

**Joshua 1:9a, True Virtue; The Three Sets of Counterpart Virtues:
Worship & Morality, Confidence & Courage, & Personal &
Unconditional Love**

- 3) The third use is in verse 9 where we find a call for spiritual courage which relies on the strength of an outside source instead of one's own.

Joshua 1:9 - "Be strong and courageous! Do not tremble or be dismayed. For the Lord your God is with you wherever you go."

The writer of Hebrews affirms for us that the faith-rest drill was the spiritual life of Israel in:

Hebrews 11:1 - Now faith-rest is the reality from which we receive confidence, the proof of things not seen.

v 2 - For by faith-rest the men of old obtained a good report [**blessings in time**].

- 3- True virtue is a characteristic of a perfect God. If man is to acquire the attributes of virtue than he must learn the thinking of God.

Virtue / *ἀρετή* / *arete* / includes (1) enforced and genuine humility, (2) personal love for God and unconditional love for mankind, (3) worship in five categories: Bible study, Eucharist, prayer, singing, and giving, (4) morality from the source of the Laws of Divine Establishment, and (5) courage toward man and circumstances from the source of confidence in God and His Word.

These characteristics are only possible through knowledge of doctrine and the enabling power of the Holy Spirit. Thus, true virtue is intrinsic good.

- 4- God makes His virtue available to man by means of power and knowledge.
- 5- The power is by means of the Holy Spirit and knowledge by means of His mentorship.

- 6- Together they enable man to develop personal integrity from which comes honor.
- 7- Two virtues requiring integrity and honor are found in this mandate to Joshua: confidence and courage.
- 8- They make up one of three sets of counterpart virtues which may be acquired by the believer in Jesus Christ.
- 9- These sets are each made up of two categories: motivational and functional.
- 10- Motivational virtues are directed toward God while functional virtues are directed toward man and circumstances.
- 11- Motivational virtues sustain functional virtues and each functional virtue is dependent upon its counterpart motivational virtue
- 12- Each Church Age believer has two commissions conferred upon him at the moment of salvation: royal priest and royal ambassador.
- 13- The priesthood is invisible and private and directed toward God while the ambassadorship is visible and public and directed toward man and circumstances.
- 14- The three sets of counterpart virtues are:
 - I. Worship and Morality:
 - 1) Worship is a motivational virtue directed toward God inspiring the function of morality toward mankind.
 - 2) Misdirected virtue occurs when worship is directed toward man and morality is directed toward God.
 - 3) Worship of man is characteristic of religion and thus motivates the functional misdirection of legalism toward God.
 - 4) Virtue worship is directed toward God and includes Bible study, the Eucharist, prayer, singing, and giving.

- 5) Morality is a virtue based on divine integrity directed toward mankind by adherence to the laws of divine establishment.
- 6) Misdirection of morality toward God results in legalism, human good, and self-righteousness.

II. Confidence and Courage:

- 1) Confidence is an invisible virtue directed toward God while courage is a visible function of ambassadorship directed toward mankind.
- 2) Confidence is related to learning doctrine and therefore increases in relationship to one's spiritual growth.
- 3) He who places his courage in mankind misdirects the virtue and it results in him being cursed. (Jere 17:5)
- 4) Courage toward God is blasphemous yet occurs when the believer is under divine discipline.
- 5) Here a misdirected attitude to endure without remorse, rebound, or humility hardens the heart and breeds both arrogance and bitterness expressed by the complaint, "Why did God let this happen to me?" Or, "Curse God and die!"
- 6) Courage toward mankind and circumstances is motivated by confidence toward God and both are virtues.
- 7) Fear is common to man but is overcome by one's confidence in the integrity of God and the immutability and veracity of His Word.
- 8) The system God provides to overcome fear is the faith-rest drill which enables the believer to think doctrine under pressure.

- 9) Concentration on doctrine sustains courage toward man and circumstances.
- 10) As a royal ambassador it is imperative that you never display cowardice, fear, or unbelief toward your fellow man while in the face of danger, adversity, or uncertainty.

III. Personal and Unconditional Love:

- 1) Personal love is a motivational virtue directed toward God while unconditional love is a functional virtue directed toward mankind.
- 2) These are the tandem problem-solving devices which characterize the adult spiritual life.
- 3) Since functional virtues are dependent upon motivational virtues then the believer cannot love his fellowman unless he loves God first. (Mk 12:29-31)
- 4) The invisible virtue must therefore precede the visible virtue.
- 5) Unconditional love misdirected toward God is arrogance and assumes that one's personal agenda is superior to or more important than God's agenda.
- 6) Unconditional love is virtue dependent and relies upon the integrity of the subject, thus when directed toward God it indicates one's over-emphasis on self.
- 7) Personal love misdirected toward man has a major flaw since its virtue must be sustained by the integrity of the object.
- 8) Once the object demonstrates its incapacity to sustain virtue then the subject's motivation is destroyed and reaction often results.

- 9) That reaction is expressed by the emotional sins of anger and bitterness, and sins associated with iconoclastic arrogance.
- 10) Personal love directed toward God is virtuous since its target is absolutely perfect.
- 11) Such love becomes the motivation to love your fellow man unconditionally through the functional virtue of the Royal Law.
- 12) When we misdirect personal love to our fellowman it can result in the emotional sins of holding a grudge and seeking vengeance.
- 13) When we direct personal love toward God then we are enabled to redirect unconditional love to others under the Royal Law.