

**THE THREEFOLD CORD; OR,
JUSTIFICATION BY THE GRACE
OF
GOD, THE RIGHTEOUSNESS OF
CHRIST, AND THE FAITH OF MAN**

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The Threefold Cord; Or, Justification by the Grace of God, the Righteousness of Christ, and the Faith of Man by George Cole

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GEORGE COLE

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THREEFOLD CORD,
&c.

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THREEFOLD CORD;

OR,

JUSTIFICATION
BY THE GRACE OF GOD,
THE RIGHTEOUSNESS OF CHRIST,
AND
THE FAITH OF MAN.

BY

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JUSTIFIED FREELY BY HIS GRACE.—ROM. iii. 24.

JUSTIFIED BY HIS BLOOD.—ROM. v. 9.

JUSTIFIED BY FAITH.—ROM. v. 1.

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1845.

THE THREEFOLD CORD,

&c.

CHAPTER I.

THE DIFFICULTIES OF JUSTIFICATION.

JOB xxv. 4.

"How then can man be justified with God?"

A HUMBLE opinion of ourselves, and fear for the safety of our own state by nature, are indispensable to a hearty reception of the Gospel. We must know ourselves to be, in the strong language of Scripture, "Wretched, and miserable, and poor, and blind, and naked," before we can apply in earnest for the supply of our wants out of the fulness that is in Christ Jesus. We must be fully

convinced of the awful holiness and justice of God—of the unbending severity of his law—of our own utter inability to meet its requirements, before we can be prepared to seek for pardon and acceptance—not through our own repentance and merits, but simply on the ground of another's merits, and for his righteousness' sake.

On this account, while the substance of the everlasting Gospel is the same in all ages, since the nature and wants of man continue the same, the manner in which it is stated must vary according to the perversions of truth that may prevail; or the prejudices that hinder its reception. When addressing the Jews, the first preachers of the Gospel spoke of Jesus of Nazareth, as Him "of whom

Moses in the law, and the prophets did write." To the Athenians on Mars Hill, St. Paul began with declaring "Him whom," according to the inscription on their own altar, "they *ignorantly* worshipped." But in writing to the Galatians, who had "so soon been removed from Him that called them unto another Gospel," he preached the Gospel as contrasted with the law, in order to deliver them from the corruptions of truth brought in by Judaizing teachers. If they who had the Gospel preached to them by the inspired apostles, with the Holy Ghost manifestly sent down from heaven, were so soon removed from their steadfastness, is it matter of wonder, that after the lapse of eighteen centuries perversions of truth should be greatly

multiplied, and the nicest discrimination be requisite, in so "dividing the word of truth," as to distinguish plainly between "the Gospel of our salvation," and those fatal and subtle errors which men have substituted in its place. It was our Lord's own prediction, that "false Christs and false prophets would arise and deceive many:" there never has been an age in which this prediction has not been fulfilling: the father of lies has ever some counterfeit ready to put in the place of saving truth, suited to the nature of *the times*; and our duty is clearly to state the truth as it is in Jesus, and to display its beauty the more conspicuously, by contrasting it with the dark and deadly background of the lie that is most opposed to it.