5.8]- Remove thy way far from her, and come not nigh the door of her house:*
 - e. *[Proverbs 4.14-15]- 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.*
2. That ordinarily there is no conquest over sin, without the soul turning from the occasion of sin.
 3. 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;
 - a. *[Genesis 39.10]- And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.*
 - b. *[Job 31.1]- I made a covenant with mine eyes; why then should I think upon a maid?*
 - c. *[Psalm 26.4-5]- I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked.*
 4. 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 a man is indeed, which he is in temptation; and when sinful occasions present themselves before the soul, this speaks out both the truth and the strength of grace;
 - a. A Christless soul is so far from refusing occasions to sin, when they come in his way, that he looks and longs after them, and rather than he will go without them he will buy them, not only with love or money—but also with the loss of his soul!
 - b. Plutarch says of Demosthenes, that he was excellent at praising the worthy acts of his ancestors—but not so at imitating them.

VIII. By representing to the soul the outward mercies that vain men enjoy, and the outward miseries that they are freed from, while they have walked in the ways of sin.

A. Proof texts.

1. *[Jeremiah 44.16-18]- As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.*

B. Remedies.

1. That no man knows how the heart of God stands towards a person, by his outward blessings to that person.
 - a. Cicero judged the Jews' religion to be nothing, because they were so often overcome, and impoverished, and afflicted; and the religion of Rome to be right, because the Romans prospered and became rulers of the world; and yet, though the Romans had God's hand, yet the Jews had his heart, for they were dearly beloved, though severely afflicted.
2. That there is nothing in the world that so provokes God to be wroth and angry, as men's taking encouragement from God's goodness and mercy—to do wickedly.
 - a. Such souls make God into a mere doll—one that will not do as he says; but they shall find God to be as severe in punishing as he is to others gracious in pardoning. Good turns aggravate unkindnesses, and our guilt is increased by our obligations.

3. That there is no greater misery in this life, than not to be in misery; no greater affliction, than not to be afflicted.
 - a. *[Hosea 4.17]- Ephraim is joined to idols: let him alone.*
 - b. *[Isaiah 1.5]- Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.*
 - c. *[Ezekiel 3.20]- Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.*
 - d. *[1 Timothy 6.8-10]- And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*

4. That the lack of wicked men, under all their outward mercy and freedom from adversity, is far greater than all their outward enjoyments.
 - a. Wicked men are the most needy men in the world, yes; they lack those two things that should render their mercies sweet, that is, the blessing of God, and contentment with their condition!
 - b. *[Psalm 49.11]-Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.*
 - c. *[Psalm 73.7]- Their eyes stand out with fatness: they have more than heart could wish.*
 - d. *[Job 21.12]-They take the timbrel and harp, and rejoice at the sound of the organ.*
 - e. *[2 Samuel 14.23-32]- So Joab arose and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face. But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight. And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance. So Absalom dwelt two full years in Jerusalem, and saw not the king's face. Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. Therefore he said unto his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire. Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire? And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.*

5. That outward things are not as they seem and are esteemed.
 - a. It was a good speech of an emperor: 'You,' said he, 'gaze on my purple robe and golden crown—but did you know what cares are under it, you would not take it up from the ground to have it.'
 - b. It was a true saying of Augustine on the 26th Psalm: '*Many are miserable by loving hurtful things—but they are more miserable by having them.*'

6. 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.
 - a. *[Psalm 73.16-20]- When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in*

slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

- b. *[Psalm 92.7]- When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:*
 - c. *[Exodus 9.16]- And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.*
7. 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.
- a. *[Psalm 81.12]- So I gave them up unto their own hearts' lust: and they walked in their own counsels.*
 - b. *[Psalm 78.26-31]- He caused an east wind to blow in the heaven: and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: And he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust. But while their meat was yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.*
 - c. *[Psalm 106.15]- And he gave them their request; but sent leanness into their soul.*
8. To dwell more upon that strict account that vain men must make for all that good that they do enjoy.
- a. *"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.*

IX. By presenting to the soul the crosses, losses, reproaches, sorrows, and sufferings, which daily attend those who walk in the ways of holiness.

A. Remedies.

1. That all the afflictions that attend the people of God, are such as shall turn to their profit and glorious advantage.
 - a. They shall discover that filthiness and vileness in sin, that yet the soul has never seen.
 - b. They shall contribute to the mortifying and purging away of their sins.
 - 1.) *[Isaiah 1.15]- And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.*
 - 2.) *[Isaiah 27.8-9]- In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.*
- c. Afflictions are sweet preservatives to keep the saints from sin, which is a greater evil than hell itself.
 - 1.) *[Job 34.31-32]- Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: That which I see not teach thou me: if I have done iniquity, I will do no more.*
 - 2.) *[Job 40.5]- Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.*
- d. They will work the saints to be more fruitful in holiness
 - 1.) *[Hebrews 12.10-11]- For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no*

chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

- e. Afflictions lift up the soul to more rich, clear, and full enjoyments of God.
 - 1.) *[Hosea 2.14]- Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.*
 - 2.) *"I have read of a fountain, that at noonday is cold, and at midnight it grows warm; so many a precious soul is cold God-wards, and heaven-wards, and holiness-wards, in the day of prosperity; that grow warm God-wards and heaven-wards, and holiness-wards, in the midnight of adversity."*

- f. Afflictions serve to keep the hearts of the saints humble and tender
 - 1.) *[Lamentations 3.19-20]- Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me.*
 - 2.) *[Psalm 39.4]- LORD, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.*
 - 3.) *"I have read of Gregory Nazianzen, who, when anything fell out prosperously, would read over the Lamentation of Jeremiah, and that kept his heart tender, humbled, and low."*

- g. They serve to bring the saints nearer to God, and to make them more importunate and earnest in prayer with God.
 - 1.) *[Psalm 119.67,71]- Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes.*
 - 2.) *[Hosea 5.14-15]- For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him. I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.*
 - 3.) *[Hosea 6.1-2]- Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.*
 - 4.) *[Hosea 2.6-7]- Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now.*
 - 5.) *"When Tiribazus, a noble Persian, was arrested, he drew out his sword, and defended himself; but when they told him that they came to carry him to the king, he willingly yielded. So, though a saint may at first stand a little out, yet when he remembers that afflictions are to carry him nearer to God, he yields, and kisses the rod. Afflictions are like the prick at the nightingale's bosom—which awakens her, and puts her upon her sweet and delightful singing."*

- h. Afflictions serve to revive and recover decayed graces; they inflame that love that is cold, and they quicken that faith that is decaying, and they put life into those hopes that are withering, and spirits into those joys and comforts that are languishing.

- 2. 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.
 - a. *[1 Peter 3.13]- And who is he that will harm you, if ye be followers of that which is good?*

3. That the afflictions, which attend the saints in the ways of holiness, are but short and momentary.
 - a. *[Psalm 30.5]- For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.*
 - b. *[Isaiah 26.20]- Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.*
 - c. *[John 16.21]- A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.*
 - d. *[Hebrews 10.36-37]- For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.*

 4. That the afflictions, which befall the saints, are such as proceed from God's dearest love.
 - a. *[Revelation 3.19]- As many as I love, I rebuke and chasten: be zealous therefore, and repent.*

 5. That it is our duty and glory not to measure afflictions by the smart—but by the end.
 - a. *[Exodus 11.3]- And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.*
 - b. *[Ezra 1.7-11]- Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.*
 - c. Afflictions, they are but as a dark entry into your Father's house; they are but as a dirty lane to a royal palace.
 - d. Afflictions, they are but our Father's goldsmiths, who are working to add pearls to our crowns.

 6. 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.
 - a. *[Job 33.10]- Behold, he findeth occasions against me, he counteth me for his enemy,*
 - b. *[Deuteronomy 8.2]- And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.*
 - c. *[Isaiah 60.1]- Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.*

 7. 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.
- X. By working them to be frequent in comparing themselves and their ways, with those who are reputed or reported to be worse than themselves.
- A. Proof texts.
 1. *[Luke 18.11]- The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.*
 - B. Remedies.

1. 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'; than to use spectacles to behold other men's sins rather than looking-glasses to behold his own; rather to be always holding his finger upon other men's sores, and to be amplifying and aggravating other men's sins—and mitigating of his own.
 - a. *[Matthew 7.3-4]- And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?*

2. 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.
 - a. *[John 6.70]- Jesus answered them, Have not I chosen you twelve, and one of you is a devil?*
 - b. *The nearer we draw to God and his Word the more rottenness we shall find in our bones. The more any man looks into the body of the sun, the less he sees when he looks down again. It is said of the basilisk, that if he looks into a mirror he presently dies; so will sin, and a sinner (in a spiritual sense), when the soul looks into the Word, which is God's mirror.*
 - c. *[2 Corinthians 4.4]- In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

3. 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.
 - a. *"As in heaven one is more glorious than another, so in hell one shall be more miserable than another"* - Augustine.
 - b. *[Acts 20.37]- And they all wept sore, and fell on Paul's neck, and kissed him,*
 - c. *[Matthew 25.10]- And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.*
 - d. *"Surely one good means to escape hell is to take a turn or two in hell by our daily meditations."*

XI. By polluting and defiling the souls and judgments of men with such dangerous errors, which in their proper tendency tend to carry the souls of men to all looseness and wickedness, as woeful experience does abundantly evidence.

A. Remedies.

1. That an erroneous, vain MIND is as odious to God as a wicked LIFE.
 - a. *[Leviticus 13.44]- He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.*
 - b. *[Romans 1.28]- And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*

2. To receive the truth affectionately, and let it dwell in your souls plenteously.
 - a. *[2 Thessalonians 2.10-12]- And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*
 - b. *[Colossians 3.16]- Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

- c. *[2 Corinthians 11.14]- And no marvel; for Satan himself is transformed into an angel of light.*
3. 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.
- a. *[1 Corinthians 3.11-15]- For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*
- b. *[Proverbs 23.23]- Buy the truth, and sell it not; also wisdom, and instruction, and understanding.*
4. To hate, reject and abominate all those doctrines and opinions which are contrary to godliness, and which open a door to profaneness, and all such doctrines and opinions which require men to hold forth a strictness above what the Scripture requires; and all such doctrines and opinions which advance and lift up corrupted nature to the doing of supernatural things, which none can do but by that supernatural power that raised Christ from the grave; and such opinions which lift our own righteousness in the room of Christ's righteousness, which place good works in the throne of Christ, and makes them copartners with Christ.
- a. *[Judges 8.13]- And Gideon the son of Joash returned from battle before the sun was up,*
5. To hold fast the truth. As men take no hold on the arm of flesh—until they let go the arm of God; so men take no hold on error until they have let go their hold of truth; therefore hold fast the truth.
- a. *[Jeremiah 17.5]- Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.*
- b. *[2 Timothy 1.13]- Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.*
- c. *[Titus 1.9]- Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*
- d. *[Proverbs 3.15]- She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.*
- e. *[Ruth 1.15-16]- And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law. And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:*
- f. *[Revelation 3.11]- Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.*
6. To keep humble. Humility will keep the soul free from many darts of Satan's casting, and erroneous snares of his spreading.
- a. *I have read of one who, seeing in a vision so many snares of the devil spread upon the earth, he sat down mourning, and said within himself, Who shall pass through these? whereupon he heard a voice answering, Humility shall pass through them.*
- b. *[Psalm 25.9]- The meek will he guide in judgment: and the meek will he teach his way.*
7. The great evils that errors have produced.

- a. *Error is a fruitful mother, and has brought forth such monstrous children as has set towns, cities and nations on fire. Errors in conscience produce many great evils, not only in men's own souls—but also in human affairs.*

XII. To choose wicked company, to keep wicked society.

A. Remedies.

1. To dwell, until your hearts are affected, upon those commands of God which expressly require us to shun the society of the wicked.
 - a. *[Ephesians 5.11]- And have no fellowship with the unfruitful works of darkness, but rather reprove them.*
 - b. *[Proverbs 5.14-16]- I was almost in all evil in the midst of the congregation and assembly. Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets.*
 - c. *[1 Corinthians 5.9-11]- I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.*
 - d. *[2 Thessalonians 3.6]- Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.*
 - e. *[Proverbs 1.10-15]- My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path:*
 - f. *[Job 34.20]- In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.*
 - g. *[Job 30.24]- Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.*
2. That their company is very infectious and dangerous, as is clear from the scripture above mentioned.
 - a. *[Proverbs 13.20]- He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.*
3. To look always upon wicked men, under those names and notions which the Scripture describes them.
 - a. *[2 Timothy 4.17]- Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.*
 - b. *[Isaiah 11.7]- And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.*
 - c. *[Ezekiel 3.10]- Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.*
 - d. *[Matthew 7.6]- Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*
 - e. *[Revelation 22.15]- For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*
 - f. *[Luke 13.32]- And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.*

- g. *[Isaiah 10.17]- And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day;*
 - h. *[Ezekiel 2.6]- And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.*
 - i. *[Judges 9.14]- Then said all the trees unto the bramble, Come thou, and reign over us.*
 - j. *[Job 21.18]- They are as stubble before the wind, and as chaff that the storm carrieth away.*
 - k. *[Psalm 83.13]- O my God, make them like a wheel; as the stubble before the wind.*
 - l. *[Psalm 18.42]- Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.*
 - m. *[Ezekiel 22.18-19]- Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.*
 - n. *[Isaiah 65.5]- Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day.*
 - o. *[Ezekiel 24.6]- Wherefore thus saith the Lord GOD; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.*
 - p. *[1 Samuel 25.25]- Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.*
4. 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.
- a. *[Psalm 120.5-6]- Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace.*
 - b. *[Jeremiah 9.2]- Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men.*
 - c. *[2 Peter 2.7]- And delivered just Lot, vexed with the filthy conversation of the wicked:*

**SATAN'S DEVICES TO KEEP SOULS FROM HOLY DUTIES,
TO HINDER SOULS IN HOLY SERVICES, AND TO KEEP THEM OFF
FROM RELIGIOUS PERFORMANCES**

'And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him' -Zechariah 3.1

- I. By presenting the world in such a dress, and in such a garb to the soul, as to ensnare the soul, and to win upon the affection of the soul.
 - A. Remedies.
 - 1. To dwell upon the impotency and weakness of all these things here below.
 - a. *[Judges 1.6]- But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.*
 - b. *Nugas the Scythian, despising the rich presents and ornaments which were sent unto him by the emperor of Constantinople, asked whether those things could drive away calamities, diseases, or death.*
 - 2. To dwell upon the vanity of them as well as upon the impotency of all worldly good.

- a. *[Psalm 4.2]- O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.*
3. To dwell much upon the uncertainty, the mutability, and inconstancy of all things under the sun.
 - a. *[Proverbs 23.5]- Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.*
 - b. *[1 Corinthians 7.31]- And they that use this world, as not abusing it: for the fashion of this world passeth away.*
 - c. *[Job 26.7]- He stretcheth out the north over the empty place, and hangeth the earth upon nothing.*
 - d. *[1 Timothy 6.17]- Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;*
 - e. *[Job 6.15]- My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;*
 - f. *[Job 20.8]- He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.*
 - g. *[Isaiah 29.8]- It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.*
 - h. *[Revelation 12.1]- And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:*
 4. That the great things of this world are very hurtful and dangerous to the outward and inward man, through the corruptions that are in the hearts of men.
 - a. *[Psalm 30.6]- And in my prosperity I said, I shall never be moved.*
 - b. *[Deuteronomy 32.15]- But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.*
 - c. *[Genesis 13.2]- And Abram was very rich in cattle, in silver, and in gold.*
 - 1.) *“According to the Hebrew, it is 'Abram was very weary;' to show that riches are a heavy burden, and a hindrance many times to heaven, and happiness.”*
 - d. *“Polycrates gave a large sum of money to Anacreon, who for two nights afterwards, was so troubled with worry how to keep it, and how to spend it; that he carried the money back to Polycrates, saying that it was not worth the pains which he had already taken for it.”*
 - e. *“Sicily is so full of sweet flowers that dogs cannot hunt there. And what do all the sweet contents of this world—but make us lose the scent of heaven!”*
 5. That all the felicity of this world is mixed.
 - a. *[Revelation 4.6]- And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*
 - b. *[Revelation 15.2]- And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.*
 - c. *[Revelation 21.18]- And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.*
 6. To get better acquaintance and better assurance of more blessed and glorious things.

- a. *[Hebrews 10.34]- For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*
 - b. *[Hebrews 11.10,16,26]- For he looked for a city which hath foundations, whose builder and maker is God. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*
 - c. *“The main reason why men dote upon the world, and damn their souls to get the world, is, because they are not acquainted with a greater glory! Men ate acorns, until they were acquainted with the use of wheat.”*
 - d. *[Revelation 2.17]- He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*
 - e. *“When Basil was tempted with money and preferment, said he, 'Give me money that may last forever, and glory that may eternally flourish; for the fashion of this world passes away, as the waters of a river that runs by a city.’”*
7. That true happiness and satisfaction is not to be had in the enjoyment of worldly good.
 - a. *[Ecclesiastes 5.10]- He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.*
 8. Solemnly to consider the dignity of the soul.
 - a. *“Seneca could say, 'I am too great, and born to greater things, than that I should be a slave to my body.' Oh! do you say my soul is too great, and born to greater things, than that I should confine it to a heap of perishing earth.”*
 - b. *“Plutarch tells of Themistocles, that he accounted it not to stand with his state to stoop down to take up the spoils the enemies had scattered in flight; but says to one of his followers, 'You may have these things—for you are not Themistocles!.’”*
 - c. *[Ecclesiastes 2.11]- Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.*
- II. The second device that Satan has to draw the soul from holy duties, and to keep them off from religious services, is, by presenting to them the danger, the losses, and the sufferings, which attend the performance of such and such religious services.
- A. Proof texts.
 1. *[John 12.42]- Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:*
 - B. Remedies.
 1. That all the troubles and afflictions that you meet with in a way of righteousness shall never hurt you, they shall never harm you.
 - a. *[1 Peter 3.13]- And who is he that will harm you, if ye be followers of that which is good?*
 - b. *“The treasures of a saint are the presence of God, the favor of God, union and communion with God, the pardon of sin, the joy of the Spirit, and the peace of conscience.”*
 - c. *[2 Timothy 1.12]- For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*

2. That other precious saints who were shining lights on earth, and are now triumphing in heaven, have held on in religious services, notwithstanding all the troubles and dangers that have surrounded them.
 - a. *[2 Corinthians 6.5]- In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;*
 - b. *[Hebrews 11.36]- And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:*
 - c. *“William Fowler, the martyr said: ‘Heaven will as soon fail as I will forsake my profession or budge in the least degree from it.’”*
3. That all the troubles and dangers which attend the performance of all holy duties and heavenly services are but temporal and momentary—but the neglect of them may lay you open to all temporal, spiritual, and eternal dangers.
 - a. *[Hebrews 2.3]- How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;*
 - b. *[Isaiah 64.4]- For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.*
4. That God knows how to deliver from troubles by troubles, from afflictions by afflictions, from dangers by dangers.
 - a. *“I remember a story of a godly man, that, as he was going to take a ship for France, he broke his leg; and it pleased Providence so to order it, that the ship that he would have gone in, was sunk at sea, and not a man saved; so by breaking a bone, his life was saved.”*
5. That you shall gain more in the service of God, and by walking in righteous and holy ways, though troubles and afflictions should attend you—than you can possibly suffer, or lose, by your being found in the service of God.
 - a. *[1 Timothy 6.6]- But godliness with contentment is great gain.*
 - b. *[Psalm 63.2]- To see thy power and thy glory, so as I have seen thee in the sanctuary.*
 - c. *“When the noble General Zedislaus had lost his hand in the war, the king sent him a golden hand for it. What we lose in Christ's service he will make up, by giving us some golden mercies.”*

III. By presenting to the soul the difficulty of performing them.

A. Remedies.

1. To dwell more upon the necessity of the service and duty, than on the difficulty that attends the duty.
 - a. *“O our souls, though such and such services be hard and difficult, yet are they exceeding necessary for the honor of God, and the keeping up his name in the world, and the keeping under of sin, and the strengthening of weak graces, and so the reviving of languishing comforts, and for the keeping clear and bright your blessed evidences, and for the scattering of your fears, and for the raising of your hopes, and for the gladdening the hearts of the righteous, and stopping the mouths of the ungodly, who are ready to take all advantages to blaspheme the name of God, and throw dirt and contempt upon his people and ways.”*
 - b. *“The necessity of doing your duty appears by this, that you are his servants by a threefold right; you are his servants by right of creation, and by right of sustenance, and by right of redemption.”*
2. That the Lord Jesus will make his services easy to you, by the sweet discovery of himself to your souls, while you are in his service.

- a. ***[Isaiah 64.5]- Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.***
 - b. *“Jacob's meeting with Rachel, and enjoying of Rachel, made his hard service to be easy and delightful to him; and will not the soul's enjoying of God, and meeting with God, render his service to be much more easy and delightful?”*
 - c. ***[Nehemiah 2.19-20]- But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.***
 - d. *“Luther speaks excellently to Melancthon, who was apt to be discouraged with doubts and difficulties, and fear from foes, and to cease the service they had undertaken. 'If the work is not good, why did we ever own it? If it is good, why should we ever give it up?' Why, should we, who have Christ the conqueror on our side—fear the conquered world?”*
3. To dwell upon the hard and difficult things that the Lord Jesus has passed through for your temporal, spiritual, and eternal good.
 - a. ***[Isaiah 50.6]- I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.***
 - b. *'It is not fit, since the Head was crowned with thorns, that he members should be crowned with rosebuds' says Zanchius.*
 - c. *Godfrey Bouillon, Crusader King of Jerusalem (1099), refused to be crowned with a crown of gold, saying, 'it was not fitting for a Christian to wear a crown of gold, where Christ for our salvation had once worn a crown of thorns!'*
 4. That religious duties, holy and heavenly exercises, are only difficult to the worse, to the ignoble, part of a saint.
 - a. ***[Romans 7.22]- For I delight in the law of God after the inward man:***
 - b. ***[Matthew 11.30]- For my yoke is easy, and my burden is light.***
 5. That great reward and glorious recompense that attends those who cleave to the service of the Lord in the face of all difficulties and discouragements.
 - a. ***[Hebrews 12.2]- Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.***
 - b. *“Basil speaks of some martyrs who were cast out all night naked in the frigid weather, and were to be burned the next day, how they comforted themselves in this manner: The winter is sharp—but paradise is sweet; here we shiver for cold—but the bosom of Abraham will make amends for all.”*
 - c. *“Christians who would hold on in the service of the Lord, must look more upon the future crown than upon the present cross; more upon their future glory than their present misery; more upon their encouragements than upon their discouragements. God's very service is wages; his ways are strewed with roses, and paved 'with joy which is unspeakable and full of glory,' and with 'peace which passes understanding.'”*
 - d. ***[Psalm 19.2]- Day unto day uttereth speech, and night unto night sheweth knowledge.***
 - e. ***[Psalm 19.11]- Moreover by them is thy servant warned: and in keeping of them there is great reward.***
 - f. ***[Isaiah 8.18]- Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.***

- IV. By working them to make false inferences from those blessed and glorious things that Christ has done.
 - A. Remedies.

1. To dwell as much on those scriptures that show you the duties and services that Christ requires of you, as upon those scriptures that declare to you the precious and glorious things that Christ has done for you.
 - a. *“Tertullian has this expression of the Scriptures: ‘I adore the fullness of the Scripture.’ Gregory calls the Scripture ‘the heart and soul of God’—who would not then dwell in it?”*
 - b. *[1 Corinthians 6.19-20]- What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.*
 - c. *[1 Corinthians 15.58]- Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*
 - d. *[Galatians 6.9]- And let us not be weary in well doing: for in due season we shall reap, if we faint not.*
 - e. *[1 Thessalonians 5.16-17]- Rejoice evermore. Pray without ceasing.*
 - f. *[Philippians 2.12]- Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*
 - g. *[1 Timothy 4.13]- Till I come, give attendance to reading, to exhortation, to doctrine.*
 - h. *[Hebrews 10.24-25]- And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*
 - i. *[John 5.39]- Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*

2. That the great and glorious things that Jesus Christ has done, and is doing for us, should be so far from taking us off from religious services and pious performances, that they should be the greatest motives and encouragements to the performance of them that may be, as the Scriptures do abundantly evidence.
 - a. *[1 Peter 2.9]- But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;*
 - b. *[Luke 1.74-75]- That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life.*
 - c. *[2 Corinthians 6.17-7:1]- Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
 - d. *[Titus 2.12-14]- Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

3. That those precious souls which Jesus Christ has done and suffered as much for as he has for you—have been exceedingly active and lively in all religious services and heavenly performances.
 - a. *[Psalm 119.164]- Seven times a day do I praise thee because of thy righteous judgments.*
 - b. *[Psalm 119.97]- O how love I thy law! it is my meditation all the day.*
 - c. *The saints' motto in all ages has been ‘Laboremus’—let us be doing.*
 - d. *‘God loves the runner, not the questioner or disputer’, says Luther.*

- e. *He who talks of heaven—but does not the will of God, is like him who gazed upon the moon—but fell into the pit.*
4. That those who do not walk in the ways of righteousness and holiness, who not wait upon God in the several duties and services that are commanded by him; cannot have that evidence to their own souls of their righteousness before God, of their fellowship and communion with God, of their blessedness here, and their happiness hereafter, as those souls have, who love and delight in the ways of the Lord, that are always best when they are most in the works and service of the Lord. Certainly it is one thing to judge by our graces, another thing to rest or put our trust in them.
 - a. *[1 John 3.7,10]- Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*
 - b. *[1 John 2.3-6]- And hereby we do know that we know him, if we keep his commandments. And hereby we do know that we know him, if we keep his commandments. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.*
 - c. *[1 John 1.6-7]- If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*
 - d. *[James 2.14,20]- What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? But wilt thou know, O vain man, that faith without works is dead?*
 5. That there are other choice and glorious ends for the saint's performance of religious duties, than for the justifying of their persons before God, or for their satisfying of the law or justice of God, or for the purchasing of the pardon of sin; that is, to testify their justification.
 - a. *[Matthew 7.17]- Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.*

V. By presenting to them the fewness and poverty of those who walk in the ways of God—who continue in religious practices.

A. Proof text.

1. *[John 7.47-49]- Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed.*

B. Remedies.

1. That though they are outwardly poor, yet they are inwardly rich.
 - a. *[Psalm 45.13]- The king's daughter is all glorious within: her clothing is of wrought gold.*
 - b. *[James 2.5]- Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?*
 - c. *[Revelation 2.9]- I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*
 - d. *[Luke 12.32]- Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*
2. That in all ages God has had some who have been great, rich, wise, and honorable—who have chosen his ways, and cleaved to his service in the face of all difficulties.

- a. *“Witness Abraham, and Jacob, and Job, and several kings, and others that the Scriptures speak of. And ah! how many have we among ourselves, whose souls have cleaved to the Lord, and who have swum to his service through the blood of the slain, and who have not counted their lives dear unto them, that they and others might enjoy the holy things of Christ, according to the mind and heart of Christ.”*
3. That the spiritual riches of the poorest saints infinitely transcend the temporal riches of all the wicked men in the world; their spiritual riches satisfy them; they can sit down satisfied with the riches of grace that are in Christ, without earthly honors or riches.
 - a. ***[John 4.13]- Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:***
4. That though the saints, considered comparatively, are few; though they be 'a little, little flock,' 'a remnant,' 'a garden enclosed,' 'a spring shut up, a fountain sealed'; though they are as 'the summer gleanings'; though they are 'one from a city, and two from a tribe'; though they are but a handful to a houseful, a spark to a flame, a drop to the ocean—yet considered altogether, are an innumerable number that cannot be numbered.
 - a. ***[Revelation 7.9]- After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;***
 - b. ***[Matthew 8.11]- And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.***
 - c. ***[Hebrews 12.22]- But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,***
5. That it will be only a short time, before these poor despised saints shall shine brighter than the sun in his glory.
 - a. ***[1 Corinthians 6.2]- Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?***
 - b. *“John Foxe being once asked whether he knew a certain poor man answered, I remember him well. I tell you I forget lords and ladies to remember such.”*
 - c. ***[Isaiah 55.8-9]- For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.***
 - d. *“I have read of Ingo, an ancient king of the Draves, who, making a stately feast, appointed his nobles, at that time pagans, to sit in the hall below, and commanded certain poor Christians to be brought up into his presence-chamber, to sit with him at his table, to eat and drink of his kingly cheer; at which many wondering, he said, 'He accounted Christians, though ever so poor, a greater ornament to his table, and more worthy of his company, than the greatest unconverted nobles; for when these might be thrust down to hell, those might be his consorts and fellow-princes in heaven.'”*
 - e. *“Although you see the stars sometimes by their reflections in a puddle, or in the bottom of a well, yes, in a stinking ditch; yet the stars have their situation in heaven.”*
6. That there will come a time, even in this life, in this world—when the reproach and contempt that is now cast upon the ways of God, by reason of the poverty and fewness of those who walk in those ways, shall be quite taken away, by his making them the head—who have days without number been the tail; and by his raising them up to much outward riches, prosperity, and glory—who have been as the outcast because of their poverty and fewness.
 - a. ***[Revelation 21.24]- And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.***
 - b. ***[Isaiah 60.17]- For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.***

- c. *[Zechariah 14.14]- And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.*
- d. *[Matthew 5.5,18]- Blessed are the meek: for they shall inherit the earth. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*
- e. *[Jeremiah 31.12]- Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.*
- f. *[Isaiah 30.23]- Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.*
- g. *[Isaiah 62.8-9]- The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.*
- h. *[Joel 2.23-24]- Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil.*
- i. *[Micah 4.6]- In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;*
- j. *[Amos 9.13-14]- Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.*
- k. *[Zechariah 8.12]- For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.*
- l. *[Isaiah 41.18-19]- I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:*
- m. *[Isaiah 55.13]- Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.*
- n. *[Isaiah 66.6-7]- A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child.*
- o. *[Isaiah 65.21-22]- And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.*
- p. *[Isaiah 61.4]- And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*
- q. *[Isaiah 60.10]- And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.*
- r. *[Ezekiel 36.10]- And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:*

- s. Cautions.
 - 1.) That in these times the saints' chief comforts, delights, and contents with consist in their more clear, full, and constant enjoyment of God.
 - 2.) That they shall have such abundant measure of the Spirit poured out upon them, that their riches and outward glory shall not be snares unto them—but golden steps to a richer living in God.

- t. *[Isaiah 66.8,20]- Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.*
- u. *[Revelation 11.15]- And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*
- v. *[Psalm 2.8]- Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*
- w. *[Isaiah 2.2]- And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.*
- x. *[Isaiah 54.14]- In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.*
- y. *[Isaiah 61.9]- And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.*

VI. By presenting before them the examples of the greatest part of the world—who walk in the ways of their own hearts, and that make light and slight of the ways of the Lord.

A. Proof texts.

- 1. *[John 7.48-49]- Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed.*
- 2. *[I Corinthians 1.26-28]- For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:*
- 3. *[Micah 7.2-4]- The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up. The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.*

B. Remedies.

- 1. Of those scriptures which are directly opposed to following the sinful examples of men.
 - a. *[Exodus 23.2]- Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:*
 - b. *[Acts 28.22]- But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.*
 - c. *[Numbers 16.21]- Separate yourselves from among this congregation, that I may consume them in a moment.*

- d. *[Ephesians 5.11]- And have no fellowship with the unfruitful works of darkness, but rather reprove them.*
 - e. *[Proverbs 4.14]- Enter not into the path of the wicked, and go not in the way of evil men.*
 - f. *[Proverbs 9.6]- Enter not into the path of the wicked, and go not in the way of evil men.*
 - g. *[Matthew 7.13-14]- Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*
2. That if you will sin with the multitude, all the angels in heaven and men on earth cannot keep you from suffering with the multitude.
 - a. *[Revelation 18.4]- And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*
 - b. *[Proverbs 13.20]- He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.*
 - c. *"Sin and punishment are linked together with chains of adamant. Of sin we may say, as Isidore does of the serpent, 'So many colors, so many dolours.'"*
 3. The worth and excellency of your immortal soul.
 - a. *"Is it madness and folly in a man to kill himself for company, and is it not greater madness or folly to break the neck of your soul, and to damn it for company?"*
 - b. *"Be suspect of that way wherein you see multitudes to walk; the multitude being a stream that you must row hard against, or you will be carried into that gulf out of which angels cannot deliver you."*
 - c. *"Is it not better to walk in a straight way alone, than to wander into crooked ways with company?"*
 - d. *"Surely, it is better to go to heaven alone—than to hell with company!"*
- VII. By casting in a multitude of vain thoughts, while the soul is in seeking of God, or in waiting on God; and by this device he has cooled some men's spirits in heavenly services, and taken off, at least for a time, many precious souls from religious performances.
- A. Remedies.
1. To have your hearts strongly affected with the greatness, holiness, majesty, and glory of that God before whom you stand, and with whom your souls converse in religious services.
 - a. *"When Pompey could not keep his soldiers in the camp by persuasion he cast himself down along in the narrow passage which led out of it, and bade them go if they would—but they must first trample upon their general; and the thoughts of this overcame them."*
 2. To be faithful in religious services, notwithstanding all those wandering thoughts the soul is troubled with.
 - a. *'Well I will pray still, and hear still, and meditate still, and keep fellowship with the saints still.'*
 3. That those vain and trifling thoughts that are cast into our souls, when we are waiting upon God in this or that religious service, if they be not cherished and indulged—but abhorred, resisted, and disclaimed; they are not sins upon our souls, though they may be troubles to our minds; they shall not be put upon our accounts, nor keep mercies and blessings from being enjoyed by us.
 - a. *[Jeremiah 4.14]- O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?*
 4. That watching against sinful thoughts, resisting of sinful thoughts, lamenting and weeping over sinful thoughts, carries with it the sweetest and strongest evidence of the truth and power of grace, and of the sincerity of your hearts, and is the readiest and the surest way to be rid of them.

- a. *[Psalm 139.23]- Search me, O God, and know my heart: try me, and know my thoughts:*
 - b. *[2 Corinthians 10.4-5]- (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;*
 - c. *[Psalm 139.23]- Search me, O God, and know my heart: try me, and know my thoughts:*
 - d. *[Isaiah 59.7]- Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.*
 - e. *[Isaiah 66.18]- For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.*
 - f. *[Matthew 9.4]- And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?*
 - g. *[Matthew 12.25]- And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:*
 - h. *[Matthew 15.15-18]- Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man.*
 - i. *[Romans 6.21]- What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.*
5. To labor more and more to be filled with the fullness of God, and to be enriched with all spiritual and heavenly things.
 - a. *[Ephesians 3.19]- And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*
 - b. *[Matthew 12.35]- A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.*
 6. To keep up holy and spiritual affections; for such as your affections are, such will be your thoughts.
 - a. *[Psalm 119.97]- O how love I thy law! it is my meditation all the day.*
 - b. *[Psalm 139.18]- If I should count them, they are more in number than the sand: when I awake, I am still with thee.*
 7. To avoid multiplicity of worldly business. Oh, let not the world take up your hearts and thoughts.
 - a. *[2 Timothy 2.4]- No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.*
- VIII. By working them to rest in their performances; to rest in prayer, and to rest in hearing, reading, and the communion of saints.
- A. Proof texts.
 1. *[Isaiah 58.1-2]- Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.*
 2. *[Zechariah 7.4-6]- Then came the word of the LORD of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?*

3. *[Matthew 6.2]- Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.*
4. *[Romans 1.7]- To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*

B. Remedies.

1. To dwell much upon the imperfections and weaknesses which attend your choicest services.
 - a. *[Psalm 143.2]- And enter not into judgment with thy servant: for in thy sight shall no man living be justified.*
 - b. *[Isaiah 64.6]- But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.*
2. The impotence and inability of any of your best services, divinely to comfort, refresh, and bear your souls up from fainting, and sinking in the days of trouble, when darkness is round about you, when God shall say to you, as he did once to the Israelites.
 - a. *[Judges 10.14]- Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.*
3. That good things rested upon will as certainly undo us, and everlastingly destroy us—as the foulest enormities, which can be committed by us.
 - a. *[Isaiah 50.11]- Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.*
4. To dwell much upon the necessity and excellency of that resting-place which God has provided for you.
 - a. *[Jeremiah 50.6]- My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their restingplace.*

SATAN'S DEVICES TO KEEP SAINTS IN A SAD, DOUBTING, QUESTIONING AND UNCOMFORTABLE CONDITION

- I. Causing them to be still and musing upon sin, to mind their sins more than their Saviour, yea, so to mind their sins as to forget yea, to neglect their Saviour.
 - A. Proof text.
 1. *[Psalm 10.4]- The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.*
 - B. Remedies.
 1. Though Jesus Christ hath not freed them from the presence of sin, yet He hath freed them from the Damnatory power of sin.
 - a. *[Romans 8.1]- There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
 2. Though Jesus Christ hath not freed you from the molesting and vexing power of sin, yet He hath freed you from the reign and dominion of sin
 - a. *[Romans 6.14]- For sin shall not have dominion over you: for ye are not under the law, but under grace.*

- b. *[Daniel 7.12]- As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.*
 3. Constantly to keep one eye on the promises of remission of sin, as well as the other eye upon the inward operations of sin.
 - a. *[2 Corinthians 12.9]- And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*
 - b. *[Jeremiah 33.8]- And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.*
 - c. *[Isaiah 44.2]- Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.*
 - d. *[Micah 7.18-19]- Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.*
 - e. *[Colossians 2.13-14]- And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*
 4. Look upon all your sins as charged upon the account of Christ, as debts, which the Lord Jesus hath fully satisfied.
 - a. *[Isaiah 43.25]- I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*
 - b. *[2 Corinthians 5.21]- For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*
 - c. *[Isaiah 53.5-6]- But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*
 - d. *[Leviticus 16.21]- And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:*
 5. The reasons why the Lord is pleased to have His people exercised, troubled, and vexed with the operations of sinful corruptions.
 6. Believers must repent for their being discouraged by their sins.

II. Working them to false definitions of their graces.

A. Remedies.

1. There may be true faith, yea, great measures of faith, where there is no assurance.
 - a. *[1 John 5.13]- These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*
 - b. *[Ephesians 2.6]- And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*
 - c. *[Luke 10.20]- Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.*

- d. *[Ephesians 1.13]- In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*
 - e. *[Micah 7.8-9]- Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.*
 - f. *[Isaiah 1.10]- Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.*
2. God in the Scriptures doth define faith otherwise.
 - a. *[Matthew 11.23]- And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.*
 - b. *[John 6.37]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*
 - c. *[Hebrews 7.25-26]- Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;*
 - d. *[John 1.12]- But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*
 - e. *[Acts 11.23]- Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.*
 3. There may be true faith where there is much doubtings.
 - a. *[Matthew 6.30]- Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?*
 - b. *[Matthew 14.31]- And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?*
 - c. *[Matthew 16.8]- Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?*
 - d. *[Luke 12.8]- Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:*
 4. Assurance is an effect of faith; therefore it cannot be faith-assurance is not faith but follows it-faith may not be lost but assurance may.
 - a. *[Ephesians 1.13]- In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,*
 - b. *[Galatians 4.6]- And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*
 - c. *[Psalm 51.12]- Restore unto me the joy of thy salvation; and uphold me with thy free spirit.*
 - d. *[Psalm 30.6-7]- And in my prosperity I said, I shall never be moved. LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.*
 - e. *[Song of Solomon 5.6]- I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.*
 - f. *[Isaiah 8.17]- And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.*

- III. By working the soul to make false inferences from the cross actings of providences.
- A. Proof text.
1. *[Psalm 77.7]- Will the Lord cast off for ever? and will he be favourable no more?*
 2. *[Psalm 31.1]- In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.*
 3. *[Psalm 73.2,23]- But as for me, my feet were almost gone; my steps had well nigh slipped. Nevertheless I am continually with thee: thou hast holden me by my right hand.*
- B. Remedies.
1. Many things may be cross to our desires that are not cross to our good.
 2. The Hand of God may be against a man, when the love and Heart of God is much set upon a man.
 - a. *[Jeremiah 31.18-20]- I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.*
 - b. *[Ecclesiastes 9.1-2]- For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.*
 3. That all the cross providences that befall the saints are but in order to some noble good that God doth intend to prefer upon them.
 - a. *[Genesis 37.7]- For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.*
 4. That all the strange, dark, deep and changeable providences that believers meet with shall further them in their way to heaven, in their journey to heaven, in their journey to happiness. Noah's ark, Stephen's martyrdom both drew them closer to heaven.
- IV. By suggesting to them that their graces are not true—but counterfeit.
- A. Remedies.
1. That grace is taken two ways.
 - a. It is taken for the gracious good-will and favor of God, whereby he is pleased of his own free love to accept of some in Christ for his own.
 - b. Grace is taken for the gifts of grace, and they are of two sorts, common or special.
 - 1.) Some are common to believers and hypocrites, as a gift of knowledge, a gift of prayer, etc.
 - 2.) Some are special graces, and they are proper and peculiar to the saints, as faith, humility, meekness, love, patience, etc.
 - a.) *[Galatians 5.22-23]- But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.*
 2. The differences between renewing grace and restraining grace, between sanctifying and temporary grace; and this I will show you in these ten particulars.
 - a. True grace makes all glorious within and without.
 - 1.) *[Psalm 45.13]- The king's daughter is all glorious within: her clothing is of wrought gold.*

- 2.) *[Acts 15.9]- And put no difference between us and them, purifying their hearts by faith.*
 - 3.) *[2 Peter 1.4]- Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*
 - 4.) *[Jude 20]- But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,*
- b. The objects of true grace are supernatural.
- 1.) *[2 Corinthians 14.18]-*
- c. True grace enables a Christian, when he is himself, to do spiritual actions with real pleasure and delight.
- 1.) *[Psalm 1.2]- But his delight is in the law of the LORD; and in his law doth he meditate day and night.*
 - 2.) *[Proverbs 3.17]- Her ways are ways of pleasantness, and all her paths are peace.*
 - 3.) *[Isaiah 58.3]- Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.*
 - 4.) *[Malachi 3.14]- Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?*
 - 5.) *[Amos 8.5]- Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?*
- d. True grace makes a man most careful, and most fearful of his own heart.
- 1.) *[Psalm 51.10]- Create in me a clean heart, O God; and renew a right spirit within me.*
 - 2.) *[Psalm 119.36,80]- Incline my heart unto thy testimonies, and not to covetousness. Let my heart be sound in thy statutes; that I be not ashamed.*
 - 3.) *[Psalm 86.11]- Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.*
- e. True grace will work a man's heart to love and cleave to the strictest and holiest ways and things of God, for their purity and sanctity, in the face of all dangers and hardships.
- 1.) *[Psalm 119.140]- Thy word is very pure: therefore thy servant loveth it.*
 - 2.) *[Psalm 44:17-19]- All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way; Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.*
 - 3.) *[John 6.60,66]- Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? From that time many of his disciples went back, and walked no more with him.*
 - 4.) *[Matthew 13.20-21]- But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*
- f. True grace will enable a man to step over the world's crown, to take up Christ's cross; to prefer the cross of Christ above the glory of this world.
- 1.) *[2 Timothy 4.10]-*
 - 2.) *[Matthew 19.19-22]-*

- g. Sanctifying grace, renewing grace, puts the soul upon spiritual duties, from spiritual and intrinsic motives, as from the sense of divine love—which constrains the soul to wait on God, and to act for God; and the sense of the excellency and sweetness of communion with God, and the choice and precious discoveries that the soul has formerly had of the beauty and glory of God, while it has been in the service of God.
- h. Saving grace, renewing grace, will cause a man to follow the Lord fully in the desertion of all sin, and in the observation of all God's precepts.
- 1.) *[Numbers 14.24]- But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.*
 - 2.) *[Luke 1.5-6]- here was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.*
 - 3.) *[Revelation 14.4]- These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.*
 - 4.) *[Matthew 23.23]- Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.*
 - 5.) *[Psalm 119.104,128]- Through thy precepts I get understanding: therefore I hate every false way. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.*
 - 6.) *[Psalm 119.6,119,127,167]- Then shall I not be ashamed, when I have respect unto all thy commandments. Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. Therefore I love thy commandments above gold; yea, above fine gold. My soul hath kept thy testimonies; and I love them exceedingly.*
 - 7.) *'I had rather go to hell pure from sin, then to heaven polluted with that filth' - Anselm*
 - 8.) *'Give what you command, and command what you will' - Augustine*
- i. True grace leads the soul to rest in Christ, as in his 'summum bonum,' the chief good.
- 1.) *[John 6:68]- Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.*
 - 2.) *[Song of Solomon 5.10]- My beloved is white and ruddy, the chiefest among ten thousand.*
 - 3.) *[Song of Solomon 3.4]- It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.*
 - 4.) *[I Corinthians 1.30]- But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*
 - 5.) *[Philippians 3.9]- And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*
 - 6.) *[Zechariah 7:5-6]- Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?*
- j. True grace will enable a soul to sit down satisfied and contented with the naked enjoyments of Christ.
- 1.) *[Genesis 45.28]- And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.*

- 2.) *[2 Corinthians 6.10]- As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.*
- 3.) *[2 Samuel 14.32]- And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.*
- 4.) *[Lamentations 1.16]- For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.*
- 5.) *[Colossians 3.11]- Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.*

V. By suggesting to them, That that conflict which is in them, is not a conflict which is only in saints—but such a conflict that is to be found in hypocrites and profane souls; when the truth is, there is as much difference between the conflict which is in them, and that which is in wicked men, as there is between light and darkness, between heaven and hell. The devil is a liar, and the father of lies.

A. Remedies.

1. The whole frame of a believer's soul is against sin. The understanding, the will, and the affections—all the powers and faculties of the soul—are in arms against sin.
 - a. *[Romans 2.21-23]- Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?*
 - b. *[Romans 7.19-20]- For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.*
 - c. *"It was a good saying of Augustine, 'Lord, deliver me from an evil man, myself!' He complains that men do not tame their beasts in their own bosoms."*
2. A Christian conflicts against sin universally, the least as well as the greatest; the most profitable and the most pleasing sin, as well as against those which are less pleasing and profitable.
 - a. *[Psalm 119.104]- Through thy precepts I get understanding: therefore I hate every false way.*
3. The conflict that is in a saint, against sin, is maintained by several arguments: by arguments drawn from the love of God, the honor of God, the sweetness and communion with God, and from the spiritual and heavenly blessings and privileges which are conferred upon them by God, and from arguments drawn from the blood of Christ, the glory of Christ, the eye of Christ, the kisses of Christ, and the intercession of Christ, and from arguments drawn from the indwelling of the Spirit, the seal of the Spirit, the witness of the Spirit, the comforts of the Spirit.
 - a. *[2 Corinthians 12.7-9]- And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*
4. The conflict that is in saints is a constant conflict.
 - a. *[Romans 7.2-3]- For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she*

shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

- b. *[2 Peter 2.19-20]- While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.*

5. The conflict that is in the saints is in the same faculties.

6. The conflict that is in the saints is a more blessed, successful, and prevailing conflict.

- a. *[Galatians 5.24]- And they that are Christ's have crucified the flesh with the affections and lusts.*

- b. *[2 Timothy 3.13]- But evil men and seducers shall wax worse and worse, deceiving, and being deceived.*

- c. *[Psalm 59.11]- Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.*

VI. By suggesting to the soul, that surely his estate is not good, because he cannot joy and rejoice in Christ as once he could; because he has lost that comfort and joy that once was in his spirit.

A. Remedies.

1. That the loss of comfort is a separable adjunct from grace.

- a. *[Psalm 63.1-2, 8]- O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary. My soul followeth hard after thee: thy right hand upholdeth me.*

- b. *[Isaiah 50.10]- Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.*

- c. *[Micah 7.8-9]- Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.*

- d. *[Psalm 42.5]- Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.*

2. That the precious things that you still enjoy are far better than the joys and comforts that you have lost.

- a. *[Jeremiah 31.18-20]- I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.*

- b. *"When one objected to Faninus' cheerfulness, compared to Christ's agony and sadness—he answered, 'Christ was sad, that I might be merry; he had my sins, and I have his righteousness.'"*

3. That your condition is no different than what has been the condition of those precious souls whose names were written upon the heart of Christ, and who are now at rest in the bosom of Christ.

- a. *[Psalm 51.12]- Restore unto me the joy of thy salvation; and uphold me with thy free spirit.*
 - b. *[Psalm 30.6-7]- And in my prosperity I said, I shall never be moved.*
 - c. *[Job 23.6,8-9]- Will he plead against me with his great power? No; but he would put strength in me. Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:*
 - d. *[Lamentations 1.16]- For these things I weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.*
 - e. *[Matthew 27.46]- And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*
 - f. *[Psalm 42.5]- Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.*
 - g. *[Lamentations 5.15]- The joy of our heart is ceased; our dance is turned into mourning.*
4. That the causes of joy and comfort are not always the same.
 5. That God will restore and make up the comforts of his people.
 - a. *[Psalm 71.20-21]- Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side.*
 - b. *[Isaiah 57.18]- I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.*
 - c. *[Psalm 126.6]- He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*
 - d. *[Psalm 42.7-8]- Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. Yet the LORD will command his lovingkindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.*
- VII. By suggesting to the soul his often relapses into the same sin which formerly he has pursued with particular sorrow, grief, shame, and tears, and prayed, complained, and resolved against.
- A. Remedies.
1. That there are many scriptures, which clearly evidence a possibility of the saints falling into the same sins whereof they have formerly repented.
 - a. *[Hosea 14.4]- I will heal their backsliding, I will love them freely: for mine anger is turned away from him.*
 - b. *[Jeremiah 3.2,14]- Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:*
 2. That God has nowhere engaged himself by any particular promise, that souls converted and united to Christ shall not fall again and again into the same sin after conversion.
 3. That the most renowned and now crowned saints have, in the days of their being on earth, relapsed into one and the same sin.
 - a. *[Genesis 20.13]- And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.*
 - b. *[2 Chronicles 18.1-3,30-31]- Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramothgilead. And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramothgilead? And*

he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war. Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.

- c. *[2 Chronicles 20.35-37]- And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly: And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongaber. Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.*
 - d. *[Jude 14-16]- And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.*
4. That there are relapses into ENORMITIES, and there are relapses into INFIRMITIES.
 - a. *"Now it is not usual with God to leave his people frequently to relapse into enormities; for by his Spirit and grace, by his smiles and frowns, by his word and rod—he usually preserves his people from a frequent relapsing into enormities. Yet he does leave his choicest ones frequently to relapse into infirmities (and of his grace he pardons them)—as idle words, passion, and vain thoughts."*
 - b. Relapses into enormities are destructive sins. Therefore the Lord is graciously pleased to put under his everlasting arms, and keep his chosen ones from frequent falling into them.
 5. That there are involuntary relapses, and there are voluntary relapses.
 - a. *[Exodus 16.3]- And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.*
 6. That there is no such power, or infinite virtue, in the greatest horror or sorrow the soul can be under for sin, nor in the sweetest or choicest discoveries of God's grace and love to the soul—as forever to fence and secure the soul from relapsing into the same sin.
 - a. *[Matthew 16.15-19,22-24]- He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*
 - b. *[Mark 16.7]- But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.*

- c. *[Galatians 2.11-13]- But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.*

VIII. By persuading them that their estate is not good, their hearts are not upright, their graces are not sound, because they are so followed, vexed, and tormented with temptations.

A. Proof text.

- 1. *[Job 10.1]- My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.*

B. Remedies.

- 1. That those who have been best and most beloved, have been most tempted by Satan.
 - a. *[Luke 22.31-32]- And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*
 - b. *[2 Corinthians 12.2,7]- I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.*
 - c. *[Ephesians 6.12]- For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*
- 2. That all the temptations that befall the saints shall be sanctified to them by a hand of love.
 - a. *[2 Corinthians 12.7]- And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.*
- 3. That no temptations do hurt or harm the saints, so long as they are resisted by them, and prove the greatest afflictions that can befall them.
 - a. *[Matthew 16.23]- But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*
 - b. *[Matthew 4.9]- And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.*
 - c. *"Catherine Bretterege once, after a great conflict with Satan, said, 'Reason not with me, I am but a weak woman; if you have anything to say, say it to my Christ; he is my advocate, my strength, and my redeemer, and he shall plead for me.'"*
 - d. *[Hosea 14.8]- Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.*
 - e. *[Luke 4.13]- And when the devil had ended all the temptation, he departed from him for a season.*

**SATAN'S DEVICES TO DESTROY & ENSNARE ALL SORTS &
RANKS OF MEN IN THE WORLD-**

DEVICES AGAINST THE GREAT AND HONORABLE OF THE EARTH

- I. By working them to make it their business to seek themselves, to seek how to elevate themselves, to raise themselves, to enrich themselves, to secure themselves, as you may see in Pharaoh, Ahab, Rehoboam, Jeroboam, Absalom, Joab, Haman, and others. Self-seeking, like the deluge, overthrows the whole world.
- A. Proof text.
1. *[Philippians 2.21]- For all seek their own, not the things which are Jesus Christ's.*
- B. Remedies.
1. That self-seeking is a sin which will put men upon a plethora of sins, upon sins not only against the law of God, the rules of the gospel—but which are against the very laws of nature—which are so much darkened by the fall of man.
 - a. *[Amos 2.6]- Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes;*
 - b. *[2 Timothy 3.2]- For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,*
 2. That self-seeking does exceedingly abase a man.
 - a. *[Romans 1.25]- Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*
 3. To dwell upon those dreadful curses and woes that are from heaven denounced against self-seekers.
 - a. *[Isaiah 5.8]- Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!*
 - b. *[Habakkuk 2.6,9-12]- Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!*
 - c. *[Isaiah 10.1-2]- Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!*
 - d. *[Amos 6.1,3-6]- Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Ye that put far away the evil day, and cause the seat of violence to come near; That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, and invent to themselves instruments of musick, like David; That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.*
 - e. *[Micah 2.1-2]- Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.*
 4. Self-seekers are self-losers and self-destroyers.
 - a. *[Genesis 13.10-11]- And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose*

him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

5. To dwell much upon the famous examples of those worthy saints that have denied themselves and preferred the public good before their own particular advantage.
 - a. *[Deuteronomy 9.14]- Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.*
 - b. *[Numbers 14.19-20]- Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the LORD said, I have pardoned according to thy word:*
 - c. *[Nehemiah 5.14-19]- Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us. Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people. Think upon me, my God, for good, according to all that I have done for this people.*
 - d. *[Daniel 6.4-5]- Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.*
 - e. *“Macrobios writes of Augustus Caesar, in whose time Christ was born, that he carried such an entire and fatherly affection to the commonwealth, that he called it filiam suam, his own daughter; and therefore refused to be called Dominus, the lord or master of his country, and would only be called Pater patriae, father of his country, because he governed it not by fear but by love; the senate and the people of Rome jointly saluting him by the name of Pater patriae, father of his country.”*
 - f. *“So Marcus Regulus, to save his country from ruin, exposed himself to the greatest sufferings that the malice and rage of his enemies could inflict.”*
6. That self is a great hindrance to divine things; therefore the prophets and apostles were usually carried out of themselves, when they had the clearest, choicest, highest, and most glorious visions.
 - a. *[Hosea 10.1]- Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.*
 - b. *[Song of Solomon 7.13]- The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.*

DEVICE AGAINST THE LEARNED AND THE WISE

- II. By engaging them against the people of God, against those who are his jewels, his pleasant portion, the delight of his eye and the joy of his heart.

A. Proof text.

1. *[Revelation 20.7-9]- And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

B. Remedies.

1. That none have engaged against the saints—but have been ruined by the God of saints.
 - a. *[Psalm 105.15]- Saying, Touch not mine anointed, and do my prophets no harm.*
 - b. *[Exodus 15.9]- The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.*
2. To dwell some time every morning upon the following scriptures, wherein God has engaged himself to stand by his people and for his people, and to make them victorious over the greatest and wisest of their enemies.
 - a. *[Isaiah 8.9]- Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.*
 - b. *[Isaiah 41.14-15]- Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.*
 - c. *[Isaiah 54.17]- No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.*
 - d. *[Micah 4.11-13]- Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.*
 - e. *[Zechariah 12.2-3]- Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.*
3. That you cannot engage against the saints—but you must engage against God himself, by reason of that near and blessed union that is between God and them.
 - a. *[Ephesians 5.32]- This is a great mystery: but I speak concerning Christ and the church.*
 - b. *[Acts 9.4]- And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?*
 - c. *[Isaiah 63.9]- In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.*
 - d. *[Psalm 2.12]- Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.*
4. That you are much engaged to the saints, as instruments for the mercies that you do enjoy, and for the preventing and removing of many a judgment that otherwise might have been your ruin before this day.

- a. *[Psalm 106.23]- Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.*
- b. *[Proverbs 10.25]- As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation.*
- c. *[Psalm 75.3]- The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.*
- d. *Mary, Queen of Scots, was accustomed to say, 'That she feared Knox's prayers more than an army of ten thousand men.'*
- e. *[Psalm 76.1-3]- In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion. There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.*

DEVICE AGAINST THE SAINTS

- III. By working them first to be cold, and then to divide, and then to be bitter and jealous, and then 'to bite and devour one another.
 - A. Proof text.
 1. *[Galatians 5.5]- For we through the Spirit wait for the hope of righteousness by faith.*
 - B. Remedies.
 1. To dwell more upon one another's graces than upon one another's weaknesses and infirmities.
 - a. *[James 5.11]- Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.*
 2. That love and union makes most for your own safety and security.
 3. To dwell upon those commands of God which require you to love one another.
 - a. *[John 13.34]- A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*
 - b. *[John 15.12,17]- This is my commandment, That ye love one another, as I have loved you. These things I command you, that ye love one another.*
 - c. *[Romans 13.8]- Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.*
 - d. *[Hebrews 13.1]- Let brotherly love continue.*
 - e. *[1 John 4.7]- Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.*
 - f. *[1 Peter 1.22]- Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*
 - g. *[1 Peter 3.8]- Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:*
 - h. *[1 John 3.11,23]- For this is the message that ye heard from the beginning, that we should love one another. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.*
 - i. *[1 John 4.11]- Beloved, if God so loved us, we ought also to love one another.*
 4. To dwell more upon these choice and sweet things wherein you agree, than upon those things wherein you differ.
 5. That God delights to be styled—'the God of peace'; and Christ to be styled—'the Prince of peace, and King of peace'; and the Spirit is a Spirit of peace.

- a. *[Galatians 5.22]- But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,*
 - b. *[2 Corinthians 13.11]- Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.*
 - c. *[Isaiah 9.6]- For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*
6. To make more care and conscience, of keeping up your peace with God.
- a. *[Proverbs 16.7]- When a man's ways please the LORD, he maketh even his enemies to be at peace with him.*
 - b. *"Pharnaces sent a crown to Caesar at the same time he rebelled against him; but he returned the crown and this message back, 'Let him return to his obedience first.' There is no sound peace to be had with God or man—but in a way of obedience."*
7. To dwell much upon that near relation and union that is between you.
- a. *[Genesis 13.8]- And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.*
 - b. *[Psalm 133.1]- Behold, how good and how pleasant it is for brethren to dwell together in unity!*
 - c. *[1 Corinthians 12.27]- Now ye are the body of Christ, and members in particular.*
 - d. *[Ephesians 5.30]- For we are members of his body, of his flesh, and of his bones.*
 - e. *[Revelation 12.7-8]- And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven.*
 - f. *[Hebrews 2.10]- For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*
 - g. *[Revelation 2.10]- Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*
 - h. *[John 15.19-20]- If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.*
 - i. *[Hebrews 12.14-15]- Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;*
 - j. *[Romans 8.15-17]- For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*
8. To dwell upon the miseries of discord. Dissolution is the daughter of dissension.
9. That it is no disparagement to you to be first in seeking peace and reconciliation—but rather an honor to you, that you have begun to seek peace.
- a. *[2 Corinthians 5.20]- Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*
 - b. *[Isaiah 65.1]- I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.*
 - c. *[Mark 16.7]- But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.*

- d. *[Psalm 34.14]- Depart from evil, and do good; seek peace, and pursue it.*
 - e. *[Romans 14.19]- Let us therefore follow after the things which make for peace, and things wherewith one may edify another.*
 - f. *[Psalm 64.3]- Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:*
10. For saints to join together and walk together in the ways of grace and holiness so far as they do agree making the word of God their only touchstone and judge of their actions.
- a. *[Philippians 3.14-16]- I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.*
 - b. *[John 12.48]- He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.*
 - c. *“Constantine, in all the disputes before him with the Arians, would still call for the word of God as the only way, if not to convert, yet to stop their mouths.”*
11. To be much in self-judging.
- a. *[I Corinthians 11.31]- For if we would judge ourselves, we should not be judged.*
 - b. *[Matthew 7.1-2]- Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*
 - c. *[John 7.24]- Judge not according to the appearance, but judge righteous judgment.*
 - d. *[Romans 14.3,10,13]- Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.*
 - e. *[I Corinthians 4.5]- Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.*
 - f. *[James 4.11-12]- Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?*
 - g. *[Romans 14.4]- Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.*
12. Labor to be clothed with humility.
- a. *[I Peter 5.5]- Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*
 - b. *[John 13.5]- After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.*
 - c. *[I Thessalonians 1.2-3]- We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;*
 - d. *[Ephesians 3.8]- Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;*
 - e. *“Ah, Christian! Though faith be the champion of grace, and love the nurse of grace, yet humility is the beautifier of grace; it casts a general glory upon all the graces in the soul. Ah! did Christians more abound in humility, they would be less bitter, willful, and sour, and they would be more gentle, meek, and sweet in their spirits and practices. Humility will make a man have high thoughts of others and low thoughts of himself; it will make a*

man see much glory and excellency in others, and much baseness and sinfulness in himself; it will make a man see others rich, and himself poor; others strong, and himself weak; others wise, and himself foolish.”

DEVICE AGAINST POOR AND IGNORANT SOULS

IV. As Satan has his device to destroy gracious souls, so he has his devices to destroy poor ignorant souls, and that sometimes, by drawing them to esteem ignorance, and to neglect, slight, and despise the means of knowledge. Ignorance is the mother of mistake, the cause of trouble, error, and of terror; it is the highway to hell, and it makes a man both a prisoner and a slave to the devil at once. Ignorance unmans a man; it makes a man a beast, yes, makes him more miserable than the beast which perishes.

A. Proof text.

1. *[Hosea 4.6]- My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.*
2. *[Matthew 22.29]- Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.*

B. Remedies.

1. That an ignorant heart is an evil heart.
 - a. *[Proverbs 19.2]- Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.*
 - b. *[Matthew 6.22]- The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.*
2. That ignorance is the deformity of the soul.
3. That ignorance makes men the objects of God's hatred and wrath.
 - a. *[Hebrews 3.10-11]- Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.)*
 - b. *[Isaiah 27.11]- When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.*
 - c. *[2 Thessalonians 1.8]- In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:*
 - d. *[Hosea 4.6]- My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.*
 - e. *“Chilo, one of the seven sages, being asked what God had done, answered, 'He exalted humble men, and suppressed proud ignorant fools.'”*
4. That ignorance is a sin that leads to all sins.
 - a. *[Matthew 22.29]- Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.*
 - b. *[John 16.2-3]- They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me.*
 - c. *[1 Timothy 1.13]- Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.*

- d. *[Luke 23.34]- Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.*
- e. *[1 Corinthians 2.8]- Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*
- f. *[Psalm 73.6-12]- Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness: they have more than heart could wish. They are corrupt, and speak wickedly concerning oppression: they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth. Therefore his people return hither: and waters of a full cup are wrung out to them. And they say, How doth God know? and is there knowledge in the most High? Behold, these are the ungodly, who prosper in the world; they increase in riches.*

APPENDIX 1: FIVE MORE OF SATAN'S DEVICES

- I. By suggesting to the soul the greatness and vileness of his sins.
 - A. Proof text.
 - 1. *[Jeremiah 3.5]- Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldst.*
 - B. Remedies.
 - 1. That the greater your sins are, the more you stand in need of a Savior.
 - a. *[Micah 7.18]- Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.*
 - b. *[Isaiah 43.25]- I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*
 - 2. That the promise of grace and mercy is to returning souls.
 - a. *[2 Chronicles 30.9]- For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.*
 - b. *[Jeremiah 3.12]- Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.*
 - c. *[Joel 2:13]- And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*
 - d. *[Isaiah 55.7]- Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*
 - 3. That the greatest sinners have obtained mercy, and therefore you may obtain mercy.
 - a. *[2 Kings 21.1-7]- Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah. And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two*

courts of the house of the LORD. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger. And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:

- b. *[1 Timothy 1.13]- Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.*
 - c. *[Luke 7.37-38]- And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.*
 - d. *[Mark 16.9]- Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*
 - e. *[Psalm 68.18]- Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.*
 - f. *[Colossians 1.19]- For it pleased the Father that in him should all fulness dwell;*
 - g. *[Colossians 2.3-4]- In whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words.*
 - h. *[Hosea 4.17]- Ephraim is joined to idols: let him alone.*
 - i. *[Hosea 5.3]- I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.*
 - j. *[Hosea 6.8,11]- Gilead is a city of them that work iniquity, and is polluted with blood. Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.*
 - k. *[Hosea 12.12,14]- And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep. Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his LORD return unto him.*
 - l. *[Hosea 13.12]- The iniquity of Ephraim is bound up; his sin is hid.*
 - m. *[Jeremiah 31.20]- Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.*
4. That Jesus Christ has never refused the worst of sinners who are willing to receive him, to believe in him, to rest upon him for happiness and blessedness.
- a. *[John 6:37]- All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*
 - b. *[1 Corinthians 6.9-11]- Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*
 - c. *[Acts 10.34-35]- Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.*
 - d. *[John 19.19-20]- And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the*

Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

- e. *[Hebrews 7.25]- Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*
5. That the greater sinner you are, the dearer you will be to Christ, when he shall behold you as the travail of his soul.
 - a. *[Isaiah 53.11]- He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*
6. That the longer you keep off from Christ, the greater and stronger your sins will grow.
 - a. *[Romans 8.10]- And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*
 - b. *[1 John 1.6-7]- If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.*
 - c. *[1 John 5.4]- For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*
 - d. *[Matthew 5.15-19]- Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*
7. That as there is nothing in Christ to discourage the greatest sinners from believing in him, so there is everything in Christ that may encourage the greatest sinners to believe on him, to rest and lean upon him for all happiness and blessedness.
 - a. *[Song of Solomon 1.3]- Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.*
 - b. *[Colossians 1.19]- For it pleased the Father that in him should all fulness dwell;*
 - c. *[Colossians 2.3]- In whom are hid all the treasures of wisdom and knowledge.*
 - d. *[Song of Solomon 5.10]- My beloved is white and ruddy, the chiefest among ten thousand.*
 - e. *[Revelation 3.17-18]- Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*
 - f. *[Isaiah 1.18]- Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*
 - g. *[Isaiah 43.25]- I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*
 - h. *[Isaiah 38.17]- Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.*
 - i. *[Micah 7.19]- He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.*
8. The absolute necessity of believing in Christ.

- a. *[Revelation 21.8]- But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*
- b. *[John 8.24]- I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.*
- c. *[John 3.18,36]- He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*
- d. *[Isaiah 64.7]- And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.*
- e. *[James 1.17]- Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*
- f. *[Isaiah 62.7]- And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

II. By suggesting to sinners their unworthiness.

A. Remedies.

1. That God has nowhere in the Scripture required any worthiness in the creature before believing in Christ.
 - a. [Matt. 19.8]-
 - b. [John 5.29]-
 - c. [John 6.40,47]-
2. That none ever received Christ, embraced Christ, and obtained mercy and pardon from Christ—but unworthy souls.
 - a. Matthew, Zacchaeus, Mary Magdalene, Manasseh, Paul, and Lydia.
3. That if the soul will keep off from Christ until it is worthy—it will never close with Christ, it will never embrace Christ.
 - a. [Isaiah 50.11]-
 - b. [James 2.23]-
 - c. [Revelation 3.4]-
4. That if you make a diligent search into your own hearts, you shall find that it is the pride and folly of your own hearts, which puts you upon bringing of a worthiness to Christ.
 - a. [Isaiah 55.1-2]-

III. By suggesting to sinners the lack of such and such preparations and qualifications.

A. Remedies.

1. That such as have not been so and so prepared and qualified as Satan suggests, have received Christ, believed in Christ, and been saved by Christ. Matthew was called, sitting at the tax collector's booth, and there was such power went along with Christ's call, that made him to follow Christ.
 - a. [Matthew 9.9]-
 - b. [Luke 19:9]-
 - c. [Acts 16:14]-
 - d. [John 3.8]-
2. To dwell upon these following scriptures, which clearly evidence that poor sinners who are not such and such prepared and qualified to meet with Christ, to receive and embrace the Lord Jesus Christ; may, notwithstanding that, believe in Christ; and rest and lean upon him for happiness and blessedness, according to the gospel.

- a. [Prov. 1.20-33]-
 - b. [Proverbs 8.1-11]-
 - c. [Proverbs 9.1-6]-
 - d. [Ezekiel 16.1-14]-
 - e. [John 3.14-18,36]-
 - f. [Revelation 3.15-20]-
3. That the Lord does not in all the Scripture, require such and such preparations and qualifications before men come to Christ, before they believe in Christ, or entertain, or embrace the Lord Jesus.
 - a. [Matthew 11.28]-
 - b. Objections.
 1. That though the invitation be to such that 'labor and are heavy laden,' yet the promise of giving rest, it is made over to 'coming,' to 'believing.'
 2. That all this scripture proves and shows is, that such as labor under sin as under a heavy burden, and that are laden with the guilt of sin and sense of God's displeasure, ought to come to Christ for rest; but it does not prove that only such must come to Christ, nor that all men must be thus burdened and laden with the sense of their sins and the wrath of God, before they come to Christ.
 3. No one scripture speaks out the whole mind of God; therefore do but compare this one scripture with those several scriptures that are laid down in the second remedy last mentioned, and it will clearly appear, that though men are thus and thus burdened and laden with their sins and filled with horror and terror, if they may come to Christ, they may receive and embrace the Lord Jesus Christ.
 4. That all that trouble for sin, all that sorrow, shame, and mourning which is acceptable to God, and delightful to God, and prevalent with God, flows from faith in Christ, as the stream does from the fountain, as the branch does from the root, as the effect does from the cause.
 - a. [Zechariah 12.10]-
 - b. [Romans 14.33]-

IV. By suggesting to a sinner Christ's unwillingness to save.

A. Remedies.

1. The great journey that he has taken, from heaven to earth, on purpose to save sinners, strongly demonstrates his willingness to save them.
 - a. [Matthew 9.13]-
 - b. [1 Timothy 1.15]-
2. His divesting himself of his glory in order to sinners' salvation, speaks out his willingness to save them.
3. That sea of sin, that sea of wrath, that sea of trouble, that sea of blood that Jesus Christ waded through, that sinners might be pardoned, justified, reconciled, and saved, strongly evidences his willingness to save sinners.
 - a. [2 Corinthians 5.19-20]-
4. His sending his ambassadors, early and late, to woo and entreat sinners to be reconciled to him, does with open mouth show his readiness and willingness to save sinners.
5. His complaints against such as refuse him, and who turn their backs upon him, and who will not be saved by him, strongly declares his willingness to save them.
 - a. [John 1.11]-
 - b. [John 5.40]-
6. The joy and delight that he takes at the conversion of sinners demonstrates his willingness that they should be saved.

- a. [Luke 15.7]-
 - b. [Isaiah 53.11]-
- V. By working a sinner to mind more the secret decrees and counsels of God, than his own duty.
- A. Remedies.
- 1. That not all the angels in heaven, nor all the men an earth, nor all the devils in hell, cannot tell to the contrary—but that you may be an elect person, a chosen vessel.
 - 2. To meddle with that which you have to do.
 - a. [Deuteronomy 29.29]-

APPENDIX 2: SEVEN CHARACTERISTICS OF FALSE TEACHERS

- I. Seven Characteristics of false teachers.
- A. Proof texts.
- 1. [Jeremiah 23.13]-
 - 2. [Micah 3.5]-
 - 3. [Matthew 7.15]-
 - 4. [Acts. 20.28-30]-
 - 5. [2 Corinthians 11.13-15]-
 - 6. [Ephesians 4.14]-
 - 7. [2 Timothy 3.4-6]-
 - 8. [Titus 1.11,22]-
 - 9. [2 Peter 2.18-19]-
- B. False teachers are men-pleasers.
- 1. [Galatians 1.10]-
 - 2. [1 Thessalonians 2.1-4]
 - 3. [Isaiah 30.10]-
 - 4. [Jeremiah 5.30-31]-
 - 5. [Jeremiah 23.16-17]-
- C. False teachers are notable in casting dirt, scorn, and reproach upon the persons, names, and credits of Christ's most faithful ambassadors.
- 1. [Numbers 16.3]-
 - 2. [1 Kings 22:10-26]-
 - 3. [2 Corinthians 10.10]-
 - 4. [Matthew 27.63]-
- D. False teachers are venters of the devices and visions of their own heads and hearts.
- 1. [Jeremiah 14.14]-
 - 2. [Jeremiah 23.16]-
 - 3. [Matthew 24.4-5]-
 - 4. [Matthew 11.14]-
 - 5. [Titus 1.10]-
 - 6. [Romans 16.18]-
- E. False teachers easily pass over the great and weighty things both of law and gospel, and stand most upon those things that are of the least importance and concern to the souls of men.
- 1. [1 Timothy 1.5-7]-
 - 2. Matthew 23.23]-
 - 3. [1 Timothy 6.3-5]-

4. [Romans 2.22]-
 5. [Matthew 24.32]-
 6. [Matthew 23.24]-
- F. False teachers cover and color their dangerous principles and soul-deceptions with very fair speeches and plausible pretenses, with high notions and golden expressions.
1. [Galatians 6:12]-
 2. [2 Corinthians 11.13-15]-
 3. [Romans 16.17-18]-
 4. [Matthew 16.6,11,12]-
 5. [Matthew 7.15]-
 6. [Numbers 24.17]-
- G. False teachers strive more to win over men to their opinions, than to better them in their lives.
1. [Matthew 23.15]-
- H. False teachers make merchandise of their followers.
1. [2 Peter 2:1-3]-
 2. [Revelation 18.11-13]-
 3. [Jeremiah 6.13]-

APPENDIX 3: SIX PROPOSITIONS CONCERNING SATAN AND HIS DEVICES

- I. Propositions.
- A. That though Satan has his devices to draw souls to sin, yet we must be careful that we do not lay all our temptations upon Satan, that we do not wrong the devil, and father that upon him that is to be fathered upon our own base hearts.
1. [Genesis 3.13]-
 2. [Romans 6.23]-
 3. [Matthew 15.19]-
 4. [Jude 15-16]-
 5. *“We are no sooner born, than buried in a bog of wickedness - Cicero”*
 6. *“The fire is our wood, though it be the devil's flame - Nazianzen”*
- B. That Satan has a great hand and stroke in most sins.
1. [Gen. 3.1-5]-
 2. [1 Chronicles 21.1]-
 3. [Matthew 16.22-23]-
 4. [John 8.44]-
 5. [John 13.2]-
 6. [Acts 5.3]-
- C. That Satan must have a double permission before he can do anything against us.
1. [Job 1.11-12]-
 2. [Job 2.3-5]-
 3. [Luke 8.32]-
 4. [Luke 22.31]-
 5. [Acts 5.3]-
- D. That no weapons but spiritual weapons will be useful and serviceable to the soul in fighting and combating with the devil.

1. [Ephesians 6.13]-
2. [2 Corinthians 10.4]-
3. [1 Samuel 17.45]-
4. [Matthew 4.10]-
5. [1 Peter 1.16]-
6. [2 Corinthians 7.1]-
7. [Psalm 34.9]-
8. [Psalm 84.11]-
9. [Job 17.9]-
10. [Jeremiah 32.40]-
11. [Isaiah 40.31]-
12. [Micah 7.19]-
13. [Isaiah 54.8,10]-
14. [Isaiah 49.15-16]-
15. [Ephesians 6.17]-
16. [James 4.7]-

- E. That we may read much of Satan's nature and disposition by the diverse names and epithets that are given him in the Scripture.
1. [Job 40.15]-
 2. [1 Peter 5.8]-
 3. [Revelation 9.11]-
- F. That God will shortly tread down Satan under the saints' feet.
1. [Romans 16.20]-

FIVE REASONS OF THE POINT

- I. Reasons of the point.
- A. That their hearts may be kept in a humble, praying, watching frame.
- B. From that malice, envy, and enmity that is in Satan against the souls of men.
- C. The third reason is drawn from that long experience that Satan has had.
1. [Revelation 12.9]-
- D. In judgment to the men of the world, that they may stumble and fall, and be ensnared forever.
1. [1 Kings 22.23]-
- E. That the excellency and power of God's grace may be more illustrated and manifested, by making his people able to grapple with this mighty adversary, and that notwithstanding all the plots, devices, and stratagems of Satan, yet he will make them victorious here, and crown them with glory hereafter.
1. [2 Corinthians 12.7-9]-

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

- I. Ten helps and rules.
- A. Walk by rule of the Word of God.

1. [Proverbs 12.24]-
 2. [Galatians 6.16]-
 3. [Revelation 3.10]-
- B. 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.
1. [Lamentations 1.16]-
 2. [Isaiah 63.10]-
 3. [Psalm 73.23]-
 4. [1 Thessalonians 5.19]-
 5. [Acts 2.13]-
 6. [1 John 4.4]-
- C. Labor for more heavenly wisdom.
1. [Proverbs 15.24]-
- D. Make immediate resistance against Satan's first motions.
1. [James 4:7]-
- E. Labor to be filled with the Spirit.
1. [Ephesians 6.12]-
 2. [Ephesians 5.18]-
 3. *“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.”*
- F. Keep humble.
1. [Psalm 25.9]-
 2. [Isaiah 57.15]-
 3. [James 4.6]-
- G. Keep a strong, close, and constant watch.
1. [1 Thessalonians 5.6]-
 2. [Matt 26.40]-
 3. [Mark 13.33-35,37]-
 4. [1 Corinthians 16.13]-
 5. [Colossians 4.2]-
 6. [1 Peter 4.7]-
 7. [Revelation 2.3]-
 8. *“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.'”*
 9. *“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.”*
 10. *“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.”*
- H. Keep up your communion with God Your strength to stand and withstand Satan's fiery darts is from your communion with God.
- I. 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.

1. [Matthew 26.35]-
 2. *“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.”*
- J. Be much in prayer.
1. [Matthew 26.41]-
 2. [Psalm 141.8-10]-
 3. [Psalm 140.4-6]-
 4. Use 1: Take words to yourselves, and tell God that Satan has spread his snares in all places and in all companies!
 5. Use 2: 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.
 - a. [Psalm 103.1-2]-
 - b. [Psalm 124.6-8]-
 - c. [Psalm 71.14-17]-
 6. Use 3: 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.
 - a. [Song of Solomon 8.14]-
 - b. [Philippians 1.23]-
 - c. [2 Corinthians 5:2,4]-
 - d. [Acts 20.23]-
 - e. [Revelation 22.20]-
 - f. [Ephesians 6.11-13]-