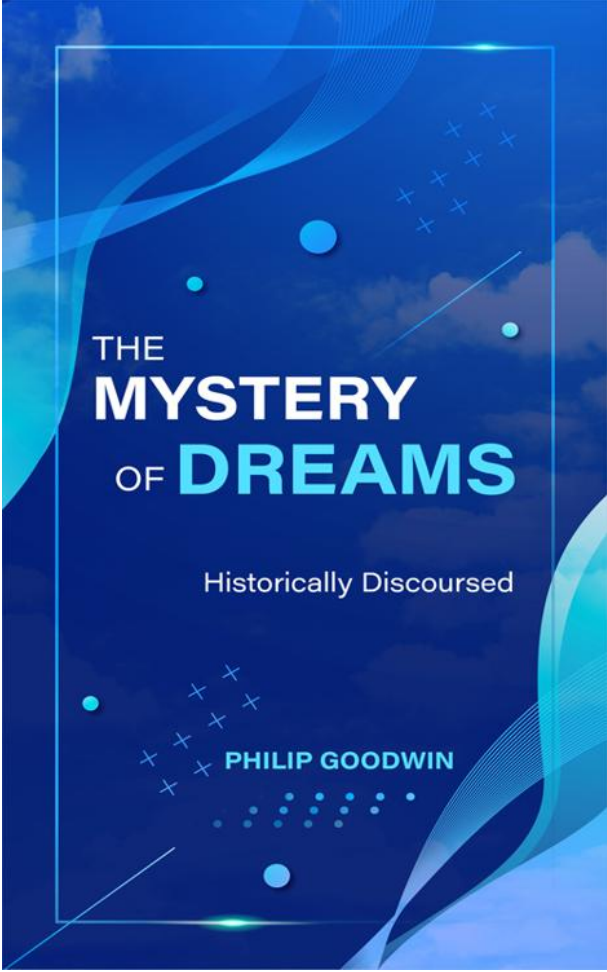




THE
MYSTERY
OF **DREAMS**

Historically Discoursed

PHILIP GOODWIN



THE MYSTERY OF DREAMS

Historically Discoursed;

Or a treatise; wherein is clearly discovered, the secret yet certain good or evil, the inconsidered and yet assured truth or falsity, virtue or vanity, misery or mercy, of men's differing dreams. Their distinguishing characters: the divers cases, causes, concomitants, consequences, concerning men's inmost thoughts while asleep. With several considerable questions, objections, and answers contained therein: and other profitable truths appertaining thereunto. Are from pertinent texts plainly and fully unfolded.

By PHILIP GOODWIN

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Editor's Note - During the TCP Transcription Process, all the text was hand transcribed according to visual representation; and as such, sometimes the letters s, l, f & t are misconstrued with each other, these letters regularly being almost illegibly similar in the original facsimile script. Though it is rare for these errors to remain post-edit, unfortunately they may remain if uncaught. My apologies in advance where such errors occur. Also, the symbol <H&G> signifies omitted Hebrew & Greek. Because a majority of readers are not fluent in the original languages; it was thought best to omit, instead of possibly misconstrue; since most original languages are written in antiquated script in the original facsimiles. Lastly, some archaic words may be updated to more contemporary terminology; but changes have been kept to a bare minimum.

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I.

OF MENS DREAMS MORE GENERALL.

PSAL. 126.1.

We were like to men that Dream.

Iamblichus, a Learned Philosopher, writing a Book De Mysteriis, hath excellently Discoursed of Dreams, as one kind of those occult things, wherein lieth much of a Mystery.

[Mysterium] in Latin, as by Illyricus, Polanus, and other good Authors is observed, may be fitly derived from a Greek word, which well signifies a closed Secret. Mysteries or Secrets are certainly considerable in Dreams. Daniel discoursing to King Nebuchadnezzar about the Dream he had from God upon his Bed, says to him: He that revealeth secrets, &c. or Mysteries, as the Septuagint there rendereth it. These Mystical and covered secrets; Austin, Zanchius, and some

others considering, have concluded, they cannot be well understood but by Gods Spirit speaking in the Word.

I shall therefore make use of Gods Word as a meet Means to a manifest discovery of Dreams-Mystery. And for a due Introduction, this expression of Gods people in the Prophet is prompt and proper.

We were like to men that Dream.

As touching the people of God in the present place, we may propose; Their Condition, and, Their Comparison.

1. Their Condition or their comfortable case, they were brought out of captivity by the Lords own hand. When the Lord turned the captivity of Zion.

2. Their Comparison, They compare or resemble themselves to Dreaming Men: We were like to men that Dream. That is, in our Delivery there was such a Miracle and Mystery of Mercy (as Mollerus interprets) we knew not what to make of it, but it made us admire; it came upon us so secret and so sudden, that we were at a loss, and knew not which way to look.

We were like to men that Dream.

Here is in this Likeness or Similitude observable; The Persons, and, The Action.

1. The Persons they liken themselves to, are Men: We were like Men.

2. The Action, the Men they were like are considered in, is their Dreaming; We were like to Men that Dream. Men we see, are most certainly such Persons as Dreaming does concern; and Dreaming's

we see, are such Actions as most singularly concern Men, We were like Men that Dream.

The full Discourse from the Text intended will consist of two considerable parts; Explicatory, and, Applicatory.

In the Explicatory part, what will be unfolded may refer; To Men as the Subjects of Dreams, and, To Dreams as the Acting's of Men.

Men who are the Sensible Subjects in which manifold Dreams are most usually found, we may fitly unfold; In their Rational part, and, In their Vital estate.

1. In their part Rational and Intellectual. To compound the person of every Man, like Gideons Soldier, he hath his Body as his Earthen Pitcher, and his Soul as his Lamp therein. His Body may be sleeping, when yet his Soul as his Lamp is burning. Yea as there is the Soul in a man, so there is Reason in the Soul, of which we may say, as 'tis said of the virtuous Woman; Her candle goes not out by night. In the dark night into divers Dreams man is led by the light of this candle, 'tis the Soul of man endowed with Reason, and 'tis Reason in man as the endowment of the Soul; in and by which such Dreams are drawn out. Reason is renderable in a double respect, For the Rise and Principle of it, For the Use and Practice of it.

By Mans having the Principle of Reason, he becomes capable of, and is Disposable to Dreaming.

But 'tis Mans having the Use of Reason, by which he actually Dreams. And indeed 'tis Reason in the Use thereof, as the Ancients conclude, that causes a Man to be accounted Rational, Intelligent, &c. Intelligent and Rational he may surely be said, who even in his sleep hath a ready Use of Reason.

The Sleeping Man hath indeed some Dreams wherein Reason acts irregularly, intricately, inconsistently, fluctuating and roving up and down, that things hang (as we say) like ropes of sand, yet certain in such blurred Books some Reason may be read, and some foot-steps thereof found. But in divers Dreams 'tis more discernable, Reason acts more regularly, and manages matters more methodically, so that sometimes Men may find as effectual use of Reason in their sleep as when wide awake.

Whence this may remain a Maxime among us, That Man as an Animal creature in Dreaming sleeps: And man as a Rational creature in sleeping Dreams.

Dreams are applicable to Man as Man and so to every Man. Though the Philosopher affirms, that some men meet with no such motions of their minds in sleep, but sleep without any Dreams of any way or kind. But common experience may much confute. True, some men may not animadvert, discern or retain in their memories such moving's of their minds, yet that does not evidence that they are not. Many a Dream may possibly pass from a person that he perceives not, through a two-fold cause: Its Swiftnesse, and, His Slownesse.

1. The Dream is swift and goes away with a quick foot, or as upon the wing rather. The wicked shall fly away as a Dream, Job 20.8. The Ancients hence fancied, that a Dream had wings like a Bird of the air. It may be so considered, because of its celerity and sudden passage through which it is not perceived.

2. The Man is slow, dull and heavy about reflect acts. Often even in a mans waking-time, the mind works, yet it's work is not minded. A man does not think what he thinks: no marvel then if in sleeping-time the mind looks little back upon its own business, but much overlooks its own work, so that much is done that is not seen, much

in Dreams transacted that is not observed. However man remains the subject of Dreams.

2. Man in the condition of this life is likewise considerable as of Dreams the most suitable subject, The season we know of Dreams is during the time of sleep: now the time of sleep is in the time of this life; after this term of life there is no true sleep; Either to Soul, Or Body.

1. The Soul sleeps not, though so some Heretics have asserted; viz. That separated Souls are cast into a dead sleep, not to be awakened till the time the general Resurrection: but such heterodox Doctrine hath long since been beaten down by standing Truth, plain Scriptures determining two dwelling places; The Paradise of Heaven, and The Prison of Hell.

Into one of which all Souls (says Austin) as soon as severed from their Bodies, are carried by Angels or Devils to dwell in everlasting weal or woe, and indeed the very Scriptures themselves say so much: See Dan. 12.2. Matth. 25.46. Joh. 5.29. Luk. 23.43. Luk. 16.21, 22.2 Cor. 5.1, 2, 1 Pet. 3.19. Rev. 20.13, &c.

2. The Body sleeps not in any Physical or Philosophical sense. The Body bereaved of the Soul, and lying dead in the Grave, is said to be as asleep in the bed, Hence burying places have been called sleeping places: but this is only Sleep in a Tropical and Metaphorical sense. There be no Dreams in this sleep, neither do these men thus asleep ever dream. Dreaming is during the time that the reasonable Soul resides and abides in the living Body. The Body of man in sleep, as a Heathen observes, it lies as if it were fallen down by death, but the Soul is so active therein, as evidences the life thereof. And Dreaming 'tis one of those life-evidencing acts. Though sleep be a plain Image of death, yet Dreams in sleep are a clear Index of life. Men while alive

are the Centers of Dreams, and Dreams are the signs of men alive. There is no remembrance of thee in death, says David to God, Psal. 6.5. That is, A man indeed dead, hath no commemorative thoughts of God or any other object, to wit in that way or after that manner like to men alive in the world, as Mollerus well interprets.

'Tis living men who do commemorate, meditate, excogitate matters in their minds both awake and asleep. Even sleeping their minds are in motion which we call Dreams.

This casts me upon the next thing to be noted, viz.

Secondly, The Acting's or Dreams actually considered in themselves what they are found to be, are discernable by; Their general Descriptions, and Their general Divisions.

1. Dreams in a more general way and according to their common Nature considered, may be thus described.

Dreams are the agitations, the egressions or Sallying's out of the Soul in thoughts of the mind, while the Body lieth bound by sleep in the bed. A Dream indefinitely and at large is the transacting of the reasonable Soul in the sleeping Body, through the co-assisting help of those admirable Faculties.

The Phantasy, and The Memory.

Both which Faculties are found most active in the season of sleep; For in sleep the outward Senses as Hearing, Seeing, &c. being bound from their organical and extrinsical exercises and ordinary conveyances. The inward Senses and Powers of the Soul as the Phantasy and Memory, are at the more liberty and freedom from such external attendances, and so being at better leisure, they within

themselves fall to reflecting's, to new forming and erecting new frames of things that are vented in Dreams. The Phantasy and the Memory are the Souls working Shops wherein strange things be wrought, when the Soul (as I may say) goes not abroad, but stays at home and works within itself, strange things it does which be drawn out in dreams. So we see how Dreams be in general described.

Secondly, in general, Dreams may be variously divided.

As into their Parts, And into their Sorts.

1. The Parts that commonly constitute a Dream whereof it is compounded and of which it is compacted or made up, are mainly these two things.

An Apparition to the Thoughts, And a Dilation of the Thoughts.

1. In a Dream there is somewhat appears to the thoughts. A dreaming Man (says Austin) he thinks he sees the Sun, though the Sun he sees not. As there may appear some things to our eyes, as Armies in the air, fighting-men, and flying-Horses which are no realities, only apparitions. So to a man in a Dream, such things and persons appear but they are no realities, only fictions in his fancy. Philo observes, that some awake are like to men asleep, while they think they perceive such things, do but deceive themselves, taking the signs of things, for the natures of things, mere Shadows for Substance. In a Dream are thoughts of things, not the things thought.

Secondly, in a Dream the thoughts dilate, expand, or spread themselves upon things that so appear. Therein is not only an Intension, but an Extension of the mind, the Imaginations are not only set on, but drawn out, doubling them over and over. Daniel tells Nebuchadnezzar as touching his Dream, As for thee O King thoughts

came into thy mind upon thy Bed, what should come to pass hereafter. [Thoughts] in the plural. Theodoret expounding the place adds, Thou didst think whether thou shouldst always live, thou didst think whether thou shouldst soon die, thy thoughts thereof did beat about this way and that. Thus in a Dream, thoughts as they have their Representation so their Expatiation: as a manifestation to, so a multiplication of the Thoughts; Thoughts many in one Dream I have suffered (says Pilates Wife) [many things in a Dream.] [Many things] that is, many thoughts have pressed in and oppressed my mind. Her Dream was about one and the same Person, but therein she had many thoughts about that Man and Matter. We see then Dreams are the thought-works of the waking mind, in the sleeping-man.

2. See the sorts of Dreams that be especially these two; Some Natural, and Some Supernatural.

1. Natural Dreams are such thoughts in sleep as the mind emits or sends out by its own intrinsical power, the proper Product of mans own head and heart. To a mans personal case and condition, they are so suitable, that we may be certain they proceed from the same principle.

2. Supernatural Dreams are such thoughts in sleep as are immitted or sent into the mind through some extrinsical principle, And though they come primarily from a principle without, yet the mind concurs with what is occasionally cast in and becomes conformably active thereupon. Now these Dreams ab extra, they are of a double Kind, as coming from a double and deeply differing Cause.

Diabolical, and Theological.

Bad Dreams wherein the Devil works, and Good Dreams wherein God speaks.

The Manichees and Marcionites took up an opinion (as reputed out of Plato) that there were two co-eternal Principles, the one Good and the other Evil, saying that all good workings towards men were from the good Principle. And all evil workings men-ward were from the evil Principle. As they managed the Matter they were in a gross error as Austin and others evidence.

However this is a Truth, there are two supreme Principles.

One Good, namely God, and Another Evil, to wit the Devil.

From God are all good works towards men and from the Devil are all evil workings men-ward both awake and asleep. And the Truth of both which may appear in point of Dreams that be both good and evil Works. Good Dreams are Gods good workings in mens sleepings. And bad Dreams be the evil workings of the Devil in sleeping men.

And thus is finished the words of the Text in their Explicatory part, wherein men have been unfolded as referring to Dreams, and Dreams have been unfolded as referring to men. We were like to men that Dream. I pass to the Applicatory part wherein will be endeavors to promote; Man in his Dignity, and The Duty of Man.

1. This may set up man in his Dignity, and exalt his Soul in its surpassing Excellency.

Above the Body in himself, and Above the Spirit of Beasts.

1. Above mans body. The Body of man is very beautiful as in its Being, so it may be admirable in its Workings; to wit, while man is awake: but when asleep then mens Bodies are like Davids Idols, Psal. 115.5, 6, 7. They have mouths but they speak not, eyes have they but they see not, they have ears but they hear not, Noses have they but

they smell not, hands have they but they handle not; feet have they but they walk not. A sleeping Man, suppose his body rises out of his bed, yet 'tis like Lazarus rising out of his grave, John 11.44. And he came forth bound hand and foot with grave-cloths, and his face bound about with a Napkin. All parts of the body are bound by sleep from their ordinary orderly acts. But still the soul is at liberty, no fetters of sleep be found upon any of its faculties, but 'tis free apt and able to act and transact several things in considerable Dreams.

When the body is most still and lying at rest in the bed, the soul is most stirring and laborious in business, and this its ever waking activity, is its admirable excellency, honor and dignity.

2. Above the spirit of Bruits. Bruits if in sleep they do dream, yet 'tis in a way low and like themselves.

Men in Dreams transcend, being above Bruits, in these acts most admirable: Among men there is no such marvelous Miracle as Man himself, says Austin. The very Body of Man is a Miracle marvelous, but much more his Soul. I am fearfully and wonderfully made, marvelous are thy works; and that my soul knows right well, says David, Psal. 139.14. He that is such a work of wonder, may well be a wonderworker. Take him not only when awake, but even in his sleep, his nightworks are wonderful: His very Dreams are filled with marvels: even they are such as render Man rare, and may with admiration raise him into the highest rank of visible creatures. 'Tis true, this redounds to his blemish, this reflects upon man with the greater shame when herein he sins, as will hereafter be seen: However this is his honor; Man in Dreams is able to manage that good no other creatures can. The Philosopher who grants, that as Men, so Bruits may dream, yet determines; that Men in Dreaming's

as they are more frequent, so more excellent, to such acts more prompt and therein more acute.

The Soul of Man excels as concerning Dreams in a double Act, Direct, and Reflect.

1. Direct: The Soul of man in Dreams can move forward and mount upward beyond the abilities of any beast: Who knows the spirit of a man that goes upward, and the spirit of a beast that goes downward to the earth, Eccles. 3.21. True 'tis of the Soul of Man, not only in the time of death and separation from the Body, but in the time of sleep and its operation in the Body, it runs out, rises up and reaches to imagine matters not within the compass of other creatures.

2. Reflect: The Soul of Man in Dreams can turn backward and look over its own motions and imaginations, so as to think what it does think. One illustrates this: At Tennis there must be two hands, one to smite the Ball forward, and another to beat it backward, or the play ceaseth: but the Soul of man can do both these with its own Hands, it can send out thoughts from itself, and cast thoughts back again upon itself, and that in the time of mans sleep: this other sleeping creatures cannot. A School Doctor says well, That God hath communicated to creatures such capacities as their kind will carry, &c. The condition and case of other creatures is not able to bear such abilities, activities when they are best awake, as man may when he is asleep: so that we may well conclude, That Man is the most excellent creature while he is a Man, and as a Man manages the motions of his own mind.

Yea that which yet further raises mans Soul in its Rational part is, that even in Dreams it can imagine those matters that upon the sensitive part never made impressions. Does not the Philosopher seem to contradict himself that says, Homo est maxime intellectus:

and yet, *Nihil est in intellectu quod non prius fuit in sensu*: How can the intellect or understanding transcend, if it can proceed no further than as set forward by sense? But sure even in sleep the intellectual part can conceive of things that never were in the Senses, which sets out its singular excellency and surpassing dignity.

2. This may set man upon his duty, diligently to see and consider himself as concerning Dreams:

For their good carriage in him, And his good knowledge of them.

1. The right carriage of Dreams, that by Dreams-miscarriage he may not disparage and dishonor himself. 'Twas a high saying of a Heathen, That no man does keep up the honor and dignity of his Soul, as is due, but he that draws in Righteousness and drives away Vice. Indeed he that in the night-time leaves his Soul to the neglects of God, and prostitutes the same to the service of the Devil in vain and vitious Dreams, does debase it deeply; and he that ascends in Soul by Heavenly Dreams, does advance it highly.

2. The true knowledge of Dreams to endeavour is mans duty: (Indeed this might be fit to go before, for to a right carriage a good knowledge is requisite.)

And touching this two things observe;

1. Who are to seek the knowledge hereof: and

2. Why the knowledge hereof is to be sought.

1. See the Persons who are to seek the knowledge of Dreams:

They are, All generally, And, Some specially.

1. It concerns all to seek such knowledge, for ignorance herein may soon be a sin. The Schools observe, That though simple nescience is no sin, to wit, The bare want of the knowledge of what we be not bound to know: but yet ignorance of what we ought to know is ever a sin. Now every man ought to know both God and himself, not only in their Beings, but in their Workings. God and man may have great works in Dreams, and therefore these ought by all to be known: All may be operant in them, and therefore none should be ignorant of them. What man is there that may not be drawn to work in this way of Dreams? The Philosopher affirms, that some men through a long space of their lives, lie down and dream not; and then in the process of their age, some dream happens that presages death, sickness, or some sad event which yet few need to dread, because with the most men Dreams are a common case, and therefore their knowledge is of general use.

2. It concerns some especially, to seek of Dreams a due knowledge: viz. such whose Dreams be; More Usitate, More Passionate, and More Intricate.

1. Those men with whom Dreams are more Usitate and accustomed: some men do almost as ordinarily dream as sleep; and should not such know Dreams? They who are most frequent in them, should be most intelligent of them.

2. Such men whose Dreams are Passionate: they fall upon them with an oppressive power; as Pilates wife, who in her Dream sorely suffered, Matth. 27.19. Chrysostom concludes, Though Pilate was stupid about the state of Christ, yet his wife had such a Dream, as made impressions and moved compassions in Christs innocent case. Thus with some sometimes it comes to pass, by Dreams they are

much wounded, warmed, awakened; affected, afflicted, inflamed, enforced: sure such are to seek into a serious knowledge of Dreams.

3. Those men whose Dreams are more Intricate and obscure; Some Man while his Body is asleep, a dark veil seems to cover the face of his Soul, so that it cannot see it self, nor what it transacts: Things seem to be ponderous, yet are ambiguous: they seem to insinuate light, yet be accompanied with darkness; in them are such depths as occasion doubts and many demurs in the mind: such men have more cause to inquire into the clear knowledge of Dreams.

2. See some Reasons that may incite all sorts of men to seek this knowledge, and principally to press some men to prosecute this knowledge.

Ponder therefore,

1. The Difficulty of it.
2. The Possibility to it.
3. The Equity for it.
4. The Excellency in it, And
5. The Commodity by it.

1. Difficulty: Hard it is to attain the knowledge of Dreams, because;

The Soul is secret that conceives them, and Satan is subtil to conceal them.

1. The Soul herein hath secret works, and indeed works in the Soul are secret. I am patient though I cannot understand (says Cyprian)

several of Gods works in the world, for my own Soul hath such works whereof I am ignorant. How canst thou comprehend the excellencies of God above thee? Thy own Soul within thee hath faculties and footsteps thou hardly findest out, says Cyril.

2. Satan to conceal these Soul works is subtill: he would not have men discern the good of such Dreams as are from God, nor the evil of such Dreams as from himself proceed.

2. Possibility: Men may attain true knowledge in these Soul-secrets, having those lights that lead thereunto: As;

The light of Nature, and The light of Scripture.

1. Nature-light led many learned Philosophers to write much of Dreams: to find out all the faculties and abilities of the Soul, they sought out much, as Tertullian relates: and why may not we who have;

2. Scripture-light that's better: We have <H&G>, a more sure word, as a light that shineth in a dark place. What is done in the dark this brings to light, lays open and makes known.

3. Equity: 'Tis fit men should know things done in them, such things as they are not only receptive of, but operative in, as in the case of Dreams. In such things doth not God observe us? Thou knowest my down-lying and up-rising, and understandest my thoughts afar off. Thou compasses my bed and art acquainted with all my ways. The darkness hideth not from thee.

4. Excellency: The rarity of this knowledge 'tis found in few. To understand Dreams, how exceedingly did Pharaoh, Nebuchadnezzar

seek the same? How were helpers herein honored, as Joseph and Daniel, for their interpreting and making Dreams known.

5. Commodity: Hereby a man may know much of God, of Satan and of himself: hereby a man may know much of the vanity of the world, the venom and villainy of Sin, the excellency and activity of Grace, which probably hath most prevalency in him, and principal power over him, &c.

I shall therefore endeavour to set forth the several sorts of Dreams, whether they come from God or from the Devil. Dreams drawn in by the Devil, I shall first consider whether they be more false, or more foul.

II.

OF FALSE AND DELUDING DREAMS.

ZACH. 10.2.

And they told false Dreams.

These few words do affirm a fond Report in which we may fitly observe,

1. The Matter reported, and;
2. The Men reporters.

The Matter the report is made of, does not concern any of the certain and solid truths of God, but deceitful fancies, false Dreams.

The Men the report is made by, be not the approved Prophets of the true God, but friends to false gods, false Teachers. And they told false Dreams.

That I may fix some serious discourse upon Dreams false, I shall at present propose,

1. The Means of their Production, and,

2. The Times of their Traduction.

1. The Means producting, or the procreating causes of false Dreams, they be base brats brought forth between Satans sleights, and Soul-deceits.

1. The sleights of Satan through which false Dreams be produced. The Devil what is he? Says Austin, He is a fallen Angel, who first deceived himself, and ever after seeketh to deceive others, the author of ugly lies, the father of foul falsehoods, &c. though with fair faces, and under truth-pretenses, &c. This is he who subtly sends in several Dreams, seemingly true yet certainly false.

2. The deceits of mens hearts and souls side with Satan, to set out and send forth false Dreams. The false Prophets God reprov'd, because they delivered deluding Doctrines and lying Dreams, as certain Truths proceeding from God, when they were but the deceits of their own hearts, Jer. 14.14. Ezek. 13.2, 3. If we go no further than to the Dreams we find in the Text, the Devil no doubt was the begetting-Father, an evil mind the conceiving-Mother, and the

mouths of deceiving men were as the helping-Midwives to bring forth these false-births. And they told false Dreams.

2. The Times of traducting or passing over of these evil Dreams from one person to another, from one age to another, is evident. What dealings have been between the Devil and divers in Dreams of delusion, Authors both Divine and Humane make mention;

Both before Christs coming, And after the coming of Christ.

First, Before Christ came, such Dreaming-thoughts in the minds of divers men were mightily promoted; Among Jews, And Gentiles.

1. Among the Jews, there were several men into whose minds Satan suggested such false Dreams, as we find in the Books both of Moses and the Prophets: Deut. 13.2, 3. Jer. 23.25. Dreams were then one of those ways by which God did usually communicate his mind to men, Numb. 12.6. 1 Sam. 28.15. In imitation of which the Devil in those days did manage much of his business in Dreams. And divers were deluded with the wiles of the Devil, pretending the will of God.

2. Among the Gentiles were multitudes whose imaginations in this same way were sadly deceived. Unto the ten Sybils of Greece, the Devil in Dreams and Trances did convey very strange things, as Justin Martyr and Lactantius relate. And of the like sort were other Ethnic Oracles of old: for when men in matters of doubt did consult with them to be resolved, they were to offer their gift upon the Altar of Apollo, and then to lie down and sleep besides the same Altar, and in a Dream to receive an answer, as is evidenced by Authors several.

Secondly, Since Christ came, with such Satanical suggestions, in Dream-delusions, have several been deceived: Some that wholly opposed Christ, and Some that in part professed Christ.

1. Some disclaiming Christ and cleaving to Heathenish gods, have had such delusive Dreams: Thus some answers were received from the old Oracles until Traian's time, that was an hundred years after Christ, as Alstedius and others that have written the Chronology of Times assert.

2. Such as in some sense have owned Christ and Gospel-truths, yet have been miserably misled by lying Dreams: Some in the Apostles times, and Some since the times of the Apostles.

1. When the Apostles lived, were some deluded. Yea not only in themselves seduced, but through such imaginations were some made monstrous Seducers. See Simon Magus that great Impostor of the people in Samaria, mentioned Acts 8.11. A long time he had bewitched them with his Sorceries. Bewitched: The Greek word <H&G>, signifies, he carried them out of themselves as in ecstasies, casting them into trances, causing them to lie as in strange sleeps, and to communicate marvelous matters to them as in Dreams.

Eusebius reports, that he had his <H&G>, his Dream-deluding-Devils, Devils that in Dreams he received delusions from, and by whom he deluded others in their Dreams. This Simon, as one observes, did not answer the Etymology of his Name, for he was no hearer of God, or the voice of Truth, but he hearkened to the Devil and his lying-language, and others listening to and learning of him were deluded.

Justin Martyr who was one of the City of Samaria where this Simon Magus did so much mischief, reports him much in this matter, and so do many other Authors, setting him forth in such sinful subtilties through which he drew many Disciples to himself.

2. Since the Apostles died, in Dreams have divers been seduced, as they who write the Histories and give the Heresiography of later times relate. The Manichees, Familists and others, from such Dreaming delusions first received their rotten opinions. Those prodigious preachings and practices of the boisterous Anabaptists in Germany, their first original was drawn from deluding-Dreams. Muncer, Rotman, Phifer, Knipperdoling, John of Leiden, and others, that were the principal Persons, peremptorily said; That God appeared to them by his Angel in the Night, and plainly revealed great and Glorious Things to them in Dreams, &c. Gastius, Hortensius, Melancthon and other Authors, make mention into what multitudes they grew, and what mischiefs they did, not only in words (condemning Luthers Doctrine; as dull, cold, and carnal, crying down Zwinglius for Infant baptism, as Babylonish and abominable;) But by force of Arms, plundering the most Noble Houses, and opposing the most Protestant Princes, &c. So that Suevia, Franconia, the Higher and the Lower Germany was all in an uproar for divers years, beginning their Troubles about the year 1522: and not any end or quiet till about 1540; as Gastio in his Book printed at Basil (in the year 1544,) does fully set forth.

The Improvement of what is thus presented and asserted, is considerable and applicable in a double way:

1. For Confuting of Others, and
2. For Profiting our Selves.

First, From the Premises we may fully confute the opinion of those Persons who deny the Falsehood of Dreams.

Some Positively and in the whole, Some Respectively and in part.

1. Some have wholly denied that falsehood affirmed in Dreams. Two sorts of former Philosophers we find erring in this Point: Some in an Excess, and Others in a Defect.

1. Some have so exceeded and run out so far, as to affirm all Dreams to be fallacious and frivolous, without any Truth or certainty: So Xenophanes, Caliphonius, Epicurus and his Disciples, that there were any Dreams at all, whereof either God or Nature could be the cause; but how causeless and groundless this opinion was, will hereafter by proofs of Scripture plainly appear.

2. Some have fallen so short, as to assert no Dreams to be Deceitful and vain, but all True, as Protogoras with other Stoics stiffly maintained. The Telmisenses, as Tertullian reports, were much of the same mind. But how much such were mistaken likewise, some worthy Men have made manifest, and the same shall be my further endeavour to demonstrate: That among Dreams some may be found false.

Secondly, Some among Men may be seen who deny this in part: to wit, as towards themselves no Dreams are false.

Suppose, say some, that in former ages, and other places of the world, some Men have been misled by such Delusions: yet Christians of this English-Nation, and in this Gospel-season, have no such Deceits, no false Dreams. Whereas come we never so close to our own Times and Homes, why may not false Dreams be found?

Dreams of Deep Deceit proceeding from Satan observe,

1. Such have been actual in some.
2. Such may be actual in others.

1. In some of us we may be sure Deceitful Dreams have actually been.

Both in times more remote, And in later times.

1. In times remote: Some Dreams have been of this sort, as Seed sown by Satans hand on English ground, though it hath not so sprung up as to spread the Land. When that foresaid fire flamed in Germany, some sparks thereof flew over into England as well as other parts, as Bullinger reports. Some Men were of such persuasions, delusions, opinions, though wanting number and power they did not publicly appear.

2. In later times Men have had here at home many a mistaking Dream: Dreams drawn in by the Devil, which they have taken as tendered to them by the hand of a Holy God. Concerning, What God would do for them, and What they should do for God.

1. Dreams declaring how God would advance them, raise them, use them, and make them high for his honor; promoting persons of the same Principles, to great possessions, transactions; setting them upon bold presumptions, proud predictions, as have appeared from some in their printed Pamphlets.

2. Dreams declaring how God did advise them, counsel them, command them what ways to forbear, and which ways to bend themselves. So some have of late years deserted our public Assemblies, into separated companies, as being warned of God in Dreams so to do. The last Instance I heard related, was of a Woman in a neighboring Town, who dreamed that God one night said to her, Come out from among them, and be ye separate, &c. She awaked, fell asleep again and heard the same from God; so that, said she, the Dream was doubled, to shew the certainty. In obedience to which, she ever after forsook all public Ordinances, though many years after

she did not live. Her own Sister, who received this same from her mouth, is yet alive to witness it.

2. In others, false and deceitful Dreams may actually be; considering, Their Hearts Corruption, and Satans Temptation.

1. Corruption of Heart is naturally equal in all. The Philosopher says of the Reasonable Soul, That 'tis wholly in the whole Body, and whole in every part, though not to every purpose. But of Original Sin it may be said; 'Tis whole in every Person to every purpose: and did not God prevent, it would so appear. No transgression so great, or delusion so gross but thereto this would entice.

2. Satans Temptations tend hereto: The Devil in Dreams hath deluded divers in days past; and do not we think that this old Serpent grows simple, and that through age the Devil doats, enfeebled in his parts, powers and policies? Nay rather, long experience hath raised his subtilties into greater activities. 'Tis no wonder (says a good Expositor) the Devil now a days seduces divers sorts in divers ways; 'tis rather a wonder that all his ways of delusions do not take upon all those persons who leave the light of Gods good Word, to be led by their own foolish fancies. Alas how few are serious with God? How many make a mere Dream of Religion? That it might be just with God in such Dreams of Religion, to leave them to Dreams of Delusion.

Secondly, For the further profiting of ourselves, all that I shall say concerning such false deceitful Dreams, shall be, To make a Discovery of them, and To help a Delivery from them.

First, To discover and find out false Dreams: This is indeed difficult, through Satans designs and Mans heart-deceits. Seneca reports the property of some wild Beasts, who especially about their Dens and

sleeping places seek to obscure the tracts and prints of their feet, that followed they be not found out. Sin and Satan much seek to hide their foot-steps, those walks and works they have in the Heads and Hearts of sleeping Men. Peter Martyr in his Common places, reports out of Heathen Writers, that they were wont to appoint to Dreams two doors: The one a door of Horn which was the door of Truth; the other a door of Ivory which was the door of Deceit: for Horn say they may be looked through, and Truth is easy to be looked into; but Ivory is thick and dark: so deceit and falsehood is hardly descried. Dreams of Truth that proceed from God are sooner seen; but Dreams of falsehood that fall in from Satan, are not so discoverable, though to be discovered desirable.

To understand and discern such Dreams, whose Author is the Devil, may be a lesson worth our learning. I would to God (says Austin) I could clear the difference, between Dreams drawn in by the Devil to seduce and deceive me, and those brought in of God to incite and save me. As the Magicians of Egypt, in the day did divers things in the eyes of Men, like to the workings of Moses that man of God: so Satan in the night, may draw divers things into the minds of Men, like to the workings of God himself. Yet though there be an appearing resemblance, there is a positive difference between Dreams from the Devil as a transformed Angel of Light, and Dreams from God the only true Father of Lights, which we may infallibly find out, by a serious observing on both sides:

Their concomitant Causes, and Their consequent Effects.

First, To discover them in their Causes, 'tis meet to meditate,

The Matter for their Substance, and The Manner of their Conveyance.

1. The Matter about which they be wrought up, is deeply different: such Dreams as are undoubtedly of God be made up of things,

Highly eminent in the sight of God, and Wholly consonant to the Word of God.

Whereas the best Dreams that proceed from Satan, be about matters of no such eminency in the one, nor any such consonancy to the other. For sometimes such Dreams are filled with foolish and frivolous, vain and ridiculous things, and at all times they are opposite and repugnant, either in whole or in part, to the pure and precious Word of God. The Prophet that hath a Dream, let him tell a Dream, and he that hath my Word, let him speak my Word faithfully; for what is the chaff to the wheat? Saith the Lord, Jer. 23, v. 28. Gods Word is wheat without chaff, the Prophets Dream is chaff without wheat, or if therein be any wheat, there is much chaff therewith. That Satan may the sooner sell off and make the quicker markets of his chaff, he may mingle therewith some good wheat of Gods Word: The Devil in his Dream-delusions, may suggest some Scripture expressions: In such pieces of Sugar, he makes men swallow the Pills of his poisonous errors. The Devil that he may the better lay his Babes in mens bosoms, he dresses them up in Scripture-clothes: Hence men hug mere fancies, embracing false Dreams for infallible Truths. True Dreams that be indeed from God, they throughout agree with Gods word, their whole matter is of worth and good weight in Gods balance, pure, ponderous and precious, substantial, solid and serious.

Secondly, The Manner after which they are wrought in, is also differing. Dreams from the Devil they come in a man

As more Hasty, So more Hidden.

In these Dreaming's the Devils driving's are like to the driving's of Jehu, furious and fierce, thoughts throng in and thrust out with violence and force, so that thereby reason is oft darkened, brain distempered and powers disturbed, foot-steps so frequently confused, that little is orderly discerned. Thoughts be in the mind like Rebekah's twins in her womb, struggling together: but they do not like them come forth, one holding the heel of another; but be full of inconsistencies, lubricities, slippery, severed and unsettled, rushing's in and rolling's about, Reason so roving from one thing to another, that the mind makes miserable nonsense. Much of this might be manifested from that Dream of Eliphaz, Job 4.11, 12, 16, 17, verses. which Dream is judged to be but an illusion of the Devil, to strengthen the hands of Eliphaz, in vexing and troubling Job.

On the other side, Dreams from God, they come in a manner As more Moderate, So more Manifest.

Divine Dreams make a more orderly entrance, and leave a more legible Impress: Thoughts herein as adhering one to another, so declaring one of another. As bringing in things more leisurely, so making of things more intelligible, more evident and easy to be understood. If some things at first seem intricate, yet the longer the mind dilates thereon, the more it understands therein, and the more it apprehends of Gods mind thereby.

Secondly, Dreams are discovered by their differing effects: Those that come forth from God, they wonderfully work a Man To advance Gods Truth, and To abase himself.

1. Truth hereby is brought much more to advance, and thereof to set a far higher price. The Truths of Gods Word are made more precious to his mind by this means. Such a man is most likely to speak in

Luthers language, The least title of divine Truth is more worth than Heaven and earth.

2. Self, hereby he is brought to abase. A divine Dream drives out pride, and proves a good Antidote against pride-poison. Both these blessed effects may be found from that of Elihu, Job 33.15, 16, 17. God speaketh once, yea twice—In a Dream and Vision of the Night—Then he opens the ears of men, and Seals their Instruction: That is, Then divine Truths take deep Impressions, and come to high estimations, &c. That he may withdraw man from his purpose, and hide pride from man. This is Gods end in sending such a Dream.

[To hide pride.] The passage implies mans proneness pride-ward. Pride is that posture that man hath least reason for, yet most propension to. Pride is that Sin (as Aquinas well clears it) that first took the heart of the first Man, so that ever since, of all evils every mans eye is most apt upon this. Now God to hide this Sin out of mans sight, sends sometimes such Dreams as draws his eyes another way, he sees that in God and in himself, as pulls down and puts out pride. Musculus well observes, That Dreams from Heaven bring such a light into mans heart, and leave such dints thereupon, as makes him more humble, awful, dreading God and denying himself. Whereas delusions in Dreams drawn in by the Devil, do deeply dispose mens minds, To Corrupt Conceptions, and To Proud Presumptions.

Such Dreams lay Leaven in mans heart, that sours and poisons his Principles, that he is the more prone to erroneous opinions: They leave levity and lightness upon the mind, that makes man apt to mount upwards in high thoughts of himself. They prophecy false Dreams, and by their lightness cause my people to err, saith the Lord, Jer. 23.32. Through the mischief of these Dreams, men are

made light, vain and vapping, venting their own apprehensions and imaginations with high ostentations, admirations and commendations of themselves. Thus Simon Magus a man (as before mentioned) much in these Dreams, whereupon he gave out that himself was some Great One, Acts 8.9. A while he pretended, that by Dreams and other immediate ways was Gods will in wonders to him revealed; but after (as Justin Martyr and Epiphanius reports) he blasphemously boasted that himself was God, and accordingly near Rome erected a Statue with this Inscription; To Simon the holy God. Yea and the same Authors set out, how the Samaritans who were deluded by the same means, would boldly say, This Simon to be God. These were the proud fruits of false Dreams. Such effects do plainly point out their Father.

Furthermore such differences as the Learned lay down between true Miracles and false, are useful in this case.

True Miracles (say they) are discerned, in that they directly tend To glorify God, and To edify Men.

False Miracles pretend hereto, but they fetch such a compass about, and take in such things by their way, as whereby God is not really glorified, nor Men spiritually edified.

Thus true Dreams in a direct line lead to the glorification of God in the good of men, and to the edification of men, in the matters of God. But false Dreams, their drift is, to draw the Souls of men aside to such acts as are dishonorable to God, disagreeing to his Word, and disadvantageous towards mens eternal good.

This may suffice for a discovery of false Dreams.

Now to help forward our delivery from false Dreams, I shall endeavour to lay down Motives to Decline them, and Means for to Escape them.

1. Motives that may incite to seek safety from such deceiving Dreams; may appear by pondering The Perils of them, and the Evils in them.

The perils of false Dreams, or Dreams of deceit, may be seen by observing man subject to Deceits, From what Cause, At what Time.

1. The Causes from whence upon Man Deceits may soon take place, and he become a creature quickly by Deceits misled; proceeds From the properties of Deceivers, and His proneness to be Deceived.

1. Deceivers have such properties as cause and increase the peril of pitiful Deceits upon the Soul of Man:

The Devil and the World we grant are great Deceivers, now let us but seriously observe Their Diversity, Their Unity, Their Sedulity, And Subtilty.

1. Their Diversity: These deceivers are divers in their nature and number. There are, saith Luther, divers kinds of Devils, and they have their divers ways and wiles to work on their seducing designs: They be various and numerous: what else means that, Mar. 5.9. My Name is Legion, for we are many.

2. Their Unity: These deceivers are associate: The Devils have no divided Kingdom, they do not love to cross one another, but all accord in one to mislead man: In their forgeries and falsehoods they are confederate.

3. Their Sedulity: These deceivers are diligent, and in bewitching works unwearied, ever walking up and down, Job 2.2.

4. Their Subtilty: These Deceivers though full of power, yet most act by Policy. I believe (says Luther) the Devil hath so much power, as he could in one hour overthrow all men on earth; yet his envious activity appears most in his policy. As one said of Theodorus, that his main art lay in making of witty Epithetes: so may we say of Satan, That his chief strength lies in framing subtile deceits. This is he who dispatches out his spirits, men subtile to deceive; this is he who sends out his Books as baits, by which many are cunningly caught, with the venom of which so many persons are poisoned. As in Ceiland, they say a Snake lieth under every leaf; so may we say of several Books now abroad, Serpentine poison may be found in every line: These lay matter for delusive Dreams.

2. No marvel men are prone to be misled by Dreams of delusion, for in all kinds and cases are they apt to be deceived, Through gross Ignorance, and Through Self-confidence.

1. Mens ignorance is gross, which makes mens minds to be like dark shops, in which the Devil best puts off bad wares. Many men who to knowledge pretend high, yet are ignorant of Principles; who say they see, yet like blind Sampson cannot find the Pillars of Gods house, Judg. 16.26. That ignorance which exposes men to the destruction of Hell, no doubt disposes them to delusions on earth. That ignorance which makes men to oppose God in the ways of his Truth, does dispose men to the lies of the Devil, and all the deceits of sin.

2. Mens Confidence is commonly abundant, of their own abilities: They conceive themselves secure from the deceiving's of Satan and delusions of sin. As 'tis said of Jerusalem, Lam. 4.12. Men imagined no enemy could enter within the gates of that City. Thus some suppose themselves so strong, that no error can enter within the gates of their souls: other men may be seduced, but there is no

danger of them. As the Donatists cried down Austin for a deceiver, but would not believe themselves deceived. Mens pride of their parts makes them prone to deceits: Yea vain man would be wise, though he be like a wild Ass colt, Job 11.12.

[Vain man,] Hollow and empty man that thinks, in him he hath all, yet hath nothing at all in him.

[Would be wise,] That is, does imagine himself the only wise man in the world. Tune solus sapis, was Luthers question oft to himself? A humble man is ready to say, I know not how to believe my own knowledge; I distrust my own eyes, mine own ears, mine own apprehensions, &c. But ordinarily, men are ignorant of their ignorance, conceited of their knowledge, which makes them exceedingly subject to Satans deceits. No creature so apt to deceive others as man, therefore God may let him alone even to deceive himself: The heart of man is deceitful above all things and desperately wicked, Jer. 17.10, and therefore no marvel to find man full of deceits, and forward to be deceived.

2. Consider the Time at which mans danger is of deceiving: viz.

At all times generally, But at some times specially.

There is no time, as there is no place, but this danger endures. A man cannot walk in his fields, sit at his table, lye upon his bed, but he may soon be deceived, and so for time; Time is divided into Day and Night, now both night and day may men fall into falsehoods. Luther observes, that through Satans incessant subtilties, man is at all seasons subject to a double deception, In the Principles of Faith, and In the Practices of Life,

Not only in the Practices of Life, but in the very Principles of Faith, man is perpetually prone to be depraved, seduced and deceived day and night.

1. In the day time: The clearest day cannot free man from the foulest mistake, nor can the brightest light secure him from the danger of the deepest deceit.

2. In the night time does this danger undoubtedly endure, Much when awake, Most when asleep.

1. In time when awake, O what false things may a man fancy! The waking body may lie still in the bed, but the working mind walk abroad, imagining a multitude of matters of mere mistakes, and monstrous deceits full of sin.

2. In time of sleep men may be in more hazard of sinful delusions than in their waking-seasons. When men are awake, they may escape mistakes through the help of their hearing, seeing, and those outward senses then assisting, which in sleep lye bound and do not benefit them, or better inform them. In sleep Satan can assault the heart, and mislead the mind, and be less observed. The mind even of waking man, that looks out with an acute eye upon others errors, yet is ever slow, much more in sleep, to take notice of its own defaults through Satans deceits: so that mans sleep-time is to Satans designs very advantageous. When Dalilah had got Sampson asleep, then she binds his hands, shaves his head, bereaves him of his beauties and abilities, Judg. 16.19. So the time of mans sleep is a suitable season for Satans enticing temptations, and his turning men aside by dreaming delusions. And so having seen the several perils of false Dreams,

2. Let us see the several evils of Dreams found to be false;

Whence they appear, and What they really are.

Fearful evils of false Dreams do plainly and plentifully appear, From infallible Scriptures, and From credible Writers.

The evils that evidently out of these appear, are of two sorts, Evils of Sin, and Evils of Punishment.

The Sins of some men through such Dreams have been dreadful; Against God, and Against their Neighbor.

Against God: Through such deceiving Dreams mens sins have been exceeding great, as have been seen several ways:

Remotely in his Vicegerents, and In his Immediate Concernments.

1. Against God in his Vicegerents some have been sinfully set, through the deceit of Dreams. Likewise these delusive Dreams (so some read that of the Apostle, Jude 8.) despise Dominion and speak evil of Dignities. This hath been the sequel and sad effect of some men misled by deluding Dreams, to cry down Magistracy, yea to rise up against Magistrates, opposing and gainsaying all good manners of Governments and Governors, whereby they fight against God, blemishing what God hath beautified, and abolishing what God hath ratified: Yea and as Calvin in the case further observes; Hereby men waxing bold and wresting the Sword out of the Magistrates hand, they have taken the readiest way to ruin States, Empires and Kingdoms, and at this door to introduce all licentious liberties of the most egregious impieties that can possibly appear against God.

2. God himself in his most immediate concernments, hath been hereby boldly assaulted and highly affronted: such deceitful

Dreamers, Covering their Lies with the Truths of God, and Fathering their Lies upon the God of Truth.

1. False Dreamers have covered their naked brats with Bible-leaves, interpreting sound Scriptures for the introducing of rotten errors, and perverting Gods solid sayings for the supporting of Satans subtile designs; setting their wits awork when awake, to make good their sinful conceits in sleep.

2. Such Dreamers have fathered their loud lies upon the Lord himself, Jer. 23. I have heard (saith the Lord) what the Prophets said that prophecy lies in my Name, saying, I have dreamed, I have dreamed, ver. 25. To prophesy lies is bad, but to prophesy lies in Gods Name is worse. Behold saith the Lord, they use their tongues and say, He saith, ver. 31. Calvin gives the various interpretations of the Hebrew word: They used their tongues: That is, they smoothed their tongues, or they sweetened their tongues with sugared expressions and honey words: They lift up their tongues and speak high, with loud and lofty words, boasting of Gods mind made manifest to them in admiring Dreams. Against God such monstrous evils in other ages have been evident, yea found frequent, as fruits of false Dreams.

2. Against their Neighbors through such Dreams of Deceit have several sadly sinned: to wit, Against their Souls, and Against their Bodies.

1. Against the Souls of their Neighbors, endeavoring to draw them to dreadful evils; As to forsake the Ways of God, Yea to forget the Name of God.

1. The ways and prescribed paths of God, such have sought to make others like themselves forsake, seeking not only by subtile means to

turn, but by boisterous and violent means, to thrust men from the good ways of God: And that Prophet or dreamer of Dreams, who hath spoken to turn you away from the Lord your God, and to thrust thee out of the way which the Lord thy God hath commanded, &c. Deut. 13.6.

2. The Name of the Great God they have sought to make good men forget: Indeed to bring Gods people utterly to forget Gods Name they never could according as they did think: They think to cause my people to forget my Name, by their Dreams which they tell everyman to his neighbor, Jer. 23.27. Yet such men by such means have sometimes so far prevailed, as to make Gods professing people to fall into foul errors. They prophecy false Dreams, and cause my people to err by their lies, ver. 33.

[To err.] The Septuagint expresses it by a word that signifies to wander as the Planets. Those false dreaming Prophets caused the people of the Lord to be like wandering Stars, running into irregular ways from the strait way of truth and holiness.

2. Against their Neighbors Bodies and temporal being, have some been sinfully drawn through the deceit of Dreams: so bitterly bent, as that those whom they could not deceive by their falsities, they would destroy by their cruelties: Hence hath been butcheries and bloodsheds of blessed Saints. And here I cannot but make fresh mention of Muncer the Anabaptist and his transported party in Germany, of whom Sleiden and others beforenamed report: They were led into such slaying deeds by their lying Dreams. They gave out (who were the chief among them) that God declared himself and the secrets of his heart to them in their sleep; and that his will was, that all wicked Princes and people should be slain, that so the Saints alone might live and rule the world, &c. This poisonous principle

being sucked in and received, they first fell to secret murders and cruel massacres, and afterwards to open wars and bloody battels, in which many good Protestants lost their precious lives, to accomplish their hellish lies, and please their pernicious lusts. Be it considered how such sins have been the sad sequels of deceiving Dreams.

Secondly, Let us consider deceiving Dreams in their sad punishments: False Dreams (as their penal effects) have been frequently found; Not to produce, what they did propose, and What they did not propose, to produce.

1. They may not produce what they seem to present, they may not attain whereto they pretend. Tertullian treating of Dreams in general, says thus; Behold therein a Fencer but without weapons, behold fighting but never a blow given, many motions but nothing done, among many things seemingly presented nothing really effected, &c. This is most certain in such Dreams as we are now dealing with, not only at the time of present appearance, there is no positive performance, but there may be no following effects when men are awake that suit to such conceptions in sleep. We read of certain Witches, to whom in the night time the Devil did bring (to their thinking) good pieces of gold, but in the day-time when they went to make use thereof, all proved but withered leaves. Thus witnesseth Remigius, in his book *De Daemonalatria*, who was a Judge in *Lorreichne*, under whom divers of those seduced creatures suffered. So may Satan set golden matters before the minds of Dreaming men, which yet afterward in waking-time may wither and prove no such matter: So that of such Dreams a man is made ashamed when he sees his raised expectations sink. Disappointment is a very great punishment.

Quest. May not the Devil in Dreams foretell such things as may in time come to pass?

Answ. To satisfy in this matter, some things may be said; By way of Concession, and By way of Negation.

[First, Concession.] We grant 'tis possible that Satan may fore-see some things in such cases, which in Dreams as well as other ways he may communicate to the minds of men. They who have read anything of the Oracles of old, have found how the Devil in days past did assist presages of strange things to come. Plutarch reports in the life of Alexander, how that great Conqueror was from such causes encouraged in his encounters: Particularly the Historian tells, how before Alexander made war with Darius King of Persia, he was thus by the Oracle assured of his success: Go on Alexander, thou shalt be a conqueror: Upon this he invades Asia, subdues Darius in battle, translates the Empire from Persia to Greece, doing great things as the Oracle had said. And though Oracles as of old are ceased, yet Satan hath several ways and means by which he can interpose himself, and propose future things to the fantasies of men both awake and asleep. He may impart what he foreknows, and to assist his prescience, or help his foreknowledge, he hath very great advantages:

By Reflection, and By Inspection.

1. By reflecting and looking back upon what hath been done in days past. The Devil knows that Scripture: The thing that hath been, it is; that which shall be, and that which is done, is that which shall be done, and there is no new thing under the Sun, Eccl. 1.9.
2. By inspecting or looking into several present things:

As What God hath Proposed, How men are Disposed, and What himself is resolved.

1. What God hath proposed in his Word: The Devil is well acquainted with Scripture-prophecies, what revolutions of things God hath said shall be in the latter times, &c.

2. How men are disposed in the world: whether their proud, presumptuous and ambitious principles are prompt and bent in each age and place, &c.

3. What himself is set upon, and resolves to do his full endeavour in, purposed to bend all his abilities to bring such a business about, if by any means and way, &c. Satan observing such things within himself and others, marking the affections of persons, the affairs of Nations, &c. he learns much and can see far, and may tell a great way off, things that may come to pass, even positive accomplishments of things in Dreams suggested. Luther discoursing of the prescience, experience and subtile insights of Satan, says; That he hath learned to look into the gubernations of God, the counsels and consultations of all sorts of men, thereby promoting his knowledge.

[Secondly, Negation.] Satan with all his subtilties and assistances cannot so fore-see, as in Dreams to fore-tell things. viz.

1. Not Solely,
2. Not Wholly,
3. Not Clearly,
4. Not Surely.

1. Not Solely: That is, not he himself alone, but as he hath help from some others, as from God, his Word and Works: God intending to suffer Satan in such transactions, yea purposing to employ him as an Instrument, in executing his judgements, and inflicting punishments upon families, persons and Nations, may let him know aforehand what things shall be done: and the Devil finding fit Instruments for him, may by such Dreams draw them in: thereby reporting to them what was imparted to him.

2. Not wholly: Though in part, by Dreams Satan may signify something that concerns some Signal business about to come; yet for the Series and successive proceedings of things he is at a loss and can say little: Many things do intervene that he did not discern and so could not forewarn.

3. Not clearly: The Devil about his predictions goes much in the dark, carrying things in the clouds. Dreams are intricate, not only because he is fraudulent, but also because he is ignorant. The Devil indeed knows what he desires, and resolves to endeavour, but knows not what he shall effect, or what God will suffer.

4. Not Surely: The Devil in Dreams may come with confidence, yet a miserable mistake may be found in the consequence. In Dreams the Devil may fore-tell a certain thing to come to pass, yet cannot fore-tell it shall come to pass certainly. Perhaps the Devils design is, not to have the thing certainly done; but only to deceive with a Dream. Perhaps sometimes things he desires may so fall out, by which Satan seeks to make men desert the sure word of God, and to give credit to deceitful Dreams, and Dreams of deceit, in which he is upon no certainty or assured success. In this case of foretelling future things by Dreams, Aristotle well states it: A blind man (says he) in shooting arrows, one may hit the mark, but the most miss. If some things so

dreamed do happen, yet more merely vanish: Most of the Devils-Dreams do not produce what they did propose, which proves a part of their punishment.

2. Such Dreams they produce as a further part of their punishment, such sad Events as they proposed not. Notable is that place of the Prophet for the proof of both: Micha. 3.6, 7. The Seers shall be ashamed, and the Diviners confounded; yea they shall cover their lips, for there is no answer of God. That is, they shall be confounded when they find no such effects to follow as they formerly fancied, nor things to be fulfilled as they fore-told. Night shall be unto them that they shall not have a vision, it shall be dark and they shall not divine, &c. That is, they who have had their nights of sinning, their Dreams and deeds of darkness which now shall cease: and on the other side, they shall have such a night of suffering and sore punishment as they never expected, such darkness of dismal miseries as they never imagined, dreadful judgments they never dreamed of, &c. As Joseph dreamed of his preferment, but never dreamed of his imprisonment: so 'tis common for sinful men, to dream of their rising, but never dream of their fall, as if such a day would never follow. Thou shalt surely fall in the day, and the Prophet shall fall with thee in the night, Hos. 3.5. They who have had their night-sins shall have their day-falls. Those lying Dreams the Devil lays for a foundation in the night, men may thereon raise a rare building, but a day will dawn when God will fling it down, so as not a stone to be left upon a stone. Astonishing punishments will surely be to such Both from God, And from Men.

1. God will engage himself against Men promoting false Dreams: Behold I am against them that prophecy false Dreams, saith the Lord, Jer. 23.32. Now as when God is for any, he shews it by vouchsafing of his favors; so when God is against any, it appears by

inflicting of his judgments. As God with us is the greatest mercy; so a man needs no greater misery than God against him, 'Tis Hell in Hell.

2. Men sometimes are engaged of God against such bold Dreamers: God draws them out as Instruments to inflict his judgments. Men commonly are so taken with enticing Dreams, that what they conceit in the night they attempt in the day though it be to their woe: Woe to them that devise iniquity and imagine evil upon their beds, when the morning is light they practice it, because it comes in the power of their hands, Mich. 2.1. This is incident to Men, anything tending towards that they earnestly desire they easily believe, and what they easily believe they earnestly pursue. Hence some have undertaken strange attempts, out of a strange belief of their deluding Dreams, whereby they have brought the hands both of God and men against them. See we what hath been said and done against such Dreamers, Deut. 13.5. And that Prophet or dreamer of Dreams shall be put to death, because he hath spoken to turn you away from the Lord your God, &c. Thou shalt not conceal him: Thy hand shall be first upon him to put him to death, and after the hand of all the people, ver. 10. Those mischievous men mentioned in Germany, were so transported with their Dreams, and so violent in their bloody ways, that no power of Gods Word would win them; they were more bent upon Battels than Bibles, and more minded murders and massacres than Scriptures; so that at length, like Sampsons Foxes, they perished in the fire themselves kindled; and Goliah-like, were slain by the Sword themselves drew. The Protestant Princes in pitched fields, for their own defense were forced to fight them, whereby many thousands of them fell.

Object. What is all this to us? Men among us in our times are not misled by such lying Dreams, as tend to violence.

Answ. 1. Such Dreams may have taken mens minds, though it be not yet time to tell them, or by deeds to declare them, until there be power to effect; policy does use to conceal.

2. With such Dreams the minds of men may be taken, who can say how soon. Those multitudes which in other matters are now so lamentably misted while awake, may soon be deceived when asleep: God may punish their waking-errors with a belief of sleeping lies. Those parties of Muncer precited, first began with opposing opinions in point of Baptism against the public Magistracy and Ministry; and after encouraged with delusive Dreams, they proceeded to such pernicious practices as proved their ruin. Yea 'tis memorable and most remarkable amongst that sort of men, the Dreams with which for a while they seduced divers, did condemn all ways of force and violence, and did commend only spiritual means to manage the pretended mind of God. One Melchior Hophman a Skinner or Glover in Swedland, reported that God in a Dream had to him revealed, that Strasburg in Germany was appointed to be the New Jerusalem, the Holy City; and that himself and some others should repair thither, and from thence have a Heavenly call to be Apostles, and to preach the Gospel to all the World, and so in a short time to subdue millions to Christ by their ministry through the power of the Spirit, without any outward force or use of arms, by which means very many were misled. Yet mark: not long after, one John Tuscoverer a Goldsmith of Warendorp published his Dream, That it was the will of the Heavenly Father, all the present public persons in the Magistracy and Ministry, as oppressors, should by power forcibly be removed, and that John of Leyden should be the King of the whole world, and for that purpose all of them ought presently to appear in their Arms; which accordingly they did by thousands, who in their hostilities used many acts of cruelties, not only breaking down Churches, burning Christian Books and buildings, but barbarously imbruing their hands

in the blood of divers. O the monstrous and miserable delusions of many multitudes in former days through lying Dreams, so as several parts of the earth and times of the world were filled with violence; and why may not such Dreams with such dreadful effects, be found in following times? 'Twas the expression of an eminent Expositor upon that place of the Prophet, Jeremy 23.25. I have heard saith the Lord what lies they prophecy in my Name, saying, I have dreamed, I have dreamed. The Church of God (says he) hath ever been obnoxious to men misled in this manner, and therefore we should not think it strange nor be much troubled, if at this day several such are seen. Even we ourselves already see several in strange opinions and practices strongly transported, God knows what we or others after us shall see: 'Tis meet we use the best means we may to prevent all false Dreams.

Now the means meet to be observed are of two sorts; Some Negative, Some Positive.

Negative; Proposing what we are not to do; and Positive, Reporting what is fit to be done.

1. Things that men must not do who would secure themselves from deceitful Dreams; as namely; Not harbor fit Matter for them, and Not hearken to the Promoters of them.

1. Matter for such Dreams men must not harbor: The Devil could never do so much upon the minds of men either sleeping or waking, but that he finds fit matter therein to work upon: He there perceives a <H&G>, a seed-plot of all sin, there is <H&G> a general tendency or bent in the soul to sins of all sorts. Satan sees mens sinful propensions and provisions, how the wood and the Altar is ready, and so he brings the Sacrifice. He puts in the scions, but the stock grows upon mans own ground. When Satan sends in his suggestion,

and it meets with a heart full of corruption, strange things are wrought both day and night. As Satan, so Sin never slumbers nor sleeps, but when mans body is at rest, they be both awake and at work in wicked Dreams. The way to interrupt the Devils work is, to bereave him of what he cannot work without: Not to nourish or cherish the deceits of sin, least thereby men furnish and establish the designs of Satan.

2. To men promoting false Dreams do not hearken: Thou shalt not hearken to that Prophet or dreamer of Dreams, Deut. 13.5. Thou shalt not consent unto him, nor hearken unto him, ver. 8.

Not consent.] This concerns the inward mind, the yielding's of which gives great advantage unto Dreams of deceit, and to seducers of all sorts. Satan himself could not have such success in his deceiving wiles, but through mens consenting wills. Thou shalt not consent.

Nor hearken.] This forbids the opening of the outward ear. By the door of the ear enemies oft get into the house of the heart, and make wild work within. Thou shalt not consent nor hearken: Thou shalt not hearken that thou mayest not consent. By hearing seducers set out their Dreams, how soon have some consented and been deceived? Jer. 29.8. Thus saith the Lord of Hosts the God of Israel, Let not your Prophets nor your Diviners in the midst of you deceive you, nor hearken to your Dreams which ye cause to be dreamed.

Your Dreams.] They were the Prophets Dreams, they conceived them and recited them, yet they were the peoples Dreams, in that they received them and encouraged them. Diodate upon the place observes, that these people were so bent upon bewitching Dreams, that they gave their false Prophets bribes to bring them, large rewards for lying reports; or at least they so flattered those who found them Dreams, that they made many to be dreamed. But saith

the Lord, Let not such Dreamers deceive you, nor hearken, &c. The best way to stop errors, is to stop ears, not to hear them; and the best way to hinder deceits, is not to hearken to deceivers: Deceivers are the Devils Brokers, that trim up his old rotten rags, and sell them off for new clothes. They make fine their falsehoods, as the phrase is, using many brave words to put off their bad wares. But do not hearken.

1. Observe what we must do towards freedom from false Dreams; viz.

Love the Truth of God, and Fear the God of Truth.

1. Love to the truth of God, is a good defense against all false ways, false Doctrines, false Dreams. O let us love Truth, all Truth, not only shining Truth, but burning Truth. Some (says Austin) they love Truth that beams Light, but not Truth which brings heat, &c. Truth that is most warning, is best arming, and best defends from all falsehoods: The want of this love to Truth, lays men naked to believe lies. They received not the Truth in the love thereof. For this cause God gave them up to strong delusions to believe a lie, 2 Thes. 2.11.

2. Fear towards the God of Truth, this is a good Antidote against Satans poison, preventing the vanities of deluding Dreams. In the multitude of Dreams there be divers vanities, but fear thou God, Eccl. 5.7. Tertullian tells of some unsound heads, who that they might the better introduce their seducing Doctrines, they denied that God was to be feared: Which wicked Error that Worthy Writer does fully confute; concluding, That where God is not feared, there is no Truth well fenced. But men laying all open to erroneous conceits and deceits, their hearts as houses are soon filled with falsehoods, when the true fear of God is gone from the door. Such a fear of God as brings forth obedience to all Gods commands, is an excellent means against all Dream deceits and deceivers, as is manifest by that of

Moses in Deut. 13. If there arise among you a Prophet, or a dreamer of Dreams—Ye shall walk after the Lord your God and fear him, and keep all his Commandments, &c. Men who so fear God, as with all care to keep to all the Commandments of God, become most safe from the deceiving's of Satan. But as those who are wholly fearless, casting off all care towards all Gods Commandments; so those who fear God but in part, having a care only toward some Commandments of God, but in others remain remiss, all such Satan may soon deceive. God appointed Adam in Paradise (says Ambrose) to keep his Commandments, but perhaps not expressing his exactness in keeping all, he thought he might swerve from some, and so by the Serpent was soon deceived.

So that the safest course to secure our souls from Satans Deceits in delusive Dreams, is to fear God, and with the utmost care we can, to keep unto Gods whole commanding-word; for the want of which divers have been deceived by Satan in deluding Dreams: and how soon may we in the same case miscarry, and through Satans subtilties in our sleep mistake. As in the night-time Laban deluded Jacob, bringing to his bed blear-eyed Leah for beautiful Rachel; so in the night the Devil hath deceived divers, bringing to them in sleep ugly lies for lovely Truths. And let us not think the Devil is grown idle or simple, but is as subtile and sedulous, night and day industrious in all delusive ways, that thereby he may Hold up the falling Seat of the Beast, and Hold down the Rising Throne of Christ.

False Dreams driven on by the Devil to this double end, are of two sorts; Some in sleeping Men, and Some in Men awake.

These latter many fall under that are yet free from the former; and the former those are in danger of who are misled by the latter: False

Dreams found in many waking men are manifest: As wrong opinions in themselves, And high presumptions of themselves.

1. Men within themselves have many opinions that be but mere false Dreams, viz. That God sees no sin in his servants. That Christ having satisfied Gods Justice, sin shall never be punished. Christ having wrought mans Righteousness, good works are needless to be done. If God hath appointed men to life, they need use no means. Men may do evil that good may come thereby. Impulses of Spirit, and successes of Providence, are more to be minded than Rules of Scripture, &c.

These are False Dreams.

2. Some of themselves have such presumptions as are assuredly but deceiving Dreams; and these do either concern Sin, or Grace.

1. Concerning Sin: We may see several sorts presuming, Some that they are free from it, and Others that they shall do well in it.

1. Many imagine themselves to be free from sin, which is a Soul-deceiving Dream. If we say we have no sin, we deceive ourselves and there is no truth in us, 1 Joh. 1.8, yet so several say that they have no sin; Original, or Actual.

Original sin they be born without: That sin is a blow never given to their nature, a blot that never fell on their faces, a moth that never took their garments. As for the sin of Adam, the sin of Parents, remote or immediate, they say as the High-Priests touching the Treason of Judas, What is that to us?

2. Actual sin they live without: Their tongues can speak apace and not stammer, their feet can run swift and not stumble, they can act

body and soul without sin; their lives are as strait lines without bending; their works be as Books that have no Errata's; they are set into such an estate, wherein not only they do not sin, but wherein they cannot sin:

These are false Dreams.

2. Several there be who persist in sin, yet conceive they shall do well: Either they do divers good things, and they shall satisfy for the bad; their good works shall recompence and answer for their evil deeds, or otherwise they have power and purpose to repent of sin hereafter; or else they plead God is merciful, and Christ died for sinners: Or they think because God in his greatness is so high, that he takes no particular notice of mans miscarriages here below: Or they conceive, because God is silent, he is such a one as themselves; or they have seen several proceed in sin, whom God hath prospered and favored, and so they expect the same: or they have excuses, evasions, distinctions, through which they pass with men, and doubt not but to do with God the same, with several such like conceits.

These are false Dreams.

2. As concerning Grace, several unsanctified men imagine, They are increased in it, and They shall be Crowned for it.

1. In Grace they think they have large increasing's: Men who are miserably empty of whatever is savingly good, yet confidently conclude, that in respect of spiritual good things, they have not only the reality thereof, but be rich therein: I am rich and increased in goods and lack nothing, said the Laodicean Church as she lay in a deluding Dream, upon mistake of her spiritual estate, Rev. 3.17.

2. Upon their grants of Grace they expect Crowns of Glory, having high hopes of Heavenly-happiness: They lay such weight upon their religious works, as to look for glorious rewards, wondrous privileges, rich inheritances; great things for them a coming, not only in Heaven, but even on Earth a temporal Kingdom, a terrestrial Paradise; all present Powers pulled down, themselves set up, possessing seats of Honor, places of pleasure, unknown freedoms, felicities:

These are false Dreams.

These Dreams of waking men be doors to sleeping Dreams; and how soon may men fall from one false Dream to another: the best course then to keep out any, is to keep off all.

To conclude in this case; I shall only call to a double duty; Of Prayer, And Praise.

1. Prayer to God, that night and day he would be our firm defense against all false Dreams; that God would not suffer Satan to deceive us, nor leave us to believe his lies: That still the Lord would deliver us, and not let us be led into such temptations; nor let such temptations overtake us to turn us aside.

2. Praise to God who hath hitherto freed us from false Dreams, keeping us clear from Satans deceits and subtill sleights. O what a mighty mercy hath God manifested, in preventing of and preserving us from the dangerous delusions of lying Dreams. 2 Thess. 2. We see how the Apostle expressing the sad punishment of some, Who receiving not the Truth in the love of it, God gave them up to strong delusions to believe a lie, ver. 11. He proceeds to pondering the privilege of others, and so breaks out: But we are bound brethren, beloved of the Lord, to give thanks always to God for you, because

God hath chosen you to salvation through sanctification of the Spirit and belief of the truth, ver. 13. High honor is indeed due to the Divine Majesty for this marvelous mercy, and therefore unto him be all glory for ever and ever.

Amen.

III.

OF FILTHY AND DEFILING DREAMS.

JUDE Ver. 8.

Likewise notwithstanding these filthy Dreamers also defile the flesh.

AT the entrance of this undertaken Treatise touching sinful Dreams, we divided such into these two sorts; Some Deluding, and Some Defiling.

Now that no man may mistake, take that division with this concession: to wit, We grant that deluding Dreams do defile, and that defiling Dreams do delude; but though on both sides they have the same ill influence, yet between them there is an undoubted difference. Dreams closely deluding enter more into mans Intellectual part, corrupting his judgment, and perverting him in his opinions. Dreams grossly defiling, do more seize on mans Sensitive part, polluting his affections with fleshly impressions; whereupon such Dreams may well be handled distinctly. Having therefore done discourse about those false deluding Dreams wherein the Devil hath an industrious hand: I now enter another discourse about filthy and defiling Dreams, for the effecting of which Satan is found with some very sedulous. And for this purpose I have enterprised this pertinent passage of the precious Apostle Jude; Likewise these filthy Dreamers notwithstanding defile the flesh.

The present words are two ways considerable, In their Dependance, and In their Substance.

1. For their dependance as they refer to somewhat foregoing. We may find in the verse before, mention made of the miserable and sensual Sodomites, as expressly reporting, Their ways of Sin, and Gods ways of Punishment.

1. Their ways of Sin, against God and amongst themselves, were exceeding sinful: They gave themselves over to filthiness, and went after strange flesh, ver. 7.

2. Gods ways of Punishment upon them were woeful, strange and astonishing: they burnt out against God with fire fetched from Hell, and God burnt up them with a fire flung from Heaven, as Salvian observes: which fire was but a figure of that infernal fire into which they were eternally cast. They are set forth for an ensample, suffering the vengeance of eternal fire, ver. 7.

After this he instantly adds, ver. 8. Likewise notwithstanding these filthy Dreamers also defile the flesh. The Sodomites sad and sinful case so premised, here is the sin of another sort proposed, Both as Assimilated, And as Aggravated.

1. Assimilated, or as resembling the sin of the Sodomites: They were filthy sinners in flesh-defilements: Likewise these filthy Dreamers defile the flesh.

2. Aggravated, or as transcending the sin of the Sodomites. What fearful sinners the Sodomites were, not only the Scriptures, but Josephus and other Writers report. They were in a fleshly way such foul offenders, as God fearfully punished them with fire eternal: yet these were not afraid for all that, but followed their filthy lusts, though those Sodomites suffered for their foul and fleshly sins, yet these were not warned, restrained, bounded; but broke out (notwithstanding) into their filthy defilements: Likewise

notwithstanding these filthy Dreamers defile the flesh. This concerns the Coherence.

2. The Substance or the words considered as in themselves, their principal parts are two: The Subject, and The Predicate.

First, For the Subject or persons here spoken of, they are said to be Dreamers of some filthy sort: Those filthy Dreamers.

Secondly, The Predicate, or what is spoken of these persons; their flesh defiling is affirmed: These filthy Dreamers defile the flesh.

Concerning the Subject-Persons which here the holy Apostle proposes [filthy Dreamers] we shall enquire, What the Dreamers were, and What their filthiness was.

The Dreamers here meant are of a sinful sort, which more generally considered, are such who while asleep have foul imaginations that fill their minds. Now as there be two sorts of sleepers that Dream; so there be two sorts of bad Dreamers in sleep:

Some so Metaphorically, and Some Physically so.

1. Metaphorically: so all in their sinful estate are said to be asleep, and in their sleep to have sinful Dreams. Natures-time is night-time, and in the time of this night-darkness men have their night-Dreams: As some false and foolish, So some foul and filthy.

False and foolish Dreams about worldly matters: Their inward thought is, their houses shall endure forever, and their dwelling places to all generations, Psal. 49.11. These be foolish Dreamers. Such another Dreamer was he Luk. 12.17. And he thought within himself, what shall I do? For I want room to lay my fruits. I will pull down my barns and build greater: I will say to my soul, Thou hast

goods laid up for many years, take thine ease. But God soon awaked him out of his Dream, with a Thou fool, this night thy soul shall be required of thee, &c.

Foul and filthy Dreams about wicked matters, and for satisfaction of sinful lusts: Such Dreamers are evident, Exod. 15.9. And the enemy said within himself, I will pursue, I will overtake, I will divide the spoil, and my lust shall be satisfied, &c. And we read of some such Dreamer, Deut. 29.19. He blesseth himself in his heart saying, I shall have peace though I walk in the imagination of mine own mind, and add drunkenness to thirst. These are Dreams and Dreamers found in a figurative sense, and for such the greatest part of antient Writers did usually interpret the Text.

2. In a Physical sense, for such as are in their natural sleep, and therein properly Dreamers. The Dreamers here meant, were of some singular sort, and therefore not to be taken in a common and promiscuous sense. All sinners are Dreamers: but the Dreamers the Apostle here points at, were such as some sinful men are not, so much the demonstrative Pronoun imports [**<H&G>**] These, these Dreamers. Others sleep as these do, but in sleep these Dream as others do not: These Dreamers. This additional word [isti] intimates they were no ordinary Dreamers, but such Dreamers they were, as when their sleeping bodies upon their beds were at real rest, their waking minds in a most wicked way were hard at work. Thus some former Writers did unfold this place of the Apostle, as Estius and others report, and thus several of our later Divines interpret the Text, as noting [nocturnal pollutions] through filthy workings of mens minds in the time of their night-sleeps, as in their Annotations we see.

2. To discover these Dreamers as referring to their filthiness [filthy Dreamers,] though the Greek copies commonly want the word [filthy,] yet 'tis supposed, and well supplied by our English translations; Their affirmed defiling property, proveth the persons of these Dreamers to be filthy: were they not filthy, they could not defile; they do defile, therefore they be filthy.

For the more unfolding the enfolded filthiness of these Dreamers, observe several things: Some as from former Expositors, and Some as further Expounding.

1. Former Expositors have read the present words in a double way; Some Passively, and Some Actively.

Passively: As if herein only others were Actors and themselves rather Sufferers, so Vatablus, Erasmus, Aretius render the word, translating it in their Latin language after a differing phrase, [<H&G>] that is,

1. Delusi in somniis; Men bewitched, beguiled, befooled, besotted in Dreams, imaginations that be mere seductions, sinful conceptions, certain illusions.

2. Demersi in somniis; Men drowned in filthy Dreams as in puddle water, or sticking as in deep dirt, overwhelmed as in mud and mire, plunged into pits of pollutions.

3. Devicti in somniis; Vanquished and subdued by Dreams; Men whom the Devil as a conqueror having taken in their night-quarters, are by him carried away captive.

Actively: As if not so much others were Actors, as themselves rather movers herein and workers hereof, so Paraeus, Piscator, Calvin and other Commentators carry the meaning of the Apostle, expressing it

by a Participle that imports a present act of the Dreamers part, rendering the word [*<H&G>*,] *somniantes*, or in *somniando*, or *inter somniandum*, &c. all intimate, men themselves acting in and affecting of these filthy Dreams. The Devil set aside, they are Dreamers filthy, and filthy in Dreaming.

2. These Dreamers filthiness I shall yet further unfold; As referring to Sin, and As referring to Satan.

Filthiness as referring to Sin is twofold; The filthiness of Sin, and The Sin of filthiness.

1. Filthiness of Sin: This is in general applicable to all sin, all sin having this common name to be called filthiness, and all such filthiness of what sin soever, may be acted over in the thoughts of mans mind; and that not only during the day and when he is awake, but also in the night time as he lies asleep, his mind may be moving and roving upon, delighting and solacing himself in thoughts of Luxury, Gluttony, Avarice, Envy, Pride, Prodigality, &c.

2. The Sin of filthiness: Or that particular sin of uncleanness strictly so called. This is a deep ditch or puddle-pit, into which a man may be miserably plunged by the mere imaginations of his mind, Matth. 5.28. As a man that hath no body with him, when abroad, may at mid-day be an adulterer in the adulterous thoughts of his heart: so a man that hath no body with him in his bed, may in the sleeping time of the night, be adulterously naught by the filthy Dreams of his mind: and commonly those filthiness's that a mans mind is fixed upon in the day when awake, will visit him in the night, find him out and fasten upon him in his sleep.

2. As referring to Satan that filthy and unclean spirit, who hath no little hand in such loathsome Dreams. The Devil indeed not having a

body himself, cannot commit bodily filthiness, but he can conform himself so to the phantasy; as to further this mental filthiness in and with others. Very strange things (as to appearance) men may do by the power of Satan, so several Sorcerers have exceeded, as Justin Martyr, Austin and Others report things very strange. And may not Satan by himself immediately manage marvelous matters, causing shapes and forms to appear of all kinds of creatures, as to mans ocular part or his eye without: Pliny, Philostratus and others, give several instances herein: So to mans imaginary power interpose himself, causing things and persons to appear to the putative faculty effecting these filthy Dreams. He that came in Samuels Robe in the Serpents form, yea transforming himself as an Angel of Light to men awake, may not he come in other ways and manners to men asleep? He that can appear as a roaring Lion, to affright a waking Christian; cannot he present himself as an enticing Damsel, to affect a sleeping man, and to effect these filthy Dreams? We read of the rich man in the Parable, He thought within himself saying, What shall I do, &c. 'Tis the voice of one asking a question: And who (says a good Author) do you think he did ask? Though really no body was by, yet the Devil being in him, could soon make him conceit some body with him. As a man in his ordinary Dreams imagines he hath his friends about him conferring together; so in filthy Dreams man imagines his mates about him and consorts with him: And thus filthiness not fit to be named is nourished. So we see the first Phrase unfolded [filthy Dreamers,] these are the Subject-Persons of the Apostles speech.

2. The Predicate, What is spoken of these Persons; viz. [They defile the flesh.] And herein we are to unfold, What is the flesh that is defiled? And What is that defiling of the flesh?

1. The flesh defiled, or the flesh they do defile, is taken in a two-fold sense, Either as referring to others, Or as reflecting upon themselves.

1. Flesh as to others referring: So Epiphanius and Oecumenius seem to carry the sense, as if some others were concerned in this Dream-defilement: And they may take up some cause to color such an Interpretation of flesh from the verse preceding that concerns the Sodomites, who in their filthy ways are said <H&G>, &c. Others flesh they filthily followed after defiling one another: and these are said to resemble them; Likewise these filthy Dreamers defile the flesh. But the aspect of the similitude may be upon the act defiling, rather than upon the object defiled. Or if the object be considered in a general sense, flesh on all sides was surely defiled: These defiled the flesh and so did the Sodomites; the Sodomites defiled the flesh and so did these: But that these Dreamers did defile, *carnem alteram seu alienam*, I conceive is a mere mistake. Clemens Alexandrinus excellently and confidently, besides the greatest part of others the best Expositors, interpret these filthy Dreamers to be Mental sinners, men sinful by imaginations and thoughts, the evil of which do not directly reach to the wronging and defiling of others: We may be harmed by mens outward words and deeds, but yet receive no real prejudice by their inward thoughts. 'Tis sure (says Austin) thou may be a murderer yet the man alive, thou may be an adulterer yet the woman chaste, &c. because while these things are only in thoughts, a mans neighbor is never the worse. Mens mischievous and adulterous thoughts when awake, work no immediate ill to others, much less such thoughts in men asleep. Flesh as referring to others is not defiled by filthy dreamers.

2. Reflecting on themselves, flesh defiled is two ways taken; Either as more limited, Or as more enlarged.

1. Limited and more strictly, the flesh they defile is their own bodies, so runs the most Orthodox Commentators in a united current; *carnem maculant, i.e., corpus suum polluunt*; they pollute their own

bodies. The flesh may more immediately mean the body, the body being most properly the fleshy part: And in filthy Dreams the bodies of men may be actually concerned and so certainly defiled

2. Enlarged and more fully, the flesh they defile is the whole man both body and soul. Defilement in Dreams does not fasten upon the body barely, but settles upon the soul also. And this adds much to the mischief of such filthy Dreams, that the soul or mind, mans most precious part is by this means polluted. And undoubtedly if these Dreams do defile mens bodies, their hearts and minds pass not free from defilement; for sin which defiles one does defile both: body and soul must needs receive the same defilement, From their close connection, and From sins strong contagion.

1. Their connection, union and mutual dependance in being and working, does assure their reciprocal sympathy in each other's harms, and joint partaking of each other's sufferings.

2. Sins contagion is such as concludes this: The poisonous power, the venomous and vitious quality of sin is such as cause the same. Sin is such a Gangrene, as seizing upon one part soon corrupts the whole: As the sins of the soul bubble up and break out in the body, so the sins of the body soak and sink down into the soul; so that in filthy Dreams both body and soul are defiled.

Quest. If the whole man be defiled, why then is only flesh named?

Answ. In this matter most fitly may flesh bear the name, for From the flesh all this comes, and Through this all becomes flesh.

1. From the flesh it comes, that men have such filthy Dreams as does defile them: Flesh is the fountain, the causative quanon. The Devil could never fasten filthy defiling thoughts upon men asleep or

awake, were it not for flesh he finds in them. Hence all Satans temptations towards Christ, were only by proposing things outward, not impressing any inward evil. The Prince of this world comes (says Christ of the Devil) and finds nothing in me. Nothing! (says Ambrose) O Lord in thee are treasures of wisdom, in thee is the holy Ghost above measure; in thee is the fullness of the Godhead bodily, &c. Ai, but the Devil could find nothing to fit his work, no flesh in him out of which he could cause one bad motion in his mind sleeping or waking, neither by night or day. The Devil indeed when he comes to men, finds flesh in them. All men are not in the flesh; but in them all have flesh, out of which the Devil fetches filthy thoughts, and draws forth defiling Dreams. The flesh is the first root and chief spring, out of which proceeds these puddle-streams, &c.

2. By such filthy Dreams the whole man is made flesh: hereby he is even as nothing but flesh, flesh. Isa. 31.3. 'tis said of the Egyptians, Their horses are flesh and not spirit. So of such men may it be said, Their hearts are flesh, and not spirit. To have a heart of flesh may be a mighty mercy, but to have a fleshly heart, or a heart that is but flesh, is a manifest misery: <H&G>: the mind of the flesh, is the Apostles phrase, Col. 2.18. Mans mind by fleshly defiling's, as it becomes filthy, so it becomes fleshly. As the Devil is in himself of a spiritual nature, yet (says Austin) he does the deeds of the flesh, &c. so mans mind that is of a spiritual being, yet in filthy Dreaming it hath a fleshly working, and as it were works itself into flesh, being comprised in that flesh which is defiled. These filthy Dreamers defile the flesh.

2. What this flesh-defiling means, is manifest by marking; What it Supposeth, and What it Compriseth.

This defiling supposeth concerning such Dreams, That within they are sins, and That they are sins from within.

1. Sins they are as within themselves considered, in that they certainly defile; for as there is no sin but defiles, so there is no defilement but by sin. As whatever is sin defiles, so whatever defiles is sin. Poverty, imprisonment, punishments and the most fearful afflictions that can befall a man do not defile a man, only sin.

2. Sins they are from within, for such sins do most immediately and monstrously defile, as we find Matth. 15.19. Out of the heart proceeds evil thoughts, adulteries, fornications, these are the things that defile a man. There be men that imagine no sin in any thoughts, but that thoughts and imaginations are free: whereas freedom for imaginations is but an imaginary freedom. Sure there is no freedom for sin, evil thoughts whether in men awake or asleep are sins, as is proved by their defiling property. There be men who may grant some thoughts to be sins, as thoughts of Atheism, Blasphemy, and the like, when men are awake; but thoughts of adultery, fornication, when men are asleep and in their Dreams, are no sins with them; whereas sins surely they are, as their defiling implies.

2. This defiling of the flesh is found to comprise The parts of Sin, and The effects of Sin.

The parts of sin are comprised in the defiling of these Dreams, As an aversion from God, And a conversion to Satan.

1. God, herein men turn from, who is real goodness and raised excellence, rare in Majesty and rich in mercy: now man becomes unclean when he thus declines: Whenever (says Austin) the heart goes a whoring from God, how can it be clean? As departure causes defiling, so defiling implies departure.

2. Satan, men herein turn to, betaking themselves to his enticing forgeries, and hugging his shadows, and bowing down to his Images, embracing the representations he tenders. Satan makes a sinful mans bed, his nest in which he lays most loathsome eggs, which yet the sinner sits over, adding his own warmth to brood and bring them forth, this his defiling act enfolds.

2. The effects of sin are found enfolded herein: As somewhat privative, And somewhat positive.

1. Privative, or a further depriving themselves of primitive amiability and beauty: Thus man is made more remote from his first purity, glory, excellency and immaculate innocency.

2. Positive, or a further imprinting of deeper deformity and greater impurity through the pollution of Dreams. The Schoolmen discoursing of sin, do still treat of two things, macula and reatus, filth and guilt: The former is the blackness of sin that takes away mans luster, the latter is the bondage of sin that takes away mans liberty; hereby he is bound over to death and Hell; both follows upon filthy Dreams: for whatever casts under filth, brings under guilt. Every sin as it stains a man and leaves him under blots: so it stabs a man and leaves him in his blood. Filthy Dreams that defile, though these effects are secret and unseen, yet that makes them never the less but the worse: The outward sins of waking men lay blots and blows upon them in the eye of the world, but these inward sins of sleeping men lay blows and blots upon them in the sight of God who sees in secret. Sinful Dreams leave black blots, they be as deep stamps and dirty steps of the Devils foul feet. Which foul defiling's are further helped forward by filthy Dreamers themselves. These filthy Dreamers also defile the flesh.

And now having walked through these words in their Explication, I come to some Application from the words in a double way. To wit; Of Instruction, and Of Admonition.

1. Instruction: These filthy defiling Dreams considered, several lessons many men may learn, that do certainly concern Themselves within, and Others without.

1. Men as within themselves reflecting, may find much of their spiritual misery from these fleshly Dreams; of which they may be Both Receptive, And Productive.

1. Of such Dreams to be receptive is sad: For a man to be as a noisome sink into which gathers all such filthy mud: to be as the Devils center in which he makes his black lines to meet. For a mans bed and head to be Satans stage, upon which he brings strange disguised persons to play their parts, whereupon follows such effects as do defile both head and bed. Lev. 15.26. Deut. 23.10, 11. For a mans head and heart to be the Devils dung-cart, into which both day and night he throws his dirt and filth, the case of no creature is herein like mans: beasts, swine and poisonous Toads, are not receptacles of such stinking dregs, as filthy Dreams.

2. Of such Dreams to be productive is yet much worse, when of such sinful thoughts in sleep Satan may be an assistant, but mans own evil heart herein the chief agent, and hereof the author: Gen. 6.5. God saw that the whole imaginations of the thoughts of mans heart were only evil continually. 'Tis not the imaginations and thoughts in mans heart, quasi ex alio, but the imaginations and thoughts of mans heart, quasi ex seipso, were only evil [continually] col-haiom, the whole day; which being taken in a natural sense, does comprise the night as a part thereof: Day and night, mans whole time continually, the imaginations of the thoughts of mans heart are some way evil. It

may be they do not always amount to such monstrous wickedness as the text intends, but when hitherto they proceed, such sinful Dreams are the products of mans own evil heart, which is always evil, but may be worst in the night. In the day, by reading, hearing, seeing; by means of others company, counsel, examples, exercises; others good words and works, a wicked man may have many good thoughts moving in his mind: but in the sleeping time of the night, when he hath no such helps, his thoughts may be most notoriously naught. Plutarch reports of a River that runs bright and sweet in the morning, and so remains the day, but it begins to run black and bitter in the evening, and so all night: with men many times that wickedness which breaks out in the day, was formed and framed in the night. The Prophet reports of some, whose hearts be like a Bakers oven, that is heated and made ready in the night, and in the morning burns as a flaming fire, Hos. 7.6. But suppose it proceeds no further then filthy Dreams in the night, yet therein a man may see his heart miserably naught: when a man hath not only a filthy Dream, but is a Dreamer, in this filthiness found not only actual but usual, it manifests much misery; such self-pollution being a sad condition: And sadly may such a one say of his sin, as David did of his sorrow; My sore ran in the night and ceased not, Psal. 77.2.

2. As concerning Satan, hereby a man may discern, His Knowledge, and His Diligence.

1. The Devils knowledge by this appears to be great, and that he is intimately acquainted with mans case, Both for Body, And for Soul.

1. The state of mans body, he much understands how that is disposed, the parts thereof inclined through its natural constitution, accidental occasions, assidual transactions, contracted imperfections; what propensities, lubricities, imbecilities have seized

upon man, and under which he suffers. He knows which way nature, even in corporeal parts is prone to put out itself; and so in flinging the bowl he observes the bias, beating man upon his own ground, and bringing him to much misery.

2. Satan sees much into the state of mans soul. Though the soul as concerning its immanent and immediate acts of the principal powers is so locked up, as the Devil by a direct intuition cannot look therein, or have knowledge thereof, yet he can gather much in an arguitive way, he can make such animadversions of matters without, as to discover much within. Mans understanding makes its parells or likenesses and resemblances, and these the fancy being near hand takes in, observes and imitates; and while this is at work the Devil may get the key of this shop, go in, and view the Images that are framed there to set forward his sinful design: though the Devil cannot create or frame in the fancy any new corporeal species, yet he can discern such similitudes and shadows of things as are there already framed; he can call them up, and accordingly conform himself, and so fetch forth a suitable draught of Dreams. Unto filthy apprehensions he can cause filthy apparitions, and pitifully puddle a man in polluting Dreams.

2. The Devils diligence is discernable therein to be also great, through that filthiness which he sets forward in the night, and those defilements he fastens upon man in his sleep. We read of Edward the first, who being wounded with a poisoned knife, the Lady Elnor his wife while he lay asleep, sucked out the poison to preserve his life. But the Devil, that Abaddon Apollyon, that he may destroy, while men lie asleep, he casts in poison, and so pollutes and defiles: he seeks in sleep to slay, by conveying venomous and vitious Dreams. He comes like the Harlot, Prov. 7.9. In the black and dark night saying, Let us take our fill of love—Poor man follows straight way as

a fool to the correction of the stocks, as an Ox to the slaughter, and as a Bird to the snare. The Devil knows he may be interrupted in the day, and therefore will not lose the night time. 'Tis true of Satan which is said of Gideon; What he could not do by day, that he did by night, Judg. 6.27. Jericho which could not be conquered by day, yet was taken by the ambushments laid, and assaults made in the night, Josh. 8.6, 7. Satan is sedulous in his sinful assaults upon men: As in every Place, So at every time.

1. No place is free: He meets man at the Church, and at his chamber, and is busy about him both at his board and at his bed.

2. No time is free: If at any time held from sinful employment, it seems as his punishment: Stops in his temptations are his vexations: he accounts restraining his destroying. Art thou come to destroy us? Say the devils to Christ when they were cast out of man, Mark 1. What is this (saith Theophylact) to destroy us? This is to restrain his temptations from man. At all times he loves liberty herein, Yet then he is most stirring When man is most still.

At such times when man moves least, then the Devil moves most: As when idle in the day, And when asleep in the night.

1. Idle in the day: It hath been ever observed, when the Devil finds a man idle, he fills him with his foulest temptations, cogitations; then he emits imaginations the worst and most wicked.

2. Asleep in the night: O that is a notable time for his temptations to take: now a sinful man lies fit for his motions. Indeed day and night the Devils diligence is great: As he observes men disposed in the day: so he suits his motions at night: And if as the Prince of darkness he can command the night, he looks as Lucifer to carry the day.

I shall conclude what relates to Satan, only observing that of Luther; who speaking his judgment de Incubis and Succubis, says; That 'tis not to be denied, but certainly to be believed, that Satan can ludificari in lecto, &c. and may, permitted of God, take upon him such species forms and shapes, and so subtly he may convey himself in time of sleep, as to make the phantasies of sinful men imagine most sordid matters; and so (says Luther) Austin and other men of good repute do assert the same, viz. That Satan so cunningly can in such wicked ways and manners deceive the senses of sleeping men, as to fall under most defiling Dreams.

This, who will doubt, that well considers (says he) how 'tis certain Satan can deceive even waking men in other sorts and parts? viz.

More External and Corporeal, and More Internal and Intellectual.

1. Parts more corporeal, as the more outward senses, the eyes and the ears of men (even when awake) Satan may subtly make them imagine they hear such sounds and see such sights as indeed they do not.

2. Parts incorporeal and intellectual, even such as lie more inward and upward, the superior powers of the soul, as the understanding and reason, even in mens waking-time Satan can also deceive, &c. So that we may soon believe the lower and inferior faculties, the sensitive, carnal and more gross parts, may in delusive Dreams be polluted. Thus Luther.

Lastly, In relation to God, a man may learn very much; Both from these Dreams towards him, And from himself towards these Dreams.

Several things that concern God are considerable hence; As the Might of his Power, And the Mercy of his Patience.

1. Much of Gods power appears as respecting such Dreams; In pardoning things that be so bad, and In preventing things they be no worse.

1. Great is Gods pardoning power, else were it not possible that such pollutions should have their remissions as yet is manifest they may, in that upon repentance God promises pardon to sins of all sorts and sizes: Isa. 55.7. Jer. 31.34. Jam. 5.15.1 Joh. 1.9. After this black sin, God may give a white stone, Rev. 2.17.

2. Gods preventing power how mighty, is manifest, in bounding the Devil, in limiting lusts, and not letting this Leprosy spread; keeping it wholly off in some, and causing a comfortable cure in others. Our Savior expressed a work of wonderful power in healing the woman diseased with a running issue of blood twelve years, Matth. 9.20.

2. Exceeding much of Gods marvelous patience may appear, as respecting such Dreams and filthy Dreamers; Commonly such men may find, that concerning such Dreams they do Much disposing to them, and Nothing opposing against them.

1. Dispose themselves much to them they do, as deeply provoking of God, pleasing their lusts, and displeasing the Lord. Young years oft paddle and puddle themselves in such pits, watering the Devils plants, and being wanton in evil on the earth, Jam. 5.5, nourishing their hearts in naughtiness, and nourishing naughtiness in their hearts; looking on such objects, hearing such stories, reading Pamphlets, with pampering diet as dispose.

2. Oppose themselves against such Dreams they do not, for which nonperformance they are found offensive to God. yet God is patient though provoked, in that these Dreamers do nothing Before for preventing, or After in repenting.

1. [Before.] Nothing they are found doing to prevent such Dreams: Either in Watching, Or in Prayer.

1. Watch they do not. A good Christian indeed sets his soul to watch while his body sleeps. Like the Prophet, Isa. 21.8, who cried, a Lion my Lord, I stand continually upon the watch-tower in the day time, and I am set in my ward whole nights. But with these no Lion is feared, no night-warding or watching performed; their whole man lies asleep, when these night-fires fearfully burn and break out.

2. Pray they do not. Indeed a godly man cries upon this account against such a sleep of sin, as David against the sleep of death: Consider and hear me O Lord my God, lighten my eyes lest that I sleep the sleep of death, and mine enemies say I have prevailed against him, Psal. 13.3. That the Devil prevailing may not triumph, such a one rather desires to sleep in the dust of the earth, than in the lusts of his heart: And desires (while he lives) that rather than the Lord should suffer him to sleep so sinning, he would keep him awake without sleep. But no such matter with these men, by any prayer to God in point of prevention.

2. [After.] Nothing they do in the duty of repentance. Though such ought like David, to wash their bed, and water their couch with tears; and like Jeremiah, to pray, Oh that my head were full of water, and eyes fountains of tears, to weep day and night, &c. These night naughty-thoughts should make such men strike their breasts, and beg Gods applying of healing plasters. But to lie and live under such sin with the neglects of all this, expresses the wickedness of man, and yet the patience of God: God patient in forbearing his blows. As God might strike men dead by day in their evil deeds; so by night in the midst of their naughty Dreams. O dreadful, yet due! Diodate upon Isa. 21.3, 4, observes, how Babylon's ruin should be in the night, and

surprise them in their sleep, awaking, but with frights in their fall. Is not this a sin of sad deserts? Calvin upon Micah 2.1, aggravates night-naughtiness; that that time God gives man for rest from the lawful works of his calling, he should sure rest from the unlawful works of sinning. That time God gives man to refresh himself, he should not spend to defile himself, &c. These filthy Dreamers defile the flesh.

I have done with the Instruction: I come now to the Admonition: wherein note, The Men it is to, and The Matter it is of.

The Men that be concerned herein, and The Matter to be considered hereupon.

1. For the Men that this monitory discourse will concern; are all such as lie liable to these evil Dreams: of which there are two sorts;

1. Carnall men who are not at all sanctified, and
2. Sanctified men so far as they are carnal.

Sinful and unsanctified men are the primary, principal, and the most proper subjects of such dreaming-thoughts, as are so filthy and defiling. For;

1. They are full of Matter for such Dreams.
2. They are free as Movers in such Dreams.

1. For Matter to make such Dreams of, they are full: Let but the Devil come into the shop of their phantasy, and there he may find all tools fit for his work. A carnal heart is fitly compared to Tophet, Isa. 30.32. 'Tis deep and large, the pile thereof is fire and much wood; the Devil blows up the flame, and it burns at midnight by abominable Dreams.

As that stinking mud of sin which lies in the soul of an unsanctified man, oft times the Devil draws it out at his mouth by foul and filthy words when he is awake: so sometimes he draws that dirty puddle all up into his mind, by black and beastly thoughts when he is asleep. As at times God acts up the graces of the Spirit by sweet and holy Dreams, and rare representations in the night of most blessed matters, to the minds of converted men; so the Devil in the nighttime, oft acts up the lusts of the flesh by base and wicked Dreams, and wretched representations to the minds of men unconverted, of matters not meet to be mentioned. The Devil need not bring anything with him, only improve the evil that is already, unto the forming of most filthy Dreams.

2. As movers to meet such Dreams these men are free: Their minds are active in sin, and sin active in their minds at all seasons. They sleep in sin, but sin does not sleep in them; yea though in sin they certainly sleep, yet to sin their souls are always awake. They are ready to co-work with Satan in sinful Dreams; so that such things are not only dreamed in them, but they are the dreamers of them. The Devil does not cause such Dreams without their concurrence, but their corrupt hearts can cause such Dreams without the concurrence of the Devil. There is a sea of sin in their souls may foam and boil when no wind blows; and when winds of temptations are strong, and the Devil does powerfully promote in the minds of men such Dreams of sin, they may blame themselves.

For he comes thus to work, because they invite him in the day.

And he thus works when he comes, because they assist him in the night.

2. Gods Saints in sleep are subject to such sinful thoughts. As they have good Dreams from Gods concurrence with the work of grace by

which they are sanctified; so they may have bad Dreams as from the Devils compliance with those principles of corruption that remain unmortified. Peter lying in a trance, Acts 10, saw a sheet in which (according to the Law) were beasts both clean and unclean, and all coming down from Heaven. A Christian in his sleep may indeed have divers Dreams, wherein (even according to the Gospel) the thoughts of his heart are some clean and some unclean, but yet the clean only come from Heaven, and the unclean from Hell; of which, not God but the devil is the undoubted author. We here observe,

2. That there are no persons Satan seeks more to make them sinful, than Gods Saints.

2. That there are no seasons when Satan seeks more to make them sinful, than in nights.

1. The Saints of God Satan most solicits them to sin. He well knows, They from Sin do most oppose him, and They by Sin do most displease God.

1. Good men when they sleep from sin and hold close to the service of God, they supplant Satans throne, their prayers are as great guns and batter the Devils buildings; and hence he endeavors to draw them off from all such service, unto sin against God.

2. Good men when they fall to sin they most offend God: Their miscarriages most grieve the Spirit of Grace, and as daggers cut deepest into the heart of our dearest Lord: hence also are the Devils endeavors to draw such to sin.

2. The season of the night is a chief time when the tempter suggests sin into such as they sleep; Because he is cunning, and Because he is cowardly.

1. The Devil is cunning, and therefore comes in the night: When the servants of God are asleep in their beds, he surprises them by putting sinful thoughts in their minds. 'Twas once Gods question to Satan, Hast thou considered my servant Job? God hath not a servant but Satan considers him; as how, so when; as by what means, so at what times his temptations will take best. In the day the Devil knows good men are more observant of him, vigilant over him, that by unclean thoughts to carry them aside, he sees small hope. When their bodies are asleep, their minds are not so well watching, nor their thoughts so resolutely resisting, but Satan makes advantage of the season to give his assaults success. Some report, that cunning Fishers when they would catch the Whale, Leviathan, or such great Fishes in the sea, they set to it in the night-time, when the creatures cannot see who invades them, nor how to evade them. Thus the Devil when he would fain so fish as to catch these choice pieces the precious Saints of God, he subtly sets upon them in the night, as his fittest time wherein to tempt and take them.

2. The Devil is a coward: In the day he dares not oftentimes so assault Gods Saints, when he sees them up in their armor, and so waits till night. As there be wild beasts, in the night they range abroad for their prey, who are afraid to creep out of their dens in the day time, Psal. 104.20. There be Thieves that venture not upon men that meet them in the day, but are bold to break houses in the night, and bind them they find asleep in their beds, Job 24.15, 16. Such a one is Satan. The Saints of God when they are awake, are more ready to the battle, and then the Devil as a base beaten enemy is not so forward to fight them, but he sets upon these soldiers of Christ when they are asleep in their quarters.

These things premised, 'tis manifest, that as carnal men are the subjects of, so Christian men are subject to these sinful Dreams, and

therefore men of all sorts are concerned in the ensuing discourse.

2. The matter whereof this monitory discourse will further consist touching such Dreams, is,

1. Some Persuasions against them, and;

2. Some Directions about them.

Persuasions moving against them, are from the prejudices of them, in respect of things both Good, and Evil.

First, For the prejudice these Dreams do us toward things good: 'Tis in regard both of the Good they draw us from, and of the Good they draw from us.

1. Such Dreams (or sinful thoughts in sleep) they take our minds off from those good watching's and workings as suit to our sleeping times. In the time of sleep, though a mans outward senses are bound, and as servants they cease their ordinary business abroad, yet the inward powers of phantasy and memory are then most free and best at liberty for their proper employments; now the soul being of God furnished with such faculties and abilities, 'tis sad when the Devil seduces them, and by sinful dreaming's diverts and pollutes them. As God hath created the soul at all times fit for good work, so God hath appointed good work for the soul at all times, to wit, meditation upon his Law day and night, Josh. 1.8. Now sinful Dreams draw us off from this duty.

2. Such Dreams they do not only take our minds off from good, but take good out of our minds. We have not the benefit and comfort of the Word of God and Spirit of God at such times to our thoughts: they are as it were taken from us in respect of the stops hereby to

their present exercise. As when Saul was asleep in the trench, David took from his very bolster his spear and a cruse of water, 1 Sam. 26.12. Thus Satan in the night when we are asleep in our beds, by bad Dreams gets away our spear and our water, the Word of God that should defend us, and the Spirit of God that should refresh us: Thus of good things are we lamentably left.

2. The prejudice these Dreams do us toward things evil: This in regard of The evil of Sin they draw us unto, and also The evil of Punishment they draw upon us.

The sin of such Dreams is against The Commands of God, and The Mercies of God.

1. There be Commands which hereby we transgress: God requires that not only the soul but the body be set free from all ways of defilement: Let us cleanse ourselves from all filthiness of flesh and spirit, 2 Cor. 7.1. That every one of you should know how to possess his vessel in holiness and honor, 1 Thes. 4.4. Not only the soul which is in the vessel of the body, but the body which is the vessel of the soul, must be kept clean from soil. We must hate that whereby the garment of the flesh is spotted, as we must hate the garment spotted of the flesh, Jude 23, therefore not defile the flesh with Dreams.

2. There be Mercies which hereby we abuse: To have beds to sleep on, and to have sleep upon our beds is a double mercy. Let us mark that expression of our Savior, Matth. 8.20. The Foxes have holes, and the Birds of the air nests, but the Son of Man hath not where to lay his head. It may seem Christ had not here any settled bed to sleep upon. 'Tis evident Job had his bed, but thereon he could not sleep. Weary some nights are appointed to me; when I lie down I say when shall I arise and the night be gone, I am full of tossing's to and fro unto the dawning of the day, Job 7.3, 4. Now to have with our beds to

sleep on, sleep upon our beds, are benefits too big to be abused, by the interpose of such prejudicial Dreams.

The punishment for such Dreams is Present, and Future.

The punishments present in this world are, Debility of Body, and Perplexity of Soul.

1. Hereby the body is weakened, nature wasted, corporeal parts as defiled, so enfeebled. These Dreams do to the sinner as Dalilah to Sampson, they bereave him of his strength, and leave him in a languishing estate: If life be prolonged, pains are enlarged, aches with age increased, especially if such filthy Dreams be frequent. (Beside the evil that may run and reach unto posterity.)

2. Hereby the Soul is wounded: The Devil hereupon makes great advantage in life and death to dismay the mind. Of such offences he does accuse in a double Court; The Court of Heaven, the Court of Conscience. We read Rev. 12.10. The accuser of our brethren is cast down, who accuseth them before God day and night. As the Devil does accuse in the day and night seasons, so he does accuse of the day and-night sins. He accuses in the night for sinful deeds in the day, and he accuses in the day of sinful Dreams in the night. 'Tis sad when Satan keeps assizes in our souls, and actually arraigns, endites and condemns, for such dealings as he hath had with us in a way of wicked Dreams.

2. The punishment future in the world to come (without the prevention of divine mercy) is everlasting misery. Such Dreams draw to ruin: That which hath a defiling power is of a destroying nature. And if such Dreams be sin, The wages of every sin is death, Rom. 6.23. History reports of Nero (that monster of men,) that among the many ways he sought his Mother Agrippinas death, one was in the

night when she lay asleep in her bed, to kill her with the fall of a heavy beam, which was therefore made loose in the roof of the room. 'Tis our death and utter undoing the Devil our deadly adversary aims at, when he lets fall these filthy Dreams while we lie by night asleep in our beds. And as 'tis that which he desires, so 'tis that which we deserve and must sustain, except Gods purging and pardoning grace prevents. Amen.

Thus much for dissuasions, now for Directions.

These guide us to divers duties about such Dreams: and they are Either Antecedent, Or Consequent.

Duties antecedent are such as serve to prevent these Dreams. And they Either look outward upon others, Or they look inward upon ourselves.

Duties which we are to discharge towards others, are Expectation of Satan, and Supplication to God.

1. The Devil is to be expected to do his endeavors to draw in such Dreams: Because he is ever malicious, Because he is ever treacherous.

The Devils malice is such, as makes him to do what mischief he may against both good and bad, both day and night. History writes of a River that passes through some parts of America, that not being fed by any spring, but caused by snow which the Sun melts down the mountains, it runs strong in the day, but hath no stream in the night. 'Tis not so with Satan, such springs of malice and mischief remains in him, that the streams of his temptations run strong by night as well as by day: he hath his nightworks and his night-walks for our perpetual prejudice.

2. Satans treachery is such, as we can never be secure: He may be as it were bound up in the day, and break loose in the night. History makes mention of one Cleomenes a Lacedemonian King, who making war against the Argives, he took truce with them for seven days, and in the third night while they lay secure and asleep in their tents, he broke in upon them and slew them with the edge of the sword; saying, His truce was for days, and not for nights. Of such treacherous dealings the Devil is full, a truce with him is not to be trusted; if he be quiet in the day, he may be coming in the night. He being a fiend of darkness as they are deeds of darkness he is most busy about; so they are times of darkness he is most busy in: times both of spiritual and natural darkness that best suit his designs, so that he may soonest be suspected by night. Now because he loves to come unlooked for, provision may be a good prevention.

2. God is to be entreated. Prayer to God is a principal means to keep off the Devil in such Dreams; because It engages the presence of God with us, and It accomplishes the promise of God to us.

Upon Prayer God affords his presence with us: this sets the Devil at a distance from us. The Wolfe (says Austin) comes to the sheep-fold by night, purposing to prey upon the poor Lambs when they lie asleep; but he finds the shepherd awake and walking about the fold, which forces him back without shedding blood. Thus the Devil he designs to assault by night, but God being about our beds he is beaten back: He begins to suggest but cannot go on, God being by. Esth. 7.8. Haman being fallen upon the bed where Esther was, the King said, Will he force the Queen also before me in the house? When Satan falls as it were upon the bed, God says, Will he force my servant before my face? Then he flies.

Upon Prayer God fulfill his promise to us. Isa. 27.1, we find the Devil compared to a piercing and crooked Serpent, creeping into Gods vineyard to do it harm; Ai but says God of his vineyard, I the Lord do keep it, lest any hurt it; I will keep it night and day. In the night the Devil comes, but he cannot catch because God keeps; nor harm because God helps: God hath promised his Angels to defend his Saints, to encamp about them; which may principally imply night-protection. Psal. 34.7. In the day we are more upon our march, in the night, then we lie still, and then the Angel of the Lord encamps round about. A guard of Angels can keep off a legion of Devils. In this respect we may say of the bed of Gods servants as Cant. 3.7, 8. Behold his bed which is Solomons, threescore valiant men are about it all holding swords; such night-safeguards Prayer procures. Prayer (says One) as in the day time 'tis the travelers trustiest guide, the soldiers safest shield; so in the night time 'tis the sailors surest safety, and the sleepers best keeper. Prayer, as it ought to be the key of the morning, so the lock of the night: as in the morning we should not open into the world without Prayer, so in the evening we should by prayer shut up ourselves in God, that the Devil in bad Dreams may not come near us by night. As the roaring of the Lion (says Chrisostome) makes the evening wolves to run, so the prayer of faithful men makes night-Devils to flee.

Duties which we are to discharge towards ourselves, are Sin-mortification, and Serious consideration.

1. We must be much in mortifying of sin, that Satan may have less suitable matter to make sinful Dreams out of Sin for; It encourages the Devil to come, and It accompanies the Devil when he is come.

1. Satan would never so boldly come about such works, but that he knows he shall find fuel fit for his fire. Hence he does usually make

his suggestions to match our corruptions. As Nature draws out common Dreams according to the constitution of the body; so does the Devil unclean Dreams, according to the corruption of the heart.

2. Satan could never so freely go on in his work, but that he finds somewhat in us that does befriend his filthy designs: He meets with that in our hearts that gives him the hand for his help: Though he be a spirit, yet by the lusts of the flesh, he can exceedingly set forward such ways of defilements, and thereby fulfill his infernal contrivements. The way to disenable Satan, is to subdue sin; and the best way to beat him back, is to beat that down, by a perpetual battle. Lycurgus made a Law among the Lacedemonians, that they should never fight with one enemy oft: but sin is an enemy we must oft encounter or never conquer: now Satan in the night will get victory over us, if we when awake get not victory over sin. Sin is destroyed By deep humiliations, and By close applications.

1. Deep humbling's will destroy sin: Repentance is a Plow, which if it cuts deep will rend up sin by the roots. A ready way to put sin to death, is to drown it in the deep waters of godly sorrow, as Pharaohs host in the red sea.

2. Such close applying as is by faith causes sins death: To apply the Word of God and the blood of Christ, breaks the strength, and draws out the life of sin, with Scripture-nails driven home by the hand of faith, to make fast the body of this flesh to the Cross of Christ, that it move not hand nor foot, in word, work or thought, but dies by the power of Christs death.

2. To resist such sinful Dreams, we must be much in considering seriously The Excellency of Soul and Body, and The certainty of Death and Judgment.

1. A settled considering how excellent man is in soul: Hence Bernard thus breaks out, O my soul created after the Image of God, redeemed with the blood of Christ, adorned with the graces of the Spirit, capable of the happiness of Heaven, &c. what hast thou to do with the flesh? What hast thou to do night or day with the Devil? Yea the body of man is a brave and beautiful piece, if we observe;

The Composition of it, and The Comparisons from it.

How God hath made it, and How God doth use it.

The beauty of the body as it comes out of the hand of God, we may gather from Eccles. 12.3, 4, 5. And as it falls into the hand of God again it abounds in beauty; God makes it to be A Temple, and A Sample.

1 Cor. 6.19. Know ye not that your body is the Temple of the holy Ghost? And 'tis as a sample or pattern; the Church of God (the most glorious thing in the world) is resembled by the body of man: yea God borrows similitudes from mans body to express Himself, ascribing to Himself an Eye, a Mouth, a Hand, &c. God thus hath honored the body. This pondered may prove a means to preserve our souls and bodies from sin-defilements.

2. A settled considering how sure yea near death and judgment-day draws: meditate much of deaths approach. Thoughts of sin may bring on death, but thoughts of death will keep off sin both asleep and awake: thus die daily. Let us also fix in our minds the meditation of the day, when the Lord shall come in the clouds to judgment. We have heard of that saying of St. Jerom, Whether I eat or drink, whether I wake or sleep, me thinks I hear that voice, Arise ye dead and come to judgment. Hence he had no room for a bad Dream. Bernard on the other side sadly of himself complains: Alas what do I

mean! I eat, I drink, I play, I sleep, as if I had gone beyond death, and passed over the day of judgment. We are in danger to be sadly sinning when we are securely sleeping: Such considerations will (well settled) prevent secure sleep, and so arm against evil Dreams: these will set the soul upon its watch-tower; and while its vigilant it will not be peccant. Thus much may suffice for antecedent duties.

The duties subsequent concern such sinful Dreams in a double case; In case we are not free from them, and In case from them we are free.

If by such Dreams we have been defiled, our duty is, Both to bewail the sin that hath been with us in the night; And to beware we no way increase the sin in the day.

1. We must take to heart such night miscarriages. Augustine in his confessions hereof makes sad complaints; and so have others of Gods dear Saints. Lament we must, That the sin hath been in us, and That we have been in the sin.

That such a defiling sin hath fallen upon us must be our grief: that while we slept, the enemy in our field hath sown such tares. As that Mother comes with her complaint to Solomon, 1 King. 3.20. While thine handmaid slept, this woman came and laid her dead child in my bosom. So let a man make his moan to God: O Lord, while thy servant slept, Satan came and laid this wicked Dream in my mind. But then that we have fallen in with such a sin is matter of more mourning: our corruptions have clapt in with Satans temptations, our minds have been complying, our wills consenting, fleshly desires raised, carnal delights pleased; O that, that is most bitterly to be bewailed!

2. We must take heed we do not in the day make the sin much worse
By mental recalling of it, and By actual committing of it.

1. Pleasingly to recall it in our minds will augment the sin. 'Tis abominable for a man to communicate what communion he hath had with the Devil in the night, as a Christian remembers what sweet communion his soul hath had with God in the night. Psal. 77.6, says that holy man, I call to remembrance my songs in the night. That's very good; but for a carnal man to call to remembrance his sins in the night, and to solace himself when awake with the renewed thoughts of what he had in his sleep, is a sin exceeding sinful.

2. Actually to fulfill it in deeds is very dangerous. 'Tis that the Devil indeed drives at, to draw us to do when we are awake, what we dreamt in our sleep. For good things Satan is satisfied we should rest in the apparition and shew thereof, and some slight imaginations thereupon, to have no more but Dreams of grace and holiness, Dreams of glory and happiness: but he is not content that men should take up with imaginary supposals of sin and some bare thoughts thereupon, but he would have them to bring forth the further fruits thereof: To have more than Dreams of sin and wickedness, of lasciviousness and wantonness, more than Dreams of adultery, fornication and uncleanness. That which men think when they are asleep, the Devil would have them act when they are awake.

If by such filthy Dreams we have not been defiled, our duty is, To be thankful that God kept us in the night, and To be careful in keeping to God in the day.

In giving thanks to God we have been so kept. We must be Early thankful, and Gladly thankful.

1. We must not delay our thankfulness. Before the body be out of the bed, let the heart be up with God: yea let body and soul rise and render the Lord praise. As Noah, as soon as he was come safe out of the Ark, Gen. 8, built an Altar and offered burnt offerings to God. And the Lord smelled a sweet savor, &c. So as soon as ever we get safe off our beds, offer upon the Altar Christ, burnt-offerings of fervent praises unto God the Lord.

2. We must with joy enlarge our thankfulness. In the morning when we apprehend what hazards our houses have escaped from fire or thieves in the night, with great rejoicing we give glory to God; when our selves have been delivered from the danger of these night-pollutions, to God with great joy what glory ought we to give? 'Tis God that hath kept Satan and our sinful souls asunder. The Devil is like the Harlot that goes abroad in the dark and black night, soliciting to bed-abominations, Prov. 7.9, 10. And how oft would he prevail, did not God prevent? When the Egyptians pursued the Israelites, God by a cloud and a pillar of fire, was about his peoples camp, that Pharaohs host could not come near them all the night, Exod. 14.20. Thus God is about our beds, and keeps Satan he cannot come near us all the night: O with what gladness of heart ought we to glorify Gods holy Name!

2. Care is required that we all the day keep close to God, least we be worse awake then when we were asleep: shall we not stick to that God in the day, who stuck to us in the night? Let our day-care appear to be great By an exact shunning of every sin, and By an exact doing of every service.

First, We must be very vigilant to avoid day-sins, that the Lord may not leave us the night coming, who the night past preserved us: Let not sinful thoughts come in and carry us away when awake, least

after we sin in our sleep, who before slept without sin. An Antient Writer upon the ten Commandments says, That Idolatrous Images first crept into the Church when the Pastors thereof were asleep, being idle and carelessly secure not foreseeing the evil. Thus when we fall into careless security (bodies awake, but souls asleep at noon-day) defiling imaginations and wicked thoughts wind into our hearts, that may work us much ill the next night. In the day-time let us see we turn not aside by sinful thoughts: Thoughts according as they commonly run out in the day, so they break forth in the night: O let us look to these heart-sleeps, and walk as evenly all day in thoughts as ever we can! Let not us by evil thoughts make halts in our hearts, least we go lame all our lives, and day and night from God go awry. Let a holy fear keep us watching against heart-wickedness, and to fly back from all secret sins which Gods best Saints do most fear, and whereof every day we are in the deepest danger. The Devil we may be sure hath not a deeper design, then to set us incessantly upon soul-sinfulness, for thereby he can the sooner soil us and foul us with fleshly-lusts, seducing from sinful thoughts in the day, to filthy acts in the night: from imaginations of evil, awake to evil imaginations in sleep.

Secondly, We must be sedulous in the service of God. Night-mercies engage to day-duties: God who caused our deliverance when we were asleep, calls for our obedience when we are awake: Let us never be negligent towards him who hath been vigilant over us: Let us do Gods work before we sleep, that we may not do the Devils work when we sleep. In the morning as soon as we awake let us up and be doing something for God, and resolve again to serve God before we sleep, and resolve not to sleep till God be served. Surely I will not come into the Tabernacle of my house, nor go up into my bed. I will not give sleep to my eyes, nor slumber to my eye-lids, until I find out a place for the Lord, a habitation for the mighty God of Jacob, Psal. 132.3, 4,

5. Every day a double care becometh Christians, in this case of keeping clean from the filth of Dreams:

To get far from the Devil, and To draw near to God.

1. Far from the Devil: Prov. 6.4, 5. Give not sleep to thine eyes, nor slumber to thine eye-lids: Till thou deliver thy self as a Roe from the hand of the hunter, and as a bird from the snare of the fowler. He that is snared in the day, gets not loose in the night.

2. Near to God in the day, and God will be near us in the night; so near, as that nothing do come in between God and our souls except Christ alone, which will be our best course to keep all clear in this case, that with filthy Dreams we do not defile ourselves.

Amen, Amen.

IV.

OF IDLE AND VAIN DREAMS.

ECCLES. 5.7.

In the multitude of Dreams are divers vanities, but fear thou God.

Being about bad Dreams, wherein mans sin and Satan have their subtill work:

Some be more bad and less usual, and Others be less bad and more common.

And having finished the former, to wit, Dreams notoriously false, filthy and vile; I come to discourse the latter, to wit, Dreams ridiculously foolish, idle and vain: of which we find a multitude: In the multitude of Dreams there be divers vanities, but fear thou God.

This whole Book of Ecclesiastes, being as an excellent Sermon preached by repenting Solomon, concerning the worlds vanity; an Author eminent among the Schoolmen; from thence draws a double inference, as referring To this man in special, and To each man in general.

1. Towards this man, to wit, Solomon, in that he saw all the world vanity, he sure was above the vanities of the world: He was (says he) a man, and yet he did exceed a man, for all those things that commonly men admire as the only excellencies, seemed to his view but very vanities.

2. Towards each man this conclusion is made, that he is a maker of vanity, and that the motions of his hand, head or heart, are but mere vanities. For (says he) if in some respect such things are vanities as were formed and fashioned by the hands of God, sure such things then are very vanities, as are fained and fancied in the hearts of men.

No marvel if mens head and heart-actings are but idle Ideas, no wonder if the whole frame and Figment, all the imaginations and thoughts of mens minds are mere vanities: considered Whether awake, Or asleep.

What myriads and multitudes of most vain vanities are imagined and made in the minds of men, in times of sleep, the Text present plainly and positively reports: In the multitude of Dreams are divers vanities, but fear thou God.

This single sentence of Solomons consists of two considerable parts, A Proposal, and An Imposal.

1. That which the Preacher proposeth, is man in his sleeping fancies that are not fit. Philo observeth, that man was made of God such a real rational creature, as what he imagines, should be solid and substantial, but man by sin hath made himself such a fained fiction, that what things he imagines are but fictions fained, empty shews, and fleeing shadows: his vain and vanishing shadows day and night are great. But as 'tis well observed of the Sun, that it causeth the longest shadows when evening comes and it's going down: so when man is in his night-time and laid down to sleep, then he draws shadows long and great, then his thoughts move most idly, then are his Dreams variously vain. In the multitude of Dreams are divers vanities.

2. That which the Preacher imposeth is, that ever-awaking fear of God which is fit for man: For man this fear is so fit, as without the same he hath nothing solid, but is full of vanity, framing vanities, fancying and conceiting such things in sleep, as are but the shadows of the night; yea man does not only make night-shadows in his sleep, but whether asleep or awake, without this divine fear he is but a shadow: Yea the want of this fear does not only make man to be shadow-like, but even God himself is made like a shadow without this fear. Men in whose hearts this fear is not found, in them Deity falls and vanity prevails: But this fear so rouses man, yea it so raises and realizes God, as it advances Deity and prevents vanity: In the multitude of Dreams be divers vanities, but fear thou God.

Concerning some Dreams, that which Solomon in this saying sets down is double, Their Malady, and Their Remedy.

1. The malady or evil of those Dreams which here he drives at and draws out, is discernably visible In their vanity, and In their multitude.

The vanity of these Dreams, is very visible, in The plurality of their number, and The diversity of their nature.

1. Their number is plural [vanities:] If we observe what vanity is in the singular number, we may soon conceive what 'tis in the plural. Vanity, as various Scriptures and very good Authors interpret the word, take thus:

1. Vanity for vacuity, an emptiness of any true and solid good, as a hollow vessel that hath nothing therein but a mere sound, Hose. 10.1. Such a thing is a vain man or man of vanity.

2. Vanity for falsity or a lie; Lying vanities. Jonah 3, v. 8, when something appears what it is not, or is not what it appears, but proves a plain imposture, This is vanity.

3. Vanity for levity, a thing so light that hath neither weight nor worth. They are lighter than vanity, Psal. 62.9.

4. Vanity for inutility, or what is profitless: Vain things that will not profit. 1 Sam. 12.21. Things frivolous and fruitless are idle and vain. The Jews use to call the seventh year, The idle year; for then the earth seemed to be covered with vanity and sterility, the ground lay fallow, they did neither sow or reap. When mens hands and hearts are idle from their business, or idle in their business, that no benefit is brought in thereby, This is vanity. That which vanishes as a meteor in the air, is like a vapor from the earth, or like a bubble upon the water, only full of wind, or that passes like a puff of breath from the mouth, This is vanity. Such vanities are in the ordinary actings and

usual moving's of many mens minds, especially in sleeping time. O what loose, lame, light leaps, doeth the heart then take, skipping up and down to no end! What fond, false, foolish steps does the feet of the soul make, when the body lies still on the bed. Ambrose compareth the space, case and use of many a mans life, to a sleep full of vain Dreams: In which (says he) are divers, and as it were, drunken changes of things, nothing solid or serious, nothing fixed or firm, but empty shadows of things scattered, that dispersing pass away. So we see in what sense Dreams are said to be vanities.

Secondly, See we the diversity of these Dreams, or these vanities considered as they are said to be divers [Divers vanities.]

1. Divers for their matter: The matter about which sometimes the minds of sleeping men move, is vain in itself: sometimes the matter in itself is solid, yet the mind moveth vainly thereupon.

2. Divers for their measure: The measure or degree of vanity which men draw out in Dreams may be more or less. Look into one Dream and there is something of vanity: observe another and it may be said, vanity of vanities, all is vanity.

3. Divers for their manner: The manner or way how vanity may work is wonderful. Dreams of vanity may be various, not only in their kind and cause, but in their carriage and course, as cast into several molds, and coming out in differing methods.

4. Divers for their meaning: Such idle conceits may have several designs. Oft-times such vain motions the mind sends out, as childrens arrows that are shot at random and directed to no mark. At other times the very drifts of these Dreams are vain, their intentional tendency is to vanity.

2. Observe the evil of such Dreams in which are divers vanities, as may be further evidenced in their multitude. In the multitude of Dreams, &c.

For the unfolding of this, two things 'tis fit to affirm,

1. That multitude does not make Dreams to be evil or vain.
2. That Dreams may yet be made more vain and evil through multitude.

Mere multitude does not make the vanity or evil of Dreams; nor are Dreams therefore evil and vain because of multitude.

For Dreams may be thus evil where multitude is not, and Multitude may be, yet the Dreams not evil.

1. Multitude may not be, yet the Dream not good but evil: yea in a single Dream there may be much evil couched and caused, through the close concurrence of divers vanities.

2. Multitude may be, yet the Dream not evil but good. The door of the mind may be so close shut all the night, as to exclude vanity, that vanity is not able to enter. I remember how Tertullian apologizes for Christians, When (says he) good men, honest men, many of them meet in a place, 'tis not to be condemned for evil, or to be called a faction, &c. So when good motions, when holy thoughts, many meet in a heart, they are not therefore naught, because their number is great, whether it be by day or by night. 'Tis vanity and not multitude that makes Dreams evil.

2. Dreams that for their vanity are evil through multitude, are made more evil. As when things are good, the more the better; so when things are evil, the more the worse: This greatens and aggravates the

evil of vain Dreams, when of them there is a multitude. Multitude augments the malady, and the malady of vain Dreams is made more dangerous by the means of such a multitude.

Now multitude is a word which the Wise man might well prefix to Dreams of vanity, for a double cause: Because men that have vain Dreams are a multitude, and Because a multitude of mens Dreams are vain.

First, A multitude of men have vain Dreams. O what vain and foolish fancies flee up and down in very many mens minds, not only in the day, but at all hours in the night. Bernard does distinguish mens thoughts into three sorts:

1. Are thoughts or imaginations, vain, idle, roving and impertinent.
2. Are thoughts or imaginations, violent, strong and immoderate.
3. Are thoughts or imaginations, vile, foul, and fearful, unclean.

The first kind he compares to thin clay, that sooner slips off and cleaves not: The second to tough clay, that sticks fast: The last to loathsome and stinking mire and mud that cleaves close. Now a multitude of men, the feet of whose souls do not stick in the foul mire, yet are found in the soft clay: Though they come not to the last and worst sort of sordid and vile motions, yet they are in the first sort of silly and vain imaginations: Day and night though they hatch not Cockatrice eggs, yet they weave Spiders webs both awake and asleep. Isa. 59.5. Vain Dreams.

Secondly, A multitude of Dreams in men are vain. In the night-time filthy Dreams, foul imaginations may fall on mens minds, but that is more seldom, when yet Dreams vain and imaginations foolish are

found frequent. The Devil in lustful thoughts came like a stranger at night, to Davids heart, as Peter Martyr observes from Nathans Parable, 2 Sam. 12.4. At night came in a traveler to the rich man. He spared of his own flock to dress for the wayfaring man that was come in to him, &c. Unclean cogitations came in as a way faring man at night, yet this was not ordinary. Filthy motions that come not in all the day, may turn in at night and take men asleep, but this not usual, when yet vain thoughts for a long time together in men may take up their lodging. How long shall vain thoughts lodge in thee, Jer. 4.14? Lodging properly imports a place of night-abode. Vain thoughts that are going and coming, coming and going in the day, have in mens minds their constant lodgings at night. Then they generate, procreate, increase and multiply, then they grow into great multitudes. Multitude commonly goes on the evil hand, and the most usual evils are commonly found in multitudes, which also makes them more evil. To vanity in Dreams may well be joined multitude, for vanity fills many of our Dreams, yea most of our Dreams are filled with vanity. And as for their vanity-sake they are evil, so for their multitude-sake they are more evil. In the multitude of Dreams are divers vanities.

And thus we have the malady opened.

Secondly, See the Remedy or the medicinable course for the cure of this common disease, to heal and help against Dreams of divers vanities.

1. This is Expressed,
2. This is Applied.

Expressed in the Substance of it, and Applied to the Subject of it.

The substance of the Remedy, is the true fear of God: But fear God.

The subject of the Remedy, is every individual or particular man [Thou:] But fear thou God.

Herein manifestly meets both man and God: God and man both meeting in this commanded Fear.

1. God as the Person feared of man, and Man as the Person fearing of God.

2. No person so fit to be fearing of God as man, and No person so fit to be feared of man as God.

3. 'Tis Gods due to be feared of man, and 'Tis mans duty to be fearing of God.

1. Gods due is this fear from man. Psal. 76. Thou, even thou O Lord art to be feared. vers. 11. Take away fear and take away God. Hence Learned Zanchius would have the Greek word [$\langle H\&G \rangle$] to be derived $\langle H\&G \rangle$, signifying such as disclaim fear do deny God, and who ever will own God must acknowledge his fear: This fear is a firm pillar, upholding the Throne of God in the hearts of men. New imaginations would wax so wanton and wild, as to overthrow Gods throne in the world, were it not for this fear.

2. Mans duty is fear towards God, Eccles. 12.13. Fear God and keep his Commandments, for this is the whole duty of man. This is $\langle H\&G \rangle$ the whole man, the whole of man. Such a duty is this fear of God, as all men, and all man must be engaged therein. He that casts off the duty of fear, casts off the condition of man. Without this fear, as God he seemeth nothing towards man, so man he ceaseth (says Bernard) and is nothing towards God.

He, who hath none of this fear, both denieth the Lord to be God, and himself to be man: or at least he leaveth himself languishing, and as a dying man in a malady, denying the medicine: The medicine or curing remedy of man in his maladies is this fear of God: This fear of God is a <H&G>, a universal salve for soul-sores. The sores in the Text are several, the disease divers, the malady lies in a multitude. Divers vanities in a multitude of Dreams: yet this one potion well took up, this one plaster well laid on, delivers, recovers and causes a cure. This fear of God is an excellent Antidote against the entering venom of various vanities in those divers Dreams which men may have in multitudes. In the multitude of Dreams are divers vanities, but fear thou God.

The words thus far unfolded, two Points come to be concluded.

1. That the vanities of Dreams are evils, every man ought to use means for their preventing, and his own preserving.
2. That the best means a man can use for his soul-preserving and a sure preventing the vanity of Dreams, is by his true and due fearing of God. In the multitude of Dreams are divers vanities, but fear thou God.

For the more full improving the first Point that reflects upon the malady, to wit, The vanities of Dreams: I shall assert four things I conceive considerable:

1. That they are such motions as are certainly evils.
2. That they are such evils, as to which each man is subject.
3. That against the evil of these, men may be defended.
4. That for a defense against these evils, each man must use means

First, That Dreams of divers vanities are undoubtedly evil.

The evil of such Dreams is discoverable in a double way; Negatively, and Positively.

[Negatively:] These Dreams they are not good, therefore evil. There are no Adiaphora, or middle matters in the motions of mens minds: In every matter the mind of man imagines, is either some commanded good, or some forbidden evil. A great Expositor well distinguisheth between the actings of man, external and internal: The extrinsical acts (says he) may be in themselves neither good nor evil: but acts intrinsical are always evil if not good. The influence of the inward acts upon the outward, causeth some goodness or evilness to be always therein: And therefore the inward acts themselves are certainly either good or evil, and evil if not good. All the actings of the soul in the fancy, whether man be awake or asleep, if they be not verily good, they are certainly evil. Those imaginations that are not good in the day, must needs be evil in the night: Vain thoughts in the waking-day are naught, and therefore in the sleeping-night they are not good but evil, then also Dreams of vanity be verily evil.

[Positively.] These vain Dreams do plainly appear to be evil, by observing, Whence they arise, and What they comprise.

1. They arise and proceed from such a principle as is evil and not good, and therefore are not good but evil. Vain Dreams we cannot say they come from the God of Grace, or from the Grace of God: but we may say they proceed from sin and Satan, from that remaining vanity that is in mens hearts and minds. What is good is from God, and what is from God is good: but what is not from God, but from a mans own evil heart is evil. From a mans heart proceed such vanities as vent themselves in divers Dreams, that are therefore evil.

2. They comprise those things that prove them evil.

Dreams vain they contain, Omissions and Transgressions.

[Omissions.] There is in them a neglecting of that good which God hath much apted man to, and enabled him for, by giving him an active soul that never sleepeth, but being always awake, may be the readier for any good work.

[Transgressions.] There is in them a swerving from Gods express precept, and the proper practice of a pious man, to meditate in the Law of the Lord both day and night, Psal. 1.3.

As God hath given man a meet Organ, his inward mind, night and day to be thinking with; so God hath given a man a meet Object, his holy Law, day and night to be thinking on. But now vain Dreams take the mind off from Gods Law, and in the retired time of the night turn it aside, &c. This is evil. The Lord does not allow mans mind the least time to be idle and vain therefore when it is vain and idle, that is evil. Are vain thoughts evil, and are not vain Dreams? Are vain words and works evil, and are not vain Dreams? In vain Dreaming's there be vain thinkings, and in vain thinkings there be vain actings, and the vain speaking's of the retired soul with itself. Deut. 15.9. Beware there be not a thought in thy evil heart, <H&G>, so the Septuagint read it: Beware that there be not a secret word within thy heart, the evil whereof is hid. In Dreams of vanities there may be much evil hidden, evil secret yet certain: The soul by thinking speaks vanity secretly to itself, though no man besides sees or hears: In vain Dreaming there is foolish thinking: Now the thought of foolishness is sin, Prov. 24.9. In vain Dreaming there is the souls idle talking. Now of every idle word a man must give an account, Matth. 12.12. To conclude this. If Dreams of vanity were not an evil disease, what need this prescribed remedy, viz. The fear of God? By the fear of the

Lord men depart from evil, Prov. 16.6. There is an evil with certainty in Dreams of vanity.

Secondly, That these Dreams are such evils to which each man is subject, and with which any man may be much assaulted.

These Dreams whose vanities are divers, be common to men from a twofold cause; The temptation of Satan, and The corruption of Reason.

1. Satan hereto tempts. As some entice away children in the day, by bringing them idle babbles and toys to play with; so Satan subtly draws away mens minds in the night, by sending in foolish fancies and vain Dreams to please them. As Aaron made Israel naked, stripped them of their ornaments, set up before them a golden Calf, which they were so pleased with, that they played about it; so Satan makes men vain, by bereaving them of their right minds and rich endowments, by representing such forms and foolish fictions, as about which their hearts dance, their thoughts take delight. Satan himself is knowing, but would have men ignorant; himself is doing, but would have men idle; himself is subtile and serious in considering men, Job 2.3, but he would have men to be foolish, slight and vain, wild, wanton and dallying with ridiculous deeds and Dreams, not considering anything serious.

2. Reason herein is corrupt. Men do not discern between truth and falsity, virtue and vanity, but take trees for men, an Image for God, a shadow for the substance; and so are soon misled, lost and wildered in the night. Natural reason, like Abrahams Ram, is so entangled in the briars of sin, that 'tis soon taken and sacrificed to vanity. Reason in mans soul is like a dim candle in a dark lanthorn, no marvel if in the night-time the steps of the mind stumble, and the fancy falls into Dreams of divers vanities.

Yea reason is so erroneous, ignorant and corrupt, that for these foolish Dreams, man is frequently found, with a mind Ready to receive them, and Prone to produce them.

1. To receive them ready. Melting wax is not more apt to take the stamp of the Seal, than mans mind is inclinable to the impressions of vanity.

2. To produce them prone. 'Tis observed that soon after Adam was vitiated with sin, he had vanity for his Son, viz. Abel, whose Name so noteth. Abel or vanity is the proper progeny of sinful man. Now no way so soon may sinful mans vanity vent itself, as in absurd Dreams, or by idle imaginations, in sleep, &c.

Thirdly, That against the evil of vain Dreams, men by good means may find much defense.

For a freeing, escape, avoidance and prevention of vanities in Dreams, God can do enough, and Man may do much.

1. God can and does keep off divers. By nature all men in their minds are equally corrupt. 'Tis an epidemical disease to all alike incident, what the Apostle asserts of some; They become vain, <H&G>, in their imaginations. By nature (says One) all are of the same color, and were it not for Gods discoloring grace, it would in all so appear: Vanity would be alike visible and vigorous, as in all sorts of persons, so at all sorts of seasons, viz. day and night. And as in all times, so in all ways would vanity vent itself: No Dreams so vain, but would be in all equal, did not God evidently difference men by his preventing mercies which are many, yea say some in number the most. Such are the sufficiencies of mercies to prevent vain Dreams: what Dreams so vain, but mercy to prevent is sufficient.

2. Man may do a great deal against such Dreams: consider Both wherein, And whereby.

1. Wherein: Man by the use of means may much hinder vain Dreams, In their frequency, and In their permanency.

1. Dreams may not be so frequent and abounding in their diversity and multitude, through means that men may use, they may much prevent these foolish fancies, that like *Ignes fatui*, do in the night-time much mislead the mind.

2. Such Dreams may not be so permanent, constant and abiding, not so long and lasting, so thoroughly and durably drawn out, as in many persons for the most part they be.

Secondly, Whereby: or by what course may Christians keep off the vanities of Dreams, that if they enter the door, they may not dwell in the house. Of this more fully hereafter: yet something for present we may ponder, proving Dreams to be hinderable, viz.

By diligence in the day, and By vigilance in the night.

1. Day-diligence: Dreams that cannot be kept off when they do come, may yet before they come. By a present opposing the visits of vain thoughts when awake, we may much hinder them in sleep. As breeding-birds where they sit at night, they commonly build their nests in the day: In the day did we break the nests of these flying birds, they would not so readily roost with us at night.

2. Night-vigilance: That is when the body is asleep, let the soul not only be waking but watching, so as not to let them in, or at least not to allow them a common lodging. In the receipt of such Dreams, even the soul is in some sense asleep, or if it be awake, it does not watch:

The keeping up a good watch, is a good means to keep out Dreams evil.

Fourthly, To use all good means to keep out these evil Dreams, is every Christians duty.

The duty of a Christian lies more inward than outward; not so much in hand-work as in heart-work, in heart-watching and diligent heart-keeping. Keep thy heart with all diligence, Prov. 4.23. <H&G>, cum omni custodia, with all keeping keep; or, prae omni custodia, above all keeping keep thy heart: the Original will well bear both.

The words do plainly and peremptorily impose a personal, perpetual, universal and principal care for heart-keeping.

1. Personal: Every single man must take care for the well-keeping his own heart: Keep thy heart.
2. Perpetual: Now and ever the heart must be carefully kept. Keeping, keep thy heart.
3. Universal: Every man must keep his heart with all kinds of keeping. With all keeping keep thy heart.
4. Principal: Though a man must with care keep other things, yet his heart must be kept above all, Above all keeping keep thy heart. Each man must and ought to keep his own heart, his soul in all its faculties, before all things, through all times, from all evils, and therefore from these night-evils of vain Dreams. Those precited words of Solomon, some read them, Above all watching's watch thy heart: now properly watching is a night-work against night-enemies and evils. These evils are enemies that assault the Soul in the night

season, against which a double watch is not too much: To guard and safeguard the whole soul against vain Dreams; Diligence is a Duty.

For they will else be hurtful towards men, And men else will be faultful towards themselves.

1. Hurt will be to men by vain Dreams not prevented. That which is evil will do no good; what is evil in the cause will be evil in the effects: The effects of vain Dreams may do much harm if not hindred. This appeareth By what they oppose, and How they dispose.

1. They may oppose the emission and introduction of Dreams divine, they may interrupt the minds operation in serious Dreams. Why might not the mind at the same time be solid and serious as well as idle and vain, if some impediment were not put by their interpose?

2. They may dispose the heart, open the door of the house and let in worse evils then themselves: Hence Dreams vain and foolish may make way for Dreams vile and filthy. A common Inne that admits of idle persons, may lodge the worst of guests: yea Dreams of vanity in the night-time, may incline to deeds of vanity in the day season.

2. Fault will be to men if they use no means to prevent vain Dreams. Towards vain Dreams men may be faulty: By an efficiency, and By a deficiency.

An efficiency by doing what may further them; A deficiency by not doing what may hinder them.

Yea that which men do not seek to hinder, they may be said to further: As he is said to command an evil that does not forbid it; so he may be said to set forward such vanities, who is not sedulous to intercept them: That which is a mans duty to perform, is his sin to

neglect. To take care to keep all evil out of the heart, and to keep the heart off from all evil, 'tis the duty of man to use means. His fault it may not be that such evils enter; but 'tis his fault when means he does not use against their entrance. See what the Church confesses as her fault, Cant. 1.9. Mine own vineyard have I not kept. All sorts of vanities they hurt mans choicest vines, and wrong his inward vineyard which he ought to keep, and must use means to preserve.

Thus have I passed through the parts of the first Point. I proceed;

Secondly, That the best means to prevent the vanities of Dreams, is by a personal fearing of God. But fear thou God.

This Point will also afford us four considerable parts.

1. That fear is a fitting affection to prevent Dream-vanities.
2. That God is the proper object for such preventing fear.
3. That this preventing fear must be found in every person.
4. That each person must abide active in this fear for prevention.

First, That to prevent the vanities of Dreams, fear is an affection fit.

To all vanities this opens a door to be without fear. The Apostle speaks of some, Jude 12, who are found feasting themselves without fear. Such there be, who buy and sell without fear, eat and sleep without fear: no marvel if multitudes of various vanities fill their fancies: 'Tis a fearful matter to be a fearless man.

All fear we grant is not fit, yea some fear to prevent evils and resist enemies is unfit. That we should serve him in righteousness and

holiness without fear, Luk. 1.74. As in Paradise there was a forbidden fruit; so in a Christian there is a forbidden fear.

There is a Desponding fear, and There is a Defending fear.

1. There is a fear that strikes a man down, enfeebles him and makes him faint and fall, this is not fit.

2. There is a fear that stirs a man up and sets him to seek his own safety, to be valiant and vigorous in his own defense, and this fear is fit. This fear as it expects evil against a man, so it excites man against the evil: 'tis as the Sentinel that is ever awake, gives the whole soul an alarm, and cries arm, arm at midnight. [Fear.]

Secondly, That fear which prevents the vanities of Dreams, must make God its object: 'tis a fear that must reflect upon God. That fear which is defensive, and proves preservative against evil of all sorts, it must be found effectual for two things, To unite the Heart, and To stablish the Heart.

1. Fear must unite and make the heart one, for the heart while it is divided, scattered and severed asunder, any evil easily enters, it lies open to all vanities, iniquities and sins.

2. Fear must stablish and make the heart firm, for while the heart is unstable, straggling, wandering and wavering, 'tis quickly carried away and turned aside to sinful vanities. Now fear will never effect these things, but as it refers to God; 'tis the fear of God that unites and makes the heart one: Unite my heart to fear thy Name, Psal. 86.11, or as the Septuagint reads it, <H&G>, &c. Make my heart one in thy fear. 'Tis the fear of God that establishes the heart, that it does not start or depart from God: I will put my fear in their hearts, and they shall not depart from me, Jer. 32.40. One well compares this

fear in the soul to the Anchor of a Ship, that where it is well fastened in God, it holds head and heart firm, that the wind of vanity prevails not. It makes a man in his motions sober and serious, whereas other fear, says a good Author, causeth a kind of drunkenness that filleth a mans heart and head with foolish fancies. So then to prevent these vanities [Fear God.]

Thirdly, That this fear by which such vanities are prevented, must be found in every person.

As every man God-ward must have a faith of his own, so a fear of his own: 'Tis not another mans fear of God, no more than another mans faith in God will do me good. As every man must have his faith, to possess what is good for himself; so every man must have his fear, to oppose what is evil against himself. This evil-opposing-fear every man hath A capacity for it, and A necessity of it.

A capacity every man hath in his soul to receive such a fear: That soul which is capable of the God of fear, is it not capable of the fear of God?

2. A necessity every man hath, such a fear in his soul to receive. Whoever hath the malady, needs the remedy: 'Tis not another mans taking of physick will cure my sickness; nor another mans fearing of God will heal my heart of vanity. To prevent the vanities of Dreams every man must himself fear God. [But fear thou God.]

Fourthly, That in this fear of God that prevents the vanities of Dreams, men must remain active.

This part plainly imposes, as referring to this fear, The Duration, and The Actuation thereof.

1. During must this fear be both day and night. 'Tis observable, Solomon for a certain cure of heart-evils, requires the constancy of this religious fear. Prov. 23.17. Let not thy heart envy sinners, but be thou in the fear of the Lord all the day long. The night is included in the day, when in this fear men must endure, that would help their hearts against envy or any other evils: To lie down and rise up in this fear, to wake and sleep in this fear, &c.

2. Acting this fear must be in men, and men acting in the fear of God. This fear must not barely be in them as a passion, or upon them as an oppression. Gen. 35.5. The fear of God (is said to be) on the Cities round about. The fear of God must not be set upon men as their burden; but men must be set upon the fear of God as their business: not only the imprinting and implanting of fear in the habit thereof, but the employing and improving this fear in the actings thereof; this will arm the heart against all evil. It must be fear in its activity that fences the mind against Dream vanity.

Vanity to advance itself is active, and Others are active to advance vanity.

1. Active is vanity for its own advancement. Original corruption is of an active motion to promote itself all manner of ways, amongst which this is one, in Dreams of vanity: these are as running streams from that spring, and as sprouting branches from that root.

2. Others are active for the advancement of vanity. Satan herein is subtile and sedulous, 'tis a prime and principal project of his to promote vanity, to fill the mind with foolish fancies, idle thoughts, and fond conceits. So active then ought men to be by this fear of God, to defend off Dreams of vanities that else may arise in multitudes. In the multitude of Dreams are divers vanities, but fear thou God.

Thus having done with the Doctrinal part, all that shall pass in the Applicatory part, I shall reduce to a double head;

A dissuasive from Dreams of vanity, and A persuasive unto the fearing of God.

From Dreams of vanity, I shall endeavour to dissuade, by affirming four things;

1. They are Displeasing,
2. They are Disprofiting,
3. They are Discomforting,
4. They are Dishonoring.

1. Displeasing are vain Dreams to a holy God and men truly good. As Idol-Images made by mans hand are forbidden of God; so Idol-Images made in mans mind are offensive to God. Ezek. 8.12. Son of man, hast thou seen what the Ancients of the house of Israel do in the dark, every man in the chambers of his Imagery: or in the secret of their imaginations, as some render it? Men not only in the lightsome day, but in the dark night, not only in the chamber of their house, but in the chamber of their hearts, have such imaginations of vanity, that are like Images of Idolatry, displeasing to God: And a man godly is Godlike, displeased with himself, when he finds his heart framing such Images of vanity. Ambrose speaking of Laban searching the Tents of Jacob, and yet not finding his Images, says thus, Laban found them not, for though they were there as hidden of Rachell, yet they were things hated of Jacob: And O blessed soul (says he) that is as Jacobs Tent, in which is never found any allowed Image, or approved representation of vanity. Though sometimes

Satan may send in such by his subtilty, yet 'tis with secret dislikes and soul-dissents.

Secondly, Disprofiting are without doubt vain Dreams: Dreams of vanity the mind is busy in, but hath no benefit by. Tertullian calleth Dreams, the idle things of the busy soul. The soul of man as it may be idle in business, so busy in idleness. The soul properly indeed in idle Dreaming's cogitates much and negotiates nothing: nothing to purpose, nothing for profit, and so all is vain. Almonds (says One) men account empty and naught, not in which there is nothing found, but in which that which is found is of no profit: So mens imaginations are said to be vain, when though there be many moving's therein yet no advantage thereby. By idle Dreams the soul is as a sieve of vanity, in which nothing is left but what is branny and bootless. Yea as they bring in nothing of benefit, so they keep out what might prove for mans profit: and indeed what a man gaineth not in, he loseth by: A man is the worse for that by which he is not the better.

Thirdly, Discomforting may men find Dreams of vanity: Vain Dreams are as Drone-Bees that fly out, but bring in no honey, yea that honey in the hive they find, they feed upon and devour. In Dreams vain there may seem somewhat pleasing for present, but after disappointments produce more pain than peace. As a hungry man dreamth and behold he eateth, but he awaketh and his soul is empty; or as a thirsty man dreamth and behold he drinketh, but he awaketh and his soul is faint. That cannot solace and comfort which does not satisfy and content; but in vain Dreams is nothing solid to satisfy, and so the soul is left comfortless, yea in a suffering case. That cannot cause delight to the soul, which bereaves the soul of sweet liberty: O how fast is a man bound upon his bed with these cords of vanity, so that his soul cannot get loose, Isa. 5.18.

Fourthly, Dishonoring Dreams of vanity, strip the soul of its dignity. Scaliger observes, that there be three things that do distinguish a man from, and dignify him above all creatures about him, viz. Reason, Speech, and Hands. Reason is the first and chief, and that wherein he may and ought most to excel: A man may much debase himself by the idle words of his mouth, and vain works of his hands, but nothing renders a man so base as the abuse of his Reason in foolish fancies. 'Twas the dishonor of the Emperor Domitian, that he spent great part of his time in catching of flies; and Artaxerxes in making box hafts for knives. And does not this redound to mans dishonor, to spend day and night to pass away his time sleeping and waking in a multitude of idle imaginations made up of mere vanities? In such vanities to employ the mind, is to turn a golden mill to grind chaff: These poor things disparage mans precious soul, principled to higher acts and ends. And O how vain a thing is man, if above vain things he lifts not himself, said Heathen Seneca. Virtue makes a man glorious, but by vanity even a mans soul is rendered vile, said a Christian Author. Such things considered, may dissuade, as from other sorts of vanities, so from vanity of this sort, to wit, vain Dreams.

2. Let us consider such things as may persuade unto the true fear of God. Against Dreams of vanity this fear hath a double power, Abstractive, and Attractive.

Abstractive, Drawing off from what may cause them: and Attractive, drawing on to what may cure them.

1. Things that may cause such Dreams, from which the fear of God draws, are evils of a double kind, External, and Internal.

1. There be evils external, that may become the causes of vain Dreams, as the viewing of vain and idle objects, the hearing of vain

and idle discourse, the conversing with vain and idle persons, these may probably make such impressions upon the mind of waking man, as may move vain imaginations in his sleeping-time. Now the fear of God is a good means to remove a man from these evils: He that hath in his heart the true fear of God, will turn away his ears from hearing, and his eyes from beholding vanity. Psal. 119.37. He will not sit with vain persons. Psal. 26.4. Much less in his life will he himself walk after vanity, Job 31.5. Of such men as have not this fear of God the Prophet speaks, They walk after vanity, and they are become vain, Jer. 2.5. No marvel if men every way become very vain, who walk after vanity, who walk in a loose liberty, having no fear of God to give them limits. A good man walks at liberty, but the fear of God draws him back that he breaks not beyond Bible-bounds. Psal. 119.45. I will walk at liberty, Beddakah, at large, for I seek thy Precepts. The precepts of God in his largest walks, were still the bounds of his steps, so that he did not vainly ramble or run out day or night.

2. There be evils Internal, that may become the causes of vain Dreams, and these are drawn to a double head: Primary and principal, Secondary and consequential.

The primary first and chief cause of vanity in Dreams, is love to vanity, which is a common evil to every son of man. O ye sons of men, how long will ye love vanity? Psal. 4.3. If I were (says Chrysostome) the fittest man in the world to preach, and had all the world as one Congregation before me, and had the highest mountain for my Pulpit, from whence upon all I had a Prospect; and if I had a voice of brass as the Trumpet of the Arch-Angel, that all might hear on every side, the Text I would preach of, should be that of the Psalmist; O ye sons of men, how long will ye love vanities? Vanity is that to which all the sons of men are long and large in their love; no marvel if their Dreams lie therein, when their love is thereon. Now

the fear of God draws off this love; He loves vanity least that fears God most.

The secondary and things that follow this love to vanity, as vigorous occasions of vain Dreams, are other inclinations, motions and affections in the effects thereof. From love to vanity comes consents to vanity, desires of vanity, delights in vanity, &c. The mind that loves vanity, leans to it, lives in it, and is loath to be out either day or night. An old Writer well improves those words of the Prophet, Psal. 1.1, 2. Blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the Law of the Lord, and in his Law doth he meditate day and night. Because Adam (says he) walked in the counsel of the wicked, namely of the Woman and the Serpent, and so for a vanity lost his felicity. Therefore must we beware our Adam, that is our Reason, our Consent, &c. do not walk in the counsel of the Woman and the Serpent, that is of the flesh and the Devil drawing to vanity: Or if towards it they entice us to walk, yet let us not stand, or if stand, let us not sit down therein in the day, lest therein we lie down at night; but remember our selves, how day and night we ought to meditate in the Law of the Lord. Now there is nothing like to this fear of the Lord, to draw back our consent to such as advance vanity to keep us from walking, standing, sitting, and lying down in vanity, and so day and night neglect the Law of the Lord, and our due meditation therein.

2. Towards things that may cure vain Dreams, consider our duty upon which by this fear we are drawn in a double way: To wit, Of opposing and suppressing, and Of purposing and practicing.

1. We are to oppose and suppress all the present sprouting's of vanity. That which we let sprout when awake, may spread when

asleep. One well observes, that as under the Law, so under the Gospel are sacrifices to be slain: Instead of a Ram, we must kill our angry passions, instead of a Goat our unclean affections, and instead of flying Fowls our vain imaginations. We should endeavour to be the death of that vanity which fills our fancies: There should be some principle in us stirred up and carried out as Cain to kill this Abel.

[Habel] 'Tis the word which the Wise man in his Ecclesiastes does ordinarily use to intimate vanity. The killing of this Abel-vanity is an act of virtue, and the greatest valor: The fear of the Lord will much help hereto. Hence a man hates vain thoughts, and so, soon subdues thoughts of vanity, Psal. 119.113. That will not disturb when asleep, which we destroy when awake.

2. We must purpose and practice such other pious duties as conduce to this end, and they are of a double kind.

Some direct to God, and Some reflect on ourselves.

1. Towards God we ought to do much in prayer and praise: In prayer we are to supplicate God for pardon of Dream-vanities, and for prevention of the vanities of Dreams. In praises we are to elevate and congratulate God, that we have had no more vain Dreams, and that our Dreams have been no more vain.

2. Towards our selves: Let us see unto those two things; To use Reason in ways most sober, and To think on matters most serious.

1. In sober ways to use our Reason: And that reason may be of the better use, it must be principled with Grace enlightened with the Spirit of sanctifying knowledge. One well compareth Reason in man to the Sun in the Heavens, which if it hath not light enough to rule

well in the day, no marvel if it mislead the mind in the night, and lets worldly vanity, as the Moon bear sway.

2. On serious matters to set our thoughts most seriously. Some mens minds are trifling in things serious, and serious in trifles. 'Tis one of the highest points of prudence and the praise of a man, to suit his mind to the matters, and to let his thoughts be like to the things that he thinks upon: On hateful things to have hating thoughts, on lovely things to have loving thoughts, on transitory things to have transient thoughts, on durable things to have enduring thoughts, &c. Let a man learn to delight his thoughts on the most delightful things, and to let the best things have the best of his thoughts: Let us thus accustom the thoughts of our minds while awake, and they will not work so vainly in sleep. Now the true fear of God is incentive to, yea comprehensive of all this good which makes for the prevention of vain Dreams.

Quest. Have not men fearing God and doing good, Dreams of divers vanities?

Answ. Vain and foolish Dreams may be found in a man fearing God and minding good, but yet of such it may be said, He is not so actual in them, and They are not so usual in him.

1. Such Dreams he is not so actual in as others, his heart does not so delight therein or dilate thereon, his mind does not so mount up to meet vanity in these night-visits. 'Tis set down as the singular character of a godly man, He hath not lift up his soul to vanity, Psal. 24.4. Vanity may fall upon his soul, but his soul does not lift up itself to vanity.

2. Such Dreams are not so usual in him as in others: Others, the Dreams they have most common and more constant, are idle and

vain: Vain are not only the ordinary, but the exquisite thoughts of natural men, that are excellent in gifts: The Lord knoweth the thoughts of the wise that they are vain, 1 Cor. 3.20. If in their waking-time their thoughts are vain, how vain then sure in their sleep? Men fearing God vain Dreams may befall them, but they be not so frequent, they do not so multiply. Indeed Dreams vain might in good men be found fewer, did they draw out, and act up the fear of God as is fit. David a man much in the fear of the Lord, instead of vain and foolish fancies, and to arm against idle and ridiculous Dreams, I have remembered thy Name O Lord in the night, Psal. 119.55. The Apostles counsel to Christians is exceeding observable; Let us not sleep as do others, 1 Thes. 5.6. Good Christians ought, as in other things to differ from others, so in their sleep: Others so sleep as therein they have a multitude of Dreams of divers vanities, but let our bodies sleep, the fear of God possessing our souls. In the multitude of Dreams are divers vanities, but fear thou God.

V.

OF TROUBLESOME AND AFFRIGHTING DREAMS.

JOB 7.14.

Then thou scarest me with Dreams.

Having done discourse upon Dreams, wherein the Devil without doubt hath the most immediate hand: I come now to discover such Dreams whereof God without question is the most considerable

cause, and these we may observe of two sorts: Dismaying and Admonishing, Affrighting and Instructing.

Dreams of dismaying fears Job affirms he found from God; Then thou scarest me with Dreams.

Job in this sentence sets forth his sad condition concerning things that did sore afflict his soul and much move his fear.

His fear is found to be great, as referring to four several heads:

1. The Manner it was in,
2. The Matter it was with,
3. The Person it was from,
4. The Season it was at.

1. The Manner after which his fear is set forth to be great, we find expressed by his being scared. Scaring does intimate not only a real fear, but a raised fear, or fear extrema, extended and terrible, dejecting and prostrating fear, fear which flung Jobs mind as flat as his body, bowing that also down upon his bed, as some give the signification of the word. The Hebrew word we may English in a differing way, according as it is in Latin translated variously, as such may see who consult Expositors.

[Thou scarest me.] Take it as laid forth in a fourfold phrase;

1. [Contristas me.] Thou makest me exceeding sorry, thou causest seas of sorrows to gather within my soul, several soul-saddening objects thou representest to my mind at once.

2. [Consternas me.] Thou doest astonish me: Thou makest many fearful things together, and together thou settest them as about my bed to look me stern in the face.

3. [Conturbas me.] Thou troublest me: Thou makest many amazing thoughts to meet within my mind at midnight. Perturbing thoughts thrust into my soul, like waves in the troubled sea.

4. [Conteris me.] Thou splittest me asunder and cuttest me in shivers, I am not barely broken but beaten in pieces, and as corn in a mill ground to powder: He was as it were put into convulsion fits, and the powers of his soul pulled awry; he was wracked upon his bed, distorted, distracted, torn and tormented in mind; yea a terrible trembling took hold on his whole man. This for the Manner.

2. The Matter with which Jobs fear was greatened, are said to be Dreams; Thou scarest me with Dreams.

The Dreams wherewith this godly man was scared, are considerable, In their Nature, and In their Number.

1. The Nature of these Dreams are evil: evil being the proper object of fear. Hence the Schoolmen determine, That fear is not like love, a Theological virtue, because God is not the principal object thereof, but evil. A two-fold evil they also evidence, Sinful, and Penal. Or evils of Sinning, And evils of Suffering.

1. Sinful evils, or evils of sin, which are of all evils the worst, and by the best men most feared. Sinful Dreams Jobs soul might possibly be assaulted with. If in his sleep were any such sinful proposals, they sure soon made him to shrink and shake with fear, having in his heart, as hatred against them so horror about them: such Dreams did undoubtedly scare if they came.

Object. If these scaring Dreams should be sinful, How then could God be their causer?

Answ. Suppose the Devil was the cause of the Dreams, yet God the cause of the fear: The Dreams dreaded from the Devil, yet the dreading of the Dreams through God and his grace: Where the grace of God is not, sinful Dreams are pleasing, not perplexing: and might Satan have his mind, such Dreams should please good men with delight, and not possess them with fear: from God it is, that sin as defiling is affrighting. 'Tis from the nature of man to fear death that corrupts the body, but 'tis from the grace of God to fear sin that pollutes the soul.

2. Suffering evils, or evils more purely penal and painful, and these evil things most properly proceed from God, and with such evil Dreams God did most probably afflict Job. Job God might dismay in his Dreams with representations of sin, not to sin: Sins past God might make to appear: What he had done awake, God might cause him to see in his sleep with soul-amazements. But respects to sin laid aside, the Lord in sleep might arrest Job as a Judg. Though towards evils of sin, 'tis not fit for God to act anything, he being the purest essence in Heaven, yet 'tis meet for God to act about matters of pain, he being the supreme Judge of the earth. God is so good, that he is not the least actor of sin: but God is so great, as he is the chief inflictor of pain: and though pain be inflicted of God who is good, yet in itself it is evil: and though pain to be sure is a less evil than sin, yet still it is evil. Sin is an evil that disturbs Gods quiet in Heaven; and pain is an evil that opposes mans peace and rest upon earth. How was Job interrupted in his rest, and broken in his peace through painful and dolorous Dreams, the dread of which, evidences them evil in their nature.

2. In their Number considered it seems they were many; not Dream, but Dreams in the plural: manifold Dreams and Dreams about manifold matters that might amaze him, divers and differing Dreams for degrees and kinds wherewith Job was scared: Dreams of fear, that like flames of fire flashed fast in his face: Dreams of terrors, that like troops of Soldiers upon him thrusting thick in his sleep: Dreams of horror, that like billows of water broke into his chamber and overflowed his bed, that he lay as drowned therein, enduring many dolorous thoughts. Many things may a man suffer from one single Dream, but how many things be suffered, when sad Dreams be multiplied? This was Jobs case being scared with Dreams.

3. The Person from or by whom Job was scared, was God himself, Thou scarest me. Had these Dreams been barely the Devils-darts, or as burning brands flung into his bed only by Satans hellish-hand, his heart would not have been so shaken with fear: but finding God to have his hand therein, and to be the cause thereof, this, this increased his scare: Thou scarest me. As if he had said; O Lord thou who in the day of my prosperity wast to me a Paradise of pleasure, causing thy joy to shine as a bright Sun into my soul, thou didst comfort, ravish me and refresh me oft, yet now thou makest me all aghast. Thou who in the night of my adversity, I hoped wouldst have sent into my heart soul-sweet helps from Heaven, wouldst have set up clear candles of comfort about my bed: Thou not only leavest me in the dark, but scarest me with Dreams. For scares and fears to be from the Devil or this wicked world, were no wonder; but for a good man to be frightened of God, that God will not let him sleep without scaring, this is strange and astonishing: For fire to come out of the bramble is no such marvel, but for fire to come out of the Vine; for the brazen Serpent to become a stinging Serpent, and for him to wound that should heal, to scare that should comfort: for the Lord who uses to be to his servants as a Lamb, to be like a Lion, and to

roar upon them in their sleep, this is strange indeed. Luther hath some such saying; If all the men in the world were mustered as Soldiers, and all the Devils in Hell gathered as their Commanders, and were upon their march against a good man, this would not so much dismay him as one God against him. Nothing so perplexes a pious man as the appearance of Gods displeasure, suppose with Dreams of this God-scaring Job. Thou scarest me with Dreams.

4. Observe the season when with Dreams was Job thus scared: to wit, When he found no comfort awake, and When he looked for comfort in sleep.

1. When awake he had no comfort, but such painful dolor, as not only deeply distressed him all the day, but wherewith he was wearied whole nights having no sleep. Wearisome nights are appointed to me. When I lie down, I say when shall I arise and the night be gone? I am full of tossing's to and fro to the dawning of the day, ver. 3, 4.

2. Asleep he could have no quiet: Though sometimes after days of dismal distress, he looked at night for peaceable repose, but even then were his hopes disappointed: Scaring Dreams came into his mind when he expected comfortable sleep in his bed. When I said, my bed shall comfort me, my couch shall ease my complaint; Then thou scarest me with Dreams, &c. Commonly good men then find it worst from God, when they expect most from the creature, and from the creature find least when they look for most. Scaliger tells of a tree, from which when a man departs, ramos pandit, it spreads the boughs; but when a man comes to it, ramos constringit, it shrinks up the leaves: This is the usual carriage of the creature; when men are from it, it seems to spread itself into wide promises; but when they approach near it, it shrinks up itself from any good performances. Thus Jobs bed served him, when his expectations towards it were

most raised in the day, then his perturbations upon it most increased in the night; his bed was so filled with thorns he could lie at no ease, even then when he looked for the largest and sweetest rest. When I said, my bed shall comfort me, then thou scarest me with Dreams.

The further discourse of these scaring Dreams, will consist of a double part, Explicatory, and Applicatory.

In the Explicatory part I shall unfold as referring to Dreams that affright, four things:

1. The Matter they may be of,
2. The Movers they may be from,
3. The Persons they may be to, and,
4. The Reasons they may be for.

First, The Matters about which Dreams may be made amazing, are of two sorts: Matters of Gods Majesty, and Matters of Mans Misery.

1. The Majesty abiding in God, may be so represented in sleep, as to make Dreams terrible. Gen. 15.12. And when the Sun was going down, a deep sleep fell upon Abraham, and loe an horror of great darkness was upon him. Diodat observes, that such a Majesty of Gods presence did appear to Abraham, as set horror upon his heart in his sleep, the excess light of Gods glory darkened his mind. Daniel also was thus in sleep made afraid, Chap. 10.9. As the transplendent brightness of the Sun dazzles the eye and makes it trickle down water; so the surpassing excellency of Gods Majesty, dismays the mind, and makes it tremble with fear. The Israelites God is not like the Israelites cloud, that had a dark side as well as a bright. In God is no darkness, but all such abundant brightness abides in God, which

when it breaks out, makes man afraid especially when the manifestations thereof are made in his sleep.

2. Sad miseries coming upon men may in sleep be so represented as to make Dreams dreadful. Dreadful Dreams men may have out of miseries appearing and approaching.

To others more remote, and To themselves more immediate.

1. Dreams men may have amazing that concern miseries making hast upon others. Thus Daniel had dreadful Dreams and visions about the Desolations of Jerusalem and the Jews, and their bloody persecutions by the Tyranny of Antiochus and others, Dan. 7.1, 2, 3, 15. Paraeus tells of a Terrible Dream he had, Aprill. 1618. Methought (says he) I saw all Heidelberg on a thick Smoak, but the Princes palace all on a light fire. This fell out soon after when the Romish enemy entered with fire and sword, himself indeed before that Fatal blow, was in mercy removed to celestial bliss.

2. Dreams men may have amazing about miseries that concern themselves and their Seed, their Families and Posterities. Read Dan. 4.5, 6, &c. A Dream (saith Nebuchadnezzar) that made me afraid, my thoughts upon my bed, and the visions of my head troubled me. I saw a Tree, the Boughs strong, the Leaves faire, the height great, and behold one from Heaven came and cried, Hewn down the Tree, cut off the Branches, &c. This pressed hard upon him and his House. That place, Gen. 15.12. That reports the great horror which fell upon Abrahams heart in his sleep. Pareus says it might signify such sad Events, as afterward himself and his Seed suffered.

Secondly, The Maker of, or the mover in and about such dismaying Dreams, we are concerning, all to consider God himself.

Either as Single; Or as Supreme.

1. Sometimes hereto God moves Single, Solitary, or himself alone. There are some Dreams which though they fall with fear, we may be sure they Solely proceed from God, their matter and their meaning is good; but Dreams whose drift is dread, whose Scope is Scaring, whose Intention is affliction even such Dreams are Darts shot from Heaven to shake the Heart. Mans Body being a sleep on his bed, God awakens his Conscience, causeth a light that affrights, or rather a darkness that dismays. Darkness is most fit to move fear. That fear may fall in, God deals in a double darkness. To the Natural darkness of the Night he adds a Spiritual darkness drawn over the face of mans Soul. One well observes. That in the beginning God said, Let there be Light, and there was Light, but said not, Let there be darkness, darkness he ordered, not ordained, &c. But herein God as he orders ordinary darkness, so he ordains another darkness setting the Soule into Dreams of dreadful fear. This is Gods doing. I form Light and I create darkness, I make peace and I cause evil, I the Lord do all these things, Isa. 45.7.

2. At all Times in affrighting Dreams God is Supreme. Suppose Satan as concerning such Dreams hath some subordinate hand, yet whatever herein he actually does Is through Mans Furtherance, And through Gods Sufferance.

1. Man furthers him and affords him what fits his designs, some suitable matter of sin and sorrow prompt for his purpose. As by the filth of Sin that Satan finds in the Soul he sets forward defiling Dreams; so by the Guilt of Sin in the Conscience, Satan is assisted to bring forth affrighting Dreams. Or Dreams dreadful, the Devil draws out of Some sorrows, dark and black in mens minds. Chrysostom observes, that Satan does not so oft administer sad matter to harm

the Soul, as the Soule by administering sad matter does help Satan: When Satan cannot constrain Mans mind to himself, yet he cannot conform himself to the mind of man, and accordingly draw forth Dreams filthy or fearful. It hath been a great Question with some long sin, viz. Whether the Devil can rain Storms, Tempests, and Thunders, in the Heavens? And the best Authors conclude the Negative according to the Canon of an Orthodox Counsel, That if any should believe the Devil could by his own power raise Thunders, &c. Let him be accursed. They grant that he may as Gods Instrument Collect, Direct, and Transport winds and storms, as water and fire, to one point, and against some Place, or Person as he did against Job, yet not of these be the original Author, so mind Troubles as Thunders, and Dreams as Storms in the Heart, Satan as Gods Instrument may manage them, not make them. Or at least,

2. God suffers him, else herein he could not act anything. God can in Dreams dismay mens minds without Satan concurring, but Satan cannot come at Mens minds to dismay them without God permitting. A good writer observes, That when Satan did anything against Job, 'tis said, he went out from the presence of the Lord, having gone first in, to get leave: Leave he must have or he cannot molest by the least troubles some thought. For the troubling mens thoughts and amazing their minds, the Devil hath a double desire, That God would let him do, what he can, and That God himself would do what he cannot.

1. Satan desires God would suffer him to go as far as he can, and that he may use the utmost power he hath to oppose mans peace, and that he may astonish man day and night without restraint.

2. Satans desire is, that wherein his power comes short, God would engage, and what he cannot reach, that God would strike; and when

God does strike, the Devil gives his blow, and so makes mans fears more fearful, and his Dreams more dreadful. As there be mixt Temptations to Sin wherein Satan joins with man against God, so there be mixt perturbations of Soule, wherein Satan joins with God against man. As when man is up to offend God, Satan sets in to make his sin the worser: So when God is up to afflict man, the Devil runs in to make his sorrow the greater. The Devils first desire is to draw men into Dreams of comfort, and to beguile them with the Images of a false peace, in which (as Cyprian observes) he is most to be feared, yet he also much desires to distract men with Dreams of terror, and with his shrill Trumpet to give them loud alarms in the dead time of the Night; Yet still in these Night-fears God hath the greatest hand. Thou scarest me.

Thirdly, The Persons on whom God causes such scares to come, viz.

Both wicked, and Godly Men.

1. Wicked Men are the primary and principal Subjects of such dismaying Dreams. By Dreams Terrible, God overturns them in the Night. Job 34.25. In the Night they meet with a double misery.

Hinderance from Sleep, and Horror in Sleep.

1. From Sleep they are hindered. Their heads lye as upon a pillow of thorns which way soever they turn, they take no rest. The sleep of a laboring man is sweet, but the abundance of the rich will not suffer him to sleep, Eccles. 5.12. Not the abundance of his goods, but the abundance of his Guilt wherewith his goods are gotten, together with the cares through which they are kept. In sleep they have horrors as Hornets humming in their ears and stinging of their Hearts. The cursed Cananites God threatens to send Hornets among them, Exod. 23.28, which Austin and others expound to be perplexities of mind,

that Day and Night should amaze them. Most miserable wicked Men, toiled in the Day and troubled in the Night, not having that time quiet which is naturally given for quietness.

Object. Wicked Men for the most part have quiet Sleep in the Night without any affrighting Dreams, or Dreams of vexations.

Answ. 1. They may thus be vexed in the Night, though they Vapor in the Day. Seneca hath some such saying as this; Men lie who say they think there is no God, for though in the day when they are awake they talk high; yet in the dark Night and during Sleep they have their dismaying doubts. In the Night men have such Dreams of a certain Deity as draws in sad perplexities, which yet in the day they tread down.

2. They have Dreams of affrighting matter though with that matter in Dreams they are not affrighted. That Sin is matter of affrighting which they Dream of with delight. See the drunkards Dream, Prov. 23.35. We find the Dream of Pharaohs Baker, Gen. 40.5. It figured forth his Death, yet therein we do not read him dismayed. But such dismaying Dreams are the most proper portion of wicked men.

2. Godly men may have troublesome Dreams as we see in Jobs case. Austin hath a considerable saying. Against these afflictions from God and incursions of the Devil, who can think his innocency shall defend him when oft children are so vexed in their Dreams as they shriek and cry out. Into such an afflicted case may Gods Saints be cast, as troublesome thoughts may keep them from Sleep, and in Sleep their thoughts may be troubled; Their minds may be amazed, and their hearts sore wounded as with arrows from Heaven.

Fourthly, The reasons for why God affrights in Dreams, refer to Men.

Both Good, And Bad.

1. Good Men, God upon them may set loose such Dreams of fear, To Correct Evil, and To promote Good.

1. For the correcting of some Sin which they have committed, or whereto they are inclined. An affrighting Dream is Sins black shadow. Sin that flatters them by Day, frights them at Night. For that which hath been pleasing awake, they are perplexed in sleep.

2. For the promoting of Soule-good, some-sleep troubles may come, To provoke them to Prayer, and To prepare them for Peace.

1. In order to prayer, Dreams may be drawn in dreadful. That good man Pareus upon his terrible Dream relating to the desolation of Heydelberg broke out into prayer, and after when awaked breathed out earnest desires to God for preventing that dismal Doom.

2. In Order to peace, God may make Dreams to perplex.

As to settle Soul-peace the surer, And to raise it the higher.

1. That such peace may have the surer settlement, God affrights them with Night-sorrows to establish their Day-comforts: upon such shakes in the boughs, Spiritual Joy grows more strong in the roots.

2. That such Joy and peace may be set at the higher price; they may the more esteem the light of sweet comforts when they come out of the dark of the Night-sorrows. One reports of the people near the Pole where the Night is many months long, as soon as there is any appearance of the Sun they deck themselves brave and get to the mountains leaping and singing, Behold the Sun, the Sun.

2. Sinful men God may dismay with Dreams, As a meaning of Mercy, or As a warning of Justice.

1. In Mercy, to rouse and awaken Conscience to consider their misery through sin, that therein they cannot sleep quietly. A Dream gives them such a check as to Jonah, What meanest thou O sleeper, arise and call upon thy God; or such a blow on the Soule, as Peters on the side; Arise up quickly, haste out of this prison.

2. In Justice, to assure them sad punishments do approach, that shall oppress them forever. Now so miserable as not a night quiet, but much worse is coming that will crush them in Hell. These things thus unfolded as referring to fearful Dreams in their Explicatory part,

Secondly, I proceed to their applicatory part, in which I shall speak only to such Dreams as are afflictive, evil and painful, and wherein Gods displeasure may appear: where I shall propose Duties of two sorts, Some antecedent, and Some consequent.

1. Things antecedent that concern our escape of such scaring Dreams. Consider; The Causes why, and The courses how.

1. The causes why from such Dreams we should labor deliverance, are, The good they oppose, and The evil they produce.

Dreadful Dreams they do undoubtedly with power oppose.

Peace possessed, and Ease expected.

1. Present Peace they oppose: Dash out Candles of comfort, rout lawful delights, they put a period to Saints present prosperous estate. Time was when Job lay upon his bed and Gods candle shined over his head, he went through the darkness of the night, by the Lords light. O that I were as in months past (says he) when his Candle

shined upon my head, and by his Light I went through darkness, Job 29.3. Now Job is upon his bed and the Candle out, he goes through the darkness of the Night and his Soul sees no Light. Visions he hath, but they are terrifying and all his Dreams scaring. Not only men but great men mounted in the height of Honor, have been brought down by Dreams of terror, Dan. 4.4, 5. I Nebuchadnezzar was at rest in my house and flourishing in my Palace, I saw a Dream that made me afraid, and the thoughts upon my bed, and the visions of my head troubled me. When he was as a tall tree whose boughs were strong, Leaves faire, fruit much, &c. he beheld in his sleep one coming down from Heaven, and thought he heard him say, Cut down the tree, break the branches, shake the Leaves, scatter the fruit, &c. This filled him with fear, so that all the comforts of his Court could not quiet him.

2. That future ease which men expect, such Dreams present. When night comes, men lie down and look for rest. Jacob in his travels when the Sun was set and Night overtook him, though he was abroad in the open fields, and had only a pillow of stones, yet he slept sweetly and Dreamt comfortably, Gen. 28.11. Three things when they meet do much help comfortable and quiet sleep viz.

The silence of the Night, The safety of the House, The advantage of a Bed.

Job had all these. In the Night time he had his House to be in, and his Bed to lie on, so that he looked for rest but found no refreshment, Instead of being eased he was amazed, Instead of quiet sleeps he had scaring Dreams. He expected the benefit of his Bed, and comfort of his Couch, but his bed was his rack and his couch his torment, whence comes the complaints of the Text. All the comforts that a man hath in hand, or in hope, may be dashed by a dreadful Dream.

2. For the evils that such Dreams may produce, they are either, Of Sin, or Of Misery.

1. Through a terrible Dream a man may fall into following sins, distempered passions, ill expressions; yea some men they have set about very sinful actions awake, from those sad impressions they have received in their sleep. I have read of a man, who Dreaming he had lost his money, awaked in a fright and immediately went and murdered himself. It seems Job had some desperate thoughts against himself in the day, through those dismaying things whereof he Dreamt in the Night. Thou scarest me with Dreams and terrifiest me with visions, so that my Soule chuseth strangling, and death rather than life. Hyppocrates a learned Physician reports, that some of his patients possessed with these night-perplexities, plunged themselves into deep pits in the day, and divers ways attempted their deaths.

2. Through terrible Dreams a man may fall into much following misery. Hence some have been bereaved of the use of reason and smitten with madness. Diodate and other Scripture-Interpreters note, that Nebuchadnezzar after his dreadful Dream, Dan. 4, soon fell into a sad disease called Lycanthropie, wherein he lost all manner of humane understanding, forsook the society of men, became brutish, fierce, and wild like a Beast, living in the fields for the space of seven years. The distemperatures that were upon his Dreams, and the terrors upon the Interpretation thereof did dispose him thereunto. Hence some men have been as it were in hell, while they have been on earth. History reports, of Richard the third, the Night before he was slain in Bosworth field, he had a most terrible dream, wherein he thought all the Devils in hell pulled, and hauled him, in hideous and ugly shapes; the fixed fears of which, helped his fall upon the following Day.

These things may be as cogent causes, to keep off what we can, such scaring Dreams.

2. For Courses adjuvant whereby such Dreams may be kept off: They consist, Of Cautions, and Of Counsels.

There be, Evill things against which we must be vigilant, and Good things about which we must be diligent.

Would we sleep free from affrighting Dreams.

There be some things we must beware we have not, There be other things we must beware we do not.

Take heed we have not our hearts possessed, With covetous Desires, With carnal Delights.

1. Desires covetous may cause the Lord to let loose unquiet Dreams. Thus God makes the world to be as an Engine, to torment mens minds at midnight. 'Tis a punishment upon a worldly Man, what Solomon mentions, Eccles. 2.23. All his days are sorrows, and his travel grief, yea his heart taketh not rest in the Night. In the Night his body may take some sleep, but his heart takes no rest; that lies as upon a Pillow stuffed with thorns through perplexing Dreams. 'Tis said of the Nightingale, that in the Night-season, he sets himself with a thorn at his breast, that, when he is asleep, may prick and prompt him to awake and sweetly sing. A covetous Man his worldly care commonly in the Night sets a thorn at his breast, whence are many sad sighs in his sleep, and groans that argue grief.

2. Delights carnal cause God to let fall afflicting-Dreams. In the Day Men lay in their fuel, and kindle a fire of fleshly contents, their lustful pleasures are as sparks in the light of which they walk, but

when Night comes, the hand of the Lord lays them down in sorrow. Isa. 50.11. The Lord lets loose the Devil by Dreams to dismay their minds. We read, Judg. 4. How Jael gave Sisera milk and butter when he was awake, but struck him with a nail and hammer when he lay asleep; So Satan, while Men are awake, tickles them with sinful pleasures, and when they are asleep, torments their minds with dismaying Dreams; that perplexes in the Night, which pleases in the Day.

Again, Would not we have God to scare us with Dreams; let us take heed, That we do nothing against clear light, and That we do nothing against Gods Saints.

1. Against the Light of Knowledge, let us not act anything: Hence comes Conscience to be startled with astonishing Dreams: that's a sad Instance of Francis Spira, who was not only a learned Lawyer, but a very knowing Christian, yet revolting to the Romish Religion, he fell into such a despairing condition, that he was filled with the horrors of Hell, not only in his wakeful times, but in his sleeping Dreams. Alas (says he to some that came to comfort him) no sooner in the Night can I snatch a little sleep, but I see therein, the Devils come flecking into my chamber, and gathering all about my bed, and terrifying me with dismal noises: These were the sorrowful Sequels of his several sins against Knowledge and Conscience.

2. Against the people of God let us not act anything; Some that have been enemies to Gods servants, God hath sorely afflicted with affrighting Dreams: cruelties and tyrannies have turned some under these torments. Charles the ninth of France after his cruel Massacre could hardly sleep, and when he did, he was haunted with hideous fears; Oh the loud peals that Protestant blood have rung in the ears of sleeping Men. Apollodorus the tyrant dreamt that he was fled by

the Scythians, and boiled in a seething Cauldron, and that his own heart should say to him; I am the cause of this thy fearful torments. Oh let us flee these things, all tendencies thereunto, and what may border thereupon, that no Dreams may dismay us.

The Positive Means which we are to observe for prevention of perplexing Dreams: Some are in respect of our Faith, and Others are in respect of our Life.

In relation to Faith, we should labor, To raise up our minds to God, and To rest under the wings of God.

1. By Faith let us lift up ourselves to God, so may we be above such Dreams: As in the air, the highest region is most free from tempestuous storms, so in the earth, the heavenliest mind is best freed from troublesome Dreams: 'Tis written of the Egyptians, by reason they live in low fens where they are much vexed with Gnats; they use at Night to go up into high Towers, and those creatures not flying so high, they are free from their disturbing stings: Whilst we live below, let us when Night comes, by the feet of Faith and Hope go up to God our high tower, that we may escape the stings of disturbing Dreams.

2. By Faith let us lay ourselves upon God, reposing ourselves under his safe wings, so may we be free from these Night-fears: Though it hath another sense, it may be of some use, which the Prophet speaks, Psal. 91.4, 5. He shall cover thee with his feathers, and under his wings shalt thou trust: Thou shalt not be afraid for the terror by Night: Little Chickens sleep under the wings of the Hen, and no harm can molest them; so if we sleep under the wings of Gods Promises, no Dream shall distract us. Thus let us use our Faith.

In relation to life, let us labor, To live holily, and To live cheerfully.

1. Let us lead a holy life, that the Lord may not scare us with Dreams.

By putting away all iniquity, and By the positive practice of piety.

Job makes his moan, that God scared him with Dreams; Zophar gives him good counsel for his cure: If thou prepare thine heart, and stretch out thy hands towards God: If iniquity be in thy hand, put it far away, and let not wickedness dwell in thy Tabernacles; Then shalt thou lie down, and none shall make thee afraid. Job. 11.13, 14.19. We must go in Gods ways with a firm foot, and take straight steps, not stumble in the Day, if we would not startle in the Night. Prov. 3▪ 23, 24. Thou shalt walk in thy way safely, and thy foot shall not stumble; when thou liest down thou shalt not be afraid, yea thou shalt lie down and thy sleep shall be sweet.

2. Let us lead a cheerful life evermore rejoicing in the Lord, that we may be delivered from these perturbing Dreams, the more light of comfort we have when awake, the less darkness of terror we shall have when we sleep: the more spiritual joy in the Day, the more peaceable sleep in the Night.

The Light of a well-quieted Conscience, and Help much herein.

The Light of Gods loving Countenance, Help much herein.

Lord lift thou up the Light of thy countenance, says David; Thou hast put gladness in my heart, more than in the time that their corn and wine and oil increased: I will both lay me down in peace and sleep, for thou Lord only makest me to rest in safety. Psal. 4.6, 7, 8. [Peace and Sleep] In the sleep of his body, he had the peace of his mind. Much care is required to compass such comfortable quiet and peaceable sleep, and at least to fence off affrights from the Devil in Dreams: shall the Devil be industrious by these to deter, and not we

be industrious from these to be secure? 'Tis reported of Scorpions (Serpents so called from their scattering and casting their poison Night and Day, up and down) how they link together to molest sleeping-Men, one will stick fast to the roof or wall of the House, a second to him, a third to the second, and so make a chain till they reach the party asleep. The last stings and returns, and so everyone goes back in his order. This Egelinus upon the Revelation relates; the same may fitly be affirmed of the Devils those infernal spirits in their monstrous molesting's of some sleeping-Men: Now the course some have taken to lie quiet, and sleep free from the stings of Scorpions, may be of use in this case.

Aelian relates, how in Lybia and other like parts, Men sleep in their boots, they set their beds from the wall, and place the feet of their beds in pots of water, lying up in the highest Rooms to rest without such molests. In this manner 'tis meet for Men against these designs of Satan, to sleep in their spiritual armor, to set their minds off from the earth, not to lay their hearts too near the walls of the world, to set the feet of their souls in the waters of godly sorrow for sin, to lie up in the Galleries of high Meditations and sweet Contemplations of God, which may arm against these Evils, and procure the contrary Good.

Thus we see what are Requisites Antecedent.

2. The Subsequent things that serve for a Conclusion are upon a double Supposition.

Suppose with such Dreams we are oppressed, Suppose from such Dreams we are preserved.

If God does scare us with Dreams, our duty is, To find the true sense of them, and To make the right use of them.

That we may learn their lesson, care is required, In making Prayer to God, and In asking Counsell of Men.

1. Inquire of God, we see; 2 Sam. 21.1. That when the Lord afflicted Israel with years of famine, David enquired of the Lord the cause; and the Lord answered, it is for Saul, &c. So when the Lord afflicts us with Nights of fears, and Dreams of terror, we should seek of God the cause, what particular sin hath most incensed God against us: God scared Job with Dreams, Job cries to God, saying, Shew me wherefore thou contendest with me. Job. 10.2.

2. Consult with Men, so did Nebuchadnezzar when a Dream had made him afraid, and thoughts upon his bed had troubled him: He entreats Daniel to tell him the interpretation thereof: All the wise Men (says the King to the Prophet) are not able to make it known, but thou art able, for the Spirit of the holy God is in thee, declare it therefore. Dan. 4.9, 19.

The practical Use we are to make of dismaying Dreams is, To cease Sin, and To do Good.

1. Strive all that we can to get clear of sin, so did Job; God scaring with Dreams, he cries to God, saying, I have sinned, what shall I do unto thee O thou preserver of Men? Why dost not thou pardon my transgression, and take away my iniquity! Job. 7.20, 21. The design of God in some such Dreams is to sever Men and their sins: God speaks once, yea twice, yet men perceive it not: In a Dream in a vision of the Night, when deep sleep falls upon men in slumbering's upon the bed, then he opens the ears of Men and sealet their instruction, that he may withdraw man from his purpose, and hide pride from Man, and keep back his soul from the pit. Job. 33.14, 15, 16, 17.

2. We must set upon such things as are good, when Nebuchadnezzar had had his troublesome Dream, the Prophet thus applies himself, O King, let my counsel now be acceptable to thee, break off thy sins by righteousness, and thy iniquities by shewing mercy, it may be a lengthening of thy tranquility. Dan. 4.27. Let us upon such Dreams do what we can for the profit of ourselves and others: Eliphaz (one of Jobs friends) speaks of a Dream himself had: In thoughts from the visions of the Night, when deep sleep falls upon Men, fear came upon me, and trembling which made all my bones to shake, &c. Job 4.12, 13, 14, 15. Though some conceive it was a delusive Dream, yet it may appear to be a Dream divine, because it did suggest that which was to abase man and advance God; ver. 17. Shall mortal Man be more just then God, shall a Man be more pure than his Maker? Eliphaz did endeavour to improve this Dream for Job's profit, concluding thereupon his discourse, with these words; Hear it and know it for thy good, Job 5.27.

Lastly. If we have peaceable sleep from Dreams disturbing, The Mercy of God is to be prized, and The God of the Mercy is to be praised.

Gods Mercy is much to be confessed, if we consider, The malice of the Devil to draw such Dreams into all Men, and The misery of some Men into whom such Dreams are drawn.

1. The Devil is malicious, and desires so to assault all the souls of Men: Satan himself is in continual torment, having no rest Day nor Night, when he is not in Hell, he hath Hell in him; and could he compass it, we should never be quiet; he would in the Day dismay us, and in the Night annoy us, and not suffer us to sleep one hour free from affrighting Dreams: therefore God herein does not only refrain himself, but also restrains the Devil, beats him back and binds him

up, who otherwise would fly about, and as a scritch-Owl clap his wings at our chamber windows, crying over our beds and heads in the Night to break our rest: God doth not only himself forbear by Dreams to distress us, but keeps off our adversary that he cannot by scaring Dreams distract us; O marvelous Mercy! That's a sweet promise, Zech. 2.5. I saith the Lord will be unto her a wall of fire round about: 'Tis an allusion to some Countries where abundance of wild beasts are, shepherds and travelers who would secure themselves and their flocks, make fire round about their lodgings at Night: The Lord is as a wall of fire round about our Night-lodgings, the Devil dares not approach to interrupt our rest: who would not admire this Mercy! Observe;

2. Some Men are so miserable who suffer under soul-scaring-Dreams, As that When they are asleep, with fear they awake, And when they are awake, they fear to sleep.

1. From sleep with fear they come: Many a Man hath met with those amazements in his bed, that have made him rise and run from place to place and yet found no rest. Austin lively lays out such a lamentable Creature; He flies from his bed-chamber into the house, from his house into the city, from the city, into the field, but his enemy follows: he flies back from the field to the city, from the city to his house, in his house up to his bedchamber, but his enemy finds him, and his scared conscience cries upon him: Some after sleep are sweetly refreshed, but all his sleep is imbittered, he comes from his bed as one out of Hell; soul and body as those two possessed coming out of the Tombs, Mat. 8.28.

2. To sleep with fear they go: As in the morning they rise up with terror, so with trembling they lie down at Night, upon many a man is that made true: The Lord shall give thee a trembling heart, failing of

eyes and sorrow of mind, thy life shall hang in doubt, and thou shalt fear Day and Night; In the morning thou shalt say would God it were even, and at even thou shalt say would God it were morning, for the fear of thy heart wherewith thou shalt fear, and the sight of thine eyes which thou shalt see. Deu. 28.65, 66, 67. Some that have been terrified with Visions and scared with Dreams have been afraid to think of the Night before it came, and amazed to remember the bed while yet abroad, but when evening is, the sinner sighs; This Night must I make my bed in Hell: oh what a mercy then is this, and worthy to be prized, our peaceable rest!

As we have the Mercy let God have the Glory.

Quiet sleep is the Gift of God, and It is the Love of God to give sleep quiet.

1. 'Tis Gods Gift when we have it, quiet sleep does revive nature as the dew or small rain does refresh the grass; Now as the Prophet speaks, Jer. 14.22. Are there any of the gods of the heathen can cause rain, or can the heavens give showers? So it may be said: Are there any of the creatures in earth or heaven that can give sleep? That God which gives showers of rain must give hours of rest; peaceable repose is Gods peculiar Gift.

2. 'Tis Gods Love when we gives it. Psal. 127.2. For so he gives his beloved sleep; that is sleep with quietness: yea the Hebrew word [Shena] for sleep, being with [Aleph] a quiet or resting letter, otherwise then is usual, it signifies the greater quietness in time of sleep: And whereas some apply the place only to Solomon who was called [Jedidiah] the beloved of the Lord; to whom God gave sleep: The Septuagint turn the Hebrew word plurally, so God giveth his beloved ones sleep: His Saints in general God gives quiet sleep as a token of his love, yea in the times of their greatest peril: Thus Peter

in prison when he was bound with chains beset with soldiers and to die the next day, yet see how fast he was found asleep; Act. 12.6, 7. The same Night Peter was sleeping, and behold the Angel of the Lord came upon him, and a light shined in the prison, yet Peter slept, till the Angel smote him on the side and raised him up: so God gives his beloved sleep, and let his beloved give him the honor, and the rather, because;

Herein God answers our Prayer, Herein God fulfils his Promise.

Is it not our Prayer that God would prevent affrighting, and afford refreshing sleep? And is it not Gods answer when in sleep he doth sustain us? I cried (says David) unto the Lord with my voice, and he heard me out of his holy Hill, I laid me down and slept, for the Lord sustained me, Psal. 3.4, 5.

Is it not Gods Promise to vouchsafe sleep free from frights? Thou shalt lie down and shalt not be afraid, yea thou shalt lie down and thy sleep shall be sweet. Prov. 3.24. Hence Gods servants while they are in the wilderness and woods of this world, they sleep safely, and Devils as wild beasts can do them no harm, Ezek. 34.25. Have we through Gods blessing this benefit, let us abundantly give praise and live praise unto God hereupon.

Yea large praise belongs to the Lord for quiet sleep from Men of all sorts; Whether sinful, Or sanctified.

1. Sinful Men are much engaged to God for his common providence, that allows them as the mercies of the Board in refreshing food, so the mercies of the Bed in preserving sleep: upon the want of which nourishment nature would be weakened and wasted, disturbed and destroyed, and the wheels of the whole man put out of order.

Indeed 'tis a wonder they can sleep quietly, miseries being many, present and approaching; poor wretches under Gods wrath a sad sentence of death, damned already, every day in danger of a dreadful arrest for desperate Debts, they are not able to pay: they lie on their beds as Damocles sate in his chamber, a naked sword hangs over their heads: The stone crying out of the wall, and the beam out of the timber answering it: Sin lies at the door, the Devil dwells in the house, hell fire ready to burn them in their beds, yet they sleep: 'Tis security in them, yet clemency in God that does not let loose affrighting Devils in scaring Dreams.

2. Sanctified Men are much engaged to God for his special providence in their peaceable sleeps, considering the deep dangers they may imagine themselves in on every side, from desperate enemies of all sorts; Both Devils, and Wicked Men.

1. Devils that wait Day and Night to do them harm; did not God set His Angels to keep corpse-du-guard, and to encamp about their beds, how oft would the Devil beat up their quarters and surprise them with terrors? But through God, He cannot affright, as he attempts, He cannot effect, as he affrights.

1. Affright he cannot so oft as he attempts; he cannot cast in so many terrors as he makes trials: What Pliny reports of the Scorpion is true of Satan, he is continually putting out his sting, when yet often he cannot reach the souls of Gods Saints, so as to fasten one fear.

2. Effect he cannot so oft as he affrights; he scares them with that in the Night which he cannot accomplish in the Day; when he strikes them with Dreams, he would strike them with death; they should thoroughly feel the evils they fear; he cannot by rending inflict, though he does by roaring affright.

Indeed the Devil (says Bernard) is a roaring Lion, but I thank the great Lion of the Tribe of Judah, he roars but he cannot rend; but how much thanks is due to the Lord, who sometimes so stops this Lions mouth that he can neither rend nor roar, not being able with the least fear to molest good Men.

2. Wicked Men may occasion Saints scares and fears, and did not God prevent thoughts of their monstrous malice, their cursed and cruel wrath, rage and fury would cause affrighting Dreams. Some of the Papists report of their St. Dominick the Father of the Dominicans, how when his Mother was with child of him, she dreamed that she brought forth a wolf with a fire-brand in his mouth, and such a manner of person he afterwards proved: Wicked Men are like wolves with fire-brands in their mouths, or like Lions breathing fire against the best of men. My soul is among Lions, I lie among them that are set on fire, &c. Psal 57.4. And would not such a lodging bring in scaring Dreams, but that against them God is good, through whose kindness we sleep secure: Lord how are they increased that trouble me, many are they that rise up against me; I laid me down and slept for the Lord sustained me, Psal. 3.1, 2.

Yea, Devils and men set aside, do not we to such Dreams dispose ourselves? Opening the door to fears in sleep by needless fears when we are awake: even awake we oft trouble our minds with mere imaginary matters, which might make our minds to imagine strange things in sleep: how justly might God punish us with Night-sorrows, for not regarding our day-comforts. The Eternal God would (saith Austin) shine as a bright Sun into thy soul, and thou darkenest all with Clouds of thine own creating, thou hangest thy bed-chamber with blacks, and when thou mightest be secure, thou troublest thine own head and heart with cares and fears: How good is God who doth not leave us in our sleeping-times to troublesome Dreams! That

Dream-dismayments do not amaze our minds, 'tis mercy, To God be glory for ever and ever,

Amen.

VI.

OF PROFITABLE AND INSTRUCTING DREAMS.

Matth. 2.12.

And they being warned of God in a Dream that they should not return to Herod, departed into their own Country another way.

In the former having finished what refers to Dreams wherein God afflicts. I proceed to such Dreams whereby God instructs. For an Instance of this sort we may observe the Dream in the Text. And they being warned of God in a Dream that they should not return to Herod, they departed into their own Country another way.

Concerning this Dream as here the Holy Evangelist sets forth, Four things are considerable.

1. The Subjects of it,
2. The Substance of it,
3. The Receipts of it, and
4. The Effects of it.

1. For the Subjects or the men into whose minds God sent this Dream: I shall only demonstrate them by three remarkable Things;

1. The Knowledge they had,

2. The Voyage they made, and

3. The Homage they did.

1. Knowledge they had. Hence they were called Wise men: In the days of Herod the King, behold there came wise men, ver. 1. Their wisdom, understanding, or knowledge is three ways discoverable!

1. By the Measure of it,

2. By the Matter of it, and

3. By the Means of it.

1. The Measure of their Knowledge and Wisdom was great, which gained them this name of Wise Men. [Magi] 'tis as Pareus reports a Persian word importing men so expert in prudence as they were prompt and fit to be chief Counselors unto Kings, and out of which for their wisdom-sake some were chosen to be Kings, and such were these wise men in the account of Cyprian and several others.

2. The Matter of their Knowledge was good. Not only had they Human Learning in the sciences of the World, as in Mathematical and Astronomical Knowledge; so Calvin concludes they did excel; but also some Learning in matters Divine, endowed with some Metaphysical and Theological Knowledge as relating to God and Christ his Son to come into the World. Wise men among the Gentiles had some such knowledge as concerned Christ; So Cyrill and several assert.

3. The means of their knowledge as to this part of principles appertaining to God and Christ his Son to be sent into the World. They might acquire much by their industrious reading, and diligent studying such helps as they had of ancient Prophecies, as Plato did by the Books of Moses, or God might inspire this, irradiating their minds with such divine Beames, as Balaam that Gentile Prophet, God made him see much concerning Christ, Numb. 14.

2. Concerning the voyage which these wise men made (manifesting some knowledge of Christ they had) as may more appear if we ponder, The reach of it, The rise to it, and The reason for it.

1. The reach of their voyage or the extent of their journey, it was from the Eastern parts as Persia, to the land of Judaea, and therein to Jerusalem the Metropolis thereof: Wise men came from the East to Jerusalem, Ver. 1. How long a Way this was, and yet in how short a space they dispatched it, let others report.

2. The rise to their voyage or what first set them forth, was the sight of a Starre. We have seen his Starre in the East, Ver. 2. [His Star] A star made by him, says Fulgentius, or a star that did point to him. Chrysostom reports, it appeared in the likeness of a little Child leading them to look after Christ the Babe born. To this likely was another light added by the Holy Ghost in their Hearts.

3. The Reason for the voyage or cause why they undertook such a journey was to worship Christ, And we are come to worship Him, Ver. 2. Interpreters determine they meant not so much a civil-Worship to Christ as an Earthly-King but rather a religious Worship to Christ as a Heavenly God.

3. The Homage they after actually did to Christ does evidence so much. When they came to Bethlehem and found the Babe born, they

fell down and worshiped him; presenting Gifts, gold, frankincense and myrrh, ver. 11. If we look into their worship we may see,

The manner expressed, and The matter presented.

1. The manner after which they worshiped Christ is expressed to be by Prostration or falling down upon their faces, they fell down and worshiped him. Evidencing as Authors observe their low apprehensions of themselves and their high estimations of Christ as the Creator of Angels, &c.

2. The matter with which they presented Christ in this worship was Gold, frankincense, and myrrh. Manifesting they more minded him as an Eternal God, then as a mortal man. As a man subject to mortality they only offered, myrrh. As God to govern Heaven and Earth, they offered two things for one, viz. Gold and Frankincense: Thus giving a clear evidence, as of Condition, so of their own conversion; who are therefore called, The first fruits of the Gentiles, or the first born children of Christ.

These were the subjects or persons to whom God appeared in a Dream. And they being warned of God in a Dream.

2. The Substance or the matter the Dream contained. It was to forbid their going back from Bethlehem to Herod the King at Jerusalem, That they should not return to Herod. Herod had appointed their return to him, and they had intended their return to Herod. Yea, as Chemnitius noteth, that very night before their intended return, when they were secure in their sleep, not suspecting any peril on Herods part, God brought in this prohibiting Dream to draw them back. To Herod they must nor return, suppose for a threefold cause, His Jealousy, His Hypocrisy, His Cruelty.

1. Herod was full of Jealousy: He had many misgiving thoughts upon the wise mens first enquiry, saying, Where is he that is born King of the Jews. When Herod heard these words he was troubled. O how suspicious and solicitous he was, lest this enquired for King should un-King him. 'Tis with Kings common (says Chrysostom) for cares to sit more close to their Hearts, then their crowns to their Heads. But especially if by any ill course they have come to their crowns (as was the case of Herod) this increases their cares and fears. This filled Herods heart with disturbing doubts and troublesome thoughts. Now seeing he was so troubled at the wise mens question; God will not have them to go back to bring him a positive report.

2. Herod was full of Hypocrisy. Hypocrisy is an evil most abhorred of God. Because Hypocrites (says Bernard) they will be bad, yet will not seem to be so, they will not be good, yet so they will seem to be. Thus this Hypocrite Herod, he was false and perfidious yet would not appear to be so. He was not pious or religious, yet would pretend thereunto. He privily calls the wise men. Sent them to Bethlehem, saying, Search forth the young Child, and having found him bring me word, I may come, and worship him also. But God would not have them to carry him the truth, who sent them out of mere Deceit.

3. Herod was full of Cruelty, A man of blood, a man who had imbrued his hands in the blood of his near Relations. Historians report how he had killed Hircanus, Nicanor, his Brothers, murdered Mariamne his Wife, slain Alexander, Aristobulus and others of his own sons; which made Augustus Caesar tauntingly to say, 'Tis better to be Herods swine then his Son. Who would not such a cruel man have mischiefed that came crosse in his way? The wise men had they come back and declared the certainty of Christs birth at Bethlehem. Such an unpleasing message might have made immediate mischiefs. Because God would not thus expose innocent persons, he came by

night in a Dream and admonished these men, to Herod by no means to return. They were warned of God in a Dream they should not return to Herod.

3. Their Receipt of the Dream is considerable according as several Interpreters translate the words, Being warned of God in a Dream. As God gave the warning: so they took the warning, What God revealed they believed, the Author of the Dream they did not suspect, the matter of the Dream they did not reject; what God said, they assented to it, receiving of it, As an Oracle, As an Order, As an answer, and As an Evidence.

1. They received it as a Divine Oracle. *Oraculo divino instructi*. So Erasmus reads it. But some of our late Writers dislike the phrase, and would not have the word (Oracle) used, because so commonly abused by the Antient Ethnics, it becomes not Christians.

2. They received it as an Order, as an express mandate or positive command to guide their course and require their care. *Arcana Declaratione jussi*. So Beza renders the words of a Greek Author. This Dream they observed as Gods secret charge.

3. They received it as a Divine answer. *Responso accepto in somnis*, says Aquinas, and Chemnitius well noteth that the Greek word is so deducted as doth aptly signify an answer. Now an answer does prae-suppose a desire. The desire that might occasion to these men this answer from God in a Dream, might proceed, Either from their Savior, Or from Themselves.

1. From Christ their Savior some desire might possibly passe. He who was a little Babe on Earth was also the Son of God in Heaven, who might present to his Father such a desire as concerned the safety of his servants, that they might not suffer for his sake, but that they

who came so far to serve him might be preserved from Herod, thereupon this Dream they might receive, as an answer to such a desire.

2. From themselves might such a desire proceed. Indeed there is no prayer on these mens part expressed; But as Jerom observes of Moses, that though he was silent, yet he is said to pray, Exod. 14.15, viz. In the secrets of his Heart: So in the secret desires of their hearts might these men present a prayer to God for guidance, and to their prayer made when awake they received an answer in sleep.

4. They received this Dream as a Divine evidence, testifying to them what they were not aware of; Divinitus admoniti in somnio, says Piscator; God did in a Dream admonish them of matters not before manifest; As Herods ill meaning against them, And Gods good meaning towards them,

They minded this monitory Dream, as intimating man meant them mischief but God meant them mercy: They entertained the tidings hereof as a token of Herods ill intentions against them, but Gods good intendments towards them: They were warned of God in a Dream, they should not return to Herod.

4. The effects or what followed upon this Dream, in general set down, They departed into their own country another way. To what was revealed in their sleep they yielded ready obedience, when awake, all objections laid aside. They disputed not the precept of Herod to engage their return or the power of Christ to defend them from harm. They might have reasoned (says Chrysostom) If the Babe be great, what need such a flight? But God in a Dream had declared his will, and obey they would. To Herod they would not go, but to their Country away they went. They departed to their Country another way.

The consequences hereof are considerable as further effects of this Heavenly Dream referring to four several Heads.

To Herod, To Christ, To themselves, and To other men.

1. Herods hand was hereby restrained and his heart revealed; his bloody purposes were broken and brought to light. What ever he said, his Secret design was, *saevire non servire*, to worry not to worship that innocent Lamb. And as commonly 'tis with Tyrants when their craft takes not place, their cruelty appears. Thus Herod (Gods Dream diverting the wise men) his policy failed, and then in a rage he fell upon the innocent Infants, slaughtering all to find out one, as Chrysostom observes upon ver. 16.

2. Christ was hereby preserved, Babe and Mother delivered. This Dream to the wise men for their removal made way for another to Joseph; The Lord appeared to Joseph in a Dream saying, arise, take the young Child and his Mother and flee into Egypt. Chrysostome marketh the order of the words; 'tis not take the Mother and her Childe; but take the Child and his Mother, thereby shewing the chief danger was upon the Child. But as a good Author hath it, lest in this fall of the Child mans salvation should sink, God by Dreams preserves him.

3. The wise men much advantaged themselves by observing this Dream, Preventing their evil, and Promoting their good.

1. Evils they prevented both of sinning and suffering. Had they concealed Christ to Herod, or complied with Herod against Christ, so had they sinned. Had they dealt downright and revealed Christ to Herod as certainly born, this had brought suffering.

2. Good they promoted: In going from Herod home, they went from the Devil to God. They betook themselves to another way of life, leading to Heaven their own country as Christians. So Eusebius and other Authors open the words. They departed to their own Country another way.

4. By following this Dream were differing effects to divers, As Judgement to the Jews, And Mercy to the Gentiles.

1. To the Jews was Judgement. God sent the wise men another way, not suffering them (says Musculus) to carry any further message that might draw the Jews from their incredulity, who were so much troubled at the first tidings of Christs Nativity, ver. 3.

2. To the Gentiles was mercy by this means. By the wise mens return to their country they came to hear of Christ, &c. Chrysostom concludes, that in their own Country they became public Preachers of Christ, so as many by their Ministry were converted to the Christian Faith. Chemnitius concurs with Chrysostom and is much of the same mind: So were many sweet mercies the sequels of that Celestial Dream. They being warned of God in a Dream that they should not return unto Herod, they departed to their own Country another way. But to passe from his particular Dream in the text, and to treat of Dreams more generally considered as being solidly good, are certainly given in of God. And as in the former evil Dreams we found the malice of the Devil, and the mystery of iniquity, so in these good Dreams drawn out, we may much manifest the mercy of God and the mystery of godliness. The following discourse of such Dreams will consist of a double part, Explicatory, and Applicatory.

The Explicatory part of these Dreams will refer to four things;

The times they have been at, The ways they have been in, The persons they have been to, and The reasons they have been for.

First, The times at which God hath graciously given many good Dreams.

Are more remote, Or more immediate.

1. The times more remote when God in good Dreams gave out his mind, As before the Prophets time, And in the time of the Prophets.

1. Before the Prophets times God came in Dreams. I shall not here observe with some the several successive ages of the World, reporting the particular steps of times before the express Prophets were: Neither shall I dispute with others too curiously, the order, place and preeminence of the Prophets, who was first and chief. Moses is determined among the most. But before the times of Moses or any of the Prophets in the Old Testament or any promulgations of the Law of God, God in Dreams declared his mind, as Calvin concludes.

2. In the times of the Prophets, God did by Dreams declare much of his merciful mind to men. As by the Prophets, God spoke to the people, so by Dreams God spoke to the Prophets. If there be a Prophet among you, I would make myself known to him in a vision, and I will speak to him in a Dream, Numb. 12.6. To the ancient Prophets God made himself known by visions when they were awake, and spake by Dreams when they were asleep, so Junius expounds the place. Isidorus in libro Etymolog, sets down seven several ways by which God spake in the Holy Prophets, expressing Dreams as a prime and principal manner in which God was wont to reveal his will and to speak his mind; yea those two ways of visions and Dreams, were the most usual Modes after which God spake to the Patriarchs

and Prophets of old. And to this purpose that place of the Apostle is pertinent; God who in divers manners spake in times past unto the Fathers by the Prophets, Hebr. 1.1. The Greek text hath two considerable words, <H&G>. The one signifying how God gave out his mind in divers measures, and the other in divers manners. As the measures were divers, God spake sometimes less and sometimes more of matters Divine; so the manners were divers; sometimes God spake in one form and sometimes in another form. The whole tide of Interpreters both Protestant and Popish upon that place so run, as to report Dreams to be a frequent form or manner of Gods speaking in the text intended. Thus God spake [In times past to the Fathers] that is, To David, Moses, Abraham, after the flood, To Noah, Enoch, Adam before the flood, as Paraeus expounds it. Even to the beginning of the world this was one of Gods ways. Thus God spake [by the Prophets] that is, the Prophets gave out when awake, what they received from God in their sleep. In sleep God revealed Divine truths to them which they taught to others in their waking times and seasons.

2. Observe seasons and times more immediate and nearer to us, As in the Apostles times, And since the times of the Apostles.

1. We find, in the Apostles times were Heavenly Dreams. May we not say that sometimes in Dreams God spake to the Apostles, when to them 'tis plain God appeared in visions. As the Apostle Peter, when God would have him go and preach the Gospel to the Gentiles for their conversion to the Christian Faith, he fell into a trance, and saw Heaven opened and a certain vessel descending, &c. Acts 10.10, 11, &c. And when God would have the Apostle Paul to go preach the Gospel to the Macedonian people, a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him saying, come over to Macedonia and help us, Acts 16.9. We may imagine 'twas a

Dream in his sleep it being a vision in the night. Though visions in the day, were when men were awake, yet visions in the night were ordinary in sleep. Thus Eliphaz. In thoughts from the visions of the night when deep sleep falleth on men, Job 4.13, so Dan. 2.19. To the same may suit that place of the Apostle, 2 Cor. 12.1, 2. I will come to visions and revelations of the Lord: Whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth. His soul was so set awork in sublime converses with God, his body was as it were laid by, it might lie asleep having little to do. His visions were not to the ocular part of his body, but to the intellectual part of his mind. His bodily eyes might be shut, the eye of his understanding was open. Yea to his visions he adds revelations, which Theophylact and others distinguish. The result of all may be this: That as he saw by his understanding, so he did understand what he saw; his intellect was so acting, though his bodily senses were bound. So that Apostle in Patmos, when he received those celestial revelations, the vision he had (as a learned writer observes) was Interna, Imaginaria and Intellectualis. His mind was in motion, his body lay as asleep, he is said to be in the spirit. Not supposing as if he were wholly out of the body, but because by his body he saw nothing, heard nothing, felt nothing, in such a sense no deep sleep could make him more Bodyless then now he was, yet to his mind great mysteries were manifest, yea, to his Heart was Heaven open.

2. Since the Apostles God sometimes sent in Dreams of deep concernment as various and very good Authors evidence. Jerome affirms that Philo Judaeus a famous man that flourished in the Emperor Caligulas time, some 40 years since Christ, that he wrote five Books of Dreams immitted of God. And Cyprian who lived under the Emperor Valerian about 260 years since Christ, reports, that in his time several things were made known by Dreams, redounding much to the glory of God and the good of his Church. So Augustine

who was found famous in Africa between 4 and 500 years since Christ, wrote much relating to Dreams Divine, and so it might be easily drawn down. Visions that use to be co-temporary with Dreams have been in these latter times. Enlarge I might easily out of Ecclesiastical History, take only one instance. At a time there was in Antioch such a terrible earthquake as many houses fell flat, the people possessed with fear forsook the City, and with-drawing from their dwellings, one had a vision, that he saw a man coming to him, who bade him write upon every house, Christ is with us, stay here; which accordingly upon houses standing was written and so were preserved.

Object. God we grant in former times spoke by visions and Dreams, but in these last days he speaks by his Son, Heb. 1.

Answ. As in former times when God spoke by Dreams and Visions, God then spoke also by his Son, though not so apparently: so in these last days when God speaks by his Son, he may also speak by visions and Dreams, though not so frequently. By the preaching of the Gospel is Gods usual speech and ordinary course, requiring mens chiefest care; yet from God may come Dreams in the latter times 'Tis a promise first reported by the Prophet Joel, 2.28, and after repeated in the Acts of the Apostles, Chap. 2, ver. 17. That in the last days young men should see visions, and old men should dream Dreams. A sound Expositor upon the place observes, That to young men who may be more quick and clear in their apprehensions 'tis attributed, they shall see visions: yet though they are named others are not denied: And to old men who may be more calm and clean in their affections, 'tis appropriate, They shall dream Dreams. Yet though they are expressed other men are not excluded. Great Articles of Faith concerning Christ incarnate have been signified by Dreams. To Joseph, Mat. 1.20, 21, was Christ in the truth of his two Natures by a

Dream clearly declared; The Lord appeared to him in a Dream saying, Joseph thou son of David, fear not to take to thee Mary thy wife, for she shall bring forth a Son: that opened his human Nature. Thou shalt call his name Jesus, for he shall save his People from their sins: that evidenced Christs divine Nature; for he that saveth from sin must be God as well as Man. Let this suffice for the times whereat God hath given out Dreams.

Secondly. See we the Ways of God in these secret works of sacred Dreams. Dreams, God hath sent into mens minds; Some as with a vision, and Some as with a voice.

1. With visions representing somethings under similitudes as to the eye. In this way was Pharaohs Dreams wherein God admonished him of seven years famine in Egypt. And Pharaoh said to Joseph, I saw in a Dream and behold seven ears came up in one stalk full and good. And behold seven ears I saw come up after them withered and blasted, and these devoured the seven good ears. And I saw in a Dream seven kine fat and well favored; And I saw seven other kine poor and lean that did eat up the fat, Gen. 41.17, 18, 19, 20, verses.

2. With a voice, God not representing anything as visible to the eye, but only speaking so, as somewhat seems audible to the ear. This was Gods way in Abimelechs Dreams about the business of Sarah. God came to Abimelech in a Dream by night and said unto him, behold thou art a dead man, Gen. 20.3. And God said unto him in a Dream, yea, I know thou didst this in the integrity of thy heart, ver. 6. God did not herein use any similitudes.

Again God in the way of Dreams hath gone with steps; More swift, or More slow.

The making of Dreams lieth in the moving of thoughts. Now thoughts, their motions are with expeditions. Luther when he would set out the Agility of the bodies of Saints after the resurrection, says, They shall move as swift in the Heavens, as thoughts in the heart. Yet the hearts and minds of some men in these notions are more flow, dull and heavy then others. And so Gods workings upon all are not with the same celerity, because they follow not fully the activity of the Agent, but according as is the capacity and receptibility of the Subject. God in works of mercy, nescit tarda molimina. He would passe with all speed; but mens hearts move heavy, and hence thoughts in some both awake and asleep are more slow. In all Dreams God does not keep the same space; nor does he passe so sudden with some as with others, but much varieth his goings, so that some herein have found him easier to follow and others harder to trace.

Again, God in this way and work of holy Dreams, Hath made use of Instruments, Or hath done all himself.

1. Instruments God hath sometimes made use of, transmitting Dreams into mens minds by the ministry of Angels. When Herod was dead, behold an Angel of the Lord appeared in a Dream to Joseph in Egypt, saying, arise, Mat. 2.20. God sends Angels from Heaven in the night and sets them about mens Beds when asleep; as to prevent Satan in Dreams that be bad, so to convey himself in Dreams very good. By bad Dreams would Devils break in, but are beat off by Angels. An Historian tells, that when Gainas sent a great multitude in the night to burn the Emperors Palace at Constantinople: a multitude of Angels met them in the form of armed men, which forced them with fear to fly back. When Satan by night with a sinful fire brought from Hell would set mens souls on a flame; Angels bring a blessed fire from Heaven, that burns and heats mens hearts in holy

Dreams. As God hath sent Angels to watch over some asleep, for their protection: so to work in some asleep, for their instruction. God hath appointed his Angels to carry his mind down to some on earth, while their bodies have been asleep in their beds: as he hath employed his Angels to carry the souls of some up into Heaven, when their bodies have fallen asleep by death.

2. Sometimes God hath thus wrought himself alone, no Angel administering. Austin observes upon that Parable of our Savior, Luk. 11. Which of you shall go to his friend when it's midnight saying, send me three loaves. He from within shall answer, Trouble me not, the door is shut, my Children in bed, I cannot rise; Yet because of his importunity he will arise and give him. Here we see (saith he) how, when the whole family was asleep, yet the master of the house was awake and at midnight gave out bread to his friend, &c. Thus when to men-ward Angels are as if they were asleep, yet towards them God is awake and in the night-times gives out good Dreams, as several Scriptures beside the text testify.

Thirdly, The persons unto whom good Dreams God hath given, viz, Both Sanctified, And Sinful.

1. Into men sanctified God hath sent such Dreams, as to Samuel when but a child about the business of Eli, 1 Sam. 3. So to Solomon about the concernments of his Kingdome, 1 Kin. 3. O what a comfortable conference passed betwixt God and him in a Dream. The Lord appeared to Solomon in a Dream by night, saying, ask what I shall give thee, and Solomon said, give thy servant an understanding heart to judge thy people and to discern betwixt good and bad. And the speech pleased the Lord, and God said to Solomon, behold I have given thee a wise and understanding heart. And Solomon awoke and behold it was a Dream, ver. 6, 7, 8, 9, 10, &c. And indeed holy and

good men are for such Dreams most meet, Having fit matter for them, and Being free movers in them.

1. Matter fit for such Dreams; God finds in holy hearts the habits of Heavenly graces, such supernatural principles disposing them to receive further impressions from God. We may see in ourselves, when our hearts are well inclined, how quickly do we close with any good motion, how readily do we receive, sleeping or waking, any gracious suggestion? When a good fire is found in our wood, the breath of the blessed spirit soon blows up such flames even by night in good Dreams. A gracious heart is a fit stock for such grafting's; God takes pleasure to put in such Scions with his own hand from Heaven. A good soul is a fit soil for such seed.

2. The minds of sanctified men move freely so as actually to concur with what comes from God. In sleep their bodily senses are bound, but their graces are free; so far as they are found flesh, they are sleepy; but so far as they are spirit, they are vigilant and wakeful. The spirit is willing, but the flesh is weak, Mat. 26.41. I sleep, but my heart waketh, says the Church, Cant. 5.2. Her Heart being awake she soon heard his knock, Mat. 25. We find, while the Bridegroom stayed the virgins slumbered and slept, the wise slumbered, and the foolish slept, say some; but concede they all slept, yet the wise were in part awake, whence they quickly heard the cry at midnight. Behold the Bridegroom cometh. Then they being ready went in with him, ver. 10. Let the Lord come at midnight, good men are ready to meet his motions.

2. Bad men have had Dreams from God, as Pharaoh and Nebuchadnezzar named are notable instances, yet such Dreams God hath more rarely immitted, and They have more hardly admitted.

1. Good Dreams into bad men brought seldom. Amongst good men such matters have been found more frequent. Joseph, Jacobs son had so many Dreams sent in of God, above his brethren-that they scoffingly called him the captain Dreamer, Gen. 37.19. Sinful men they do so oft resist good motions, when they are awake, that God seldom visits them, when they are asleep. They are so much against God in the day, that God is but little with them in the night

2. Dreams good, men bad do hardly embrace. Sinful souls have been afflicted when such were injected, therein no way active but passive, as appears in Pilates wives Dream, which Dream was not of the Devil to hinder Christs death (as some have asserted) considering himself should be thereby destroyed, but the Dream was Divine to withdraw Pilate from his sentence, or to aggravate his sin; O says she, Have thou nothing to do against that just man; for I have suffered many things in a Dream, because of him! In such Dreams sinful men are merely passive, when others are active; Dreams that have entered into gracious hearts with pleasure and delight, have come into carnal hearts with trouble and pain; they have taken such impressions, as oppressions.

Now lastly, The reasons for which good Dreams have been given in of God, Why to natural and sinful men, Why to regenerate and sanctified men.

First, Into the minds of sinful men God hath sent in such Dreams, In relation unto others, and In relation unto themselves.

1. 'Tis certain God hath sometimes come unto bad men by Dreams for others sakes, To restrain them from doing evil against others, To incline them towards others to do them good.

When Laban pursued Jacob, and purposed at least to plunder him of all he had, Gen. 31.24. God came to Laban the Syrian by night in a Dream saying, Take heed thou speak not to Jacob either good or evil. This so bound up Laban that when he overtook Jacob, he did him no hurt, but shewed kindness to him, made a covenant of peace with him, and departed from him, blessing him and his, ver. 55. 'Tis written of Alexander (the Jews having denied him some help) he was so enraged against them, that he resolved to ruin them, and accordingly with his conquering Army going against Jerusalem, Jaddus the High Priest hearing thereof, put on his Priestly attire, met him in the way, whom when Alexander saw he fell off his Horse, and offered him peace, telling his Nobles, that God in a Dream had shewed him the same Man so attired the Night before, and so he departed with some expressions of bravery and bounty in obedience to that vision.

2. 'Tis sure God hath also come to Men bad, by Dreams for their own sakes, To prevent their sinful evil, and To promote their saving good.

When Abimelech King of Gerar had sent and took Sarah, (who was reported to him to be Abrahams sister) into his house, God admonished him by Night in a Dream to forbear to take her to wife, and to restore her unto Abraham, whose wife she was, Gen. 20.2, 3, 6, 7. Thus did the King escape that sad sin of Adultery; And thus hath God sought the salvation of the souls of some. That Dream which Pilate's wife had, the intent of it was not to deliver Christ from the death of the Cross, for that was according to the determinate Counsell of God, but as Theophlyact conceives, it was to save the womans soul from everlasting death: not so much for the clearing of Christ, while he was at the barre, as for the converting of the woman, whose case was bad.

Secondly, Into the minds of sanctified Men, God hath sent in Dreams, In reference unto others, and In reference unto themselves.

God into good Men hath given Dreams for others advantage, thereby, As to admonish others of evil where of they were in danger, So to establish others in good wherein they did waver.

God hath caused Dreams in the minds of his Sants, that they might warn others of danger. 'Tis reported of Beza, that in the Night having dreamt that Geneva was sadly surprised, he pressed the Governors in the morning immediately to search, whereupon a desperate plot against the place was discovered, the peril prevented and the people preserved. Yea and also,

1. God hath brought Dreams into the minds of his Saints, that they might help others in doubts. Mr. Philpot the Martyr having overnight received a Letter from his fellow-Prisoner, wherein he desires his Judgement concerning the baptism of Infants, made this return; Before (says he in his Letter back) I shew you, what for it I have learned from Gods holy Word, and the practice of the purest Churches, I cannot but declare, how the same Night musing upon your Letter I fell asleep, and had such a Vision and Dream, (which he relates and concludes) This Dream I take to be the working of Gods Spirit, that I might the better content your request, as he wrought in Peter to satisfy Cornelius, Acts 5.10.

2. God hath made good Men to receive such Dreams for their own advantage; As to prepare them for evil which they were to sustain. So to assure them of Good which they were to obtain.

1. God by Dreams hath signified to his Saints what afflictions they should suffer, that so they might the better prepare. History reports of Policarpus, who in Smyrna suffered martyrdom under Antonius

the Emperor about a hundred seventy years after Christ, that three days before he fell into his enemies hands, sleeping upon his bed, he dreamt, that the bolster whereon his head lay, was all on a flame, and the other bed-clothes burning about him; whereupon when he awoke, he told his friends, God had declared that he must be burnt quick for Christ (for which he much fitted himself) and so it soon fell out.

2. God by Dreams hath signified to his Saints, what mercies they should receive, that so he might strengthen their faith and also quicken their obedience. Thus Jacob in his journey lying down upon a stone to sleep, Gen. 28.11, 12, 13. He Dreamed and behold a ladder set upon the earth and the top reached up to Heaven, and behold the Angels of God ascending and descending on it. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy Father and the God of Isaac, the land whereon thou liest, to thee will I give it and to thy seed. And thy seed shall be as the dust of the earth, and in thy seed shall all the families of the earth be blessed. Behold I am with thee and will keep thee in all places, whither thou goest, and will bring thee again to this land, and will not leave thee, till I have done what I have said.

The Application to ourselves concerning such Dreams now follow;

This refers to a two-fold case, In case we have them not, and In case we have them.

Be we without these Dreams? Then let us observe, The grounds why we should desire them, and The means how we may procure them.

Such Dreams from God are to be desired.

Because of the excellency that is in them, and Because of the commodity that is by them.

These Dreams are in themselves excellent: because through them The Soule in sleeping-time is highly Employed, and Sleeping-time by the soul is rarely Improved.

1. The employment of Mens souls in such Dreams is high and holy. Mans soul we must observe, it sleeps not as the body does, for, as it lives when the body dyes: so it wakes when the body sleeps: 'Tis an Argument some bring to prove the Immortality of the soul, that it does not die, as the body does, because it is not subject so much, as to the similitude or shadow of death; viz. sleep, as the body is; Now if not the soul of a man, much less does the soul of a Saint sleep: If the rational soul be waking and working, much more does the regenerate soul wake and work, when the body is bound by sleep: And as the soul of a sinful Man is by bad Dreams set a work in an abominable and wicked way: so the sanctified soul is in good Dreams set a work after an admirable and worthy way: we may say of the soul sanctified as 'tis said of the good house-wife, Prov. 31.18. She perceives her merchandise is good and her candle goes not out by Night, she seeks wool and flax and works willingly with her hands, she is like the Merchants ships, she bringeth her food from afar, she riseth also while it is Night, and makes ready meat for her household, and prepares a portion for her Maidens, &c. As while the drowsy Disciples were fast asleep, our dear Savior himself was hard at holy Prayer, fixed upon his Fathers will and work: so a Saint of God whilst his body lies asleep on bed, his soul in a sweet Dream is bent about blessed business, as if in prayer ardent, in hearing diligent, in Christian conference earnest, as if at the Lords Table instant, where he thinks he sees Gods Minister giving, precious people receiving, yea it seems, as if he saw the Lord Christ thereat sitting, and

thereupon the Spikenard smelling, Cant. 1.12. Oh the rare workings of the soul at such a time, how admirably and acceptably did the soul of Solomon work in the time of a Dream? What an excellent prayer did he in the thoughts of his heart, make? 1 King. 3.6, 7, 8, 9.

2. The Improvement of mens time in such Dreams is rare and precious. 'Tis a blessed thing for men to make the best of time, especially to raise that time towards their eternal good which others idly sleep away. We know a very vast part of our time runs out by night and is spent in sleep, of which we must give an account, because not only the day, but the night is Gods. The day (says David to God) is thine, the night also is thine, Psal. 74.16. Luther hath some such like saying. Whether the time be night or day, it is of God, and ought to be to God. He that waketh must wake to God, and he that sleepeth must sleep to God. Now to God he surely sleeps, that thus surely Dreams. And as these meet times for man had never been: So time would not continue in its order; but day and night would be confounded, were it not for God. As God in the Creation did ordain day and night to be separate one from another, and successive one after another, Gen. 1.5, 6. So God by a Covenant keeps them asunder, to come in their season, Jer. 33.20. 'Tis Gods mercy, day and night does not mingle together, as to mar their order. As God is worthy of praise, that preserves the night time: so it's praise-worthy in man to improve the time of the night. Yea, that part of the night wherein he sleeps, so as when his body is at rest, his soul is at work: when his body lies still, his soul is ascending Jacobs ladder. This is a marvelous mystery to the most of men.

2. Such Dreams are unto good men commodious, Thereby the grace of God is evidently discerned, and Thereby the God of grace is comfortably enjoyed.

1. Through these a clear discovery is made of the grace of God. Physicians find out the principal and most predominant humors in the body by Dreams. Divines determine the master, most prevailing and best beloved sin in a man, by his Dreams. And so it may be surely seen and safely said, such and such graces are present and potent in man by the spiritual motions of his mind in Dreams. God by Dreams hath unloosed the doubts and enlightened the darkness of divers, brought them to the knowledge of what they did not understand. One hearing the praise of Basil, desired much to know what kind of man he was, whereupon a pillar of fire was presented in a Dream (says my Author) with this motto, Talis est Basilius, such a one is Basil, a burning flame for God. Some of Gods Saints desirous to know the beauties of holiness and to behold the luster of grace, the Spirit of the Lord hath given that light in Dreams, that they have learned, how illustrious and lovely, grace and holiness in their hearts hath been. Augustin tells of one Eulogius a Rhetorician in Carthage, who meeting with an obscure place in Cicero's Rhetoric's which he was next day to read to his Scholars; being at night troubled he could not understand it, fell asleep and by a Dream before morning, the dark place was made plain. (How God hath cleared intricate Scriptures this way to some, I shall forbear to mention:) And as obscure places in books, so obscure graces in hearts, have been admirably opened unto men in their Dreams, when they have been troubled with knotty objections, they have thus received resolutions; what was cloudy in the day hath been cleared in the night: Graces in the heart, like stars in the heavens, have shined in the night that were not seen in the day. One writing of the twelve stones in Aarons garment, says of the Rubic, that it is a precious stone soonest seen and best found out in the night, by a sparkling light itself therein casteth. Thus in the night may a man have experience of grace and the spiritual workings thereof that did not so appear in the day.

2. In Dreams a close communion may be held with God; a man may have refreshing fellowship with Father, Son, and Holy Ghost. Many a good man, as in Dreams he hath had close combating's with Satan, his bed hath been as a field, wherein many a brave battle hath been fought and victory got gallantly, hath his soul beat off the Devil, when his body lay bound by sleep: So in Dreams he hath had close conversing's with God, his Bed hath been as a Bethel, a place wherein God hath been present, and a place wherein he hath made near approaches to God and God to him, Gen. 38.16, 17. And Jacob awaked out of sleep saying, surely the Lord is in this place. This is none other but the house of God and this is the gate of Heaven. Why the place was the open field, where he had lien amongst the stones; ai but he had had such a Dream, as put him into the very gate of Heaven, and placed him, as in the house of God. Hence a Saint may not only say to God, as David, Psal. 139.18. Lord, when I awake, I am still with thee, but Lord, when I sleep, I am still with thee! There may be somewhat more in that place of the Apostle, then we are aware of at present, 1 Thes. 5.10. Christ died for us, that whether we wake or sleep, we should live together with him. If it relates to sleep before mentioned, the Apostle speaks of a double, viz.

A sleep of the Soul in security; Let not us sleep, as do others. ver. 6, and; A sleep of the body for necessity; They that sleep, sleep in the night, ver. 7.

Now that in the 10, ver. cannot be meant of the Soul sleeping in sinful security; For therein is no living with Christ if intended of the body in it's natural and necessary sleeping, then through holy Dreams a man lives with Christ. A godly man whether he wakes in the day, or sleeps in the night, by the thoughts of his mind he meets, Christ, remains with Christ; Christ and he hath sweet intercourse together! O what sweet converse hath the Soule with it's Savior in the

solitudes of the night! If thou wouldst solace thy self (says Bernard) with thy Savior, mind much the most solitary times of retirements! Oh chaste and lovely Soul be thou alone; thy Heavenly husband, who will not crowd into thee in the day, through the throng of worldly company, and earthly employments, may yet give thee gracious visits in the night, when the curtains are drawn, the door locked, and all the world shut out, then may he come, and finding thee alone there give thee his loves, Cant. 7.11, 12. All men, says an obscure Writer, while they are awake, are together in one common world, but when they sleep, each man goes into a single world by himself. A Saint of God in his sleep goes into a glorious world where he finds comfortable company, converses with Angels, Apostles, Martyrs, and holy men. Thus God makes good that promise, Prov. 3.24. When thou liest down thou shalt not be afraid. [That's not all] Yea thou shalt lie down and thy sleep shall be sweet; in sleep not only free from what affrights, but filled with what refreshes. Thus the Prophet when he had Dreamt of the Churches happy estate; Upon this, says he, I awaked and beheld, and my sleep was sweet unto me. Jerem. 31.26. O how have the comforts of God, and the God of comforts in time of sleep been sweetly received! A Persian Monarch Dreaming that Themistoles the Athenian, a man of rare parts was revolted from the Grecians and come in to him, being transported with joy, he broke out with a loud voice in his sleep, I have got Themistocles the Athenian, He is mine, He is mine, wherewith he awaked, and so it was. Thus a poor Christian who having been for divers days in doubts and deep distress for want of Christ, in whom are hid the treasures of wisdom and knowledge; the Lord at length hath come in a Dream by night, which with made his soul to sing and leap, saying; Christ my Redeemer is come, is come, I have him, I have him, which proves more than a Dream: Credibly have I heard it reported of a Christian man, that lived in Dublin in Ireland, who Dreaming he heard the last trumpet sound, and that the world was at an end, with joy leaped out

of his bed and run out in the streets, saying, My Christ is come, my Christ is come. This I can report of a precious Minister a little before his death, slumbering upon his bed in the night, and falling into Meditations of the Resurrection at the last day, when both body and soul should abide forever in bliss, started up, and was ready to rise out of bed; being asked what he meant, answered, Let me go to the pulpit and impart to the people the sweet comforts I have had in my soul this night! O that these things might quicken and cause us to seek such Dreams from God;

From God, that such Dreams may be procured, preparation for them is to be made, First in the day, and Secondly in the Night.

Whilst the day lasteth, if we would prepare for good Dreams, we must endeavour, To do much good, and To do all good well.

1. Much good work we must endeavour in the day to do. A dream comes through the multitude of business, says Solomon, Eccles. 5.3. He, that goes through a multitude of worldly business in the day, is apt to Dream of worldly things in the night: and in the night he is apt to Dream of things holy and good, who is busy about abundance of good in the day. Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, 1 Cor. 15.58.

2. All good work we must endeavour to do well, if thereby we would make way for good Dreams to follow. We must set ourselves in holy and religious duties, To do them With strong desires, and With great delights.

To do them With hearts fired, and With hearts fixed.

We ought to stir up and put out our selves about holy service, so as to take pains thereat and pleasure therein, with minds wholly bent

thereupon, to make the managements of holy matters our meat: My meat is to do the will of him that sent me, and to finish his work, John 4.39, yea, to esteem the work of God, as Job did the word of God, more than our appointed food, chap. 23.12. These day-duties to good Dreams are very dispositive; and when night is, then towards such Dreams there be duties preparative.

Both at the entrance of the night, And in the progress of the night.

1. When Night is begun and we are to lie down in our beds, our business as introducing to Dreams divine, is, Prayer to God; Prayer, as it beats off the Devil that he cannot assault us with Dreams that are bad: So it brings on God graciously to visit us with Dreams that are good. As we must pray for good sleep in the night: So we must pray for good Dreams, in our sleep reading the Scripture. Hierom exhorted some godly women, to whom he wrote, to take the Bible to bed, and to hold it reading in their hands, till they bowed down their heads with sleep, so as their lips and the leaves met: 'Tis to good Dreams a great help. Instructing our families and speaking to them about us, of the great works and good word of God, which we are to relate when we lie down, Deut. 11.18, 19. And the same, Prov. 6.21, 22. All such means much conduce to Dreams that are good.

2. When night goes on and in our beds we are laid, to lift up our hearts unto God in holy meditations. Commune with your own heart upon your bed and be still, Psal. 4.4. The bed is not barely for body-sleeping, but for heart-communing and soul-searching, Psal. 77.6. In the night (says David) I communed with my own heart, and my spirit made diligent search. David took advantage of the night to look more narrowly into his own heart; to sweep his house; In the night likewise to look up in a holy remembrance of God, I have remembered thy name O Lord in the night, Psal. 129.55. In the intervals or spaces

between sleep and sleep to have the heart with God, to set our thoughts well a work, when at times we wake; Thus David, Psa. 65.6. Lord, I remember thee upon my bed, and meditate upon thee in the night watches; Thoughts good when awake bring good thoughts in our sleep. 'Tis a sweet thing to lie in the night and meditate upon the love of God and upon the Law of God. A young Scholar asking a Jewish Doctor if he might not have time to learn the Greek Tongue, he said, if he would do it neither by day nor by night, he might, because day and night, he was to meditate upon the law of God, Psal. 1.2. And indeed such extended meditations are a mighty means to promote good Dreams.

Have we at any time such sweet Dreams? Then our duty is, To preserve them in our memories, and To improve them in our practice.

1. In memory we must preserve them, not forget good Dreams. The Devil will endeavour to draw from us Dreams that are good. What the soldiers falsely said of the buried Body of Christ, Matth. 28.13. His Disciples came by night and stole him away, while we slept; we may say safely of some blessed Dreams from Christ, Satan came by night and stole it away while we slept. Hence when we have been awake, we have been to seek; the matter hath been gone from us, as Nebuchadnezzar said of his Dream, Dan. 2.5. To maintain the remembrance of good Dreams is our duty, for which the best way is, when awake, Much to reflect upon them ourselves, and Oft to repeat them unto others.

1. We ourselves should debate the business in our minds, what Gods meaning should be; consult the secrets of God therein, and the good pleasure of God thereupon, that we may well understand Gods drift

in our Dreams. What the understanding does most clearly discern, the memory does most firmly retain.

2. We should relate things to others, and consult with Gods Saints hereupon. Thus to impart is to imprint; and the way to drive Dreams in, is so to draw them out. When we keep things from others, we oft lose them ourselves.

2. In our practice we must improve, what in our sleep we receive; So as may be, Both for the praise of God, And for the profit of ourselves.

1. Hereupon we must put out ourselves to give God the praise. Thus did David, I will blesse the Lord who hath given me counsel, my reins also instruct me in the night seasons, Psal. 16.7. He thankfully shewed forth in the morning, what mercies he had met with in the night, It is a good thing to give thanks unto the Lord, to shew forth thy loving kindness in the morning and thy faithfulness in the night, Psal. 92.1, 2. So Solomon his son, 1 King. 3.15. And Solomon awoke and behold it was a Dream, and he came to Jerusalem and stood before the Lord and offered up burnt offerings and peace offerings, &c.

Now if we would blesse God for such Dreams, We must esteem highly of them, and We must rejoyce greatly in them.

Take a good Dream as a great favor from God. Then we heartily give God glory, when we highly value his mercy; We cannot but praise him if we prize his. Be glad when a good Dream hath been. O with what gladness did the Israelites gather up the Manna in the morning, that fell from Heaven about their Tents in the night! Exod. 16. With joy let us gather up the good Dreams God sent in the night. The most joyful heart is the best thankful heart.

Lastly, Let us improve such precious Dreams, especially for our personal profit, To quicken our obedience in day duties, and To strengthen our expectance of day mercies.

Hath God had good works in us, when asleep? Let us have good works for God, when awake. That good we Dreamt in the night, let us deed it in the day; draw it out in acts to the utmost. Neither let us doubt, but he, who hath been good in the night, will be kind in the day! O says David, The Lord will command his loving kindness in the day, in the night his song is with me, Psal. 42.8, or [his song shall be with me] This saying of the Psalmist, Mollerus expounds, as a certain continuing of Gods comfortable kindness, in the night, being begun in the day: So likewise an enlarging of Gods delightful love in the day, having found some sweet entrance thereof in the Night. As we may argue from Gods day kindness to his night-comforts: So upon the divine speculative comforts of the night, we may expect Gods accomplished kindness in the day.

Indeed the Dreams of worldly men about worldly matters vanish and perish, they do not find that comfort fulfilled in the day, they fancied in the night. See how the Prophet compareth some, Isa. 29.6, 7. As when an hungry man Dreamth and behold he eateth, but he awaketh and his soul is empty; or when a thirsty man Dreamth, and behold he drinketh, but when he is awake, behold he is faint; This place of the Prophet, Calvin applies as to the Jews who were so drowned in security and carnal delights that they Dreamed of nothing but prosperity and peace; but by and by a bloody Enemy cometh and dashing all, in the dust leaves them desolate.

They found no such real matter to meet them as they fondly imagined. Diodate considers the place as to the Caldeans, who coming against Jerusalem Dreamd of great satisfactions, but the

more they prospered in their success, the less they were satisfied in their pursuits; All signifies, men may Dream of those earthly honors, treasures, pleasures, which yet they never possess, whereas spiritual mercies that good men imagine in their sleep, God may realize and make good when awake. Let a gracious man Dream of the matters of God, converses with Christ, privileges of the Gospel after which his Soul pants with a holy hunger and heavenly thirst; and afterward when awake, God gives him that really, which he did suppose in his sleep. And after the Saints manner should we deal with God, endeavoring to actuate that good in the day whereof we did cogitate in the night. Yea, let our day-deeds be better than our night-Dreams. Nourish, accomplish, establish that Good, when awake, which was suggested in sleep. And indeed good Dreams considered, in such after-duties we are undoubtedly concerned, As to observe God in them, So to improve them for God.

1. To observe God in such Dreams by a due reflecting upon them, and diligent looking back through them, to find out the foot-steps of the all-wise and wonder-working God, his goings and good doings in the darkest night, and in our deepest sleep.

2. To improve such Dreams for God and his praise by a present practicing that good in the day, whereunto God did guide in the night. That every good Dream, which as good seed God sows, or as a tree God plants in the night, may to the glory of his great Name, bring forth plenty of good fruit in the day.

And indeed upon all such day-duties both before and after, we may be much encouraged, by believing, good Dreams themselves are such considerable works, As God will assist them in us, As God will accept in them.

1. God will assist good Dreams in us. He will help forward these motions which else in our minds could never move. Take the best man when best awake, and a good thought cannot stir in his heart, without divine help. Help God will give, for gracious thoughts to move in holy hearts, both when men are awake, and when asleep; let us awake, set to our serious desires, and we might in sleep find such motions frequent, God would bear them up, and bring them on, under all our imperfections, and against all other oppositions from sin or Satan.

2. God will accept us in Dreams that are good. Let the words of my mouth and the meditations of my heart, be ever acceptable in thy sight, O Lord, Psal. 19.14. That before-named Expositor noteth, the Prophet in the place does not only propose what is the property of a pious man, viz. To desire the thoughts of his heart may be at all times pleasing to God: but he proposeth what is the privilege of a pious man; Pleasing to God day and night, are the thoughts of his heart; What his mind well imagineth, God graciously approveth; I do not (says Luther) always pray, nor read, nor preach, &c. but sometimes I eat, I drink, I sleep, I Dream, &c. all which things, they being rightly done, I am pleasing to God therein.

But before I further proceed, or can conveniently conclude, I shall clear some objections, that against the present discourse may probably arise.

1. Object. Dreams are little and low things, too mean for a good man to mind, and much less for God to regard, who is great and high, &c.

Answ. 1. Dreams be they things little, and low, yet thereunto the most high God may have a great regard. Mens thoughts at all times be but small things, yet if good, a great God esteems them, and prefers them before the works of some men that seem mighty. Mark.

12.41, 42. Jesus sitting over against the treasury, saw many rich men cast in much money. A certain poor widow threw in two mites that make a farthing, and Jesus said, this poor widow hath cast in more than they all. Divers of the Ancients do expound this place mystically and Allegorically; By rich men casting in much money, they understand specious professors with their great flourishing works Godward; And by the widow casting in two mites; they interpret the soul of a sincere Saint, tendering to God an understanding heart and willing mind in all humility, inwardly thinking to do much more than it can perform, and this small matter finds great favor with God. God does accept a little night-Dream from a true hearted-Christian, when he rejects the greatest day-deeds of a dissembling Hypocrite. A man may think of that good in his sleep, he cannot act when awake, and God may account the Dream for the deed, and accept the deed in the Dream.

2. Dreams suppose little things in themselves, yet may be great in their principles. Good Dreams proceed from a mutual concurrence between God and good men, and therein are great; Whatsoever good men do (says Luther) though it seem poor, 'tis rich: though vile, yet 'tis rare, and though little, yet 'tis indeed very great; But then much more what God does, we may maintain to be greater. Even good Dreams be the gracious works of a glorious God, wherein he hath an admirable hand. Gods providence may have great influences upon our inferior businesses. Gods spirit may have strong motions in our short ejaculations. God in the dead times of the night may as in Egypt, with an out-stretched hand pass through our hearts, when we are little aware. The soul (say some) is more intense and vigorous in a dwarf, then in a Giant. More of God was acting in little David, than in great Goliah. As there may be much of nature and art, so of God and grace; there may be great measures in little matters. As no sin is little, done against a great God; so nothing is little done, by a God

that is great; Objects are not great or little, according as we apprehend, but as God therein appeareth and thereof approveth. Little things may be great, and great things little in our sight and sense. Rich mines of gold may lie so low in the earth, as little or nothing seen; and strong streams of water may passe by our doors that make but a little sound. God may have great works in our hearts when awake, and therefore sure in our sleep that may to our sense seem little.

3. Dreams suppose little, yet may be great in their progress and products. That which comes, as little to us in the night, may come to be great in the day. In the day God may water that which he did plant in the night, and so may it grow to be great. Great may our night thoughts grow even through our day endeavors. Those little Babes which be born in the night, we nourish in the day. We should not make good Dreams to be like Jonah his Gourd, that sprung in a night and perished in the night, but cherish them in all good ways when awake; and so may they wax great at last, that were but little at first. The Parable reports of the mustard seed that a man sowed in his field, which indeed is the least of all seeds, but when it is grown it is a great tree; so that the Birds of the air lodge in the Branches thereof. This Scripture Jerome unfolding did affirm, that many Interpreters by the man sowing, did understand Christ our Savior; by the field, the hearts of the faithful; by the mustard seed sowed, the infusions of good motions in their minds, which are small matters at first, but at length so enlarge, that the very Angels of Heaven, expressed by the birds of the air, do delight and take pleasure therein. And were we wise, those little sparks which God in our sleeping time lets fall upon our hearts from Heaven, we might when awake, so kindle up, as the Lord himself might be in love therewith. O let not us slight God in the least of his graces! As we must not despise the day of small things, no more the night. The great God regards little things that

relate to us; Even the hairs of our head are numbered, much more the thoughts of our hearts! O let us observe the smallest things that proceed from God, even to what he suggests in our sleep!

2. Object. Knowing men of several sorts, in several seasons have condemned the observation of Dreams.

Answer. Observation of Dreams men may indeed condemn, yet with this double caution and concession.

1. Though all Dreams are not fit for some observation, yet some observation is fit for all Dreams.

We grant from due grounds men may condemn (as to some sort of Dreams) a double observation, Curious, and Credulous.

1. [Curious,] Christians are not critically and with excess care to observe or to busy themselves about some kind of Dreams, that may be dark and doubtful. A humble industry to search into such secrets so far as foot-steps may be found in the word of God, is good: but with a proud curiosity presumptuously to pry into such mysterious matters without a right use of Scripture, is an evil, Austin, and others, have excellently declared against, in some suitable cases.

2. [Credulous] Christians must not be light of belief. Dreams there be, as we have seen, wherein Satan acts so subtly, as we must not observe them with Assent to them or delight in them, least we take Poison for Physick.

What evil men hug in sleep, they ought to fling away when awake.

Yet some observation may be fit for all Dreams. No Dreams but may be observed, so it be, From right minds, and To right Ends.

1. [Minds right] To observe Dreams with understandings rightly informed. A candle of good knowledge, light and set up in the soul to see by, so that we do not grope in the dark, or make blind animadversions, but use well opened eyes, not only without, but within, Revel. 4.8.

2. [Ends right] To observe Dreams, so as to guide ourselves to good acts and effects according as the kind of Dreams require; If bad, to observe them that we may see the evil of them; the Devil in them, that we may be humbled for them, and fly from them, and all that sin to which they tend; If good, to observe them, that we may see the good of them and God in them, that we may be thankful for them, and be bettered by them.

2. Though we are not some way to observe some Dreams, yet all Dreams divine ought every way to be observed. Such Dreams 'tis our undoubted duty to, ponder; In their Productions, In their Distinctions; In their Directions, and In their Predictions.

1. In their Productions: As they certainly proceed from God and are his wonderful all-watching works in our sleep; And indeed as they that go down into the sea; so they who lie down in their Beds, may sometimes see the wonders of the Lord, Psal. 107.33.

2. In their distinctions: Though Satan be subtile and seek to assimilate and imitate God, yet in Dreams divine, to observe and discern clear differences from Dreams Diabolical, carrying Characters of Gods Heavenly hand in our hearts, making such impressions and moving such affections, as are seen to be serious and solid; so that we may certainly say. This is none other but the work of God; as Jacob awaking from such a Dream, concluded. This is none other but the house of God, Gen. 28.27.

3. In their Directions: To observe what evil they direct us from, and what good they direct us to. God by Dreams does sometime warn men to beware of evils, sinful and painful, which they are prone to and in peril of. God also by Dreams does sometimes put on persons to pious actions purposing either their own advantage thereby or the benefit of others, which they be bound to observe. Men may hear a voice in the bed, like that voice behind, saying, This is the way, walk ye in it, Isa. 30.21.

4. In their Predictions: We are to observe what God may by Dreams foretell. True, in this case is required much care: Pronunciation, or Divination may soon be a sin, and by Dreams to divine is very dangerous. Divers men of evil minds have hereby been misled, as from some (some way so minded) we may learn.

Yet Divination by divine Dreams, or a reporting what God does in Dreams reveal, is a Christian duty, as Zanchius, Paraeus, and other Orthodox Authors clearly conclude, in relation unto things hereafter to come. As God in days past to Joseph, Daniel, and divers others of his dear servants did in Dreams declare some future things that should come to passe: So in days present, God possibly may make known by Dreams some following things which men concerned ought to observe. Do sinful men observe the Devil in his Dream predictions who may foretell some future things but not all? Some true things but many false, some true matters but with a false meaning, his design being ever to deceive?

And shall not good men observe God in his predictions by Dreams, who is able to foretell all future things infallibly, who never foretells anything but truth: And always as true matters; so with a true meaning to advance truth and holiness by righteous and regular ways, and means?

This with God was formerly more frequent, yet now not impossible; And though it be not now Gods usual way, yet whenever God goes this way, surely we ought to observe him. Yea all sorts of divine Dreams are always for Gods sake to be observed.

3. Object. But Satan is subtile and may soon deceive men with Dreams merely pretended from God.

Answer. About this I shall discourse in a double way, Of Concession thereto, and Of Consideration thereon.

1. Concession: So subtile we may well say is Satan, that to set forward his foul deceits with the fuller successes, he useth faire pretenses. Luther observeth a double design of Satan in conveyance of lying Dreams and such like delusions; He covers himself from men, and He colors all over with God.

1. Himself as he is, he covers: He comes not in the form or with the face of a Devil, but cunningly conceals himself; closely hiding his own horrid and hellish shape. When he comes abroad upon such business he casts off his clothes of darkness, and as a black Devil he does not act, nor so is he seen.

2. He colors all with God: Makes his proposals appear so plausible as if plainly proceeding from the true Spirit of God as the Ground, and verily intending the great Glory of God as the End. He puts out all his Books, and Baites his Doctrines and Dreams, as glorious discoveries from Heaven of clearer light, greater Graces, purer ways, surer truths, and more suitable to the mind of Christ, and rule of Scripture, and so with good words and faire suggestions he deceives the minds of the simple. Such subtile designs the Devil even by Dreams drove in Luthers times, and no doubt in the like manner he may in our days delude the souls of simple ones.

2. Consideration: Such Satanical Dreams considered, with which the minds of men may be soon deceived, may well occasion divers duties towards good Dreams to be the more carefully performed by all good Christians: viz.

The more to discern them,

The more to desire them,

The more to esteem them, and

The more to retain them.

1. To discern Dreams the more, that come indeed from God. Now such are certainly seen by a Double sign, Their resembling's of him, and Their returning's to him.

1. Such Dreams they do resemble God: There is in them that Truth, Holinesses, Goodness, Pureness, Spiritualness, and such like properties, as bear some similitude with God himself. We may be sure, man was the workmanship of God, because he was made after the Image of God. The Ancients though they much differ in determining, wherein the Image of God consisteth in man; yet they all agree, that in man is so much of Gods Image, as proveth his certain subsistence from God. In an Image there is not only a resemblance, Analogy or similitude of one thing to another, but there is a Deduction, derivation, impression of that similitude upon the one, from the other, with relation thereunto. Now as man that hath Dreams in him; so there be Dreams in man, upon which is such an Impress of the similitude of God, such clear Characters of Gods Image Imprinted, as proves them to proceed from God. It remains a maxim Whatever is in God is God, and whatever is of God is like unto God, and converso.

2. Such Dreams they do return to God. Eccles. 1.7. All rivers run into the Sea, from whence they come, and thither they return again. This observed made One say, As the Sea is the Mother of Rivers, so the Rivers, as the Daughters run into the Womb again. Mans reasonable soul is discerned not to be by Traduction from Parents, but by its first infusion from God as its Father; because separated from the body by death, it immediately returns to God that gave it, Eccles. 12.7. Things that have God for their Author, incline to make God their Center, that whence they take their Rise, there they may take their Rest. Water which being a heavy body bends downward, yet is apt to ascend as high as its own spring. Such Dreams as are the mountings of the mind and as make the mind to mount, 'tis manifest their spring-head is in Heaven. Did not they come from God, they would not so bend back to God again. It plainly appears their original was from him, because their reflects are to him and their contents are in him, &c. Thus may we discern Dreams from God, and thus should we the rather discern God in Dreams, considering Satans design in Dreams to deceive.

2. To desire Dreams the more wherein God is manifest. Shall the Devil be industrious to obtrude Dreams upon us, that do pretend to God, and shall not we endeavour to obtain such Dreams as do proceed from God indeed? Luther observes how diligent the Devil is to disperse his deceits, how his breast is full of lies, and he labors day and night to bring them forth under fair appearances. Should not we then the rather beg into our bosoms an abundance of those blessed Dreams that be indeed from God, conducting us in the undoubted way of truth?

3. To esteem Dreams derived from God the rather. The more counterfeit coin is up and down the more we account, and love to receive Silver and Gold that is good. When the Devil is night and day,

day and night scattering among many his gilded money, we should the higher prize that precious gold given into our hearts by Gods hand from Heaven. Considering the goodness of Gods wheat, we should (says Luther) live the more vigilant to prevent the Devil, that in our sleep he may not sow his tares; and considering the subtilty of Satan to sow such tares, should incite us to set Gods wheat at the higher rate; I mean to estimate good Dreams from God at the greater price.

3. To retain these Dreams with the stronger hand and faster hold. Luther likewise reports of some, who did so doat upon their delusive Dreams, that from them they would not be drawn by any strength of Reason, or Scripture-argument, supposing in sacred things themselves only wise, and all others ignorant. O how in a humble way ought holy hearts to hold Heavenly Dreams, and with good care to keep them firm and fast in their remembering-minds.

4. Object. But we see so many in our times miserably mistaken with their trances, strange ecstasies, and raptures, visions, and revelations, as may make as misdoubt all suggestions, and be afraid of all unusual motions, &c.

Answer. Unusual motions, suggestions, raptures, revelations, and visions, it may well become Christians to question, and with care to examine, that so they may with the more prudence, Eschew the bad, and Pursue the good.

'Tis very memorable of the virgin Mary, when the Angel of the Lord was sent and said to her, Haile, thou art highly favored, the Lord is with thee, and blessed art thou among women. And when she saw him, she was troubled at this saying, and cast in her mind what manner of salutation this should be, Luk. 1.28, 29. However this comfortable discovery came from God, yet this good woman does not

suddenly receive it, but seriously considers it. Austin and others of the Ancients observe, That as she was not wholly suspicious, so she would not be rashly credulous. Though thus commonly men and women are made, by delusive motions, deceiving visions, and lying revelations. The falseness of which suggestions, whether asleep, or awake, may be further found out, By what they divert men from, and By what they transport men to.

1. They divert, turn and take men off, from those things that true discoveries from God do keep men to, viz.

From the public Ministry,

From conscience of the Sabbath,

From the rule of Scripture.

From relative duties, &c.

1. They withdraw persons from the public ministry, so that they will not hear the Gospel publicly preached by the most faithful dispensers, though those perhaps which formerly themselves rejoiced in, and blessed God for. Luther relating the case of some Anabaptists in Germany, who by Dreams and such like ways were deluded, says thus; We have now daily experiences of divers who not long since, not only willingly, but even hungrily heard us preach, acknowledged God in us, and esteemed us as the Ministers of God, are now gone from us, and there is none that do less endure our Doctrine, or abide our name then they, &c.

2. They decline men from a conscionable keeping the Lords Day. Hence though some have entered their names, and so are bound to bear arms, and ought to fight under the colors of Christ, that they

may maintain all the concernments of Christ, yet they treacherously deliver up this fort-royal of Christ. The Christian sabbath. The sabbath whereof Christ is the Lord they leave. This day they disregard, that God from the beginning hath made among days the most blessed. They pluck and fling away this sabbath flower, as not sit to grow within the garden of Christ.

3. The Rule of Scripture lying revelations lead men from. Hereby men are made to become careless of Scripture grounds and bounds, only so far as to defend their own falsities: Out of the fine and pure web of Gods word, they cut out so much cloth as to cover their own brats, and cast by all the rest as rags and refuse, or old garments not fit to be worn. Men are only solicitous (says Luther) being deluded, for to elude such Scriptures as are contrary to their errors, and contrary to the true sense of Scriptures, to maintain their Dream-errors are their daily and diligent endeavors.

4. From relative and domestic duties, hereby are men drawn as we may see in our days divers. Several considered we may well take up the complaint of Philo, who comparing some in his time with Gods primitive people; They (says he) were called Tillers, because as husbandmen till their fields and manure their grounds, so did they teach their families, and nurture their children and servants, with good instructions. But these (says he) may rather be called wasters than tillers, rather destroyers than instructors, for they ruin their families, while they let them lie like fallow fields, &c. Now who may we expect to perform, that are more manifest to omit, these Domestic matters, than men misled by mistaken revelations. Reading the Scripture, prayer, singing of Psalms, though formerly of singular use, most sinfully they now lay aside.

2. Such raptures, visions and revelations, do transport men to such evils as true discoveries from God keep men from, viz.

To pride and arrogancy,

To error and heresy,

To lies and calumnies,

To hatred and cruelties, &c.

1. They prompt men to pride and arrogancy. Luther laying down differences between Gods word, and such like revelations; That (says he) changes, affects, humbles and lays low the Hearts of men; but these puff up mens hearts with pride, and make them arrogant, high and haughty: So that men thus incited, (says he) in open-day they Dream they have all singular excellencies, they are sublimated to higher designs, they alone know the mind of Christ, &c. Hence such separate themselves from others, and elevate themselves above others, they love to ride in the Chariot of high praises, and that others may run by and bow, &c.

2. They dispose men to errors and heresies. Heresy is more than an ordinary error. 'Tis a foule error freely chosen and held fast with a fixed inflexibleness, &c. These raptures and revelations make men run into most damnable opinions, racing foundations, and raising such buildings, which though abominably bad, they boldly maintain, and will not be beat out. This likewise of the same Luther observed.

3. They move men to make lies and lay calumnies upon others to them contrary. We have, many guileful men (says Luther) who will give the fairest glosses upon their own foulest facts and faslest words, but mis-interpret and mis-report the best and most innocent words

and deeds of other men, they wrest well-meaning words, and raise reports of things never thought, much less said or done, They asperse others with reproaches, painting them always in the blackest colors.

4. They incline mens minds to cruel hatred, and to hateful cruelties. Luther speaking of the Anabaptists abounding about him, who much vaped and vaunted themselves of their Dreams and visions, raptures and revelations; I have very often (says he) very much marveled at these men, what should be the matter, that they who formerly loved and favored us, are now so implacably fierce against us: They pretend (saith he) they hate the Papists, but to be sure they more sorely hate us; certainly some of those subtile masters have changed their minds, &c. These, these (says he) are they, who night and day, contrive by what means to mischief us, to make our labors void, and our persons vile, &c. And into what bloody practices such proceeded, is sad to say; perturbing the public peace, slandering all settled ways of sacred worship; so that as Lactantius said of Lucian, They neither spared God nor man.

Thus 'tis manifest, what motions, visions, revelations, suggestions, awake or asleep, do not proceed from God, but from God those Revelations, Illuminations, Inspirations, Impressions, visions, Dreams do proceed, that withdraw men from arrogancies, heresies, calumnies, cruelties, blasphemies, and all impieties, and keep Christians close to the duties of the Lords-Day, public ordinances, family-performances, and all Scripture-Rules relating to holy life,

In the 2 Cor. 12. The Holy Apostle reporting his heavenly raptures and revelations of the Lord, let us seriously observe, What he forbearth, and What he declareth,

1. He forbearth in setting forth those celestial things, wherein himself was surely and solely concerned, All application to himself,

and All exaltation of himself.

1. He applies not the things to himself, but puts on a Prosopopeia representing all under the person of another man. I knew a man in Christ, caught up into Paradise, and I knew such a man taken up into the third Heaven: he heard unspeakable words: not a word as if this were himself, but himself he covereth and concealeth.

2. He exalteth not himself upon this or any other account. Nay not only does he at present refrain, but he resolves for the future, that he will not vaunt, boast or glory of himself. Yet of myself I will never glory. And he renders a reason of this forbearance; But I forbear, lest any man should think of me above what he seeth me to be. This blessed Apostle was lowest on earth, when he had been highest in Heaven, and least in himself, when he had been greatest with God.

2. He declareth after these high raptures and Heavenly revelations, His sensibleness of sin, and His supplicating against sin.

1. Of sin he declareth himself exceeding sensible: He mournfully complaineth of a thorn in the flesh, the messenger of Satan buffeting him. The best Interpreters understand this of some strong corruption incited and set forward by Satans temptation, which sorely assaulted and pitifully perplexed this precious man, as with piteous pain, dolor and deep sorrow.

2. Against sin he supplicated God, that from him this evil might in mercy be removed. For this thing I besought the Lord thrice, that it might depart from me. He then sought to have sin set farthest from him, when his soul had been set nearest to God: His raptures did not straiten his prayers, his visions of God did not stay his confessions of sin, &c.

So then we may safely say, such suggestions, revelations, visions, Dreams, as draw us more to God, set us more against sin, make us more holy, humble, prayerful, &c. are good, and such whereof we should be glad.

5. Object. If such Dreams are so good, why then are they so rare and so few of them found in good men.

Answer. Their paucity may prove their excellency, things most excellent are most rare and fewest thereof to be found. Good Dreams are things excellent from God though they be not frequent with men.

2. Men good may have more, of these in their minds than they manifest. This amongst men is a remarkable difference; Some have not that good in them they speak of; and others have much more good in them, than whereof they speak: Some, Pharisee-like, they boast of the good that is in them, but the evil that is in them they hide: Others like the Publican they confess their evil, but much good there is in them they conceal. God upon the spirits and souls of his saints, both awake and asleep, hath several sweet workings the world knows not of. Even in holy Dreams God may bring Heaven down into their hearts, or carry their hearts up into heaven, when others are not acquainted therewith, but utterly ignorant thereof. As the sick palsied man, Mat. 9, while he lay in his bed, his body by some friends was let down to Jesus in the house for his cure. So the souls of some of Gods Saints, lying in their beds, have been by blessed Dreams lifted up into Heaven and come before Christ to their comforts.

3. The rareness of such soul-refreshing Dreams, should draw Christians upon the learning a double lesson, viz.

The cause why they are so few, and The course how they may be more.

1. We should enquire into the cause why good Dreams be so scarce, and come so seldom from God. God may so seldom send in such suggestions while we are asleep, because of our ill carriage to good motions when we are awake, As our intermissions therein, And our opposition thereto.

1. We so much intermit and interrupt good motions from God: And touching good meditations on God, we make such wide pauses and long intervals, and do so little stay our minds on good matters in the day, that no marvel we meet with no more emissions from God in the night. He is a Christian (says Luther) who standing, and going, lying down, and rising up, sleeping, and waking, keeps his heart warm with believing applications, and enlivening meditations of the mercies of God, the merits of Christ, &c. But alas we are herein so loose, so little, so short, so slight, and put so many broken stops to the best thoughts, that night and day in this secret manner God may meet us the seldomer.

2. We (which is worse) so much oppose and resist God in his gracious approaches and intimate accesses to our souls: We strike down what we should stir up, 2 Tim. 1.6, and what we should kindle we quench, 1 Thes. 5.19. Zanchius upon the place observeth, that men quench or put out Gods holy fire, that falls from Heaven upon their hearts, as by not adding of words; so by powering on water. When instead of making an addition of good matter, we make a sinful opposition to matter that is good, God may withdraw his motions, and seldom visit our minds either by night or by day.

2. We should seek out and set upon such a positive course as may procure Gods frequent converse with our souls, that he may in night-

seasons send in such motions, in larger measures and greater numbers.

And for that purpose to ponder things of two sorts, Sound articles of faith, and Good examples of life.

1. Sound Articles of faith in our souls, we should settle and seriously consider. In my heart (says Luther) I let this article reign, of firm faith in Christ, out of whom, by and about whom all my thoughts both day and night do flow and re-flow. Plenty of such principles implanted in us, and improved by us, may profit us much to the multiplying, as of good meditations in the day, so of good conceptions in the night.

2. Good examples of holy life, daily laid before our eyes, may be a means to increase good Dreams: viewed examples, and visible objects, have not only an attractive, but an assimilative power, to produce, and form Phantasms, and such imaginations as suit thereunto: O how the mind is ready to rise and run thereupon! To look upon the lives of good men, to view their virtuous actions, and behold their holy conversations, is excellent. The more of those good visions we have in the day, the more we may have of these good Dreams in the night.

4. Have we found good Dreams but few in times that are past, this should put us on the more for present and future, by desires, prayers and endeavors every night that comes, to cause our hearts to keep wakeful, that they may be the more vigilant and observant of God. God may often make overtures to us herein, and we take no notice thereof, God, says Elihu, Job 33, speaks once, yea twice in a Dream by night, and men perceive him not. When our bodies are asleep in our beds, grace may be asleep in our hearts, and our hearts asleep as to grace, and as unto God, so that we then regard him not. Many

words by night God speaks, and many motions he makes, and we mind him not. Did but we seek to set our hearts into such an ever watchful frame as is fit, we might in this manner find more of God, and by night hear more of his mind, then ever we did. Wicked men can keep their bodies awake, and in the night to watch for their prey, and work with the Devil: and shall not we keep our minds always awake for our profit, to watch for, and wait upon God, to meet him coming, to see his first step into our souls, and hear the first word he speaks to our hearts? As oft as we lay down our bodies to sleep, we should call up our hearts and minds, to awake, and attend Gods work; Awake Psaltery and Harp, I myself will awake right early. Though our hearts be abroad in the day, yet let them lodge with Christ at night. Mr. Bradford, that blessed martyr says, in a certain letter, that as a wife, though in the day time she may eat, and drink, sit, talk, and walk with her neighbors, yet when night comes, she keeps her bed, for her husband alone: So the Soule of a Christian that during the day goes out to meet, and mind necessary matters of the world, yet at night preserves the bed for intimate converse with Christ; Christs sweetness; We should so study; mind and meditate by day, as to resolve our hearts and He shall lie near all night. My beloved is to me as a bundle of myrrh, he shall lie all night betwixt my breasts, Cant. 1.13.

5. If yet for future, we find good Dreams but few, and meet with little of Christ in our sleep, it must the more prompt and provoke us to walk the more with Christ, and work the more for God in the day, by the more plentiful practice of all pious duties. Did we know how precious time is, and did but we remember how much precious time goes out in our sleep, and did but we consider how little of God is enjoyed all that time, it might much move us the more largely to lay out the time of the day in all holy duties. Do we sleep out whole nights, and not hear one good word from God, nor of God have any

one good thought? And shall we passe away, the day also, and Christ and our hearts, God and our minds scarce meet? Do we lodge so much asunder in our sleep, O let us live the more together when awake? It may be blame-worthy, we have no more communion with God in good Dreams. Indeed it is sad, that deceiving Dreams, the Devils tares should come up so thick, and grow so fast in the worst of our fields; and that in the best of our fields, Gods wheat of good Dreams should spring up so thin and thrive so little. Alas a multitude of vain, idle, foolish, and frivolous Dreams, like birds at night, that lodge in the trees of our hearts, and boughs of our thoughts, when good Dreams are driven away, and by night be forced to fly. As in Pharaohs Dreams, the lean kine devoured the fat, &c. So in our Dreams matters bad prevent much good, impertinent and idle things shut out all serious thoughts. This I say is sad, but more mournful may this be made, if in the day also we live, look, and labor but little for God. Indeed did we in the day time abound in good; delight in holy obedience, and make religion our business, we might meet more of God in our minds at midnight. Aquinas observeth, that commonly good students in the day, have best Dreams in the nights and they who have the best affections when awake, have the best suggestions in sleep. Were we in the day. more with God by meditation, and prayer, it might promote these matters in the night. As for evil Dreams, we should pray against them; My Lord, let this Dream be to them that hate thee, Dan. 4.19. So, for good Dreams to pray; Lord, let such Dreams be to all them that love thee! Were these our daily prayers to God, and were our day-meditations on God, delights in God, and labors for God, it might fare far better with us by night. Did we like God in the Creation, look back upon every days work, whether good: and did we every evening make clear with God, and never dare to go to bed in our sins, we might in the night meet much of God in our souls. O how comfortable might it be, if day, and night, by holy motions, we made our minds to mount upward! Among

many marvelous things recorded by Galatinus, out of the Jewish Doctors to have been about the Temple at Jerusalem, this was one; That as fire was continually kept in the Brazen Altar, for burnt-offerings, so no wind, nor weather, could night or day hold down the smoke thereof, but it would by a direct and strait line, still ascend up towards Heaven. Thus ought it to be with our souls, against corruptions, temptations, persecutions, &c. Our minds should day and night, in good motions go directly to God, as a comfortable evidence, and infallible fruit of holy fire, kept kindled in our hearts. Were we expert in this work, O how much good might we see, and do in the dark!

6. Object. Dream-discoveries are but like candle lights, or star lights: no need of them, seeing now that the Sun of the Gospel shineth out bright in our eyes.

Answer. 1. Though the Gospel of Christ (or rather Christ in the Gospel) now shines as the Sun, yet that need not put out all candles, or extinguish the light of these stars, stars are of good use, though the sun does surpass. Of the Suns super excellency, several Authors speak admirably, and amply: yet also they grant, that much of the great God, in little stars doth appear; of his power, prudence, providence, for the pleasure and profit of mankind in the world. 'Tis observed, God did not make the stars first, and after abolish them, having created the Sun. But God is said, first to make the Sun, and after 'tis said, He made the stars also, Gen. 1.16. 'Tis also observed that not only the Eclipsing of the Sun, but the Elapsing of the stars may portend tempestuous events. As 'tis no bright day wherein the Sun does not shine, so that night is dark, wherein no star appeareth. And when no sun, nor stars, day or night appeared, no small Tempest lay upon us, Act. 27.20. As it should be the sorrow of our souls not to see the Sun of the Gospel to shine in the day, so should it

be our grief when there is no star appearance of God in the night; during the day-time, and while we are awake, 'tis good to walk in the warm beams of the Gospel-sun, to wait at the gates of wisdoms house, conversing with others, to exercise ourselves in all Evangelical ordinances, as was the practice of the primitive Christians. They continued steadfast in the Apostles doctrine, and fellowship in breaking of bread, and in prayer, Act. 2. But in the night season, and when we are asleep, we are unfit for such performances, yet then are the proper times for soul-converse with God in this hidden way of holy Dreams.

2. The light of these stars may lead to the sun, 'tis observable, 'twas a star that guided the wise men to Bethlehem, where Christ was born. We have seen (say they) his star in the East, and are come to worship him, Mat. 2. As false Dreams from the Devil do dispose men to desert, and forsake Gods public service, and the wonted ways of his worship: So true Dreams from God do incline Christians to close with, and keep to all Gospel-ordinances. Yea these motions having been first in the night, they may be the more apt to religious actings all the day after.

3. In good Dreams may be more than the light of a star, even Christ the Son of Righteousness may shine therein. God himself as the most glorious Son may therein break out with the brightest beams. Some of Gods Saints can safely say, that when all the day hath been dark, their hearts as the Heavens covered with clouds, thick and black, yet God as a Sun of mercy hath arose at midnight and shined full fare in their face, If I say, surely the darkness shall cover me, even the night shall be light about me; darkness hideth not from thee, but the night shines as the day. For thou hast possessed my reins, Psal. 139.11, 12. God may suspend mercy by day, and dispatch a sweet message by night. 'Tis well observed, how God himself was once said to rest from

his works in the day: But God hath night-works from which we never read of his rest. God hath in the night-season towards his servants certain works, as for their protection from evil, so for direction in good; as for their guiding to duty, so for the giving out of his mercy. God while we sleep, may be so awake in his merciful works, and may bring in such a clear light of his love, while we lie on our beds, as to turn night into day: as by the withdrawing the light of his love, the brightest day is made like the darkest night. We grant Gods usual means for the discovery of mercy is by a Gospel-ministry, his ordinary way is the word preached by the mouths of faithful men. I create the fruit of the lips, peace, peace, Isai. 57.17. So that all people ought primarily and principally to wait hereupon, and especially to expect God herein: yet God may sometimes so speak in Dreams, as manifesting to men much of his merciful mind about matters the same, Of this it is sure (says Luther) all ought to beware they do not neglect Gospel-administrations, to look for revelations by Dreams. Though yet God in Dreams hath sometimes so revealed himself as hath been certainly, and sensibly a singular mercy to the souls of some men.

7. Object. Dreams though thus they be good, yet they may so break in, as to make our sleep to be short.

Answer. 1. To have sleep short may be best for our benefit; there is a double sleep may do us much prejudice, Unseasonable, Immeasurable.

1. Sleep unseasonable, some by such sleep turn day into night, as some by their watchfulness make night to be day. 'Tis reported of the primitive Christians, in hearing Paul preach, they watched till midnight, Act. 20.7. They (says Chrysostom) watching till mid night, condemned those who sleep till mid-day. Yea sometime, though the

season be night, it may be unseasonable to sleep, as we may see by our Saviors censure of his Disciples, Matth. 26.40. When ever Christ calls to service, then 'tis out of season for his servants to sleep. How sad is it with some, who no further observe the Sabbath-Day-Rest, than by a lazy, drowsy, lying in bed. But let not men look for good Dreams in bad sleeps.

2. Sleep immeasurable may prejudice men in this matter. How long wilt thou sleep, O sluggard, when wilt thou arise out of thy sleep! Yet a little sleep, a little slumber, a little folding of the hands to sleep, Prov. 6.9, 10. Some though they have had their several long steps, yet they must have their slumbers; [sleeps, and slumbers] in the plural, so Solomon reads the precited place. Good men will not waste whole nights in long sleeps. How oft did David interrupt his sleep, and how well did his heart work by night! Diodat observes upon Psal. 143.8. Cause me to hear thy loving kindness in the morning, that I may know the way wherein I should walk. That in the night time his prayer was to God, for guidance in the day. How did our dear Savior passe whole nights in prayer, Matth. 26.44. Herein proposing a pattern for Christians at least in extraordinary occasions, as some have concluded. But O, how even some Heathens condemn us Christians, Alexander Caesar, and several others are said to divide the night into three parts, whereof one only for sleep, the other two for their studies, and other necessary affaires. As Tully professed, he was not worthy the name of a man, that spent a whole day in pleasure. So is not he worthy the name of a Christian, that spends the whole night in sleeping. Upon such, in their besotted sleeps, God may rather send judgements, then mercies. Epimanondas a Theban captain, finding in the night a Sentinel asleep, struck him through with his spear, saying; I leave thee, as I found thee. Aristotle in the night, holding his Book in one hand, is said in the other hand to hold a golden Ball over a brazen pan, that sleeping, the fall thereof might

awake him. Such will hardly Dream what they should, who sleep when they should not.

2. Answer. Short sleeps may be best for good Dreams. In a long sleep may a heavenly Dream die and be buried, so as never to rise or come up in remembrance but like Nebuchadnezzars Dream be quite gone and forgotten. But when a man suddenly awakes, he the sooner reflects, and reviews over what he thought in his sleep. And all things thus received, the Dream is revived, so that in the mind matters are more readily settled being more easily recalled. By a long sleep after a good Dream, the foot-steps of God may be lost, and little recoverable left. 'Tis good for Christians upon several accounts to be sooner wakeful, then sleepy. Sleep (says the Philosopher) is caused and increased, as cold and moist are more or less predominant in the brain. And the more heat prevails in the heart, the more apt is man to awake. Is it not our coldness in the cause of God, that makes us so exceedingly sleepy? Had we more holy heat in our hearts, we should be the more quickly awake to mind God in his work.

3. Answer. But yet a good Dream may not make mans sleep to be short. Upon this the Lord may dilate sleep, not letting man to awake till his work be done. God may prolong the sleep of a good man to take in the more of his mind. What a long sleep had Solomon, because therein God had much to say by a Dream, 1 King. 3, from the 5, to the 15, ver.

8. Object. Sleep is appointed for our rest, and necessary refreshment, but Dreams though good, may much disturb, and trouble our sleep, &c.

Answer. To this I shall speak in a double way; By concession, and By negation.

[Concession] 1. We will grant with Authors of all sorts, that rest is requisite, and that the sleep of the night is for the refreshment of nature. Cicero reports of Cn. Aufidius, that he was wont to say. We might think sleep to be given us against nature, it so deprives us of our senses, &c. but that we sensibly find ourselves thereby sweetly refreshed, as with a medicinable cordial.

2. We may grant some divine Dreams do disturb sleep, and may molest the mind, and interrupt mens rest, as precited Scriptures report, Gen. 15.12. Dan. 7, 8, 10, Chap. Yet be it so, 'tis better in sleep to be somewhat troubled with molesting Dreams from God, then sinfully tickled with enticing and seducing Dreams from the Devil. The Devil may make a mans Dreams to be like Lots Daughters, that in the night gave him wine to drink, but drew him to sinful and sad evils: so Satan may to the mind of a sleeping man administer much pleasant matters: but the most disturbing Dreams from God be abundantly better.

2. [Negation] Dreams from God may make the heart glad, refresh the mind, and make sleep sweet to the whole man, and behold my sleep was sweet unto me, says the Prophet, having had a Dream from God of the Churches happy estate in the world, Jer. 31.26. Thou shalt lie down, and thy sleep shall be sweet, Prov. 3.24. This is fulfilled in that comfortable converse God hath with the souls of his Saints in their sleep. Wicked men who have stood up stoutly in the day, God hath tumbled, and overturned with terrors in the night, Job 34. Chap. 25. Ver. On the other side, some of Gods Saints who have been down in the deeps of sorrows all day, the Lord hath lifted them up by heart-gladding-comforts in the night; And God spake to Israel in a Dream by night, saying, Jacob, Jacob, I am God, the God of thy father; Fear not to go down into Egypt, I will go with thee, and I will bring thee up again, Gen. 46.2, 3. Much to this purpose, see that great Apostle.

There stood by me this night, the Angel of God, whose I am, and whom I serve, saying; fear not Paul, be of good cheer, God hath given thee all that sail with thee, Acts 27.26. O the heart-ravishing cups of comfort that God sometimes brings down for his Saints to drink in in the dark; yea, O how sometimes by soul-solacing Dreams are their hearts drawn up into Heaven!

Luther speaking of the Soul of a Saint, separated from the body by death, says; That it sleeps not, but is ever awake, walks in Heaven, hears the language of Angels, sees the visions of God, &c. The same in some measure may be said of such a Soul, while united to the body in this life. It sleeps not, but being ever awake, it even in the night-season ascends up into Heaven, and sees the face of God, and sings the praises of Christ. So that we may say of a Saints sleep in this case, as Austin once said of Stevens sleep martyred among the stones; O sleep of peace, how pleasant and full of delight!

Quest. May not the Devils deluding Dreams have many delighting joys?

Answ. Suppose so, yet the joys of Divine Dreams are far differing, and may be discerned, by Antecedent preparations, and Consequent inclinations.

1. Before a Christian is penitentially prepared by afflicting's of Soul, and affrighting's for sin, deep humbling's, and day-trembling's, under sense of Gods wrath, &c. then by night God may represent to the mind, his marvelous mercies in the Covenant of grace, his favor upon the account of Christ, pardon of sin, to the singular joy of the Soul.

2. After a Christian is graciously inclined, his spirit disposed to the advancing of God, the abasing himself, the opposing of sin, the

pursuing holiness of life, and the like: Such joys in Dreams, are more than Dreams of joy. One well observeth, That all the Devils pleasing power, it's placed in deluding lies; He delights to delude, and he deludes in his delights; He rejoices to deceive men, and he deceives men in their rejoicings. Their joys in Dreams be but Dreams of joy. They seem to solace, but they do not solace as they seem. Be such delusive joys examined by things before or after? They may be found very vain, as in the causes, so in their effects; whereas the virtuous vigor of true joys that are in and through Dreams Divine, we may soon discern, as by their good causes, so by their excellent effects, viz.

They engage to truth, and They enlarge our strength.

1. To truth: our hearts are hereby engaged, obliged, more bent and bound to truth-embracement's. Such a Byas set upon our souls, as may carry us the more strait on, in obedience to the strictest truths contained in holy Scriptures. Yea, we are taught not only to retain the truth, but to rejoice in the truth, through the truth of joy. Whereas false joys, that proceed in and through delusive Dreams, leave mens minds loose, for the letting in most lamentable errors: So, that the saving truths of God in the Gospel, are the sooner very sadly deserted.

2. In strength: our hearts are hereby enlarged, increased. Nehem. 8.10. The joy of the Lord is our strength. Such joys as God sends in sleeping, or waking, they strengthen with much spirial might our inward man, making us the more apt and able to the holiest duties, and for the heaviest difficulties, that may several ways be set before us; Whereas false joys from Dreams delusive, do rather debilitate, enfeeble, and weaken mans soul, as to hard service or suffering. Thus rightly to discriminate these, is a lesson very well worth our learning.

Yea: and let us learn likewise, not only how to perceive and discern, but how to revive and maintain: not only Dreams real and truly right for delights, but also the most rare and ravishing Dreams that can come from Heaven upon our hearts.

For the more constant compassing of such high night-comforts, we ought through our whole daily walking's, To beware, and To be wise.

1. Beware of walking from the settled counsels of God. Take heed of turning aside to seek uncertain ways, to look for new Revelations, and so forsake the antient Tracts, and leave the long beaten paths of Bible-truths: least we not only prevent from our selves such celestial sweets, but on the contrary, procure to ourselves the sourest draughts, that our minds can drink day or night. May not we concur with Cassian, and confidently conclude: That those Christians, who during the clear day, do deviate from Gods wonted ways, from Christs the Kings known rode in his Word, paved with Prophetical flints, and Apostolical stones, and made plain by the footsteps of all the foregoing Saints, yea, and the Lord himself: to seek out unknown ways, and to wander into briery and bushy paths, may look to lie down at night with legs all scratched, garments torn: with souls full of sores, such wounds and woeful stings, as will not well suffer them to sleep. Excuse me good Christians, if again and again, I give this Caution; lest men make a wrong Use of this requisite Subject, in our monstrously mistaking season.

2. Be wise to walk in the most certain comforts of God. We may find that this is without doubt our daily duty, not only to walk in the fear of the Lord, but likewise to walk in the comforts of the Holy Ghost, Acts 9.31. This for pious persons, is possible, though indeed so difficult, that with Bernard the best may say, Such soul solacing days and hours are very rare and sweet, though very seldom and short.

Yet without question, good care might carry us in, and keep us to far more continued ways of comfort, than in which commonly Christians are found. Were we so exact as we ought, might not we make even our extraordinary comforts, our much more ordinary Walks? Sure, we are not only to take some steps into spiritual comforts, but we are to take up our daily walks in the comforts of the Spirit. And if we thus walk into these comforts while awake, what walks may such comforts have into us when asleep? If we in our more constant course could converse with God, by the most rejoicing thoughts in the day, would not God have a more frequent converse with us by most refreshing Dreams from Heaven in the night?

Did but we afore-hand accustom ourselves to be with rejoicings of soul in the service of the Lord, how afterward might we meet with that of God, which now, to the most of men remains a mystery? Jerome reports, that after some most affectionate and fervent performance of some holy duties, as Meditation and Prayer, he had sometimes seemed to himself, as if he had been caught up into Heaven, and had been triumphing with Troops of Angels, &c. Thus may a good man, even after a comfortable intercourse with God in religious exercises, be by night in a Dream, as if drawn up into Heaven: as if he heard those Hallelujahs and sweet singings of Angels, as if he saw the bright and beautiful Body of his blessed Savior, sitting at the right hand of God, &c. To come out of such a Dream, is to come out of Heaven; O how happy would it be herein to abide! O how blessed and comfortable is the case of that Christian, who from personal experience can hereof make report! To such a purpose some Antient Authors do excellently open Jacob's Dream, Gen. 28. Let us chiefly mark what the Scripture speaks: Jacob dreamed, and behold a Ladder lifted up, and the top of it reached to Heaven, and behold upon it the Angels of God ascending and descending. And above he saw the Lord himself standing, and heard

him speaking such sweet words, and in such a way, as so well warmed his heart, that awaking he break out; Surely the Lord was in this place; this is none other than the House of God; this is the Gate of Heaven. Some of our more Modern Writers, do also much admire this Dream, in the season and subject of it, for the expressions and impressions of it. That Jacob lying now obnoxious to all the injuries of Earth and Heaven, God did graciously relieve him in a Dream, that left such legible letters of love, and visible Characters of Divine care, as in sleep to receive them was exceeding sweet; and awake to review them was very comfortable.

Neither let us think in these latter Times, the Lord to be lesser in his love, and lower in his care over afflicted Christians, but rather let us believe, that as the Devil in these latter days, hath not only the same, but hath subtler projects, and soarer conflicts to assault Gods Saints: So God certainly, hath now not only the same, but hath stronger supports, sweeter and greater comforts for the sensible assistance of his Saints oppressed. The policy and power of the Devil, as they more decrease in time, so they more increase in their measure. The Devil, when his time is most short, his temptations will be most sharp. And when the temptations of the Devil be the sharpest, then the Consolations of God shall be the sweetest, for the suitable and seasonable solacing the Souls of his Saints, whether their Bodies be awake or asleep.

FINIS.

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