behold evil, & canst not look on iniquity;" I Pe, 1 [15.16] "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy".

There is a difference of aspect here. We are to be holy because God is holy. Therefore there is instituted a certain comparison between God's holiness & our holiness. It is that attribute of God in virtue of which he can't be complacent toward sin, He recoils in holy destestation in the presence of sin, He takes delight in equity, truth, justice. These are complementary. If we are thinking in terms of God's majesty, this inevitably contrains in us the sense of our sinfulness which is closely related to the flaming purity of God

f. The Love of God.

Love is motion in character. We must not remove the love of God from this category & make it merely intellectual or voluntive. It is enough for us that — God w/o emotional life would be no God at all. Savior of the World B. B. Warfield. p. 117. When we think of love we think of feeling or affection. It would be devastating to eliminate from him that which has analogy or similarity to the feeling & affection in us.

i. Ad intra.

In a great deal of Reformed Theology, the love of God is viewed from the ad extra vantage pt. This is the goodness of God re his creatures, or in redempt. The love of God is much broader than this, it is ad intra. The complacency of God. God loves himself supremely, In this respect He is immutably, eternally & necessarily love. If God had never created, love would still be in supreme exercise in God. This is not only the love of God for his own being & perfections, but because God is triune, a trinity. This is the intra 3ry movement of mutual & reciprocal delight. In each person of the Godhead there is this ineffable delight which each of the persons has over against the others, Cf Jn 3 [35] "The Father loveth the Son".

ii. Ad extra. That love he entertains to his creatures.
That love has 2 aspect.

a) The love of Complacency (of delight) This is