

done with this argument, The blessedness of man, or the true blessed man.

SERMON II.

AFFECTIONS RIGHTLY PLACED.

“*Set your affections on things above.*”—COL. III. 2.

IN this verse the apostle Paul doth exhort the Colossians, and us by them, to seek and favour spiritual things. The exhortation is expressed and answered: expressed in the first verse, “Seek those things which are above,” and in the second, “Set your affections on things above.” It is enforced by divers arguments. One is drawn from our communion with Christ in his resurrection and ascension: “If ye then (as I have told you in the former chapter) be risen with Christ, seek those things that are above, for Christ sitteth on the right-hand of God.” Another argument is drawn from our communion with Christ in his death: “Ye are dead, and your life is hid with God in Christ; therefore set your affections on things above, and not on the earth.” Another argument is drawn from the danger of inordinate affection, for which things’ sake “the wrath of God cometh on the children of disobedience,” ver. 6. “Therefore mortify your members which are on the earth, fornication, uncleanness, inordinate affection,” ver. 5. Another argument is drawn from our present relation, state and condition: “In the which ye also walked sometimes when ye lived in them; but you also put off all these,” &c. ver. 7, 8. So that the words of the text are part of the exhortation itself, “Set your affections on things above, *τα ανω φρονηετε*. By things that are above, we must not only understand heaven, the joys and the glories of it, but all spiritual and heavenly things also, which are to be enjoyed and obtained here, which are from above, because “every good and perfect gift is from above, from the Father of lights;” and whatever grace or spiritual enjoyment we have on this side heaven, is the seed of that heavenly glory. Now these heavenly things we are to mind especially, *φρονηετε*, mind ye: but because the apostle had

called upon us to seek these things, in the former verse, and there is somewhat more in this than in the former, and the word doth not barely signify to mind a thing, but to mind it with favour;* therefore we translate it thus, "Set your affections on things above." According, therefore, to our translation of the words, the doctrine is, 'That it is the duty of all the saints, to set their affections on things above; they are in a special manner for to mind the same, and to favour them, and they are to have their conversation in heaven; their treasure is there, and therefore there is their heart to be; and where our heart is, there our affections will be, for affections are the issues of the heart: as a man's heart is, so he affects, and as he affects, so his heart is. I know it is usual with philosophers and divines, to place their affections in *parte sensitiva*; but if we look into them, we shall find that affections in the general are these movings of the rational soul, whereby the heart is sensibly carried out upon good or evil, so as to embrace the one or refuse the other. I say they are,

The movings or motions of the reasonable soul. Ye shall observe, therefore, that when Jerusalem was much affected with the tidings of Christ's birth, it is said, "All Jerusalem was moved." And when the Jews were affected with envy against Paul and the brethren, it is said, "they were moved with envy:" why? but because affection is the motion or moving of the soul of man.

As it is the moving of the soul, so it is that motion of the soul whereby the heart is sensibly carried out upon what is good or evil; for every act or moving of the soul is not an affection. The soul moves towards a thing, when it inquires into it, or doth will the same; but every act of the understanding and will is not an affection. But when the soul of man doth sensibly move, or is sensibly carried out unto good or evil, then it is said to be affected; and therefore saith the church in the Lamentations, "Mine eye affecteth mine heart."

As the soul must be sensibly carried out unto what is good or evil, so it must embrace or refuse the same; for af-

* Vocabulum *φρονεῖν* duos actus complectitur, actum mentis sive intellectus de re aliqua cogitantis: atque actum voluntatis, sive affectus rem aliquam approbantis et amantis.—Davenant. in Col. xxxi.

fections are of two sorts, concupiscible and irascible: by one we follow what is good, and by the other we do shun what is evil; the Lord hath placed several affections in the soul: but all are the servants and ministers of love. I love a thing, and therefore if it be absent I desire it, if it be present I rejoice and delight in it. If any thing do oppose the thing that I love, then I am angry with it, or do hate the same. So that love is the great wheel, and as that moves, all love, some in a way of embracing, some in a way of refusing. And so you now see what these affections are which we are to set upon things above; they are these motions of the soul whereby a man is sensibly carried out unto good or evil, so as to embrace or refuse the same.

But how and in what respect are we to “set our affections on things above, and not on things here below?” What, may we not at all affect the things of this life?

Yes, ye may desire the things of this life, and desire is an affection; and ye may grieve at the loss of them, and grief is an affection. But,

Though in a good sense ye may affect them, yet ye may not affect them for themselves; in deference to Christ, in subordination to God, ye may affect them: but for themselves ye may not affect them: for where do you find in all the Scripture that you are commanded to love the world, and the things of the world. “Husbands love your wives, wives your husbands, parents love your children, and children your parents.” One man may, and must love another. But where are you commanded to love yourself? Implicitly, indeed this is commanded, “Thou shalt love thy neighbour as thyself.” But where have ye an express commandment for to love yourself, or where do ye find in all the word that you are advised to love your money, your gold, silver, house, or land, and estate? Nowhere; surely therefore you may not affect these things for themselves.*

Though ye may affect the things that are here below; yet in comparison with spiritual and heavenly things, your affections to these things is to be as no affection, but a *tanquam* only; as the enjoyments of this world is but a *tanquam* unto heavenly enjoyments, and outward afflictions is but a *tan-*

* Non dixit nolite habere sed nolite diligere.—Augustin.

quam to afflictions of the soul. So the affection that is laid out upon these things, in comparison is to be but a *tanquam*. "Let him that rejoiceth, be as though he rejoiced not, and him that grieveth, as though he grieved not," saith the apostle; you may afford these outward things some relics of your love, and so much only as better things leave, for what is too cool for God, is hot enough for them. *Toleramus potius presentia, quam diligamus*, says Austin. "My son (saith God), give me thine heart." "Thou shalt love the Lord thy God with all thy soul, with all thy heart, with all thy might, and with all thy strength." Surely, therefore, our affection to these outward things is in comparison to be as no affection. But our affections are to be set and placed on things that are above, not on things that are below, but on things above.

But why are we thus to set and place our affections on things that are above?

There are many great and important reasons, all which are as so many proofs of the doctrine.

If you do not set your affections on Christ, and the things of Christ, you are no fit match for him; you will not be found marriageable unto the Lord Christ. That woman is not fit to be married to a man, whose affections are not drawn out and knit to him: and if your affections be not drawn out to Christ, and the things of Christ, you are no fit match for Christ. Now we must all be espoused to Christ, and married to him; as the church, so every believer is the true spouse of Christ; but the spouse of Christ ye cannot be, unless your affections be drawn out to him.

As you cannot be married to Christ unless your affections be set on him and the things above, so you will never own him unless your affections be set on him. It is the duty of all the saints to own Christ, his ways, his truths, his ordinances: "He that is ashamed of me before men, him will I be ashamed of before my Father which is in heaven," saith Christ. Now look what that is which a man doth much affect, that he will own and not be ashamed of; but if a man doth not affect a thing, he will not own it, but will be ashamed of it; but we must own Christ here, or he will not own us hereafter. Surely, therefore, it is very fit and necessary that our affections be set on Christ and the things above.

If your affections be not set upon things above, they will never be drawn off from things here beneath; it is the gracious affection that doth mortify carnal affection. Sin is ever truly mortified by the contrary good: the joy of the world, by the joy of heaven; worldly grief, by spiritual grief: the snow is not melted but by the warm beams of the sun, and the more your hearts are warmed and drawn out with love to Christ, the more your love and affections to the world will be mortified. Now is it not necessary that our affections should be drawn off from things here below? Surely, therefore, it is fit and necessary for us to set and place our affections upon Christ and the things above.

If your affections be not set upon things above, spiritual and heavenly things, you will never press much after the knowledge and obtainment of them. Ye see how it is with a child, if he have no affections to his book, he will never make a scholar; and so if you have no affections to the things of Christ, you will never make a scholar in the school of Christ. Great is the power of affections. As it is said of conscience, *Magna est vis conscientiae in utramque partem*; Great is the force of conscience either way, for truth or error; so I may say of affections, *Magna est vis affectionum in utramque partem*; Great is the force of affections either way, to put us on to evil or good. Look what a man hath an affection to, that he presseth after. Now is it not our duty to press after the knowledge of Christ. Surely, therefore, it is very fit and requisite that we should place our affections on things above.

If your affections be not thus set, you will never be zealous for God, for what is zeal but angered love; it is, saith one, *divinae charitatis fervor*; the heat of divine love. Surely it is the top and extremity of affection. Now is it not our duty to be zealous for Christ? "The zeal of thine house (saith he) hath eaten me up;" and shall the zeal of our own houses eat us up? Zeal is commanded in opposition to lukewarmness: "Be zealous, therefore, and repent," saith Christ to lukewarm Laodicea: but zealous we cannot be for God and the things of God, unless our affections be set on things that are above.

If our affections be not thus set on things above, you will never do any great thing for God. We read of David that he gave three hundred and forty seven millions, three hundred

and eighty two thousand, five hundred pounds, in silver and gold of his own charges, to the building of God's house; for so the learned do compute the matter; a mighty, great and a vast sum. But if you look into 1 Chron. xxix., ye shall see how this came to pass that he gave such a gift: it is said, verse 3, "I have set mine affections to the house of God; and because I have set mine affections to the house of God, I have of mine own proper goods given," &c. And what is the reason that men give and do no more now for God, but because their affections are not set on the things of God: but if God have done great things for us, and Christ have suffered great things for us, shall not we do some great things for him; this ye cannot do unless your affections be thus set. Surely, therefore, it is our duty to set our affections on things that are above.

If your affections be not thus set, you can never please God in any thing that you do for God;* for as he requireth truth in the inward parts, so he requireth that we should serve him with fervency of spirit: "Be fervent in spirit, serving the Lord," Rom. xii. 11; as if no service could be acceptable without the fervency of affection. "Cursed is every one that hath in his flock a male (saith Malachi) and offereth a female to God. Go and offer it to thy prince," saith God. Do you think that I will accept your female affections? no, saith the Lord, if you would have acceptance with me, I must have the best and the masculine affections from you. Surely, therefore, it is very fit and necessary that our affections be set and placed on things that are above.

If your affections be not set on things that are above, how shall your heart be knit, engaged and united unto God, in opposition to all apostacy. If you look into Scripture you shall find there are three degrees of apostacy: first, the judgment watches; secondly, the affections cool; thirdly, the conversation grows worse: accordingly men are said to apostatize. Sometimes they are said to "depart from the faith," 1 Tim. iv. 1: there is the warping of the judgment. Sometimes they are said to lose their first love, Matt. xxiv. "Iniquity shall abound, and the love of many shall grow cold:" there is the cooling of their affections. Sometimes they are said to

* *Affectum non vocem audit Deus.*—Augustin.

Affectibus appropinquamus Deum.—Tostat. in Matt. tom iv. fol. 97.

make shipwreck of a good conscience, "to forsake the assemblies of the saints:" there is the declining in the conversation. But now if a man's affections be right set, they will keep both the judgment and the conversation. Ye see that if a thing be entangled, it is more hard to loosen it than otherwise; now what is it that doth entangle the soul and heart of man, but his affections? "No man (saith the apostle) that goeth to war entangleth himself," that is, by purchase or marriage. So that it is affection that entangles, and the more we are affected with any thing, the more we are entangled with it; and the more our hearts are entangled with any thing, the harder it is to part and to be loosened from it. Would you not, therefore, part or be loosened from Christ and the things of Christ? then surely you must set your affections on him and on things above. Thus upon all these considerations and reasons, ye see it is the duty of all the saints to set their affections on things that are above.

Now if it be our duty to set our affections on things above and not on things here below, then what an evil thing is it to set our affections on things below and not on things above. Shall the apostle, in the name of the Lord, command us to set our affections on things above and not on things below, and shall we set our affections on things below and not on things above? What is this but to walk contrary unto God? And hath not he said, that if we walk contrary to him, that he will walk contrary to us. Oh, what an evil thing is it, then, to set our affections on things below and not on things above.

But we do set our affections on things that are above, for we do truly affect the best things, and therefore we do set our affections on things above.

That is well; but are you sure that you do so?

It is a hard and difficult thing thus to set our affections on things above, for he that doth truly set his affections on things above, hath his sympathy and antipathy changed; look what that is which before he had an antipathy against, that he now hath a sympathy with; and that which he had a sympathy with, that he now hath an antipathy against. Now is it not a hard thing to change our antipathies into sympathies, and our sympathies into antipathies? Suppose a man hath an antipathy unto some meats, as cheese, or the like, is it not a

hard thing to love that most which he had an antipathy or natural hatred unto? Thus it is when the affections are taken off from things below and placed on things above. Surely, therefore, it is a very hard thing to have our affections to be thus transplanted and altered.

It is one thing to affect the best things, and to have some affections to the better things; another thing to set our affections on things that are above. It is said of Herod that he heard John the Baptist gladly; there he had some affections to the better things, yet his affections were not set on things above. The stony ground, in the parable, receives the word with joy; there is some affections to the better things, yet this is not the setting of the affections on things above, plainly. Yet it is one thing to affect the best things, and another thing to set our affections on things that are above. Yet,

Many there are who are deceived herein; for as some have gifts, parts and knowledge, and thereby think they are in the state of grace when there is no such matter; so some, having affections to the best things, think that they are godly when there is no such matter.

But, by way of convincement, if men did truly set their affections on things that are above, then they would not be so indifferent in the things of God as they are; they would not so easily be put by in their endeavours after them. This setting our affections on things above, is ordinarily described in Scripture by our hungering and thirsting after them: "As the hart panteth after the water-brooks, so doth my soul thirst after thee, O God," saith the psalmist. "Blessed are they that hunger and thirst after righteousness." Now when a man is hungry or thirsty he is not easily put by, but there is an inward necessity unto the thing desired; I must have drink or I die, I must have meat or I die; there is a necessity, and it cannot be answered without the thing. But now, though men say they do affect the best things, yet they are easily put by in their endeavours after them. Why? But because their affections are not set on things that are above.

If men's affections were thus set on things above, then they always carry these things about with them in their minds and thoughts. Look what a man hath set his affections upon, that he carries up and down with him; wherever he goes,

still he is thinking of it, and he cannot rid his heart of it, for his affections are set thereupon. But now men do not carry spiritual things about with them, they are not always thinking and minding of them wherever they come. Why? But because their affections are not truly set on them.

If your affections were thus set upon heavenly and spiritual things, then they would seek them in the first place; in the first of their age and time, in the first of their day and morning, in the first of their competition. If a man have a mind to a journey, and his heart and affections be set upon it, he will be early up in the morning to go that journey; or if he have any business to do, that he hath set his heart upon, he will do it before any other: and so, if our affections be set on heavenly things, then we will mind them in the first place: but now men do not seek the kingdom of God and his righteousness in the first place, but in the last place. Why? Because their affections are not truly set on things that are above.

If men's affections were thus truly set on things above, then they would be speaking of them, and love to hear others speaking of them. "I will speak of things concerning the King," saith David in the xlth Psalm, "for my heart is inditing (boiling, bubbling up) a good matter." And ye see this by experience, that a man or woman loves to speak of what they affect. If a man's heart be set on the world, and the things thereof, he loves to be speaking of them; if a woman's affections be set on fine clothes and fashions, she loves to be speaking of them, and to hear others speaking of them; for if one's affections be truly set on things above, he loves to be speaking of them: but now, though men say they affect the best things, yet they are not usually speaking of them. Why? But because their affections are not in truth set on them.

Look what a man is deeply affected with, that he is most indulgent to and tender of, he could not have a cold wind for to breathe upon it. Affections blind the judgment. *Perit iudicium cum res transit in affectum*. Great affections take away the very judgment; infirmities are no infirmities to affection, love will kiss the warts off the thing affected; oh, it is exceeding tender of the thing affected. But now men are not so tender of the name of God and spiritual things. Why? But because their affections are not set in truth upon things above.

If a man's affections were thus set on things that are above, then he would not be put off with any slight evidence of his interest in them. Look what a man doth much affect, that he will have a clear evidence of his interest therein, and will never be satisfied, until he have a substantial and a clear evidence of it. But now, though men say that they do affect the best things, yet they will be satisfied with slight evidences of their interest in them. Why? Because their affections are not truly set on things that are above. Indeed men think they are, because they have some affections to the better things. But if all these things be true, as they are most certain, then surely many are deceived in the great matter of the right placing of their affections.*

But suppose our affections be set on things above, or suppose they be not; what then?

Then is your portion accordingly. Look where your treasure is, there is your portion: if your treasure be in heaven, then is your portion there; if your treasure be in the earth, then is your portion there. And look where your heart and affections are, there is your treasure. And therefore if your affections be set on things above, then is your portion there; if on things below, then is your portion there. Yea,

If your affections be set on things that are above, then may you know that you have an interest in Christ, and in those things above. Affections are the pulse of the soul; if a man be alive, then his pulse beats, but if his pulse beats not, then is he dead. For if your affections beat after things that are above, then are you alive to God; but if this pulse beats not, then are you dead to God. Every man is as this pulse is, alive or dead: every man is as his affections are, *animus cujusque est quisque*; would ye so know whether ye be spiritually alive or dead. How doth this pulse of your affections beat? I confess indeed, that *affectio est meretrix*, a man should not measure himself by any present affection, nor by the degrees of his affections; but by the bent of his affections he should, and by the savour of them. Though I cannot know strong water by the colour of it, yet by the

* Hinc colligere possumus, illus omnes qui pollicentur sibi gaudia superna, cum interim non omnino sapiunt superna, quasi jucundo quodam somnio cœlectari, neque unquam illis rebus saturandos, qui nunquam sitire et esurire, ex animo solebant.—Davenant. in Col. iii. 1, 2.

taste and savour of it I may; and though I cannot know my spiritual estate by the degree of an affection, yet by the savour and bent of it I may. Therefore saith the psalmist, "Those that love the Lord hate evil." "By this (saith the apostle) shall ye know that ye are translated from death to life, because ye love the brethren." And if ye look into Scripture, how doth the Lord distinguish the godly from the ungodly, but by the kind and bent of their affections? "Let them that love thy name rejoice in thee," Psalm v. 11. "His delight is in the law of the Lord," Psalm i. "Blessed is the man that feareth the Lord, and delighteth greatly in his commandments," Psalm cxii. 1. If therefore your affections be not drawn out and set upon things above, how will ye know that ye have any interest in them? Yea,

And if your affections be not set on things above, what shall relieve you in the day of your distress? Look what you most affect while you are well, that must be your relief when you are sick. Can you relieve yourselves with the things here below, when you are sick or count to die? But if you now set your affections on things above, then they will relieve you in the day of your distress.*

Then also you shall neither lose your affection nor the thing affected. If you set your affections on things that are below, you shall both lose the thing affected, and your affections too. Witness the case of Jonah's gourd. Now our affections are precious things, too good to be spilt and lost: lost they will be, and spilt they will be, if set on any thing on this side Christ; but if they be set on things above, you shall neither lose them nor the thing affected.†

And for the present these affections will make the ways of God easy to you. Hard things are easy to great affections, easy things are hard to him that hath no affection to them. You see how it is with the hunter, that runs up and down all day long, over hedges, through bushes, sweating and tearing himself, yet with much ease and sweetness, because he affects the game; but if a man be put upon a work which he hath no affection to, then it is hard to him, though never so easy in itself. So spiritually, though the work of mortification

* *Terrena nec plenitudinem ferre possunt continenti, nec fulcimentum invitenti, nec fructum laboranti*—Parisiens.

† Ἰλη των ἀρετων.

and repentance be an hard work, yet it is easy to some, prayer easy, reading easy, meditating easy; why? because they have affection to these things: but if your affections be not set on things that are above, how shall the ways of God be made easy and sweet unto you? But besides all these things, ye know that

God is a jealous God; and though Christ be a loving Husband unto every soul that is espoused to him, yet he is very jealous of men's affections. What man is not jealous of his wife, when he sees that her affections are placed upon another? And are our affections placed upon things below; what doth that do but raise the jealousy of Christ against us? Jealousy is the rage of man, what is it then in Christ? Now therefore as you desire that the jealousy of the Lord Jesus may not be raised against you; that the ways of God may be made sweet and easy to you; that you may never lose your affections, or the things affected; that you may have a standing relief in the day of your distress; that you may have full evidence of the interest in those things that are above, and that your portion may lie there; oh, "set your affections on things that are above, and not on things on the earth."

What shall we do that we may raise and draw up our affections unto these things above? for our affections are indeed too much on things here below. How shall we draw them off from them, and draw them up to these better things that are above?

You must be sure to get a new heart, affections are the movings of the heart; an old heart cannot move unto things that are above: therefore you must get a new heart.*

Then you must get knowledge of these things that are above, for *ignoti nullam cupido*, there is no desire of unknown things, nor affections to them. Some desire knowledge and not affections; some desire affections, and do not labour after knowledge. Give me knowledge hearted with affections, and affections headed with knowledge; for as knowledge without affections makes wicked men secure, so affections without knowledge make godly men scrupulous. Study therefore to

* *Affectiones bonas vel malas causat voluntas bona vel mala.*—Augustin, tom. 5, fol. 169,

know more, and that knowledge shall be a light and lanthorn to the feet of your affections.

If you would draw up your affections unto things above, then put yourself under the most wooing discoveries of gospel love. Wooings roll out affections. Christ woos in the gospel; there doth the Spirit also breathe: and these motions of the soul can never be stirred up, but by the moving of the Spirit on the heart. "The living creatures went every one straight forward, whither the Spirit was to go," Ezek. i. 12. Now the Spirit moves in the wooing dispensations of the gospel; there then place yourselves, and give up your hearts unto these wooings.

And in case that any sensible dispensation fall upon you, either by affliction or enjoyment, let your eye affect your heart. Affections are sensible movings of the soul: doth the Lord therefore speak unto your soul by afflictions or sacraments? be sure that you improve these sensible dispensations to the working up of your affections unto things above.

And be much in meditation; for as reading and hearing do beget knowledge, so meditation doth beget affections. Either therefore you are in company, or you are alone: if you be in company, mutual exhortation will quicken your affections unto what is good; if ye be alone, then sit and meditate on the things that you have heard, or read, or seen, or done; and thus your affections will and shall be raised unto things above.

But my affections are most unsteady; though they be raised to-day, yet they are down to-morrow: what shall I do that I may so set my affections on things above, that they may be settled on them?

In case your affections have been raised, then take as much pains to keep your affections up, as you did to raise them up. And,

In case you feel your affections begin to cool and decline, then stir up yourself, and the grace of God that is in you. The prophet Isaiah complains, that none stirred up themselves to take hold on God. The like complaint may we take up now; for what is the reason that our affections die and cool away after raisings of heart, but because we do not stir up ourselves and hearts to take hold on God. In case, there-

fore, that your affections do begin to abate and cool, blow them up afresh, and stir up yourselves thereunto.

Be sure that you make use of the variety in the ways of God, which he hath given you. *Varietas refocillat*: variety is refreshing and affecting. God hath given us divers ordinances to be exercised in, that if we be dull and weary in one, we may go to another. If you be weary in prayer, you may go to reading; if weary in reading, then go to meditating; if weary in meditation, you may go to conference. If you will spend yourself only in one duty, there will grow a dulness and deadness upon you; but if you exercise yourself according to that variety which God hath given you, your heart will be kept up with an holy freshness unto things above, But,

Because that we are much affected with new things, therefore study the words and works of God much, and be always digging in them, then some new truth, or new discovery will arise upon you, which will affect your heart, and ever heap up your affections unto things above. And,

In case that you have any great affections unto what is good, be sure that you labour more and more to refine that affection; things refined keep longest; distilled waters keep longer than the leaves out of which the waters are distilled; if ye have rose leaves, they will not keep fresh so long as the water that you distil from them; those affections that you now have, it may be are sweet unto you, but they are as the rose leaves, somewhat of a drossier matter, which doth adhere to them, if you would now take those very good affections and refine or distil the same, then would they keep the longer. Go then and carry in your rose leaves unto God's still, and labour more and more to refine your best affections. Thus your affections shall not only be set on things above, but be settled on them.

And my beloved, is it not a good and blessed thing to have sweet and large affections for good? Surely it is a great mercy to have large affections in good and for good; some of us have had large affections to the things of the world, and shall we not have as large affections unto things that are above? Old men generally want affections, and young people do abound therein; but what will all our affections do us good, if they be set on things here below? Alas, we shall

but lose them, and the things affected too. But if you set your affections on things above, you shall neither lose your affections, nor the things affected. Wherefore let us all receive this exhortation, "Set your affections on things above, and not on things on the earth."

SERMON III.

HOW TO WALK WITH GOD IN OUR CALLINGS.

"Brethren, let every man wherein he is called therein, abide with God."—1 COR. VII. 20.

IN this chapter the apostle speaks to a case of conscience, whether it be lawful for the believing wife to depart from the unbelieving husband; which he resolves negatively, ver. 10. "If the unbelieving will depart, let him depart," saith the apostle, ver. 15, but the believer may not depart; which he persuadeth unto by divers arguments. The first is taken from the profit or good that the believer may do by his continuance, ver. 16, "For what knowest thou, O wife, whether thou shalt save thine husband." The second is taken from the call of God unto that condition, ver. 17, "But as the Lord hath distributed unto every man, as the Lord hath called every man, so let him walk:" and this is our duty; for, says he, "So I ordain in all the churches." Why, but suppose a man be called being a servant, is he to abide therein? Yes, says the apostle, ver. 20, "Let every one abide in the same calling wherein he was called." Art thou called being a servant? care not for it, but if thou mayest be made free, use it rather; for, ver. 22, "He that is called in the Lord, being a servant, is the Lord's freeman;" only saith he, "Ye are bought with a price, be not ye the servants of men," serving men only, but the Lord in them. And so, brethren, let every man wherein he is called, abide with God by calling: so the apostle doth understand that state and condition wherein God hath placed us. We do ordinarily take the word *calling* for our civil employment, and outward occupation; but the apostle takes it here for our outward state and condition, yet not excluding but including the other, for there is no state or