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Volume 24
Issue 579

The Remnant

by — Charles H. Welch (1880-1967)

When Paul was dealing with the apparent failure of God's purpose to Israel, he referred in the first place to the word spoken to Elijah concerning the seven thousand who had been "reserved" (*kataleipō*, a word which gives us *kataleimma*, "remnant," in Romans 9:27, and *leimma*, "remnant," in 11:5) unto Himself, a reservation which was repeated in the apostle's own day:

Even so then at this present time also there is a remnant according to the election of grace (Romans 11:5).

This persisting remnant assures us that at long last "all Israel" shall be saved (Romans 11:26).

We must, however, read the inspired comment on what constitutes "all Israel" in Romans 9:6-8. The apostle refers to the testimony of Isaiah when he cried,

Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved ... and as Esaias said before, "Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrhah" (9:27-29).

It is important to notice that, where Isaiah himself says "a very small remnant" (1:9 AV), Paul says "a seed." This follows the *Septuagint* translation where *sperma* is used in place of the Hebrew *sarid*, "something left behind."



The idea apparently of *sperma* here being "offspring," and of the word translated "remnant," "survivors" comes to much the same thing.

This term "remnant" is used in connection with the early and partial captivities under Nebuchadnezzar and other invaders, and so reflects some light upon the main prophetic use of the word "remnant" as it bears upon the future.

THE EARLIER USES OF THE TERM "REMNANT"

The prophecy of Isaiah is divided into two parts by the interposition of chapters 36 to 39 which introduce an historic element, namely the invasion of Sennacherib and his ultimate defeat as an encouragement to believers that, when the greater oppressor blasphemes the Lord (as did Rabshakeh), he too would come to an end at the hand of the God of Israel:

And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion (Isaiah 37:31-32).

This salvation and fruitful survival of the remnant in the days of Hezekiah but foreshadows the future day when,

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit (Isaiah 27:6).

One of the sons of Isaiah bore the name *Shear-* ►

Jashub, “The remnant shall return” (7:3), and is the counter promise to the sad period indicated by the name of another son of the prophet, Maher-shalal-hash-baz, “In making speed to the spoil, he hasteneth the prey” (8:1, 3).

After the time of Jacob’s trouble, the remnant shall return, they shall grow and be fruitful and bring about the blessedness long deferred by Israel’s failure and blindness. This return will not take place until the Lord has performed His whole work upon Mount Zion and on Jerusalem,

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God (10:20-21).

There is no break in the prophecy of Isaiah at the end of chapter 10. Chapter 11 continues the story of this returned remnant, “And there shall come forth a rod out of the stem of Jesse ... He shall smite the earth” (Hebrew, *erets*) or “He shall smite the oppressor” (Hebrew, *arits*) as the structure of the clause also suggests:

He shall smite the oppressor with the rod of His mouth and with the blast of His lips shall He slay the lawless one” (The Companion Bible).

This is immediately followed by the reference to the wolf and the lamb, the cow and the bear, when:

They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea (11:6-7, 9).

At the selfsame time:

The Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea ... and shall assemble the

outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (11:11-12).

This, as Romans 15:12 reveals, constituted the hope of the Church during the Acts of the Apostles period. It is utterly impossible for Israel to have been enjoying light and blessing under the “Government of Heaven” for a period of nearly 500 years as the teaching known as “The Pre-Millennial Kingdom” claims, and at the end of that period to have outcasts in the “four corners of the earth,” and a remnant that needs recovering from all of the countries specified in Isaiah 11:11.

Another feature that will guide us is given in Isaiah 11:16. Israel’s re-gathering will be,

Like as it was ... in the day that he came up out of the land of Egypt.

The examination of this important feature must be postponed until we have considered further references to this remnant.

Let us leave the Major Prophets and see what the Minor Prophets contribute to this subject.

When the day comes called “*the last days*,” when spears are to be turned into pruning-hooks, and when nations shall learn war no more we read,

“In that day,” saith the Lord, “will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall Reign over them in mount Zion from henceforth, even for ever” (Micah 4:6-7).

Such a description of the character of the times *immediately preceding* the Coming of the Lord to reign makes a previous period of light or blessing lasting 500 years impossible. Again Micah continues,

Unto thee shall it come, even the first dominion [yea, the former dominion shall come, RV]; the kingdom shall come to the daughter of Jerusalem (Micah 4:8).

This will answer the question of the apostles as recorded in Acts 1:6. This remnant will have a twofold relationship with the Gentile [members of the nations].

(1) *The remnant of Jacob shall be in the midst of many peoples as a dew from the Lord ...*

(2) *The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver (Micah 5:7-8).*

Finally, Micah exclaims,

Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy (7:18).

The apostle Peter on the day of Pentecost quoted from the prophet Joel 2:28-32, but made one necessary alteration. Instead of saying, "and it shall come to pass afterward" as :28 reads, he accommodated the passage to read, "and it shall come to pass in the last days" (Acts 2:17). Those who mocked at the gift of tongues said, "these are full of new wine." Peter immediately took them up on this, saying, "these are not drunken ... this is that ... spoken by the prophet Joel," the intention of the apostle being plainly to rebuke such mocking by saying, in effect, "if the present limited gift of tongues causes such ribaldry, what will you say when the great outpouring of supernatural gifts takes place in the last days?"

He did not quote Joel's words, "It shall come to pass afterward" for "afterward" means "after the restoration" promised in the earlier verses. That restoration had not come in Acts 2. It was future in Acts 3:21. We include this prophecy of Joel 2, because once again the remnant is in view:

In mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call (Joel 2:32).

The ultimate glory of this remnant is given in Zechariah 8:12-13:

I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing.

This slender thread, this remnant according to the election of grace, ensures the fulfilment of God's promises to the fathers, and to their seed. This remnant will enter into blessing, and become a blessing to the nations, after the great tribulation has been endured, after they have been made a "spoil" and a "prey" and a "curse."

This return will coincide with the smiting of the oppressor (see II Thessalonians 2), the spread of the knowledge of the Lord, the gathering of the dispersed of Israel and Judah, the features that characterize Isaiah 11, and a repeat on a grand scale of the Exodus from Egypt.

The return of the remnant coincides with the reign of Christ, "from henceforth" when it shall be as "dew" and become a "blessing" and when this remnant shall "possess all these things."

We have already noted that the day of Israel's restoration will be like the day when they were delivered out of Egypt:

According to the days of thy coming out of the land of Egypt will I show unto him marvelous things (Micah 7:15).

This seems to refer back to the covenant made in Exodus 34:10, of marvels such as have not been done in all the earth, nor in any nation.

A comparison of the plagues that fell on Egypt at the time of the Exodus, with those that fall on the earth in the day of the Lord as recorded in the Revelation, will make it clear, that here, in this period, must the fulfillment of the return of the remnant be looked for.

Following the close of Isaiah 6, we learn that the name of Isaiah's son was Shear-Jashub, "The rem- ►

nant shall return” (Isaiah 7:3), words which are repeated in 10:21 and explained as being “the remnant of Jacob.”

When writing Romans 9 to 11, and dealing with the problem caused by Israel’s faithlessness, Paul places “the remnant” which existed in the most difficult times, over against “all Israel” that shall ultimately be saved. The example of Elijah is given to encourage hope along this line, for he felt that he only was “left,”

But what saith the answer of God unto him? “I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal.”

The apostle’s inference is that,

Even so then at this present time also there is a Remnant according to the election of grace (Romans 11:4-5).

The apostle associates the great doctrine of Election with this Remnant. God is not going to allow human “freedom of choice” to jeopardize the purpose of the ages. The elect remnant preserves the line and assures the end. Eight souls assured the continuance of the Race in the days of Noah.

Romans 9:6-29 First Proposition

God’s promise has not been broken by the failure and rejection of the bulk of Israel (:6-13):

(a) The children of Abraham (:7-9).

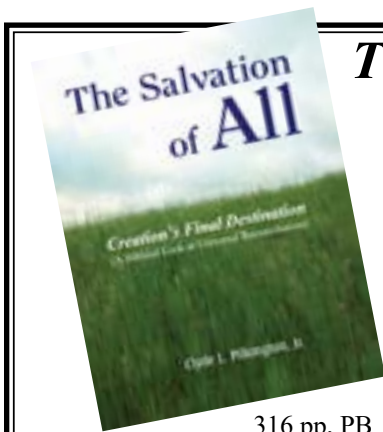
Everything depends upon what we understand by “Israel.” We have Abraham’s children, Ishmael and Isaac, but in Isaac the seed was called.

(b) The children of Isaac (:10-13).

The purpose of God according to election was signally manifested in the choice of Jacob, and the rejection of Esau.

Second Proposition

God is therefore just when He shows mercy on some, and allows others to go the natural road to perdition. This is later proved by the argument from “the same lump” (:14-21):



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(a) As to Mercy.

This prerogative is claimed by God Himself in Exodus 33:19.

(b) As to Hardening.

This is written large in His dealings with Pharaoh.

Third Proposition

God, therefore, has always acted in accordance with His sovereignty and in harmony with Old Testament Scriptures (:19-29):

(a) Man, as a creature, has no right or power to reply to God.

(b) God has dealt with "vessels of wrath" and "vessels of mercy" according to His sovereign will, yet vessels of wrath were fitted to destruction, whereas vessels of mercy were prepared by Himself unto glory.

Fourth Proposition

In the inclusion of Gentiles, and the saving of a remnant of Israel, God is acting in harmony with Old Testament Scripture.

(a) Quotation from Hosea.

He calls a people "*My people*," who were once "*not My people*."

(b) Quotation from Isaiah.

He saved but a remnant at the captivity of Israel years before.

The outline structure of Romans 9-11 places the saved remnant "*mercy on some*" over against all Israel saved, "*mercy on all*," thus:

Romans 9 to 11 *A Tentative Outline*

A (9:1-5) Sorrow

Doxology:

"*Over all, God blessed unto the ages*" (9:5).

B (9:6-29) The Remnant Saved

Mercy on some.

Corrective as to "*all Israel*" (9:6).

C (9:30-11:10) The Stumbling Stone

The Lord of all that believe.

Christ the end of the law.

No difference.

B (11:11-32) All Israel Saved

Mercy on all.

Corrective as to the Remnant (11:1-5).

A (11:33-36) Song

Doxology:

"*Of Him, and through Him, and to Him, are all things: to Him be glory unto the ages*" (11:36).

By comparing Joel 2:32 with Peter's words on the day of Pentecost we realize that those who were saved at that time were part of this "*remnant whom the Lord shall call*," and as the feast of Pentecost offered two loaves, called "*the bread of the firstfruits*" (Leviticus 23:20) so this remnant was, as James put it, "*a kind of firstfruits*" (1:18), pledging the "*all Israel*" harvest of the latter days.

Isaiah, however, had more than one son. While the first pledged that "*the remnant shall return*," the second son bore the lengthy name *Maher-shalal-hash-baz*, which foreshadowed the fact that before that remnant should return in reality, Israel would be a prey and suffer terribly.

However, when we read Isaiah 11, we learn that in that day,

*The Lord shall set His hand again **the second time** to recover the remnant of His people ... from the four corners of the earth (:11-12).*

This emphasis of an elect remnant is closely related to the return of Israel and their restoration. ■

— *An Alphabetical Analysis*
Volume 9, pages 188-195
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This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
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- the importance of receiving all whom Christ has received (Romans 14-15);
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ABBREVIATION KEY

Scripture Version

(Unless otherwise noted all Scripture quotations are taken from the *Bible Student's Version*).

CV: Concordant Literal Version

DAR: Darby Translation

DT: Dabhar Translation

FF: Ferrar Fenton Bible

KJV: King James Version

RE: Rotterdam's Emphasized Bible

WT: Weymouth Translation

YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)

BDB: Brown-Driver-Briggs

Hebrew Lexicon

CB: Companion Bible Notes & Appendixes (Bullinger)

CC: Concordant Commentary (Knoch)

CKC: Concordant Keyword

Concordance (Knoch)

CL: A Critical Lexicon and

Concordance (Bullinger)

CWS: Complete Word Study Dictionary (Zodhiates)

FoS: Figures of Speech (Bullinger)

SEC: Strong's Exhaustive Concordance

TGL: Thayer's Greek-English Lexicon

UR: Unsearchable Riches

VED: Vine's Expository Dictionary

YAC: Young's Analytical Concordance

Reference Notations

cf. – compare

e.g. – for example

et al. – and others

etc. – et cetera (and so on)

ff. – and the following

i.e., – that is

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