

Summary.

HOLINESS, RIGHTEOUSNESS, AND LOVE.

Harmony
in Ad-
ministra-
tion.

Finally, we may consider the union of these attributes in the Atonement as administered in the Gospel. That administration is mediatorial: while the attributes are the perfections of each Person in the Godhead, they are generally regarded as displayed by the Father, through the intercession of the Son, by the ministry of the Holy Ghost. And they are displayed in three departments of the economy of grace. The Supreme Judge presides in the mediatorial court where righteousness reigns; as a Father He dispenses grace in the household and family of His adopted and regenerate children; and as God in His temple He sanctifies His worshippers to Himself: all through the mediation of the incarnate Son, and the influences of the Holy Spirit. To the first answers *the grace of the Lord Jesus Christ*; to the second *the love of God*; and to the third *the communion of the Holy Ghost*.

2 Cor. xiii.
14.

In the
Court of
Law.

1. In what we have termed the Mediatorial Court, God's relations to man, or rather man's relations to God, are altogether those of law. God is the Judge; there reigns His righteousness; the Atonement is a satisfaction to justice; Jesus Christ the Righteous is the Advocate; sin is transgression; repentance is conviction; acceptance with God is the righteousness of faith, imputed and imparted; and the whole Christian system is the new law of faith. Now in this Evangelical court, all the Divine moral perfections which cluster around or arise out of His justice have their manifestation, and are glorified.

In the
Temple.

2. In the temple of Christianity the presiding attribute is holiness. There the holy God reigns over the propitiatory, sprinkled with the blood of expiation. There the Redeemer is the High-priest of our profession. Sinners polluted approach the altar and are sanctified, purified, consecrated to the Divine possession, fellowship, and service. The Christian system is the consecration of a holy life, and Christians partake of the Divine holiness. Over a large variety of terms describing the Evangelical privilege this most awful attribute presides, uniting God and His saints in one most holy communion.

In the
House.

3. Midway between these, and yet as the crown and consum-

mation of both, is the household and family of God, where He dwells as a Father in the midst of His adopted and regenerate children, united to Him in His Son the *Firstborn among many brethren*. There His love supremely reigns. It reigns, indeed, in the court and the temple; but here it supremely reigns, glorified in the face of the Incarnate, and from it shining upon all His children. The Christian system becomes now a family discipline: the sons of God are imitators of Christ, and keep the commandments as children obeying their Father's voice in love. Here we may reverently say is the perfection of the Christian economy as a display of the perfections of God in Christ. The Atonement—an expiation in the temple, and a satisfaction in the court—is the reconciliation: the reconciliation of the Father and His prodigals in the Son incarnate. Through this reconciliation, and the indwelling of the Spirit of the Son, believers are restored to the image of Him Who is the Image of the Father: *changed into the same image from glory to glory even as by the Spirit of the Lord*, and thus reaching the goal of their destiny, whom He did *predestinate to be conformed to the image of His Son*.

4. But, though we thus decompose and distribute the Divine attributes in redemption, they combine into one harmonious glory of grace. The three are one; and the bond of their perfectness is Love. To this subject we return in due time when the administration of redemption is our subject.

SUMMARY.

A few closing remarks may be made, both dogmatic and practical, on this inexhaustible subject.

1. The meditation and study of the Divine Attributes lies at the foundation of theology, which is by the very term the doctrine of God contemplated in Himself and in His universal relations, or in the universal relation of all things to Him. The whole superstructure of this holy science might be reared upon the several names and perfections of the Most High; and, whether formally aiming at it or not, our divinity is sound only in proportion as it is remembered. There is not a single truth of our dogmatics or ethics which might not be assigned as it were to its

R. m. viii.
29.2 Cor. iii.
18.Rom. viii.
29.

Unity.

Summary.

Founda-
tion of
Theology