

D-Day Salute: Ambrose & Wattenbarger; Paul: History's Worst Sinner; the Purpose of the Cross is Salvation, 1 Tim 1:15, & the Result is Eternal Life, v. 16

A tribute to D-Day: 6 June 1944:

1. Excerpts from:

Ambrose, Stephen E. *D-Day, June 6, 1944: The Climactic Battle of World War II*. (New York: Simon & Schuster, 1994), 183, 187-89.

2. A poem saluting Normandy's dead:

Wattenbarger, James L. "Silent Heroes." From *Confessions of a Wordsmith*. (Oildale, Cal.: TCL Press, 2003), 59:

"Silent Heroes"
Normandy France, 6 June 2005
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I walked, today,
Though just in fantasy,
Along a stretch of beach
At Normandy.

The tide was busy with the sand,
The sky was standing clear,
And courage, long departed now,
Had left no sign of fear.

Inland, across the grassy fields,
Amid the well kept lawn,
"Old Glory" still draws duty;
I found her there, at dawn.

A quiet thought, a morning breeze,
As she began to stir ...
I sensed the scope of sacrifice
Entrusted here, to her.

I strolled at ease among the rows,
Of crosses, placed with care,
And felt the tug upon my heart,
Of honor's presence there.

Then looking back I watched that flag
With rippling colors wave ...
A proud salute to each white cross
That marked a silent hero's grave.

14. When he does he will *deliver* the Shulammitte into a place of safety with her right man with whom she will enjoy marital bliss and supreme happiness all the days of her life with him.
15. All of this is an illustration of occupation with Christ. Just as the Shepherd is ever-present in her soul, so is Messiah. Deliverance is from the Lord and she is able to call upon the prophets for the promises, doctrinal rationales, and the doctrinal conclusions in her application of the faith-rest technique:

Exodus 15:1 - Then Moses and the sons of Israel sang this song to the Lord, "I will sing to the Lord, for He is highly exalted \ The horse and its rider He has hurled into the sea.

v. 2 - “The Lord is my strength and song \ And He has become my salvation [יְשׁוּעָה, **yeshu'ah: deliverance**] \ This is my God and I will praise Him \ My father's God, and I will extol Him.

Isaiah 12:2 - “Behold, God is my salvation, I will trust and not be afraid; for the Lord God is my strength and song, and He has become my salvation.”

Micah 7:7 - As for me, I will watch expectantly for the Lord; I will wait for the God of my salvation [יְשׁוּעָה, **yesha': deliverance**]. My God will hear me.

16. Solomon's ultimate intention is to have intimate relations with the Shulammitte. He mentions gazelles feeding among the lilies and envisions joining them there soon.
17. In defense, the Shulammitte is drawn to the aroma from the pouch of myrrh, frankincense, and spices between her breasts. These remind her of the Shepherd Lover and the Shepherd-in Chief. The former will portray the latter by rescuing her and delivering her—*sōzō*—from danger.
18. In the last clause of 1 Timothy 1:15, Paul then sets himself up as the supreme example of grace in action: “... among whom I am foremost of all.”
19. The word “foremost” is the masculine singular adjective **πρῶτος, prōtos**: “first in rank.” Paul asserts that of all the sinners among the human race he is chief. The verb in “I am” is the present active indicative of:
εἰμί, eimi - “I am”
 present: Static: a condition assumed as perpetually existing, to be ever taken for granted as a fact.
 active: Paul produces the action of being history's worst sinner.
 indicative: Declarative: an unqualified fact.
20. In this verse Paul calls upon a popular song to set up a doctrine that he will present in verse 16. In verse 15, the first line of the hymn states that Christ Jesus came into the world to save sinners of whom he is the worst.
21. The Gospel of salvation is clearly identified in the context of Song of Solomon 4 and 1 Timothy 1 as referring to a rescue from a place of danger.
22. Both by illustration and fact the two refer to deliverance into a place of safety away from eternal death and future judgment. This place of safety is characterized by the believer's possession of eternal life by which he is preserved forever.
23. Paul thus presents himself as a trophy of grace in the sense that if he can be saved, anyone can be saved for he is the worst sinner in human history.
24. In 2 Timothy 1:12 Paul writes with absolute confidence about his salvation and places emphasis on eternal security. Paul didn't put it to music but his words are the chorus to this well-known hymn:

“I Know Whom I Have Believed”
(El Nathan and James McGranahan)

1. I know not why God's wondrous grace \ To me He has made known,
 Nor why unworthy—Christ in love \ Redeemed me for His own.

But “I know whom I have believed,
 And am persuaded that He is able
 To keep that which I've committed
 Unto Him against that day.”



2. I know not how this saving faith \ To me He did impart,
Nor how believing in His Word \ Wrought peace within my heart.
3. I know not how the Spirit moves \ Convincing men of sin,
Revealing Jesus through the Word, \ Creating faith in Him.
4. I know not what of good or ill \ May be reserved for me,
Of weary ways or golden days, \ Before His face I see.
5. I know not when my Lord may come, \ At night or noonday fair,
Nor if I walk the vale with Him, \ Or "meet Him in the air."

But "I know whom I have believed,
And am persuaded that He is able
To keep that which I've committed
Unto Him against that day."

25. Although verses 2 and 3 smack of limited atonement theology the rest of the hymn is fine and the chorus is almost an exact quote from the King James Version of 2 Timothy 1:12.
26. The writer of the hymn does appear to have attended journalism school since on the first day of Journalism 101 students are taught that a reporter must discover from his investigation the five *W*'s and the *H*: who, what, when, where, why, and how. Each line begins sequentially, "I know not **why**," "I know not **how**," "I know not **what**," "I know not **when**," and he implies he "knows not **where**" in the last line of verse 5. He obviously knows **Who**.
27. Paul wrote this verse in prison. He was placed there by Nero but neither history nor Scripture indicates why. It is deduced that since Nero had burned Rome and blamed it on the Christians that Paul was a "usual suspect."
28. His was incarcerated most likely in the *Carcer* in Rome, also known as the Mamertine prison which is a name given to it by the Catholic Church in Medieval times. Paul was abandoned by all his friends with the noted exceptions of Luke and Onesiphorus and possibly Timothy. In this final epistle, Paul makes it clear that regardless of being forsaken by most of his fellow Christians he stands fast with the Lord and encourages Timothy to not be ashamed of him or the Gospel:

2 Timothy 1:8 -Do not be ashamed of the testimony about our Lord or of me His prisoner, but join me in suffering with reference to the Gospel according to the power of God.

v. 9 - The One having saved us [**σώζω, sōzō: constative aorist: completed action**] and having called us into a holy station of life, not according to our works, but according to His own predetermined plan and grace which has been given us in Christ Jesus even before human history began.

v. 10 - But at the present time, grace has been revealed through the appearance of our Savior Christ Jesus, Who, on the one hand, released us from spiritual death and, Who, on the other hand, has made known eternal life and immortality through the Gospel.

29. Paul was the ultimate apostle and asserts that he has received maximum grace since he regards himself as the ultimate sinner and this self-critique has been recorded forever in the immutable Word of God by the Holy Spirit.
30. Why did Paul conclude he was the worst sinner of all time? Here are a few reasons he mentions in:

Philippians 3:4 - If anyone else presumes to have confidence in the flesh [**i.e., arrogance**], I more:

v. 5 - circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as to the Law, a Pharisee [**religious, nationalistic, genetic, elitist, & legalistic arrogance**];

v. 6 - with reference to zeal: a constant persecutor of the church [**Acts 26:9-11**]; with reference to righteousness in the Law: found blameless [**power lust plus crusader, criminal, and religious arrogance; self-righteous arrogance**].