

The Attackers: Summary of Capacity Righteousness: True Happiness Requires Renovation of the Soul, Rom 12:2; Review: Direct & Indirect Initiatives; Integrity Results in the Copacetic Spiritual Life: Ps 16, a Messianic Psalm: Jesus Takes Refuge in God, His Soul Not Abandoned in Sheol, v. 10; Crucifixion on Calvary: One Criminal's Abuse of Jesus Earns the Other's Rebuke, Luke 23:39-41; Appeal to Jesus Results in Divine Pardon, vv. 42-43

Summary of Capacity Righteousness:

1. True happiness is developed in the soul through the renovation of the soul.
Romans 12:2 - Stop being molded to this age [the influence of good and evil], but be transformed by the renovation of your thoughts, that you may prove what the will of God is, namely the good [intrinsic doctrinal inventory], well-pleasing [divinely approved], and complete [spiritual maturity].”
2. The renovated soul contains maximum doctrine which develops personal integrity. Personal integrity is reflected outwardly by the residency of true happiness in the soul.
3. Since God is perfect, then His capacity for happiness is based in His perfection.
4. God’s desire is to share His happiness with believers. To do this, we must acquire the same perfection that He possesses.
5. That perfection is made possible by the sacrificial death of Jesus Christ on the cross.
6. It becomes a reality when any person places his faith in Jesus for deliverance from the lake of fire and the imputation of eternal life.
7. Part of the salvation package is the imputation of God’s perfect righteousness to the believer.
8. This is part of the direct divine initiative at salvation which also includes the baptism of the Holy Spirit which places us in union with Christ.
9. These two doctrines set up the potential for spiritual advance by the establishment of a grace pipeline.
10. The indirect divine initiative includes the grace provision of a system to facilitate spiritual growth. It is indirect because it requires that individual volition give the teaching of the Word of God an objective hearing and positive response.
11. The system is supplied with an ignition switch— confession of one’s personal sins to God, but never to other members of the human race.
12. This results in the filling of the Holy Spirit and His teaching ministry which functions in conjunction with the spiritual gift of pastor-teacher.
13. With these assets, a believer can grow in grace and advance to the level of true happiness in his soul.
14. Consequently, the development of biblical integrity is accompanied by the development of the copacetic spiritual life. The former provides the capacity righteousness necessary for the development of the latter.
15. As each of these expand, the greater the blessings that flow to the believer through the grace pipeline.

16. Psalm 16 is a Messianic Psalm¹ written by David. It is a prophecy of the faith of the suffering Messiah. It opens with a type of prayer expressing confidence in God:

Psalm 16:1 - **Preserve me [שָׁמַר (shamar): for the purpose of future historical impact], O God, for I take refuge [חָסָה (chasah): place my trust] in You.**

Theologically, chasah emphasizes human insecurity and inability in the face of calamity, and divine security and ability to harbor and preserve those in distress (16:1). Consequently, believers petition Yahweh for refuge.²

17. Jesus in His true humanity had to endure the demands of the cross without dependence on the attributes of His deity. He did have the enabling power of the Holy Spirit to sustain Him but this did not include the benefit of any miraculous assistance.
18. As He approached the cross and as He hung on it, there was no source of preservation but from the plan of God.
19. This preservation makes reference not to the human life that Christ knew would soon end, but to the resurrection life that would then follow.
20. This is brought out by David in:

Psalm 16:10 - **For you will not abandon My soul to ōéSheol [שְׁאוֹל she'ol: Hebrew for the Greek Hades]; nor will you allow your Holy One to see corruption.³**

21. When our Lord was on the cross he engaged in this exchange between the two criminals on adjacent crosses:

Luke 23:39 - **One of the criminals who were hanged there was hurling abuse [ingressive imperfect active indicative of βλασφημέω (blasphēméo): harsh, insolent, or abusive language⁴] at Him saying, "Are You not the Christ? Save Yourself and us!"**

v. 40 - **But the other answered, and rebuking him said, "Do you not even fear God, since you are under the same sentence of condemnation?"**

v. 41 - **"And we indeed are suffering justly, for we are receiving what we deserve for our deeds; but this man has done nothing wrong."**

v. 42 - **And he was saying, "Jesus, remember me when You come into Your kingdom!"**

v. 43 - **And He said to him, "Truly I say to you, today you shall be with Me in Paradise."**

¹ "Psalms 2; 8; 16; 22; 23; 24; 40; 41; 45; 68; 69; 72; 89; 102; 110; 118 are Messianic. These Psalms, either in whole or in part, speak of the Messiah. The Messianic Psalms give also the inner thoughts, the exercises of soul, of Christ in His earthly experiences (e.g. Ps. 16:8-11; 22:1-21; 40:1-17)" (*The Scofield Study Bible: NASB*, ed. C. I. Scofield [New York: Oxford University Press, 2005], 748n2:1; 839n118:29).

² Andrew E. Hill, "2879 חָסָה," in *The New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 2:219.

³ Peter quotes this verse in his sermon at Pentecost, "You will not abandon my soul to Hades, nor allow Your Holy One to undergo decay" (Acts 2:27, NASB).

⁴ "Ingressive imperfect active indicative: used to stress the beginning of an action, with the implication that it continued for some time" (Daniel B. Wallace, *Greek Grammar: Beyond the Basics* [Grand Rapids: Zondervan, 1996], 544).

