

# ESCHATOLOGY: DOCTRINE OF LAST THINGS

## PART 59

### THE REMNANT, PART 3

Properly understanding the metaphor of the Olive Tree is an important factor in defeating Replacement Theology and understanding Remnant Theology. The removal of the natural branches of the Olive Tree do not represent a permanent destruction of Israel resulting in her subsequent replacement by the church. The Olive Tree is not Israel; the natural branches are Israel. The tree represents the place of Israel's blessing. The root of the tree represents Abraham, the founder of the Jewish people and nation, justification salvation by faith as specifically exemplified by the example of Abraham, and the Abrahamic Covenant with its amplifying Land, Davidic, and New Covenants. These three components of the root provide the spiritual nourishment available through the tree that flows to the branches. God's program through Israel began with Abraham so it is only natural that Abraham and the spiritual realities of his life would be the basis for understanding the metaphor of the Olive Tree. Because the root is holy, the branches are also holy. Replacement theologians must claim the Olive Tree is the people of God, Jew and Gentile together. "Therefore the olive tree is better described as the people of God, which is composed of both Jews and Gentiles." [Thomas R. Schreiner, *Baker Exegetical Commentary on the New Testament: Romans*, p. 605].

Paul verified the concept that Abraham is the source of spiritual blessing for Gentiles in Galatians 3:6-9,14.

Galatians 3:6-9, 14 <sup>6</sup>Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. <sup>7</sup>Therefore, be sure that it is those who are of faith who are sons of Abraham. <sup>8</sup>The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU." <sup>9</sup>So then those who are of faith are blessed with Abraham, the believer... <sup>14</sup>in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.

Romans 11:17-24 <sup>17</sup>But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, <sup>18</sup>do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. <sup>19</sup>You will say then, "Branches were broken off so that I might be grafted in." <sup>20</sup>Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; <sup>21</sup>for if God did not spare the natural branches, He will not spare you, either. <sup>22</sup>Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off. <sup>23</sup>And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft

them in again. <sup>24</sup>For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree?

Isaiah 49:1-13 provides some background for understanding the argument Paul makes in Romans. Isaiah wrote that the Messiah would come to Israel but Israel would reject Him. For some period of time after His rejection, the Messiah would turn His attention to the salvation of Gentiles. At some future point in time, Israel would accept the Messiah and be restored. Isaiah 49:6 refers to the Remnant although not called that there.

Isaiah 49:5-6 <sup>5</sup>And now says the LORD, who formed Me from the womb to be His Servant, To bring Jacob back to Him, so that Israel might be gathered to Him (For I am honored in the sight of the LORD, And My God is My strength), <sup>6</sup>He says, "It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel [the Remnant]; I will also make You a light of the nations So that My salvation may reach to the end of the earth."

Isaiah 49 is a prophecy in progress; Israel has been set aside, but not permanently set aside, and Gentile salvation is taking place. As Paul already noted, the fact of Gentiles coming to faith is being used by God to provoke some Jews to themselves come to faith which, over time, maintains the presence of the Remnant. Eventually, God will remove the Church, Gentile salvation as it pertains to the church and to this age will end, and He will turn His attention back to dealing with Israel as a national entity. As He said through Isaiah, He is going to bring Jacob back to Him.

Gentiles are now partaking of the spiritual blessings available in and through the Tree. Paul also discussed the same idea in Ephesians 2:11-16 and 3:5-6. Gentiles are not taking over the Tree and they have not replaced Israel's place in the Tree, but they are enjoying the blessings that flow through the Tree from the root.

Ephesians 2:11-16 <sup>11</sup>Therefore remember that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands— <sup>12</sup>remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup>But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. <sup>14</sup>For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, <sup>15</sup>by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, <sup>16</sup>and might reconcile them both in one body to God through the cross, by it having put to death the enmity.

Ephesians 3:5-6 <sup>5</sup>which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; <sup>6</sup>to be specific,

that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,

It is very important to understand that participating in the blessings of Israel is not the same as taking the place of Israel in God's program. In this age, believers, Jew and Gentile, become one new humanity or man. That does not mean they lose their ethnic or cultural identities. Jews do not lose their membership in the nation of Israel when they come to faith any more than Gentiles become Jews or citizens of Israel. In fact, many people say the Jews who have believed in Messiah are now completed Jews. There seems to be some merit to that line of thought. How all this plays out in the Kingdom between Old Testament believers and Jews who come to faith in this age and are part of the Church, I don't know. I do know the Lord has it all figured out.

It is not natural for wild olive branches to be grafted into a cultivated olive tree, but that is the point. This is totally a work of God. Only God can do things that are contrary to nature and successfully implement them. Paul warns Gentiles that thinking they are somehow superior to the Jews or they have replaced the Jews in God's program for history is very dangerous thinking. Paul is speaking here in terms of national entities and not individuals. Israel as a nation and Gentiles as an entity are his subject. It is arrogant to think that Gentiles have brought anything to the Tree; the Tree supports them. The church is not the new Israel; there is no new Israel. There is a believing Israel and that is properly called the Remnant. The broken branches representing Israel as the non-remnant will be grafted back in on the basis of faith and the Remnant of Israel will one day be the foundation for the Kingdom nation. Faith, on the part of Jew and Gentile, is the only basis for being a branch in the Olive Tree; reliance on works results in rejection.

The basis for Replacement Theology is arrogance (v. 18). Note verse 19: "Branches were broken off so that I might be grafted in." In other words, God has set aside the unfaithful non-remnant in order to turn His attention to bringing justification salvation to Gentiles. "The warning is that the basis of Gentile blessing is faith, not merit; if Gentiles are to remain in the place of blessing, they must continue in faith. Israel's failure should be a lesson to them. Paul is not dealing with individual believers and unbelievers, but with nationalities of Jews and Gentiles. The Jews were in the place of blessing as a nationality, but because of their unbelief they were *broken off*. Now Gentiles are to be found in the place of blessing; but if they fail in faith, they will also be broken off from the place of blessing. This is not a loss of salvation; but a removal from the place of blessing. Gentiles are warned against boasting over the *natural branches*, for they are not self-sustained; they are sustained by the root: the Abrahamic Covenant, which is a Jewish covenant." [Arnold G. Fruchtenbaum *The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events*, p. 785]. Gentiles should not take God's kindness for granted. He is righteous and just and He will exercise judgment against Gentiles just as He did against Israel. Once Gentiles as an entity complete their rejection of God, the opportunity to be grafted into the Tree will be removed. The Church will be raptured and God's attention

will turn away from the Gentiles and back to the Jews in order to bring His Kingdom program to fruition.

This is the situation we have today. Gentiles as a whole are moving away from God in unbelief rather than to Him in faith. The Gentile world is becoming more and more hostile to Christ and astonishingly, this includes much of what we would call the professing church or Churchianity. Many people who call themselves Christians today are making up their own religion and calling it Christian. All of this will eventually culminate in total Gentile rejection of God at the moment of the Rapture of the Church. Once that happens, God's program for Israel will recommence and He will begin the work of bringing the Israelites to faith as they undergo the discipline of the Day of the Lord. This is the point Paul made in Romans 11:23-24. Israel's problem is unbelief, but if and when they come to faith, they will be grafted back into the Olive Tree. Ultimately, this results in national restoration by means of individuals who make up the believing Remnant.

Zane Hodges had a good grasp of this situation. "Very simply put, should the Gentile world cease to be a responsive instrument for the gospel, God could return His focus to Israel. This would mean the cessation of the present period of Gentile privilege and a return to the original privilege of Israel as the chief vehicle for the divine message. This, of course, is exactly what will happen as a close reading of the Olivet Discourse and the book of Revelation show. The 144,000 who evidently proclaim the gospel during the Great Tribulation will be *believing Jews* who are the firstfruits of a new worldwide evangelistic outreach. A case can be made that this change in Gentile responsiveness is already far advanced. Today the Gentile world largely rejects the gospel in the form in which it was preached by Paul and by the Lord Jesus Christ Himself. That is not the same as saying that Christendom has disappeared. It has not, but its message is no longer really the message that Paul proudly preached. Much that passes as Christianity today in the Gentile world is not Biblical Christianity at all. Just as the Judaism of Jesus' day rejected the true Christian gospel, so also does much of Gentile Christianity in our own day and time. The issue for Paul was not whether Judaism continued in his own time (it did), but whether the Gentiles might actually fall into the same pattern of unbelief as Judaism had. If they did, they would lose their present privileged place in the good olive tree." [Zane C. Hodges, *Romans: Deliverance From Wrath*, p. 336]. Gentiles are far advanced into their rejection of Christ and their embrace of the satanic world system in His place.

Right after Paul revealed that Israel, the natural branches would be grafted back into the place of blessing, he spoke of Israel's salvation.

Romans 11:25–36 <sup>25</sup>For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; <sup>26</sup>and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB." <sup>27</sup>"THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS." <sup>28</sup>From the

standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice [appointed plan] they are beloved for the sake of the fathers; <sup>29</sup>for the gifts and the calling of God are irrevocable. <sup>30</sup>For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, <sup>31</sup>so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy. <sup>32</sup>For God has shut up all in disobedience so that He may show mercy to all. <sup>33</sup>Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! <sup>34</sup>For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? <sup>35</sup>Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? <sup>36</sup>For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

The divinely imposed hardening of Jewish hearts is only partial so that some will come to faith and become part of the Remnant. We have proof this hardening is only partial and not total because Jews are coming to faith today just as they have since the First Advent. The hardening of the Israelites will last only until "the fullness of the Gentiles has come in." Fullness, *πλήρωμα*, means completeness, fullness, or the total quantity with emphasis upon completeness. This obviously relates to the words of Christ in Luke 21:24: "... and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled." This is part of the Olivet Discourse recorded by Luke so it has to be referring to the end of the Tribulation.

"[T]he evangelistic thrust into the Gentile world in Paul's day had a specific goal. This goal could be stated in terms of a *complete harvest* which must be brought in. In the afterglow of the more than 1,950 years that have intervened since the writing of Romans, it is evident that this harvest is not yet quite complete. Its precise numerical extent is a figure known only to God, but whenever that figure is reached God will turn once again to His purposes with Israel. But although this is so, there is plenty of evidence in the events taking place on the world stage today that the harvest is nearly reaped. In fact, the recapture of Jerusalem by Israel in 1967 terminated the 'times of the Gentiles' according to Luke 21:24. Luke's phrase for "times of the Gentiles" is *kairoi ethnon* and is probably best understood as the period of Gentile privilege and opportunity that Paul has discussed in Rom 11:17-24. If this is in fact the case, then in the light of Rom 11:25 we might infer that the harvest proper is over and that what remains is the "gleaning," that is, the final sweep of the harvest field to "bring in" whatever was left from the major harvesting operation." [Zane C. Hodges, *Romans: Deliverance from Wrath*, p. 341]. If this is correct, the "gleaning" Hodges referred to is taking a very long time.

Was 1967 when the Jews took control of Jerusalem the time when the fullness of the Gentiles came in as Hodges contends? It is, in fact, the first time in nearly 2,000 years that the Jews control the territorial boundaries of Jerusalem, but there is still a dangerous Gentile presence there trampling Jerusalem underfoot. There are still Muslims who hate them living in Jerusalem and in Israel. In fact, the Jews turned right around and gave control of the Temple Mount back to the Muslims almost immediately after they

captured it. If you don't think the Temple Mount is not being trampled underfoot by Gentiles, try to walk onto the Temple Mount without passing through Muslim scrutiny before you enter it. Try to have a group prayer on it. You will be immediately stopped by Muslim enforcement officers stationed on the Mount. The Jews are constantly trying to have a presence on the Temple Mount to pray and arguments between the Jews and the Muslims are frequent occurrences. That happened when we were on the Temple Mount. During the Tribulation, there will be Gentile trouble for Jerusalem especially in the second half of the seven years (Zech. 14:2). I have to ask, did 1967 really fulfill the times of the Gentiles? I'm not convinced that it did although many theologians seem to think so. Does the Rapture signify the fullness of the Gentiles? Gentiles will still be saved during the Tribulation so we can't say the fullness of the Gentiles is complete when the last Gentile is saved into the Church in this dispensation, because the next verse (v. 26) says that after the fullness of the Gentiles comes in, all Israel will be saved. That did not happen in 1967 and it will not happen at the Rapture of the Church, but it will happen at the end of the Tribulation when not only all Israel will be saved, but the last Gentile before the Kingdom is saved.

Nebuchadnezzar's dream of the Gentile kingdoms represented by a statue in Daniel 2 also serves to confirm the times of the Gentiles will not conclude until the end of the Tribulation. The stone cut without hands does not destroy the Gentile kingdom's statue until the stone becomes a great mountain and fills the whole earth (Dan. 2:31-35). Gentile kingdoms still exist since 1967 and they will still exist right until the end of the Tribulation.

Daniel 2:31–35<sup>31</sup>“You, O king, were looking and behold, there was a single great statue; that statue, which was large and of extraordinary splendor, was standing in front of you, and its appearance was awesome. <sup>32</sup>“The head of that statue was made of fine gold, its breast and its arms of silver, its belly and its thighs of bronze, <sup>33</sup>its legs of iron, its feet partly of iron and partly of clay. <sup>34</sup>“You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them. <sup>35</sup>“Then the iron, the clay, the bronze, the silver and the gold were crushed all at the same time and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth.

The partial hardening of Israel must go on into and through the Tribulation. The purpose of the Tribulation is to pass the rebellious Jews under the rod of judgment thereby purging them out of the nation and leaving the Remnant to go into the Kingdom.

Ezekiel 20:33–38<sup>33</sup>“As I live,” declares the Lord GOD, “surely with a mighty hand and with an outstretched arm and with wrath poured out, I shall be king over you. <sup>34</sup>“I will bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out; <sup>35</sup>and I will bring you into the wilderness of the peoples, and there I will enter into judgment with

you face to face. <sup>36</sup>“As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you,” declares the Lord GOD. <sup>37</sup>“I will make you pass under the rod, and I will bring you into the bond of the covenant; <sup>38</sup>and I will purge from you the rebels and those who transgress against Me; I will bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am the LORD.

This will separate the Remnant from the unbelieving Jews and leave them, the Remnant meaning all Israel, to enter the Kingdom and this does not happen until the Deliverer comes to remove ungodliness from Jacob (v. 26). What does it mean that once the fullness of the Gentiles is complete, all Israel will be saved? Apparently, some people think this means all Jews will be saved throughout history so evangelistic efforts aimed at Jewish people are unnecessary, but this is not true. It means the Jews living at the time of the return of Christ will believe and enter the Kingdom as the Remnant. It seems to me that only then will the times of the Gentiles come to an end and Jerusalem will no longer be trampled underfoot by Gentiles. The Scriptures don't say these things will happen when the last Gentile is placed into the body of Christ; when that happens, the Rapture takes place. The Church's mission is complete at the Rapture, but that does not mean the times of the Gentiles are fulfilled and Jerusalem is no longer trampled under the feet of Gentiles. Not all Israel is saved at the Rapture so that cannot mark the time of the fullness of the Gentiles. The same reasoning applies to the 1967 liberation of Jerusalem.

Perhaps I'm missing something, but I simply cannot reconcile the fullness of the Gentiles with all Israel being saved unless it is at the end of the Tribulation because that is when Jerusalem will be free of Gentile persecution and domination and all Israel will be saved.

God's promises to national Israel are irrevocable (v. 29). They have been set aside for a time in order to benefit Gentiles, but they are choice in God's sight and He will not abandon them. “The *father's sake* relates to the covenants God made with the Patriarchs. God, being the Covenant-Keeper, will fulfill His covenants for His own sake. Part of the covenant promise is the national salvation of Israel. For now, Israel has been partially hardened. As a result, the hardened element is an enemy of the gospel. eventually, God must bring the whole nation to Himself because *they are beloved for the fathers' sake*; He has made covenant promises to them that He must fulfill. Verse 29 states: *the gifts and the calling of God are not repented of*. The reason He must fulfill them is because of the unconditional and unchanging nature of God's promises. The *calling* has to do with Israel's national election; the *gifts* are the covenantal promises that are the result of that election. Neither are subject to being recalled; they are irrevocable.” [Arnold G. Fruchtenbaum, *The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events*, p. 790].

This Scripture alone should be proof to any honest student of the Bible that God is not done with Israel as a nation. If He is going to keep the nation alive, so to speak, then there must always be a Remnant of people who will not undergo God's judgment and who are His to make up the people of that nation. Playing word games with the definition of Israel is not the way to properly study the issue.

In terms of a side issue, the knowledge that God must keep His promises also provides believers of this age with assurance of their salvation and eternal security. God is always true to His Word no matter who it involves.

As noted here in Romans 11:25-27, all Israel will be saved, but Isaiah 10:20-23 says only the Remnant will be saved.

Isaiah 10:20–23 <sup>20</sup>Now in that day the remnant of Israel, and those of the house of Jacob who have escaped, will never again rely on the one who struck them, but will truly rely on the LORD, the Holy One of Israel. <sup>21</sup>A remnant will return, the remnant of Jacob, to the mighty God. <sup>22</sup>For though your people, O Israel, may be like the sand of the sea, Only a remnant within them will return; A destruction is determined, overflowing with righteousness. <sup>23</sup>For a complete destruction, one that is decreed, the Lord GOD of hosts will execute in the midst of the whole land.

In terms of the end-time Remnant that will enter the Kingdom, this is not a contradiction with all Israel will be saved. Zechariah revealed the fact of the destruction of the unbelieving Jews in the Tribulation. Once the end of the Tribulation comes and the Lord returns, national Israel and the Remnant of Israel will be one and the same.

Zechariah 13:8–9 <sup>8</sup>“It will come about in all the land,” Declares the LORD, “That two parts in it will be cut off and perish; But the third will be left in it. <sup>9</sup>“And I will bring the third part through the fire, Refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them; I will say, ‘They are My people,’ And they will say, ‘The LORD is my God.’”

Once the end of the Tribulation ends and the Lord returns, national Israel and the Remnant will be one and the same.

The Old Testament calls the survival of the Remnant an escape which is an obvious reference to surviving the Tribulation to the end and entering the Kingdom to inherit the Kingdom promises. We just looked at Isaiah 10:20 when the Remnant of Israel and the house of Jacob are said to escape.

Isaiah 4:2 <sup>2</sup>In that day shall the branch of Jehovah be beautiful and glorious, and the fruit of the land shall be excellent and comely for them that are escaped of Israel. (1901 ASV).



Isaiah 37:31–32 <sup>31</sup>And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward. <sup>32</sup>For out of Jerusalem shall go forth a remnant, and out of mount Zion they that shall escape. The zeal of Jehovah of hosts will perform this. (1901 ASV).

Joel 2:32 <sup>32</sup>“And it will come about that whoever calls on the name of the LORD Will be delivered; For on Mount Zion and in Jerusalem There will be those who escape, As the LORD has said, Even among the survivors whom the LORD calls.

Escape, פְּלִיטָה, is translated “survivors” in Isaiah 4:2 and 37:32 in the NASB, but escape is the literal translation.

Micah made it clear that all Israel will be identical with the Remnant at the end of the Tribulation.

Micah 2:12–13 <sup>12</sup>“I will surely assemble all of you, Jacob, I will surely gather the remnant of Israel. I will put them together like sheep in the fold; Like a flock in the midst of its pasture They will be noisy with men. <sup>13</sup>“The breaker goes up before them; They break out, pass through the gate and go out by it. So their king goes on before them, And the LORD at their head.”

I mentioned earlier in this lesson I wasn't sure whether or not the Jewish believers in the Messianic Kingdom would be called the Remnant because there would be so many of them, but the Bible does, in fact, call them the Remnant.

“Since all Israel throughout the Messianic Kingdom will remain a saved nation, all Israel will remain the Remnant of Israel throughout that period. Everything said of Israel and the Kingdom will be true of the Remnant of Israel.” [Arnold G. Fruchtenbaum, *The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events*, p. 791]. In other words, Fruchtenbaum is saying that every Jew born during the Messianic Kingdom will be a believer, thus all Israel and the Remnant are one and the same throughout the Kingdom period.

We've discussed the fact that the gathering of the Remnant, which by definition consists only of believers, is for the purpose of entering the Kingdom and realizing the covenant promises.

Isaiah 11:11, 16 <sup>11</sup>Then it will happen on that day that the Lord Will again recover the second time with His hand The remnant of His people, who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea.... <sup>16</sup>And there will be a highway from Assyria For the remnant of His people who will be left, Just as there was for Israel In the day that they came up out of the land of Egypt.

Zechariah 8:6–8 <sup>6</sup>“Thus says the LORD of hosts, ‘If it is too difficult in the sight of the remnant of this people in those days, will it also be too difficult in My sight?’ declares the LORD of hosts. <sup>7</sup>“Thus says the LORD of hosts, ‘Behold, I am going to save My people from the land of the east and from the land of the west; <sup>8</sup>and I will bring them back and they will live in the midst of Jerusalem; and they shall be My people, and I will be their God in truth and righteousness.’

Micah records the salvation and the forgiveness of the Remnant.

Micah 4:7 <sup>7</sup>“I will make the lame a remnant And the outcasts a strong nation, And the LORD will reign over them in Mount Zion From now on and forever.

Micah 7:18–20 <sup>18</sup>Who is a God like You, who pardons iniquity And passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, Because He delights in unchanging love. <sup>19</sup>He will again have compassion on us; He will tread our iniquities under foot. Yes, You will cast all their sins Into the depths of the sea. <sup>20</sup>You will give truth to Jacob And unchanging love to Abraham, Which You swore to our forefathers From the days of old.

Zephaniah and Zechariah reveal the truth the Remnant will possess the land.

Zephaniah 2:7 <sup>7</sup>And the coast will be For the remnant of the house of Judah, They will pasture on it. In the houses of Ashkelon they will lie down at evening; For the LORD their God will care for them And restore their fortune.

Zechariah 8:12 <sup>12</sup>“For there will be peace for the seed: the vine will yield its fruit, the land will yield its produce and the heavens will give their dew; and I will cause the remnant of this people to inherit all these things.

Zephaniah also reveals the Remnant will live in sinlessness and security which is something never before done.

Zephaniah 3:13 <sup>13</sup>“The remnant of Israel will do no wrong And tell no lies, Nor will a deceitful tongue Be found in their mouths; For they will feed and lie down With no one to make them tremble.”

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