

disposition to secure the highest happiness of his creatures, nor are they grounded in the nature of things as something apart from or above God.

(b) Transitive holiness, as righteousness, imposes law in conscience and Scripture, and may be called legislative holiness. As justice, it executes the penalties of law, and may be called distributive or judicial holiness. In righteousness God reveals chiefly his love of holiness; in justice, chiefly his hatred of sin.

(c) Neither justice nor righteousness, therefore, is a matter of arbitrary will. They are revelations of the inmost nature of God, the one in the form of moral requirement, the other in the form of judicial sanction. As God cannot but demand of his creatures that they be like him in moral character, so he cannot but enforce the law which he imposes upon them. Justice just as much binds God to punish as it binds the sinner to be punished.

(d) Neither justice nor righteousness bestows rewards. This follows from the fact that obedience is due to God, instead of being optional or a gratuity. No creature can claim anything for his obedience. If God rewards, he rewards in virtue of his goodness and faithfulness, not in virtue of his justice or his righteousness. What the creature cannot claim, however, Christ can claim, and the rewards which are goodness to the creature are righteousness to Christ. God rewards Christ's work for us and in us.

(e) Justice in God, as the revelation of his holiness, is devoid of all passion or caprice. There is in God no selfish anger. The penalties he inflicts upon transgression are not vindictive but vindicative. They express the revulsion of God's nature from moral evil, the judicial indignation of purity against impurity, the self-assertion of infinite holiness against its antagonist and would-be destroyer. But because its decisions are calm, they are irreversible.

William G. T. Shedd, in his *Dogmatic Theology* (reprint, Grand Rapids: Zondervan, n. d.), Volume One, pp. 365-370, says:

Justice is that phase of God's holiness which is seen in his treatment of the obedient and the disobedient subjects of his government. It is that attribute whereby he gives to everyone what is due him. The notion of debt or obligation necessarily enters into that of justice. Sin is indebtedness to law....

Rectoral justice is God's rectitude as a ruler, over both the good and the evil. It relates legislation, or the imposition of law. God, both in rewarding and punishing, lays down a just law. The reward and the penalty are exactly suited to the actions. Job 34:23, "For he will not lay upon man more than right."