

Current Affairs #157 – A Remnant of Israel, Part 1

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It should be no surprise to anyone that the Book of Revelation summarizes all of the great themes of the Scriptures, such as:

- The Son of God, the assembled Body of Christ, coming to maturity;
- The war between the sons of God and the seed of the serpent being brought to a final resolution;
- Mankind entering into God's rest;
- The promise to save a remnant of Israel along with the Gentiles who were brought out from every tribe, tongue, language, and nation—and so on.

All of these things are the subject of the Book of Revelation. It summarizes them in between the two kingdoms that finally arise upon the earth in the full expression of their respective kings and in the full expression of their respective purposes of God and purposes of Satan. It is that. It is a summary of all the great themes of the Scriptures, unsurprising in that regard.

As we begin the look at the Book of Revelation, one of these themes suddenly pops up, and it is the theme of the saving of a remnant of Israel. You will recall from your studies in Scripture that the gospel was first preached to the Jews, beginning on the day of Pentecost. Initially, the word of the Lord was received among the Jews. But the backlash came swiftly and persons such as the apostle Paul led that backlash. It succeeded in arresting the progression of the gospel amongst the Jews. That, together with the destruction of Jerusalem in AD 70, a thing that certainly was memorialized in some of the parables of Jesus, and the prophetic words of Jesus spoke to that happening. This, of course, was previously prophesied by the likes of Daniel, Ezekiel, and Jeremiah; speaking of the seventy sevens, for example, in the Book of Daniel, as a time to bring in eternal righteousness, to bring an end to transgression, and so on (Daniel 9:24-27).

If we think of the Book of Revelation as just a grouping of incoherent symbols and references, and especially if we think of it as largely having been fulfilled, we miss the point altogether. It is not, in fact, a book of incoherent symbols, as we have been showing. It is quite the opposite. It really is drawing out and focusing, at the end of the age, all the great themes of Scripture and bringing them to their ultimate fulfillment. Why would that be surprising to us? The first book of the Bible is called Genesis, and it lays the groundwork for how it all began: the original intent, and so on.

And the last book of the Scriptures is called the Book of Revelation, which reveals how it all is summarized. And there is absolute tautology between what was prophesied and spoken to in the beginning and what is summarized in the end. It is one of the internal proofs that allow us to conclude that the Scriptures really are inspired; they are the breath of God.

I will show it to you here in one of these great themes, as I said, the salvation of a remnant of Israel. When the gospel was first preached to the Jews, it was initially received. But persecution swiftly arose, the pushback came, and the earliest persecutors of the church were the same ones who killed Jesus: the Jews. Now, that is a fact. It may not be politically correct today; people do not want to hear about that, and you do not have to say a thing like this with any measure of hubris or anything of that sort. It is simply what happened. You know, is there a contention to the contrary? Are the Scriptures wrong? These are things that represent not just human history and political niceties or the lack thereof; it is what was prophesied well before there was a nation called Israel, formed to fulfill a promise to bring forth the Seed<sup>1</sup>—well before that. You know, the Book of Genesis does not begin with Abraham and the Jews. The Book of Genesis begins with Adam, the father of all mankind.<sup>2</sup> And so, the progression of Scripture inevitably leads to the conclusions of those things that were originally spoken.

For example, if God says, “I am going to have a Man in My image and likeness,” if the Scriptures conclude without the revealing of a Man in the image and likeness of God, what are we to conclude about God? We conclude He makes statements that He does not intend to fulfill. Who are the human actors who participate in the fulfillment of things promised? All humanity, so it does not single out the Jews in particular. Although, because they were chosen for the express and exclusive purpose of bringing forth the Messiah, they feature very prominently in biblical references. And because they initially received but subsequently rejected the gospel—and became the first

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This transcript is presented with the hope of preserving the authenticity and spirit of the spoken message, while addressing areas that may require clarification in the written form. All Scripture quotations in the footnotes are from the NKJV Bible, unless otherwise noted.

<sup>1</sup> See Genesis 22:18: “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.” See also Galatians 3:16: “Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ.”

<sup>2</sup> See Genesis 5:1-2: “This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God. He created them male and female, and blessed them and called them Mankind in the day they were created.”

persecutors of the church as a continuation of having persecuted to the murder of the Lord Jesus Christ—it was said about them that God would make His appeal, as He always intended to do, to the Gentiles.<sup>3</sup> So if the Jews continue to claim to be the unique people of God, they are living in an illusion. I understand this offends all kinds of people, and it especially offends Messianic Jews. I am not even sorry that it is offensive. If the truth offends, people need to change. They need to change their perspective.

What we must not do when we preach and speak things that are offensive is, we must not do it out of an attitude of heart that is haughty, arrogant, or unrighteous. Whoever speaks the Word of God and brings forth the truth is obligated to do so in the character of the Lord. But the character of the Lord is never about compromise. The character of the Lord is always consistent with what is true. Like the prophets of old, if you have ears to hear, then hear what the Spirit is saying to the church. But if you choose to hear only what you want to hear and see only what you want to see, then your deception is self-imposed. You have chosen deception, and it is not the fault of the bringer of truth that you have chosen poorly.

The concept of a remnant of Israel being saved is introduced here in its fulfillment in the Book of Revelation, the 14<sup>th</sup> chapter. I will introduce it, and I will go back and develop the solid foundation in the Scriptures for this teaching. It is spoken of as being fulfilled here in Revelation 14:1-2. It is shown to be fulfilled, which is part of the role of the Book of Revelation: to finish and to conclude the things that were left hanging. And then I will backup and show you that this interpretation is solidly based on Scripture. More than that, it is irrefutably based on Scripture. John is speaking,

*And I looked, and, lo [or behold], a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. [It goes on to say other things.] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: [There will be twenty-four of those.] and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. [Now it goes*

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<sup>3</sup> See Romans 4:16; chapters 9-11; Galatians 3:14.

on to say something rather interesting. Well, everything that has been said is interesting. He continues to say this:] *These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God* (Revelation 14:1-5 KJV, comments added in brackets).

This is a loaded passage. There is so much in a few words. So first, let us go back now and begin to pull it apart. “I looked, and behold, a Lamb stood on Mount Zion” (Revelation 14:1). Mount Zion is the reference to the mountain in Jerusalem, the temple mountain, where the temple had stood before the Romans destroyed it. So now he says, “I am looking and the Lamb stood on this mountain.” Where is John at this time when he is looking and seeing the Lamb standing on Mount Zion? From chapter 4, verse 1 of this same Book of Revelation, John is placed in the context of being in heaven, seeing things that were to come to pass after the initial things—concerning which he was told these things would come to pass “shortly”<sup>4</sup>—and then there were things that would come to pass “after this.”<sup>5</sup> So he is in heaven. His view from where he is located in heaven encompasses both events in heaven and on earth. And this passage speaks of events occurring on the earth as readily as it speaks of events occurring in heaven. So, for example, the hundred and forty and four thousand are singing the song before the throne of God. But at the beginning of this portion of the vision of the Book of Revelation, he is looking at the Lamb standing on Mount Zion.

Earlier, in chapters 4 and 5 of the Book of Revelation, chapter 4 announces the Lion of the tribe of Judah who is capable of taking the scroll that had been sealed on both sides with seven seals and breaking open the respective seals. There was the lament that no one was found worthy, and chapter 5 is the revealing of the One who is worthy. The introduction is “Behold, the Lion of the tribe of Judah is worthy to take the scroll and open the seals;” and he said, after having been told the Lion was ready to open the seals, “he looked, and behold, a Lamb that looked as if it had been

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<sup>4</sup> See Revelation 1:1: “The Revelation of Jesus Christ, which God gave Him to show His servants—things which must shortly take place. And He sent and signified it by His angel to His servant John, ...”

<sup>5</sup> See Revelation 4:1: “After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, “Come up here, and I will show you things which must take place after this.”

“slain” came forth (Revelation 5:5-6). That Lamb is described as being “slain from the foundations of the earth,” but also slain on the cross of Calvary.<sup>6</sup>

The forerunner of Christ, John the Baptist, is the one who declared, “Behold! The Lamb of God who takes away the sin of the world,” as Jesus was walking by, coming out of the wilderness and going by where John was baptizing in the river Jordan. Forty days earlier John had baptized Jesus, and Jesus then went up into the wilderness. So, we know who the Lamb is (John 1:29-34).

When we see Him unveiled in heaven, in chapter 5 of the Book of Revelation, He is unveiled to a song. A multitude of those who had been redeemed of the earth sang a new song in heaven, and that song was how the Lamb was worthy, having prevailed; He had overcome the evil one and was worthy to receive honor and glory and power, for ever and ever (Revelation 5:9-14). And crowns were cast by the four living creatures and by the twenty-four elders, cast before the Lamb (Revelation 4:4-11), signifying that in heaven and on earth, indeed in all creation, He was the Lord, He was the King. That was the scene in heaven about the Lamb.

Now the Lamb is seen on Mount Zion. So the Lamb moves freely between heaven and earth. Why? Because He has all authority in heaven and on earth.<sup>7</sup> And He may be revealed with the company on the earth, or He may be revealed sitting upon the throne in heaven, because all is His. It has been given to Him by the One whose it was to give. So the Lamb is not in heaven in this portion of the vision; the Lamb is on Mount Zion, and with Him a hundred and forty and four thousand, having His Father's name written in their foreheads.

We saw the Lamb and the 144,000 earlier in chapter 7 of the Book of Revelation. That is when the 144,000 were introduced in heaven. Now they are seen with the Lamb on Mount Zion. When they are shown in heaven, they are designated as 12,000 from each of the twelve tribes of Israel (Revelation 7:4-8). After seeing this company, John also sees a similar company, but this one was

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<sup>6</sup> See Revelation 13:8: “All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.” See also Luke 23:33: “And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left.”

<sup>7</sup> See Matthew 28:18: “And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth.’”

beyond the capability of numbering, taken out of all of the people, tribes, languages, and nations.<sup>8</sup> So we look at the composition of the redeemed, and there are two types:

- There is twelve times twelve times a thousand of Israel,
- And there is a numberless multitude.

They are the same company, but there is a reason for highlighting the twelve times twelve times a thousand (the number) and a reason to highlight those who are of Israel. The twelve times twelve times a thousand applies as readily to Israel as it does to this vast multitude, for they are the same people. Twelve times twelve is a representation of government, so they are orderly; they are a governmental people; they are a Kingdom. Might I say, they are a Kingdom of priests and a holy nation—the original promise given to Israel, brought down and declared to Moses on Mount Sinai by God Himself.<sup>9</sup> This was the original intent of God to make of Israel this perfect company.

Unlike the Jehovah Witnesses' view of this, that 144,000 is literal in numbers, it is abundantly clear that it is a representational multitude. It is why the number twelve is used. Well before there was the formal Israel with whom God entered into a covenant on Mount Sinai, it is why God had Jacob to produce twelve sons. It is symbolic. It is why Jesus Himself had twelve disciples. And so much of what He said to the twelve disciples had everything to do with a perfectly formed Kingdom on the earth, a governmental entity ruled over by the King of kings and the Lord of lords who has all authority in heaven and on earth. So it is showing the subset of Israel.

I went back and looked, and I may have overlooked it, but I could not find a reference to a remnant of the Gentiles. The Gentiles are portrayed as a numberless multitude, but still formed according to a perfect company: twelve times twelve times a thousand. A subset of the Kingdom of God is a remnant of Israel. I cannot find a reference to the Gentiles as a remnant, which does not mean that there is not one, it just means I cannot find it. The only ones I have been able to find is a reference to those saved out of Israel being defined as a remnant.

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<sup>8</sup> See Revelation 7:9: “After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, ...”

<sup>9</sup> See Exodus 19:5-6: “Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation.’ These are the words which you shall speak to the children of Israel.”

The Book of Romans defines the reason why they are viewed as a remnant. The word for “remnant” is *hypoleimma*;<sup>10</sup> it means a remnant; it is a number drawn down, or a number behind; to be drawn down is to be reduced to a remnant. And the interesting thing is, whatever God promised to a whole might be fulfilled in a remnant. But let us briefly go back to Romans, the 9<sup>th</sup> chapter, and let us look at Paul’s teachings on the remnant. Paul is speaking in the Book of Romans quite extensively about the condition of Israel, and he says,

*For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham ... (Romans 9:6b-7a NKJV).*

He is saying there is a false Israel and there is a true Israel. And the mere fact that you are a descendant of Abraham does not make you the beneficial heir of the promise. God gave a promise to Abraham that in his Seed all the nations of the earth would be blessed. The nation of Israel was established according to that promise. So you have a natural Israel to produce Mary’s Son, the Lord Jesus. They are bound by a covenant of circumcision, which covenant was the cutting off of the foreskin of the males to signify that flesh does not touch the holy Seed. That was the covenant in their flesh.<sup>11</sup> Now, circumcision nor uncircumcision does not by itself qualify you as a beneficial heir of the promise. For the promise is in two parts:

1. “I will make of you a great nation,” God said to Abraham, and that was fulfilled with the Jews.<sup>12</sup>
2. “And in thy Seed,” namely Christ (because this is what Galatians develops in chapter 3<sup>13</sup>), “shall all the nations of the earth be blessed,”<sup>14</sup> including Israel.

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<sup>10</sup> See *hypoleimma*, Strong’s Greek 5275a - <https://biblehub.com/greek/5275a.htm>

<sup>11</sup> See Genesis 17:10-11: “This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.”

<sup>12</sup> See Genesis 12:2: “I will make you a great nation; I will bless you And make your name great; And you shall be a blessing.”

<sup>13</sup> See Galatians 3:8,16: “And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, ‘In you all the nations shall be blessed’” . . . “Now to Abraham and his Seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ.”

<sup>14</sup> See Genesis 22:18: “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

For there is no blessing that does not include Christ. Because the purpose was not to create sons to Abraham; the purpose was to bring forth out of Abraham a Seed that would produce sons to God, not Abraham. That was the blessing. That was the promise. When Israel rejected Christ, they rejected the promise.

Paul gets into this when he asks the question, in their initial rejection of Christ, “Has God cast away Israel?” This is Romans, chapters 9 and 10. When Israel rejected the access that was given to them first into Christ—they initially came and then they rejected—God went to the Gentiles, and Paul was given the grace to take the gospel to the Gentiles.<sup>15</sup> And for 2000 years, the Jews have continued to reject Christ. Now these are just facts. For 2000 years, Israel, as a people, has not accepted Christ as the Messiah. They are still looking for the Messiah.

Certain foolish evangelical Christians have actually come up with a novel theology which is the height of cynicism. They say God made a separate covenant with Israel through Abraham—people like John Hagee take that position. If you actually believed in Christ and understood that Christ is the propitiation for our sins, if you actually believe that and would say this kind of rubbish, you would be extremely cynical. I can only conclude that such preachers do not actually believe that Christ is the covering by whom we are presented to the Father. But rather, the fig leaf of the law is a sufficient covering and a substitute for Christ. What a horrible, despicable position. And for what? Just so you could get a special invitation to Israel? This is crazy stuff. This is all part of why the whole church is falling away.

When we continue, I want to show you the promise of a remnant and the fulfillment in prophetic reference, here in Revelation 14, of that remnant being actually brought in.

I am Sam Soleyn. We will continue this discussion. Bye-bye.

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<sup>15</sup> See Ephesians 3:8: “To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, ...”