

Vicarious Sacrifice: Review: Integrity-Direction & Integrity-Composites; Jesus Proclaims He Sacrifices His Soul as a Substitute for the Sheep under the Contract of Suretyship; Key Words: *Títhēmi*: Sacrifice; *Hupér*: Substitutionary; & *Psuchē*: Soul, John 10:14–15

REVIEW:

John 10:14 - "I am, have been, and shall remain the good Shepherd, and I love, from the source of divine integrity, My own, and My own love, from the source of accumulated doctrine, Me, (EXT)

John 10:15 - even as the Father knows Me and I know the Father; and I lay down My life for the sheep."

1. The customary present active indicative of the verb *ginóskō* is again used twice, this time expressing the personal love of the Father for Jesus and Jesus' personal love for the Father. Their love for each other is habitual and goes back to eternity past.
2. The relationship in verse 14 between the Shepherd and His sheep is based on acquisition by the sheep of the thinking of the Judge.
3. In verse 15, the relationship between the First and Second Persons of the Trinity is the perfect illustration.
4. It was the divine desire to have this kind of relationship between the Godhead and mankind from the beginning.
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.
20. 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.
21. 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.

You can understand the arrows by breaking down the phrase, "point of reference," to the root word "refer." If you do that, then the arrows go backwards. Love must function within the matrix of integrity proper which is righteousness and justice. Justice is subservient to righteousness and righteousness is the standard which justice protects. The entire system functions under grace and is certified by omniscience. So for the believer, love is the divine attribute to which we refer in our relationship with the integrity of God.

Love is the integrity of God expressed in four composites: righteousness, justice, grace, and omniscience.

21. In the context of verses 14 and 15, the verb *ginóskō* 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.

25. The verb "lay down" is the present active indicative of **τίθημι (tithēmi)**: "sacrifice":

In the Johannine writings, the phrase is used for not merely "put one's life at stake"/"risk one's life," but rather "sacrifice one's life." In Johannine usage the Greek phrase is theologically filled and defined from the perspective of Isaiah 53:10.¹

26. The present tense is futuristic denoting an event which has not yet occurred, but which is regarded as so certain that it thought it may be contemplated as already coming to pass.

27. The Lord made a similar statement in John 10:11 when He said, "The good Shepherd *lays down* His life for the sheep."

27. In verse 11, the present tense of *tithēmi* is customary, indicating what habitually occurs, or may be reasonably expected to occur.

28. It is translated there "to lay aside or deposit." Here Jesus is indicating that He is willing to lay aside His own spiritual life for the sheep.

29. Also in verse 11, we pointed out that the word "life" is not **ζωή (zōé)** as one might expect, but rather **ψυχή (psuché)**: "soul."

30. In verse 15, *tithēmi* in the futuristic present is a prophecy of the substitutionary sacrifice of our Lord on the cross thus paying the debt of the entire human race.

31. In verse 11 and here in verse 15 the implication of the word *tithēmi* is illustrated by the legal term, Contract of Suretyship which is defined as:

Contract whereby one party engages to be answerable for debt of another. A lending of credit to aid a principal having insufficient credit of his own; the one expected to pay, having the primary obligation, being the "principal," and the one bound to pay, if the principal does not, being the "surety." A surety is an original promisor and debtor from the beginning, and is held ordinarily to every known default of his principal.²

32. This contract binds Jesus Christ to make a deposit of His soul as Surety for mankind's debt which the Lord prophesies He will fulfill.

¹ Tim Schramm, "τίθημι," in *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider (Grand Rapids: William B. Eerdmans Publishing Co., 1993), 3:356.

² Henry Campbell Black, *Black's Law Dictionary*, rev. 4th ed. (St. Paul: West Publishing Co., 1968), 1611.

33. The use of *psuché*: “soul” instead of **σῶμα (sōma)**: “body” eliminates the physical death of Jesus as being what is sacrificed for our salvation.
34. Jesus did not deposit His body to be sacrificed for us but rather His soul.
35. The final prepositional phrase is the Lord’s prophetic assurance that as *Promisor* He will pay the debt of the sheep who are the *principal* under the Contract of Suretyship.
36. The preposition is **ὑπέρ (hupér)** in the genitive case: “as a substitute for.” The object is the plural noun **προβάτων (probátōn)**: “the sheep.”
37. The preposition *hupér*, when used in passages related to the sacrifice of Jesus for the sins of the world, is best translated “as a substitute for”:

The normal preposition used in texts that purportedly deal with Christ’s substitutionary atonement is ὑπέρ. It is to be noted ... that BAGD³ do consider ὑπέρ to have a substitutionary sense on occasion. It is our conviction that ὑπέρ is naturally suited to the meaning of substitution and is in fact used in several passages dealing with the nature of Christ’s atonement.⁴

38. God did not judge the Lord’s body but rather His soul. This resulted in the substitutionary spiritual death of Christ as the means by which the Contract of Suretyship was honored.
39. This verse has both similarities and differences with verse 14. Here are the expanded translations:

John 10:14 - “I am, have been, and shall remain the good Shepherd, and I love [γινώσκω (**ginóskō**)], from the source of divine integrity, My own, and My own love [**ginóskō**], from the source of accumulated doctrine, Me,

John 10:15 - even as I have always loved [**ginóskō**] the Father and the Father has always loved [**ginóskō**] Me; and I will sacrifice My soul as a substitute for the sheep.” (EXT)

³ Abbreviation for Walter Bauer’s *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., revised and edited by Frederick William Danker, W. F. Arndt, and F. W. Gingrich (BDAG). See page 1031.

⁴ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 383.