

# Wings

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*“Those who wait on the Lord shall renew their strength;  
they shall mount up with wings like eagles.”  
Isaiah 40:31*



February 24, 2013

## The Remnant

Throughout history, God's people have always been in the minority, a small remnant striving to do what's right. Our task is to remain true to God, not to the demands of the world.

“The remnant will return, the remnant of Jacob, to the Mighty God. For though your people, O Israel, be as the sand of the sea, a remnant of them will return; the destruction decreed shall overflow with righteousness” (Isa. 10:21-22).

Isaiah wrote during a bleak time in Judah's history. The northern kingdom of Israel had been overrun and carried off into exile by the Assyrians, and Judah herself was on the verge of annihilation. The once-great empire of David and Solomon was a dim memory, and God's people had little hope of even surviving, much less returning to those glory days of old.

Isaiah's message to these people was one of hope and restoration. Assyria (and later Babylon) would impose their ruthless will on the land, and many Jews would die. But God would not allow the flame of His people to be extinguished. A small number would be saved, and God would yet deliver on His promises.

This concept of “the remnant” runs strong in the book of Isaiah (and later in the book of Jeremiah). It was God's way

of encouraging His people to look beyond the ordeal they were experiencing, to a brighter future that lay ahead. Despite the death and destruction that surrounded them, they could take comfort in the fact that God would preserve a remnant, and from that small seed He would restore the nation's fortunes.

Many years later—long after the promised remnant returned and rebuilt their nation—this concept of a remnant emerged once again in the New Testament. In describing the role of the Jews in God's plan (Rom. 9-11), Paul explained that under the gospel, God's people would be drawn from both the Gentiles and the Jews, without distinction. Paul quoted these verses from Isaiah to illustrate that even though most of the nation would reject their Messiah, a small number of Jews—a remnant—would be saved (Rom. 9:27-28).

This concept of God saving a remnant served as an important counterweight to a misconception that plagued the Jewish people throughout their history, namely, that God owed them special consideration solely because of their

heritage as children of Abraham. The story of the Jews in both the Old and New Testaments (the majority lost, a remnant saved) dispels that notion. God is no respecter of persons, and no one will be saved by an accident of birth.

God's remnant is not defined by ethnic identity—nor by wealth, power, education, beauty, or any of the other carnal standards by which men measure worth. Rather, our relationship to God is a function of our *character*: “The Lord is near to those who have a broken heart, and saves such as have a contrite spirit” (Psa. 57:18; see also Isa. 66:2; 57:15). These attributes are available to anyone who chooses to embrace them: Jew, Gentile, male, female, master, slave, black, white, rich, poor—*anyone*.

There is great comfort in this Biblical concept of a godly remnant. If we will humble ourselves before Him, and dedicate our lives to giving Him our best, He will embrace us as His own, regardless of what others think. The world may treat us with contempt, but we won't care; God knows our heart, and His is the only opinion that matters.

— David King