

John Traske {1585-1636}

Believers Sorrow over Sin

Is there any precept, or warrantable pattern of such desperate sorrow, as that may be as is destitute of all joy; may we not dispense with the absence of sorrow after sin, or frailty, as are all the sins of true believers, and may we dispense with the absence of joy at all in any sense, when we find that a precept calling for perpetual obedience thereunto? To speak in the slanderers legal sense; if the Law command joy, doth not the least omission makes such as are under it as liable to the curse as the greatest transgression? - Even so it is with those persons of so much sorrow for sin, and joyless mourning; instead of magnifying the grace of God in Christ Jesus, and the Almighty Power of the Son of God; and setting forth the Glory of his Sacrifice, and of his Prophecy, and Princely Power, these do set forth the strength of sin, and power of Satan; and the dangers to which poor souls are subject; and thus conceal liberty by Christ, and God's readiness to receive all that come unto Christ, and to Him in Christ's name; and the glory, honor, happiness and excellency; the safety and perpetual felicity by the Everlasting Covenant, to which believers are come; so that by this means, such as are not believers, are discouraged and hardened; and such as are but weak in the faith, are exceedingly perplexed, and ensnared by such miserable men; and the only opposition of this dangerous way, by which all things are turned upside down; conversion hindered, religion scandalized, and God's people put to a stand in their happy progress, by the ignorance and pride of envious men; for this only were these, and this accusation raised and published by the malicious and avenging enemy; but it shall proceed no further, for his madness is now made manifest to all men. John Traske {True Gospel Vindicated, from the Reproach of a New Gospel, 1636}

Dependence upon Christ

Accusation - Careless Christians are the choicest believers because they depend wholly upon Christ. Assertion - Careless Christians whose care is cast wholly upon the Lord are the choicest believers; for they are not negligent in the use of lawful means. And why may not carelessness be used in an holy sense; seeing that all our care is to be cast upon the Lord, who

only careth for us; and seeing carefulness for anything, is also expressly forbidden, and prayer put instead thereof. {I Pet.5:7, Phil.4:6} What if such a conclusion were so set down as the explanation shows; as an antidote against the pernicious carking care that cuts of throat of all true religion and discovers infidelity in many who make great profession? John Traske {True Gospel Vindicated, from the Reproach of a New Gospel, 1636}

Contending for the Faith

Truth in all ages hath its opposers; and the greatest enemies it hath are often times its most seeming friends. It is not safe for anyone to dig up the buried faults of others, and yet men of the lowest lives are most busy with the blemishes of their brethren. It is no great marvel to stagger about the Truth, whilst men are still drunk with the whores cup; nor to waiver in opinion till the Lord Jesus Christ is made known to be the Way, Truth, and Life - the King, Priest and Prophet of his own people. To stumble at the Law of God in the infancy of faith is common with the most sincere, especially such as are educated by legal principles. The liberty by Christ, though confessed by all believers, yet is not so easily understood as it may not be limited through ignorance of the truest, yet weak believers. He that still doubts of salvation, believes not yet; as he that never doubts, may be justly suspected to have no truth of Faith. Men "shall run to and fro, {saith the Spirit,} and knowledge shall be increased." {Dan.12:4} The Lord alone hath power to make men to see, and to preserve his eyes from dimness, to cause him to hear and attend doctrine; yea, his rash heart shall understand knowledge, and his stammering tongue shall speak plainly. He which hath so erred in spirit, shall come to understanding, and he which hath been amongst the murmurers shall learn doctrine. Neither is it any discouragement to his proceedings to hear of reproaches; but he esteems it his glory to be thus slandered, for the Name of Christ; but albeit the slanderer hath sought all means to cast out his name as evil, yet the Lord that never leaves his own, knows a way to deliver him, and to make His Righteousness Imputed to him to come forth as the light, and his sincere and upright proceedings as the noon day. John Traske {True Gospel Vindicated, from the Reproach of a New Gospel, 1636}

Faith

Accusation - Faith is not to be tried by the fruits and effects, but only by the persuasion itself. Assertion - Fruits and effects do not infallibly demonstrate

faith to any man's own soul, but faith only demonstrates them to be the fruits and effects which attend itself; and if faith does not most infallibly prove its fruits and effects to be the fruits and effects of faith; tell us how any may know that faith hath such fruits and effects, and not by the Word; and how we may know the Word is Truth, and not by faith only? John Traske {True Gospel Vindicated, from the Reproach of a New Gospel, 1636}

Gospel Standard

That a Rule of Faith there is, not only the Holy Scriptures do witness; Rom.12:6, Gal.6:16, Phil.3:16; but all men that profess the knowledge of the Doctrine of Faith do assent thereto; and they call it the Analogy, Rule, or Proportion of Faith. In all their confirmations of what is true, they say this agrees with the Analogy of faith; and in their constitutions of error; this is contrary to the Rule, or Analogy of Faith. Neither hath the Holy Spirit left us precepts to try the spirits; that is, the doctrines of men; without a Rule for to try and examine them by; or how can we know what is true, or what is false? What right, what wrong, what is to be held fast, what to be rejected; if there be not a known and infallible Rule to examine things by; that all things being tried, we may cleave only to that which is good. I Jn.4:1, Phil.1:10, I Thes.5:21, II Jn.9,10. Neither can this Rule be any long, dark, uncertain, or private way, which all men to whom the Faith is preached, and by whom it is received, cannot enjoy; but it must be short, plain, certain, and a public way, common to all the faithful; learned and unlearned, high and low, rich and poor, in prison and at liberty, in all places and times, and conditions that the Saints are found. It is not then the early Church 'Fathers;' nor Councils, nor Confessions, nor Cannons, or Pope's decrees; nor yet the large expositions and writings of men of contrary spirits, though ever so excellent. It is not the Church, nor yet the whole volume of the Bible, nor every private man's spirit that can be the Rule of Faith at all. For the most of them are impossible for every believer to know, or use, and they are also all of them contrary to one another, in so many things as cannot be reconciled; and if it be left to every man's private spirit, then so many men, so many minds, as it is at this day, among such as understand not what this Rule is, or are not regulated thereby. The Rule cannot be the Church, as many say; for it is a Rule for the churches, to be ordered thereby; and if faithful men be the matter of those churches; this Rule is that by which they are to try all things, and to walk in the Way which they find is of God. Neither can the Rule be the whole volume of Holy Scriptures, no more than

the sea is the map and compass; or the timber to be framed the building. But the Rule is, and ought to be such a thing as is profitable for men to know whether the doctrines taught, be true or false. It may not be the men, the Church, nor the sea of doctrines, even the whole Scriptures; for either of these for a Rule are absurd, and intricate, if not impossible to discern. For can any know the Church, her sentence of every doctrine that he hears, every private book he reads, every conference he is at in difficult things? Besides such as are subject to the Rule cannot be the Rule, except it be granted, that some only are subject, and others exempt, and if any be subject, they are termed laity; and if any be free and exempt, and so not to be judged by the Rule itself, these must be termed clergy; and so they shall appear to be lawless, and liable to no examination or control; which if it be not above God, let all judge. Or on the other side, can any know the Scriptures meaning so exactly, upon every occasion, and everything? Is it possible that any true believer can have all the Scriptures by heart; and know what their scope and interpretation is, so as not to miss it upon any occasion? If any such be showed, such as are for the Scriptures to be the Rule, have said something to the purpose; but otherwise they are as far from the Rule as the former. To show therefore what this Rule is, this Golden Reed, this measuring line; albeit some may scorn it, and other stumble at it; though many may say, "what will this babbler say?" {Acts 17:18} What new Rule will he produce? Will he take upon himself to be wiser than all men; and to teach his teachers, and guide his elders; and men so much superior to him for age, learning, holiness, and excellency of parts in every way? Yet with submission to the true churches of God, and to all true believers in Jesus Christ, and in honor of the Lord Jesus, and for no other cause but that discord may cease, and concord increase; that the elect may not be without some help against the delusions of these desperate times; that Christ's sheep may know his Voice, and not attend strangers, and do expose them as seducers, whatsoever they be; that neither force may drive them from their resting place, nor flattery move them from their standing; but that they may indeed be able to try and examine all things that they hear, and be established in that which is good. Know that the Rule is, one only; short, plain, ancient, infallible, universally useful, impartial, and of great authority; whatsoever it be, it must be one, for believers are of one way, and of one heart. {Jer.32:39} It must be short, that it may be always remembered. {II Pet.1:12-15 & 3:1-2} It must be plain and easy to be understood, that it may serve for babes and simple ones to whom the Gospel is to be revealed,

and to them chiefly and above all others. {Mt.11:25, I Cor.1:26, Is.35:8, Prov.4:18, I Cor.3:1, Rom.14:1} It must be ancient; yea, from the beginning of the world; since man stood in need of a Rule, that it may be the same that Adam, Seth, Enoch, Abraham and the rest did walk by, {Rom.4:12,19,20,} that it may be made apparent that we are of the same Faith, which was before either Law or Prophets, or the Gospel was written; and so this Rule must be before the Scriptures themselves, much more before the termed Catholic Church. It must be infallible; or else it may be a ground of uncertainty, and wavering; and such as doubt, and waiver, and are not established in the Truth, they are condemned in the Scriptures, and often reprov'd by the Lord Jesus Christ; {Mt.14:31, James 1:6-8, Mk.9:19,23;} and confidence, assurance and steadfast standing is much more commended and commanded by the Holy Spirit. {II Cor.5:6,8, Heb.10:22, I Cor.15:58, Col.2:7} It must be universally useful, as fitted to the trial not of some, but of all man made doctrines, and therefore it must be such a thing as is found {for substance} necessary to try whatsoever doctrine may seem profitable, whether it be true or false; or else it will be but as weights and scales that serve but for some pieces of coin, but not for all; but God's Rule that he bestowed must be a perfect Rule, like unto Him that giveth it; for that his gifts are all perfect, as his way is perfect, and his works perfect. {James 1:17, Ps.18:30, Deut.32:4} This Rule must be impartial also, and not lean to this side or that, it may not be swayed to one part nor other, {which the Church may, and the whole Scriptures are often made to do by wrested and forced interpretations,} but must stand firm between God and believers, and between believers amongst themselves; for as weights and scales, and measures in cities must be the same in every like thing, and should they be various, it would breed confusion, and great loss to some, as gain to others; and therefore to continue peace, and that justice may be maintained, a just balance and just measures are provided. {Deut.25:15, Prov.20:10, Rev.11:1,2} So this Golden Reed, this Measuring Rule is so straight that it sways no way at all, but leads right on without the least partiality. {Prov.4:18, Prov.8:8,9} Last of all, this Rule of Faith must be of so great Authority, as all men may be compelled to stoop, and submit to the determinations and conclusions that it makes; in all controversies this Rule must be the umpire and judge, and have the deciding voice. What the Rule saith, so it must be, and none otherwise; and what then shall this Rule be, if not the very kernel, the subject or principal scope of the Holy Scriptures. For howsoever the whole volume of the Bible cannot be the rule,

as many have affirmed, and do still maintain; {with much difficulty, as they themselves best know, with their tedious and large volumes, and the use of all their arts, and languages, and wits, and authors have proven insufficient;} yet such honor is to be yielded to that sacred, most absolute, and revered Volume of the Holy Scriptures, that this one, short, plain, ancient, infallible, universally useful and impartial and commanding Rule is there revealed and nowhere else! {II Tim.3:15-17} It is not only that evangelical light set up in the soul of true believers, that law of the mind, Christ in us, that mind of Christ, that anointing of the Holy One, by which we know all things, {Rom.7:25, Col.1:27,} and what is true, and what is a lie; {I Jn.2:20,21,27;} nor yet can the Rule be known to any that are destitute of that Gospel light, for the natural man receives not the things of the Spirit of God, for they are foolishness to him; {I Cor.2:9-14, 1:18-21, Jn.3:3} and this Rule is spiritual, and for such as are spiritual, and spiritual things are spiritually discerned; yet may even the natural man be convinced that it is the Rule; and as in other arts and sciences there are rules to be held fast, and not to be parted with; and though none but artists do truly understand the rule, yet may it be evinced to be a rule for that art or science whatsoever it be. As for instance, there are rules in grammar, in logic, geometry, music, astronomy, in arithmetic, and so of the rest. As in grammar the parts of speech and the attendants known well, the rules of congruity and regiment, and the rest are also known to the grammarian himself, and to none else. So in logic, invention of arguments, and disposition of them to the things argued are known to the exact Logician, and to none besides. So geometry hath its instruments known to the artist himself, and to none but him. In music, the tune must be well known, and is known to the musician, and to none besides, and so the rest. So here, albeit a Rule there is, that the believer must be, and is acquainted with; yet is it that Rule discerned, nor can be made use of by any but such as are believers, and are endued with the Spirit of God; and to hold you no longer from the discovery of this Rule, it is this: The Lord Jesus Christ Hath Already Done All That Is To Be Done, For All True Believers, To God, And Doth All Good, In And By Them, To Themselves And Others. This Rule is but one, it is short for memory, plain for the capacity of the simplest babe in Christ. It is as ancient as the doctrine of Christ itself; it is infallible and cannot deceive; it is universally useful for the discovery of Truth in all the doctrines that shall be propounded for Gospel, as having in it all the three offices of Jesus Christ. {Prophet, Priest & King} It is impartial, and cannot be wrested without

violence being done to the Lord Jesus Christ, and that violence offered, cannot be hidden from such as understand it; and it is also of the greatest Authority in the world, for all power is given to Jesus Christ in heaven and in earth, {Mt.28:18,} and therefore all of necessity be subject unto Him, {Ps.2:11-12,} and be silenced by Him and his great Authority. In this Rule we see that fully verified, and expressly declared, which was spoken of the Son of God at his Baptism, and in the Holy Mount at his Transfiguration, where we read it thus proclaimed of him; "this is my beloved Son, in whom I am well pleased, hear ye Him." {Mt.3:17 & 17:5} So here is Christ's only Priesthood and Sacrifice, of which all the priests of the Law, especially the high priest and all the sacrificers were only shadows; {Heb.chap.9 & 10;} and that in these words, the Lord Jesus Christ hath done all things already that are to be done for all true believers to God. This Rule being adhered to in all disputations, conferences, preachings or writings; that God is already pacified, his justice fully satisfied; all mans merit, satisfactions of God's justice, all mans performances in turning away God's wrath and indignation, fall to the ground; all heresies, and errors of that kind are fully discerned, and may be by this part of the Rule opposed, and the conscience pacified, {Mt.11:28,29,} and the soul find true rest; though mans repentance, humiliation, sorrow for sin be defective; and are liable to question; yet Christ's humiliation, sorrow for sin; that sin which he took upon him, {II Cor.5:21,} gives full rest unto every soul that is enlightened in the Infinite Power of his Blood; and the Absolute and Everlasting Perfection of the glorious, rich, royal and unspotted robe of that Righteousness of Jesus Christ, yielding full, strong, and abounding joy and delight, when it is known to be the blood of God. {Acts 20:28} The death of the Prince of Life, the Lord of Glory, of God Himself, {Acts 3:15, I Cor.2:8,} though not of the Godhead, or God nature; the Righteousness is acknowledged, and cannot be denied to be the Righteousness of God; {Rom.3:22, 10:3;} by the personal union of both Natures in Christ. {Jn.1:14, I Tim.3:16, Heb.1:1, 2:3, Col.1:14,15,19,20, 2:9,10, Jer.23:6 & 33:16} Again, in this Rule we have the Prophecy of Christ, {Acts 10:43, 3:22,23,} of which all the prophets were but shadows, and to which they all bear witness, from the beginning of the world; of which Moses wrote, {Deut.18:15,18,} and the prophets foretold with a joint consent; and this prophecy of Christ is contained in this Rule, in these words, that: Christ doth all good in us, to ourselves; that is, by informing us of our Reconciliation, Adoption, Election, Calling, Justification and Glorification; with all the concomitants whatsoever; for so it is written,

"we shall all be taught of God." {Is.54:13, Jn.6:45,46, Mt.11:25,26} Now who is the Teacher, but the Lord Jesus Christ, for he it is that reveals the Father unto us. {Jn.1:18, Mt.11:27,28} God speaketh only now by His Son; {Heb.1:1-3;} to the dead, {Jn.5:25, I Pet.4:6,} or to the living; for their awakening, and raising unto their new relation, and growth to all manner of perfections that the Word reveals. This part of the Rule silences all other teachers, that bring us their own traditions, whatsoever; and not simply, purely, and only, {II Cor.1:11-13,} and at all times the doctrine of Jesus Christ. {I Jn.4:2-5, II Jn.9-11, II Cor.2:17 & 4:1-2, II Pet.2:2} When we hear not the Voice of our Shepherd, the Voice of the Bridegroom only; {Jn.10:3-5, 27, 3:29;} and this stops their mouths forever that are contrary minded. Lastly, this Rule contains the Kingly Office of Jesus Christ; who not only teaches and informs us; but also dwells in us, and unites us together; {Col.1:27, Jn.17:21,23;} and rules and leads us truly into all Truth; {Rev.7:15-17, Jn.14:6;} causing us to submit to his only scepter, and to stoop to his only government; {Is.9:6,7;} to give him the Supreme Glory of being the King of Kings, and Lord of Lords, {I Tim.6:15,} and to be above all the princes of the earth; who were all, as far as good princes, but shadows of Him, and His Government, as David, Solomon, Hezekiah, Jehoshaphat, Josiah, and the rest; and are all but His vice-regents and deputies to rule for Him, and receive all their directions from Him alone; and to be as subject to Him, as any else; and not to advance any government but His, to make no laws, but grounded upon His; nor set up any officers, but by his Divine Appointment and Direction; {Is.33:22, Rom.13:1-3;} to praise the good, encourage well doers, and suppress the evil, and punish transgressors, only for Him, and in the way that He requires, and hath prescribed in His Word; and this is contained in these words of the Rule; that, the Lord Jesus Christ doth all good in, and by us, to ourselves; and to others. And this good he doth is not only by mortifying the deeds of the flesh, by the power of his Spirit, in setting our affections upon a better Object, which is Himself; {Col.3:1-5, Gal.2:20;} and the privileges attending Him; but also by casting forth the bright beams of His Glory {Mt.5:16, Phil.2:15,16} in love, joy, peace, virtue, knowledge, temperance, and the rest; {Gal.5:22,23, II Pet.1:4-6;} by which we are made to shine out before men; but also causing us so to stoop to Him, and whatsoever He commands, we are enabled also to do it; {Mt.28:20;} by the only working of his Almighty Spirit. {Phil.2:12,13} In sum, this Rule discovers not only our election, adoption, vocation and justification to be free, all of grace, but also our sanctification,

renovation, translation and conformity to Christ to be His own free and only work, {Eph.1:3-5, Rom.3:24, II Tim.1:9, Col.1:29,} and we always but as agents, acted by Him, and as instruments used in his hand alone; and subjects which he hath created for his own Glory, and doth only and always use to the same end. {Col.1:18} And so you have a short epitome or summary of the Rule of Faith, or that Doctrine which is according to godliness. John Traske {True Gospel Vindicated, from the Reproach of a New Gospel, 1636}

Growth in Grace

Accusation – Believers {however it may seem} do always grow in faith and love, and answerable fruits. Assertion – This needs no explanation to vindicate it from any show of error, but may stand and stare forever in the accuser’s face, to his shame here and condemnation hereafter, without his unfeigned repentance and like publication of his malice or ignorance, if we appeal to that commonly known principle, which is ‘that not to proceed is to retreat; or not to go forward is to go backwards.’ And how can such as are true believers, for so it must be understood, whose root, stock, mountain, living waters; in, and on, and by which they are planted, and watered, the ever rising sun that warms them, and gives them life is the Lord Jesus Christ Himself; who waters them day and night and waters them every moment; therefore, how can they but grow, and bear fruit continually. John Traske {True Gospel Vindicated, from the Reproach of a New Gospel, 1636}

Law and Gospel Distinctions

Accusation - the Law is a rule of the flesh; and to live after the Law, is to live after the flesh. Assertion - the Law requiring absolute perfection, and the flesh at enmity with it; to seek life by obedience of works is to walk after the flesh. This was never any of the Gospel grounds, nor written in a letter, nor ever so delivered, as the slanderer hath it; but it is a false collection from discourses that dealt with the difference between the obedience of faith, and the obedience of works; that we can perform by our own personal obedience to the Law of God, in our most exact walking according thereunto; and that which we believe is performed for us by the Lord Jesus Christ, and found only in Him, and his rich, royal, glorious and Everlasting Robe of Righteousness. This walking by Faith is to walk after the Spirit, and that walking by works of the Law was termed a walking after the flesh. {Rom.8:1, 7-8} And for adding works of the Law, in this sense, to faith in

Christ, the Galatians were called foolish and bewitched by that great Apostle; and again foolish, so beginning in the Spirit, and seeking perfection by the flesh. {Gal.3:1-3} John Traske {True Gospel Vindicated, from the Reproach of a New Gospel, 1636}

Law and Gospel Distinctions

Accusation – The Law is not to be preached to believers by Gospel ministers.
Assertion – The Law, as Law is not to be preached to believers, seeing all edification is in faith. And why may it not be affirmed, that seeing there is no commission to preach the Law at all now under the Gospel, and seeing the Gospel contains the whole mind and will of God, and that the Apostles did never preach the Law at all, but as subordinate to the Gospel, and Paul doth charge Timothy, to charge some that they teach no other doctrine but the Faith; and brandeth such as were desirous to be Law teachers to have swerved from the doctrine, and to be vain janglers, and such as know not what they said. Why shall we not say; that the Gospel only is to be preached to all, as well as to believers; except any can show a larger commission than Christ himself, or dare leave apostolic doctrine, or will deny the Gospel only to be God’s power to save all those that believe. Need believers anymore but God’s power to save them now? {Mk.16:15, I Tim.1:3-7, Rom.1:16, &c.} Yet, whoever denied the use of the Law or its excellency to Discover Sin, convict such as the Gospel shines not unto, be a ground for all human Law, a notable confirmation of Gospel precepts, the very rule of Love, and a means to show the greatness of sin, so that Grace may appear to be the greater; that it is of use for the lawless and unholy, and for such slanderers as these who accuse; and of very plentiful use for true believers, and against any that oppose the glorious Gospel of Jesus Christ. {I Tim.1:8-11} Is this to abolish the Law; nay, rather it establishes it. When men are showed no life by the Law, but all hope of happiness only in the Lord Jesus Christ. - If the Gospel be able to beget, {I Cor.4:15,} to edify, {Acts 20:32,} to save perfectly all that are begotten, {Rom.1:16;} then what need the Laws help? As much as Christ did need the aid of Moses and Elias when Peter desired ignorantly their cohabitation with his Master, that answer from heaven might stop their mouths, if they were not bereft of knowledge, when it was spoken by God himself, “this is my beloved Son, in whom I am well pleased; hear ye Him.” {Mt.17:5} - The Law only is a Rule of Life to such as know it in the infinite holiness thereof; and so denying all power in themselves to keep it, do look altogether to the Lord Jesus Christ, to keep it for them, and in them.

John Traske {True Gospel Vindicated, from the Reproach of a New Gospel, 1636}

Law and Gospel Distinctions

Accusation - the Law did once discover sin, it doth so no more; nor yet for direction, for love herein transcends Law, as far as life doth death. Assertion - the Law discovering sin doth not set forth the horribleness of the least sin, as the sacrifice of Christ doth; and for direction, it is not fetched from without, from the letter of the Law, but flows from the love of God shed abroad in the heart; and this kind of obedience doth as far transcend that other, to the letter, by the flesh, as Life doth Death. {II Cor.3:1-7} And doth anything so set forth the odiousness and horribleness of the least sin, as the sacrifice of the Son of God, that Prince of life, and Lord of glory, that image of the invisible God, the brightness of his Glory, that he must die to purge away the least sin, as well as the greatest transgression. What error is there in this; to say, believers are occasioned more to detest sin by the Death of Christ, then by all the legal terrors that can be used? {I Cor.2:8} And doth not that obedience, which flows from an inward principle of love far transcend that which is forced by fear. Is not love of God, and God love; and the Law made only for the creature; and not for God himself, as no way limited by any Law; and if God does transcend the creature in his best estate, so infinitely, as cannot be conceived, why may not Love be said to transcend Law, as a Life doth transcend Death? John Traske {True Gospel Vindicated, from the Reproach of a New Gospel, 1636}

Love of the Brethren

No man can truly say he doth love his brother until he hath trial of his own love; neither may believers say, without vain ostentation in saying so; but yet may they perceive that others do so, preferring others to themselves, and that of I Jn.3:14, {"we know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death,"} is to be understood of the mutual love that is in believers one towards another. And though some may say that they do love the brethren, yet like Joab take them by the beard with one hand, and ask how they do, and let out their bowels with the other; {II Sam.20:9,10;} just as he that slanders the Lord's children doth; who pretends love to them, and yet exposes them to everlasting reproach by his devilish lies. And who can truly say that he so loves the brethren as he ought, and as Christ commands, not

knowing whether he can lay down his life for them as Christ did. {Jn.15:12,13, Eph.5:1, I Jn.3:16} This was only urged to show the vanity of that common mark of faith taken from I Jn.3:14 - {"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death;"} which neither can be an infallible mark, but as it can be directly proved to proceed from faith; and the Apostle contrasts the love of the brethren one to another, as a sign of their translation from death to life against the wonder at the hatred of the world, vs.13. {"Marvel not, my brethren, if the world hate you."} And such is the nature of true faith, that it carries the creature so out of its own love, and all; as that it pitches it upon Christ's only love; neither do true believers ever boast of their love, for faith excludes all such boasting. And yet they rejoice to see the love of others, and do prefer it to their own; they press so to perfection in love, that want of love, and the rest of those fruits, being their daily just complaint of themselves, though they question not the favor of God for that; nor are not infallibly assured by it at all; sometimes sensible they may assure their hearts so before God; but their infallible assurance is only by faith in Christ. {Heb.10:22, I Jn.3:14, 19} John Traske {True Gospel Vindicated, from the Reproach of a New Gospel, 1636}

Perfect Gospel Liberty in Christ

How great! How glorious! How costly; and how certain this Gospel Liberty is; for no heart can conceive, nor tongue express, much less any pen describe the glory and admirable excellency it doth contain. This true Christian Liberty, this son-like freedom is that which God himself hath bestowed, Christ Jesus purchased, and the Holy Spirit declared to such as truly believe; and such liberty it is, that if the Giver indeed be respected it must be greatly esteemed, and the cost be greatly valued; for it must be highly prized and the commodity thereof weighed; and it cannot but be earnestly desired, and zealously defended against all that in any wise would limit such boundless love! Wherefore, seeing that God the Father hath bestowed; {Gal.4:4-6;} God the Son purchased it at the price of his own blood; {Jn.8:36, Acts 20:28, I Pet.1:17,18;} God the Holy Spirit declared it to all in whom he also vouchsafeth to dwell; {II Cor.3:17;} and seeing that I am one of them that profess such freedom and have testified before many witnesses that I do now understand more clearly the mystery thereof; I shall in a few words labor to express it to all that are endued but with the least beginnings of that same Spirit. {Ps.51:11,12} That a Liberty there is, if any were so

impudent as to deny; yet can none be so ignorant as not to conceive, that such a thing must of necessity be confessed, seeing it is so often mentioned, and a Law {Perfect Law of Liberty} for it declared to all that understand. {James 1:25} But all the strife is what Liberty it is; and who they are who may be truly said to enjoy such freedom? For answer to both; it is affirmed, that this Liberty is a freedom from the Law, from Sin, and so from Hell, and all fear of Condemnation; from sins accusation; the Laws condemnation; and Hells anguish and that eternal separation from God's presence for evermore. Believers are divorced from the flesh, and so free from it, yea dead thereto, and so at liberty from the Law, as it is written, "Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." {Rom.7:1-4} By this similitude is our Divorce exemplified, yea, our freedom from the Law, by the death of Christ, and our death in Christ, is most plain to all that do understand. And lest anyone should yet doubt, and not rest fully satisfied, the Apostle a little after doth instance in himself, and saith thus, "I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death;" {vs.9,10;} and then having put a manifest difference between his flesh and his faith, his inward and outward man, he concludes with an exclamation thus: "O wretched man that I am; who shall deliver me from this body of death?" And in another place, he saith, "I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." {Gal.2:19,20} What can be more plain than this? That being thus baptized into Christ's death we are free from the Law; and it hath no more such authority to condemnation, over us at all. By this also are we dead to sin; {Rom.6:1,2;} that is, as obey we cannot, so disobey we do not; and so hath Hell, nor Devil, no more to do against us. If sin would stand up to accuse, God himself hath discharged us; for by Himself we are esteemed just. If the Law would judge or condemn, Christ

himself hath died to yield it the due, and is risen again, being sat down at God's right hand to make intercession for us. If trouble, yea the powers of Hell itself, would endeavor to separate us from the love of God; it cannot, for they can never prevail. {Romans Chapter Eight} So that a Liberty here is, but none to the flesh: {Gal.5:13;} none to sin; {II Pet.2:18,19;} no cloak for malice; {I Pet.2:16;} but a liberty to Righteousness and Holiness; {Lk.1:74,75;} yea, to run the way of God's Commandments; {Psal.119:32;} as it may stand with faith in Jesus Christ. {Rev.12:17} But for that Liberty from sins power is granted, and freedom from Hell defended, or at least desired by all; and willingly acknowledged by men of sound judgment, to all believers; therefore it is Liberty from the Law, which is here to be proved to such as are willing to know the same; as we are set free from the whole Law which saith, "Cursed is every one which continueth not in all things, which are written in the Book of the Law, to do them." {Gal.3:19} Free we are from that service, in the oldness of the Letter. {Rom.7:6} Free from that form which was written in stony Tables; and presented to those natural Israelites by the hand of Moses; {II Cor.3:5-18;} and Christ is the end of the Law for righteousness to all that believe. {Rom.10:4} Free we are from all punishment which the Law exacteth for time past; and from all rigorous and strict performance of every part thereof for time to come. The same man's nature, yea, flesh and blood which transgressed, and is obliged to such formal obedience, and exact service, hath now satisfied, and borne the fury due to that transgression; {Heb.2:14-16;} and we by faith in Him have yielded obedience, and all satisfaction; and are so accepted as obedient. {Rom.4:7,21, Eph.1:6} Our Liberty from sin being nothing else but an effect of this freedom from the Law, though that from sin be first known, ere this from the Law can be perceived. {Rom.6:14} For where no Law is, there is no transgression; {Rom.4:15;} and whosoever is not free from the rigor of the Law must needs be subject to the tyranny of sin. Free then we are from the Law, as it is a minister of wrath, as it can do us no good, as it is weak through the flesh; {Rom.8:4;} neither doth it at all avail as to justification. Christ hath satisfied God's wrath for us, and also performed that formal obedience, which God requireth; so that within and without, all our perfection is nothing else but the perfection of Christ Himself. If then we are free from the Law in respect of Justification, how much more from that Law of Commandments contained in Ordinances; {Eph.2:15;} called also the hand-writing of Ordinances, {Col.2:14,} which was against us, and contrary to us, being a middle wall of partition to keep

us that are Gentiles, in the flesh, from any fellowship with Israel's commonwealth, and from all participation in their glorious privileges. {Eph.2:14} The bond-woman, that Law; and her Son, the flesh, is now cast out and quite expelled by all true Believers; and the free-woman, the Promise; with her Son, the Spirit, is only to be respected, for that the inheritance is now by promise. The Law as Hagar, was added after the promise was made. And as Abraham after the Promise, that he should have a son, took Hagar, {Gen.16,} and of her begat Ismael, who was not the Seed who must inherit; so also long after the free Promise of Salvation made to Mankind, through Christ alone, and that only by Faith in him. Abraham's seed took the Law, and by the works thereof sought to inherit, but found not the promise, by which any inheritance could be obtained. From all this we learn not to burden ourselves beyond our power, nor to hold fellowship with one that is mightier, and richer than ourselves, for that the Earthen Pot and the Kettle agree not together; nor our outward man the flesh, with the spiritual Law; and for us in the point of Justification to seek to bring our old man into a way of Law obedience is to bring dross to fire; to put a weak Infant, or a lifeless Corpse to the Combat with a mighty Army; yea, to bring the works of the Law to the corrupt mans practice is to set a new piece in an old Garment; to put new Wine into old Bottles; neither can such an earthen Pot as is our old man, and the Kettle, the Law, be smitten one against another, without the pot being shattered; for as the event of these, would be the greater rent of the garment, so fondly patched; the bursting of the Bottles so ignorantly filled; and the dashing of the earthen Pot in pieces; so all that ever endeavor, to yield that Law-obedience, as to seek to be righteous thereby, with this dead body, though a delight they may have in the inward man; and a desire, and endeavor so to do, with the outward man; yet the good, they would, they shall never perfectly effect, and the evil they would not, that shall they perform. {Romans Chapter Seven} This was that which made Paul cry out, for our example to be delivered, or set free from so dead a body; and concludes also that from it he is freed by Christ's One Death; God hath delivered him from his dead body by Jesus Christ, and so from the Law, and from sin, and consequently from Hell; and this is that Liberty of which we are possessors; and of this, and only this it may be said, "If the Son hath made you free, you shall be free indeed." If then the flesh be crucified, the Law is satisfied; if the flesh have obeyed, the Law is fulfilled; and this is done, {accomplished in Christ,} even in our own whole nature, and that as it is said by Jesus Christ we live, now no more the life of the

flesh; for that all such, as so live, are all their life time subject to bondage, and in fear of death and damnation; and yet that this Liberty, may the better appear, we may consider in the next place, the persons set free. And they are all such, as are born, not of blood, nor of the will of the flesh; nor yet of the will of man, but of God. {Jn.1:12} For that which is born of the flesh is flesh; {Jn.3:6;} and flesh and blood can never enter the Kingdom of God, neither may corruption inherit incorruption. {I Cor.15:50} And we have learned that all flesh is as grass, and all the glory of man as the flower of grass; the grass must wither, and the flower fall away, but the Word of the Lord endureth forever. {Isa.40:1, I Pet.1:24,25} And we are born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth, and abideth forever. So that the freemen, and such as are set at Liberty, are not such as are born of men, but those that are born of God; they only know this Liberty, and are truly acquainted with the privileges thereof; they are such, as do now find in them, the power of the Spirit of Life; they do mind heavenly, and spiritual things; are quickened; {Col.2:13;} in part to yield true, and sound obedience to the spiritual Law of Christ; as they have the Spirit of the Son enabling them with boldness to call God Father; and the same Spirit witnessing to their spirits, that they are the children of God. {Rom.8:15,16} They deny themselves, groaning in themselves to be set free in body, as they are in spirit, from the bondage of corruption, and yet can wait patiently, for that full Redemption; having received the spirit of Prayer, and Praise, and are conformable in a great measure to Christ himself. These are called to Liberty, and entered into the glorious Liberty of the sons of God. {Rom.8:21} Neither are such free men Lawless, or at all fruitless; for as sin, that is serve sin, they can never, as they have formerly done. {Rom. 6:1-7, I Jn.3:9} So are they exercised in the fruits of the Spirit, and in them they abound: Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness and Temperance they can now declare. {Gal.5:22,23} These envy not, vaunt not themselves, are not puffed up, behave not themselves unseemly; seek not their own; are not easily provoked; think no evil; rejoice not in iniquity, but rejoice in the Truth; bear all things, believe all things, hope all things, and endure all things. And if this be lawlessness, such lawless persons are we become; yet are we sure, that such are not without Law to God, but in the Law to Christ. It is the royal and perfect Law of Liberty, which these have attained, and in it they walk. That is their mirror, and continual glass in which they behold themselves, day by day. The glory of Moses is now no glory to them; nor the

face of Moses do they any longer look after. It is the glory of Christ Jesus which they admire, and on his most glorious face, they are bold to gaze, and thus are they changed, from glory to glory; {II Cor.3:18;} and have received grace for grace; {Jn.1:16;} and indeed proceed from faith to faith. {Rom.1:17} They have the glory of Christ, for the glory of Moses; the grace of the Truth, for the grace of the type; and are come from faith of conditional Promises, to faith of free Promises; {II Cor.1:20;} they are so far from being obliged to any Judaical Ceremonies or Mosaical Rites, that they are free from the burden of the Ceremonial as utterly abrogated, and the Curse of the Moral Law for which Christ hath satisfied. These then are those free men, true inhabitants of our new Jerusalem; {Gal.4:26;} having that white Stone, with the new name; {Rev.2:17;} have eaten of the tree of life, in the midst of God's Paradise; {Rev.2:7;} have on the wedding garment; {Mt.22:11;} live by faith; {Gal.3:11;} walk by faith; {II Cor.5:7;} work by faith; {Jam.2:18;} are clothed with that fine white linen. {Rev.19:8} By this it is clear that our Liberty is no carnal, but a spiritual; no servile, but a son-like; no short or momentary, but a lasting and eternal Liberty we do defend. And as men do highly esteem small things if they be but favors from great ones, and do value things at the rate they cost, or rejoice in them for the goodness they have or the benefits they bring. If the favor of Princes be so much esteemed, diamonds of so great value, and Oriental pearls so much desired; at what rate should this Liberty be valued? How dearly prized? How much desired; and how valiantly defended, by all that hear of the excellency thereof, and are entered within the limits of the same? Let Libertines then be as presumptuous and lawless as they wish; and Jews as envious as they may; and false Christians as careless as they are, or as superstitious, as some are known; yet we should prize this Liberty at far more than our lives worth, much more than our Wife, our Land or Friends, or whatsoever else might be most dear unto us. And in this Liberty, let us live and die, and for it, let us constantly stand; and not be so foolish as to begin in the Spirit, and seek perfection by the flesh; to subject ourselves to Jewish Fables, to stretch out our necks to receive that heavy yoke, to turn again to that Prison wherein the Jews were shut up; to those weak and beggarly elements, and be bond-slaves to them, to go again to the Schoolmaster, as if we had not yet learned Christ; to leave the contemplation of the present body for the empty shadows, like mad men, to fly from the day light, to the twilight. Knowing now, that those shadows were for the present time, they were once quick, but not quickening; but

since that, they had a time, wherein they were about to die, after once John the Baptist appeared in his Ministry, {Lk.16:16,} a time of transition, when once the veil of the Temple was rent at the death of our Lord Jesus; {Mt.27:51;} and albeit, they had also a time of solemn Burial, wherein their Funeral Obsequies were dispatched; as namely, while the Apostles tolerated Circumcision, as appeared by the circumcising of Timothy, {Acts 16:3,} and the vindicating of Liberty from Circumcision by refusing to have Titus circumcised; {Gal.2:3-19;} yet now they are, long since become mortified, deadly to all that turn back again unto them, seeing they do question thereby the validity of Faith in Christ; and do become debtors to the whole Law, and Christ is made of none effect unto them, they are fallen from grace. {Gal.5:1-4} So that by this Liberty, and only by this, have we all the comfort we do enjoy. And whosoever dare, either oppose it, or scorn it, or at all limit it in any fleshly manner, as by forbearing of meats, or by legal observation of days; they are they, who at least ignorantly, do scorn God's love, make light of Christ's Merit, and do set themselves against the Truth of God's Grace, for which and in which, we do with comfort stand. And yet notwithstanding, the Law stands firm, not abolished, but established by this doctrine, and of it we say, that he that observes the whole Law and faileth in one point is guilty of all; {Jam.2:10;} and except our righteousness do exceed that of the Scribes and Pharisees, there is no entrance for us into the Kingdom of God. {Mat.5:20} But this exceeding Righteousness is not ours, but Christ's alone; as is before showed, for that all ours is as filthy rags; {Is.64:6;} and who can bring a clean thing out of filthiness? {Job 14:4} And we have learned, with holy Paul, to esteem all other righteousness, but that of faith, as dung and loss. {Phil.3:7-9} This is the Righteousness of God by Faith unto all, and upon all that do believe. {Rom.3:22} We seek no promise by the old, but by the new Covenant; not by the Law, but by Faith only; the Law is of force, but not fulfilled by the flesh, but by Faith only. So that by Christ we do fulfill both the Form, and the Truth; the Letter, and the Spirit; the Old and the New Covenant. So that by this the Law is confessed to be holy, just, and good, if lawfully used. {I Tim.1:8,9} It serves still to convince all men of sin, and to bring them to Christ for perfect obedience, and full satisfaction; yea, so far are we from granting the abolishment of the Law, in part, or in whole; that we affirm God will be ever just, and transgressors shall never escape his terrible and powerful hand. Neither shall this Law lose its force in all sorts of men, yea, in the godly themselves, to weaken the old-man and to humble them daily, until it may be triumphantly said, "O death,

where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ." {I Cor.15:55-57} And this is that, by which all Enmity is slain and Peace made; yea, all that believe, whether Jews, or Greeks; Male or Female; bond or free; have free access by one Spirit, to worship the Father, through the mediation of the Son, and this Liberty is part of that Glory, which the very Angels themselves desire to behold. {I Pet.1:12} John Traske {Liberty from Judaism, or An Acknowledgement of True Christian Liberty, 1620}

Preaching the Gospel of Jesus Christ

To the benevolent reader. Reader, I call thee presupposing that thou wilt read; and I add benevolent to differentiate a holy reader from a profane scorner; for I would be loath to prostitute such pearls to swine. Public and Powerful Preaching is the prevalent means to prepare men for reading; and until that hath made way, reading {& hearing} is no more available than to the Eunuch who without Philip's guide to the true sense. Such readers I call upon to read this tract, that they may see the powerful effects of preaching; not only in the general separation which it makes between Pagans and Christians; but in that it divides between idolaters and true worshipers; and between such as have the form, and such as have also the power of godliness; yea, between such as have the power only in seeking; and such as walk familiarly with God; and again, between the spirit and flesh; the seed of God, and of man; the new man and the old; the inward and outward man; Christ in us and Adam on us; the regenerate and unregenerate part; yea, which is most of all, between the soul and spirit. If in these any light be yielded, let God have all the praise; and I wish thee this benefit, that it may discover thine election, {II Thes.2:13, I Thes.1:4,5,} and make it sure unto thee; either by manifesting thee to be at least a seeker of God's favor, a laborer for sensible reconciliation with God; one I mean, in the throbs and pains of the New Birth in that first general or universal Repentance that makes way to remission and prepares for admission into the inheritance by Faith in Christ Jesus. If thou be so wounded, may thou be directed to that place of healing {in Christ.} If thou be healed, and at liberty, it will warm, comfort, cleanse, quicken; yea, renew thy strength. If thou know all this already, I shall have thy assent; if more, I expect thy best aid, and humbly and as heartily desire thee to perfect so weak beginnings. And above all things, let us now pray that the Gospel so plentifully preached may have

these powerful effects in these frozen and benumbed times; that Repentance may be distinctly preached and Faith in Christ plainly unfolded. Now is the time to be industrious; especially for us of the Ministry; to gather those whom Satan hath scattered; and to comfort saddened hearts and confirm weak hands against approaching trials. O let us double our pains in preaching and especially in putting up fervent prayers with strong cries and tears to Him that is able to cause our peace to flourish; Christ's Kingdom to spread abroad; antichrists kingdom to decay and come to naught; that so God's people may be established, to stand fast, fight valiantly and be more than conquerors in the evil day; and as for me, the least of all God's ministers, I desire your prayers, that I may make foolproof of my ministry in redeeming the time I have lost by Satan's wiles. John Traske {Preface to his book entitled: The Power of Preaching, 1623}

Preaching the Gospel of Jesus Christ

Is God's hand shortened; {Is.59:1;} or his power weakened? Is not Jesus Christ the same yesterday, today and forever? {Heb.13:8} Hath he not promised to be with his servants in preaching to the end of the world; and that with the assistance of all power in heaven and in earth. {Mt.28:20} Is not the Holy Ghost the power of God in Christ's ministers at this day? {Lk.1:35} Doth not the evangelist John record a promise that is lasting, where it is written that whosoever believeth on Christ Jesus, the works that Christ did, shall such a believer do; yea, greater works than these that Christ did in the days of his flesh. {Jn.14:12} Is there not as much need of like power in the preaching of the Word now, as there was then; yea, and more so, seeing we have no miracles to confirm the Word. Have we not devils and damned atheists to oppose and condemn the Word at this day? Are there not such of whom it may be said, as of Elymas the sorcerer; that they are full of all subtlety, and all mischief, children of the devil, enemies of all righteousness, which cease not to pervert the right ways of God? {Acts 13:10} Are not ministers at this day as fathers to beget; mothers to travail and bring forth; nurses to nourish; watchman to warn; soldiers to fight for; and stewards to give every man his portion of meat in due season? Yea, is not one minister sometimes a father, a mother, a nurse, a watchman, a soldier and a steward at one and the same instant; and doth not all this require great power? Are there not blind men at this day that want sight; lame that want strength; lepers that need cleansing; sick that want health; strayers that must be sought out; such as are fallen to be raised up; dumb,

deaf and dead men to be made to speak, hear and come out of their graves? And do not such works require great power? And that there is required wonderful power at this day, consider further, that we have not only dead men to raise, blind men to make to see, wounded to heal, sick to recover, imprisoned to set free, strayers to seek out, lambs to tender, sheep to feed, babes to whom we give milk, and stronger to whom strong meat is belonging; but we also have sorcerers to withstand, bears and lions to combat with, Philistines against whom we must go, Scribes and Pharisees to entrap us; high priests to scorn us; Pilate to condemn us; a multitude to slander us, and the truth we teach; and if it should come to pass, as it hath befallen our brethren {the martyred Reformers who died by execution,} is not here still a work of great power? Should we shrink in such straits? Add hereunto that the Word is the same forever; yea, the words of God are as nails, which being well driven, do hold with power; an ax to hew down; as a fire to burn up; as a hammer to break asunder; as an arrow that wounds; a sword that divides; yea, a sharp sword with two edges to divide between the soul and the spirit, the joints and the marrow; and so the Word is at this day, quick and powerful. True preaching is always powerful, whether in respect of God's power that is unchangeable and Christ's promise of the assistance of all power in heaven and in earth; the powerful work of the ministry, in respect of their charge or the power of the Word itself that cannot be abated; yea, that by how much the older the world waxeth, and the riper in sin, and by how much the more all miracles are granted to be now ceased, by so much the more power must of necessity appear; seeing that God's power is manifest in the greatest weakness; and where sin most abounds, God's grace in powerful preaching abounds much more in such as are called. John Traske {Power of Preaching, 1623}

Regeneration

Accusation - Regeneration is not to be tried by any other fruits, effects or signs but only by faith, wherein it consists. Assertion - Regeneration hath no infallible trial for man's own assurance, but only by the truth of his faith by which it is made manifest. This, nor any of the former were ever any of the Gospel grounds, except some pieces stolen mischievously from them; and it is confirmed, as it is now explained, in the confirmation that faith is the only infallible evidence of salvation to the believer's own soul; only this may be added, that whereas he saith it consists in faith, it was affirmed that it is attained, apprehended and enjoyed only by true believers; for we may truly

convert the terms, whereas we read, "whosoever believeth that Jesus is the Christ is born of God;" {I Jn.5:1;} thus, whosoever is born of God, believeth also that Jesus is the Christ. And if faith be only the evidence of things not seen, by the eye of the natural man, {Heb.11:1,} then it is the evidence of Regeneration; and if any powerful effects attend Regeneration, faith only witnesses to the believer, that they are the effects of the new birth; or else they must show us something else, by which we believe things that are not discernible by human reason or sense at all. {I Cor.2:14,15} John Traske {True Gospel Vindicated, from the Reproach of a New Gospel, 1636}

Sanctification

Accusation - Sanctification is not by the Spirit in ourselves, but only in Christ, showed in the acts, and not in the habits of grace. Assertion - Sanctification is not by the Spirit in ourselves, that is in the flesh; but only as we are in union with Christ. {Jn.17:19,21} Sanctification is by the Spirit only, as we understand it of its operations by mortification, or quickening these our mortal bodies, yet it is not so in us, as mingled with uncleanness; but as distinct absolutely from the flesh; and being another, or a new nature; indeed, a participation of the divine nature, {II Pet.1:3,4,} which though it make up one person, yet it is none at all of the old man, nor of the old creation, but it is that new creation, that new heart and that Spirit of God which is bestowed upon us, {Ez.11:19 & 36:25-27,} which yieldeth no new habits in the flesh, as if the flesh were changed or renewed, but is so subsisting of itself, that it is of power to manifest itself by acts of subduing, and acts of quickening, and reviving, and in enabling this mortal flesh as the life of Christ in us to do, though not perfectly, yet to do that which is good, so that the sanctified person is no further sanctified than he is in union with the Lord Jesus Christ; and it is not he that hath any habit of grace in his flesh, but the Lord Christ dwelling in him who doth put forth the bright beams of his glory, and in such virtues as do best fit the time and place in which he lives. {Rom.8:9-11, II Cor.1:8,9} John Traske {True Gospel Vindicated, from the Reproach of a New Gospel, 1636}