

**Vicarious Sacrifice: The Integrity of God: Direction: Points of Responsibility, Contact, & Love; Love Was the Contact before the Fall, Justice Afterward; Principle of Grace; Jesus' Substitutionary Sacrifice Was Based on the Composites of Divine Integrity, John 10:15a**

5. Divine love was the point of contact in the garden of Eden as long as Adam and Ishah remained in status quo perfection and innocence.
6. However, once they sinned the point of contact was no longer love, but the justice of God.
7. This status changes at salvation when the believer's point of reference becomes the love of God.
8. Before the fall, our original parents shared the happiness of God, the perfect rapport of having direct contact with His love plus the inculcation of doctrine on a daily basis.
9. This relationship was one of perfection: perfect God having fellowship with perfect people by means of perfect love.
10. It was the perfect relationship between God the Father and Jesus Christ that made salvation possible. At the cross, Jesus Christ possessed perfect righteousness in His human perfection.
11. His perfection qualified Him to be our Substitute since it satisfied the righteousness of God. God's unconditional love for the human race was manifest in the judgment of our sins in Christ which satisfied the justice of God.
12. Once His work was completed, God's love was now free to have a love relationship with mankind on a personal basis.
13. Propitiation, reconciliation, and redemption allow God to impute His righteousness to anyone who believes in Jesus.
14. God loves His own perfect righteousness and He loves it in the believer. The believer is in Christ and possesses those attributes belonging to Him.
15. Thus the love of God becomes the point of reference for the composites of divine integrity. The righteousness of God demands righteousness. The justice of God demands justice. Whatever righteousness demands, justice must execute.
16. Toward believers, righteousness demands compliance with divine mandates. Positive response to divine guidance results in righteousness demanding of justice that blessings are imputed.
17. Negative response to divine guidance results in righteousness demanding of justice that discipline be imposed.
18. Each procedure is executed under the divine policy of grace:
  - (1) Grace is all that God is free to do for mankind without compromising His divine essence. Grace means favor, kindness, and mercy.
  - (2) Grace is free, unmerited favor, and love from God alone, not from our works or because we are attractive to God.
  - (3) Grace means that all things from God, including salvation by grace through faith, are received from God as a free gift totally apart from any form of human merit or any system of human works.

- (4) Blessings are never merited or earned by mankind. They never compromise divine essence or divine effort in bestowing blessing on mankind.
- (5) Grace is benefit from God totally apart from the works of mankind.
- (6) No one has ever been blessed by God because they tithe or because they are moral. The Christian way of life is infinitely greater than morality.
- (7) Morality is a function of the energy of the flesh; it is for the human race. Morality is the result of self-determination; grace is the result of God's determination.
- (8) The virtue mandated of the believer is infinitely greater than morality.
- (9) The inner life of virtue is not something we can do in ourselves; it is something that God has provided for us in grace.
19. It is from the composites of integrity that Jesus Christ lays down His life for the sheep. They include (1) righteousness: the standard of integrity, (2) justice: the function of integrity, (3) grace: the system or policy of integrity, and (4) omniscience: the decree of integrity.
20. Taken together, the love of God is the integrity of God – the process by which His love is directed toward each member of the Trinity, each member of the human race, and each individual in the angelic creation.
21. In the context of verses 14 and 15, the verb *ginōskō* does not refer to the general concept of “to know,” but rather emphasizes the application of knowledge.
22. For example, Jesus, as the good Shepherd, “knows” His sheep. Those who follow Him are those who believe He is the Messiah.
23. The second half of this verse fulfills the prophecies of:
- Isaiah 53:6b** - But the Lord [ **God** ] caused the iniquity of us all to fall on Him.”
- v. 10a** - But the Lord [ **God** ] was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering.
24. In verse 15, Jesus says, *ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων (psuchēn mou tithēmi hupēr tōn probátōn)*: “I lay down My life for the sheep.” This translation does not properly interpret the Greek which results in some readers misunderstanding the true meaning of the statement.