

Vicarious Sacrifice: Comparisons between John 10, verses 14 & 15; *Ginóskō*: Virtue Love Based on the Thinking of the Judge: Divine Integrity for the Godhead & Advanced Doctrine for the Believer; Virtue Love Advances Based on Spiritual Growth, Each Stage Indicated by Three Words for “Love”: *Agapáō*; *Philéō*; & *Ginóskō*

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,

v. 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)

40. Here are some comparisons between the two verses:

- (1) The verb *ginóskō*'s root meaning is “to know.” Its context expands to include, “to know from experience; to learn; to perceive; to comprehend; and, in this case, to love a person.”
- (2) When two people become associated, their knowledge of each other is limited, but as the relationship continues the knowledge they have for each other expands and can develop into a status of camaraderie, trust, or a category that can be described as virtue love.
- (3) In verse 14, Jesus Christ *demonstrates* virtue love for His sheep while His sheep *acquire* virtue love for Him as they grow in grace.
- (4) In verse 15, *ginóskō* is used as an illustration. The verse begins with the comparative adverb **καθώς (*kathós*)** used in the causal sense: “even as.”
- (5) The virtue love that *exists* between the Father and the Son illustrates the virtue love that *develops* between the sheep and their Shepherd.
- (6) Inculcation of doctrine enables believers to share in the relationship that the Trinity has possessed for all eternity.
- (7) As believers grow in grace, the realization they are the constant recipients of divine virtue love develops.
- (8) This realization prompts reciprocal love back to the Members of the Trinity with personal love for each Member or all three collectively.
- (9) True love is based on knowledge of the object of one's love. The more one knows about God, Christ, or the Holy Spirit the more sophisticated that virtue love becomes.
- (10) The type of knowledge that results in this relationship is Bible doctrine with emphasis on all eleven categories of systematic theology.
- (11) This requires believers to grow in grace and to apply this principle toward God first and, once facilitated, to then apply that virtue love toward all mankind.

- (12) A believer is not fully engaged in the spiritual life for which he is designed at salvation until he learns to apply the “thinking of the Judge” – virtue love – to those who have unfortunate personalities.
- (13) Common sense makes it obvious that each of us has an unfortunate personality as far as God is concerned, yet His love for us is unconditional.
- (14) Acquisition of virtue love takes its lead from the illustration of virtue love expressed by the Father for the Son and the Son for the Father.
- (15) The development of virtue love requires the acquisition of a high inventory of doctrinal ideas. Self-centeredness must be removed from the soul for any progress to be made.
- (16) The thinking of the Judge indicates that true virtue removes self from the equation. The advanced believer’s focus is on God and Christ, each of Whom demonstrates the mechanics.
- (17) They each love the unlovely by means of grace, the sacrificial work of Christ being the ultimate demonstration of both virtue love and grace.
- (18) The believer’s advance toward the acquisition and application of virtue love can be demonstrated by an evaluation of the three biblical words used for this attitude of soul.
- (19) The context for examining these three words is their relationship to fellow human beings.
- (20) First is the verb **ἀγαπάω (agapáō)** and the noun **ἀγάπη (agápē)**. These are used primarily for unconditional love directed toward everyone:

Galatians 5:14 - The whole Law can be summed up in a single commandment, [**Leviticus 19:18b**] “You must love [**ἀγαπάω (agapáō)**] your neighbor as yourself.” (NET)

- (21) The second is the verb **φιλέω (philēō)** and the noun **φίλος (philos)**. These are used primarily for virtue love possessed by the mature believer based on advanced doctrine in the *kardia*, i.e., **γινώσκω (ginōskō)**, knowledge that produces maximum virtue love.
- (22) It, too, is unconditional but in the sophisticated spiritual life, doctrine allows the individual to overlook the failures of his fellow believer as is illustrated by the relationship associated with family, friends, and cohorts.
- (23) Members within a family often fail; they sin, make bad decisions, embarrass, and even betray. But the mental attitude common to close-knit groups is one of forgiveness and overt efforts to reconcile.
- (24) Development of *philēō* love takes time to crystalize in the soul and apply to circumstances.
- (25) The *agapáō* and *philēō* forms when directed toward God is personal love; *agapáō* for the immature believer and *philēō* for the mature believer.

- (26) The transition from one to the other is developed over time by means of the third word *ginóskō*.
- (27) *Ginóskō* love is based on an advanced knowledge of doctrine which provides a sophisticated understanding of the integrity of God.
- (28) All three of these words for “love” are used in a dialogue between Jesus and Peter in John 21:15-17.