

The Remnant and the Second Exodus

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The Remnant

The beginning: The remnant is a small group among the world.

Gn4:8, 11a, 14, 17-22a the 'world' established through the line of Cain
Gn5:3, 28-29 the righteous line, the 'remnant' established through Seth to Noah - Noah's family the final 'remnant' of pre-flood world
Gn11:10-26 the righteous line through Abram - the remnant: the patriarchs; God did not deal with the rest of the world

Ex1:5 Seventy persons: the entire remnant going into Egypt

Exodus through Elijah: The remnant is a small nation among the world. From the Exodus through Solomon, God worked with the entire nation. Israel was a small nation among large empires: Hittite Empire, Egyptian Empire, and Assyrian/Babylonian Empire.

1Kg11:1-8 Solomon's sin: the end of an era - God no longer dealing with all Israel, begins to deal with scattered individuals

1Kg11:9-11, 14, 23, 26 God begins to punish Israel: kings and people descend further into sin, violation of the Sinai covenant

1Kg19:1-3, 9, 14-18 degeneracy climaxes in Ahab and Jezebel, opposed by Elijah. The remnant is 7000 scattered individuals.

The Writing Prophets: The remnant remains scattered individuals among Israel; but the prophets begin to identify an eschatological remnant to be in existence the future Messianic kingdom.

Dt28:15, 25a, 41, 64-67 God accepted that Israel would fail; the covenant curses would bring about the destruction of the nation, which was worked out between 732 BC and 586 BC as all Israel went captive and was scattered among the nations. The writing prophets relentlessly warned the nation, but also continued to record the ongoing revelation of the final eschatological remnant.

Amos – one of the earliest writing prophets, lived about 760 BC (prior to scattering of Israel)

Am3:11-12 the immanent destruction of the Northern Kingdom; but a few, the remnant, would be saved

Am9:8-9 both the Northern and the Southern Kingdoms would be destroyed, but God would always hold a few, the remnant, as in a sieve
Micah - contemporary of Isaiah, about 740 BC (witnessed the beginning of scattering and perhaps destruction of Northern Kingdom)

Mc2:12 first prophecy of 'gathering' the remnant

Mc4:6-7 first prophecy of ultimate purpose of remnant: in the Messianic kingdom the remnant will become a strong nation

Mc5:7-8a condition of remnant at start of Messianic kingdom: scattered since 732-586 BC

Mc7:18-20 summary of Micah's prophecies of gathering of the remnant: foreshadows prophecies to come of Second Exodus

Ezekiel - 600 BC to 570 BC (in exile in Babylon; during and after the final destruction of the Southern Kingdom)

Ez5:1-4 specific to the few left in Jerusalem, but typical of 'remnant' in general - a very small number

Ez6:8-10 specific to the exiles with Ezekiel, but typical to all remnant scattered among the nations

Ez11:14-16 specific to the few left in Jerusalem, but typical in that God watches the remnant, in general, scattered among the nations

Zechariah - 520 BC (after return from Babylon, part of the reconstituted community - there have been at least three typical regatherings of the remnant to the land of Israel: 538 BC, middle ages after Aelia Capitolina, and 1948)

Zc2:1-2 Jerusalem measured for construction, but also figurative of the Church

Zc2:3-5 Typical for Jerusalem post 538 BC, but specifically for Messianic kingdom

Zc2:6-7, 8:1-8 Typical for Jerusalem post 538 BC, but specifically for the Second Exodus

Zc8:9-13 Typical for return post 538, but specifically for the Second Exodus

The New Testament: The scattered remnant of Israel became first converts of the Church - the remnant is the small Church among the pagan world. The 'catholic church' quickly loses the true teaching of Christ - the remnant becomes scattered 'true' Christians among the monolithic church of the world. True Christians in the modern world are the last vestiges of this remnant.

Romans chapters 9, 10, and 11: Paul addresses the relationship between Israelites and Gentiles from God's perspective - includes the 'remnant'

Rm9:6-13 election is a matter of God's choice, not genetics - God selects the remnant as he sees fit

Rm9:25-29 as prophesied by Hosea and Isaiah, only a remnant of Israel will be saved

Rm10:10-13 salvation is through repentance and faith, not genetics

Rm11:1-6 God selects the remnant by grace, not works or genetics

Rm11:25-32 Physically, Israel was cut off from God, but through conversion along with Gentiles, salvation will come to Israel

The Second Exodus

What is the Second Exodus? After the first and second comings of Christ, the second exodus is probably the most important event in human history. The term, 'Second Exodus', does NOT actually occur in the Bible.

Seminal scriptures: Jr16:14-16 (≡23:7-8), Ez34:11-16a, Is11:11-12, 10:20-22a

- Contrast with original exodus - 'first exodus'
- God will recover his people a 'second time'
- God will be the 'Shepherd'; therefore, after second coming
- God will search carefully for those to be 'called'
- Returnees will come from all over the earth
- Returnees will be a relatively small number
- Returnees will come to the Land of Israel, as promised to the patriarchs

Is40:3-5 miracles to get the returnees to the Land of Israel after the return of the King

Is43:1-3a, 5-7 returnees 'called' to be 'sons' and 'daughters', i.e., family, the Church ≡ the New Israel

Is43:16-17 allusion to the first exodus, 19b-21 prophecy of second exodus

Is51:1a, 3-5 mandate for the Church ≡ the New Israel to go to all the world

Is51:7a, 10-11, 16 Church ≡ the New Israel will be given the words to speak (the gospel) to establish the new order

Establishment of the New Israel

Is12:1-6 returnees repent, become converted, praise God, and proclaim the gospel in the whole world

Jr3:12-14 repentance required of returnees 15, 17 they will be taught and will teach

Jr30:1-3 Jeremiah to write his prophecies so they are available for the restored Israel

Ez20:33-38 God will confront returnees with the calling - some will be rejected

Ez20:40-44 those that respond to the calling, that repent, will form the New Israel and serve God

Jl2:18-20, 23-29, 32 physical abundance, Holy Spirit generally available (new testament a type), salvation for all

Zph3:9-20 summary: remnant humble, converted, and blessed

Evangelize the World

Is49:1-7 the second Servant Song: the commission of the servant; 5-6 restoring Israel is only a start, the Servant is to be light to all nations to the ends of the earth

Is49:8-12 God will continue to call people to the Church - some to the new Israel; some to form the Church among the nations

Is49:19-21 colonists from the New Israel go out to the world; 26b the objective of God's raising up the New Israel

Jr12:14-17 traditional neighbours of Israel will be taught by God and will be integrated with the New Israel

Ez28:25-26 the objective of God's raising up the New Israel

Is19:18-26 the highway from Egypt to Assyria: largely symbolic (reality to Isaiah's audience) - the merging of Israel with the 'world city': no more 'remnant' verses 'the world'. The King will rule the whole earth.

Is2:2-3 (parallel Mc4:1-2) nations to learn the *torah* at the mountain of YHWH (see also Is11:9, 25:6-9, and 42:4)

The New Covenant This is what makes it all work.

Jr31:1 theme of chapter: God will rule all Israel

Jr31:2-7 New Israel in the millennium; 8-9 second exodus; 10 taking the gospel to the world

Jr31:31-34 (parallel 32:36-40) new covenant with the New Israel

Ez11:17-20 extends the metaphor from writing *torah* on heart to providing a new heart with a new spirit

Ez36:22-23 God's intention: in spite of Israel's historic failure, God will use Israel to vindicate his holiness before all nations

Ez36:24-25 second exodus, repentance, baptism; 26-27 conversion: same metaphor new heart with new spirit

Ez36:28-32 New Israel will dwell in the land in abundance and on-going repentance

Ez36:33-36 God's objective is to restore Israel as an example nation that all the nations see and will want to emulate