



By Leaving Parents Households Are Formed; Procreation Leads to Selection; Children Form Family Remnants; Those Who Believe Become the Elect

45. This mandate is found in the future active indicative of the verb:

καταλείπω, *kataleipō* - “to leave behind”

future: Predictive; an event that is expected to occur in future time.

active: The man is to produce the action of the verb.

indicative: Cohortative: is used to express a command to execute an event that is considered a certainty.

46. The man is commanded to leave his family behind. What is interesting about the word *kataleipō* is that its synonym, **ὑπόλειμμα, *hupoleimma*** is the word which is translated “remnant” in Romans 11:5. A review of that context is helpful:

Romans 11:2 - God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

v. 3 - (1 Kings 19:10, 14) “Lord, they have killed your prophets, they have torn down your altars, and I alone am left, and they are seeking my life.”

v. 4 - But what is the divine response to him? (1 Kings 19:18) “I have kept for Myself seven thousand men who have not bowed the knee to Baal.”

v. 5 - In the same way then, there has also come to be at the present time a remnant [**ὑπόλειμμα, *hupoleimma***] according to God’s gracious choice: election by means of grace.

47. These two synonyms are analyzed for us by:

Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:194-97; 201, 206, 210:

λεῖμμα, ὑπόλειμμα, καταλείπω *leimma, hupoleimma, kataleipō*. “What is left over,” “what remains,” “a surplus.” One who remains or survives. The remnant of the people. (p. 194-95)

In the Old Testament there are four roots to express the idea of the remnant, of “being left” or “delivered,” or of “having escaped.” (p. 196)

Often the remnant is a definite historical entity, e.g., the remnant of a people which survives a disaster. ... those who survive historical catastrophes.

It may also be seen—very clearly from the time of Isaiah—that the thought of the remnant as a theological concept belongs to the context of expectation of salvation and judgment, e.g., Isaiah 7:3 [Then the Lord said to Isaiah, “Go out now to meet Ahaz, you and your son Shear-jashub (‘The remnant shall return.’), at the end of the conduit of the upper pool, on the highway to the fuller’s field.”]. (p. 197)

If the remnant message is fully developed in Isaiah, one can say that the essential core of the idea is presented when there is reference to the election of Israel. For the election has its basis in the coming of God to His people. In so far as Israel is elected, it is established as the remnant of Israel. (p. 201)



A distinction has always had to be made between the physical Israel and the true Israel. Already in the story of the patriarchs the calling of God creates the true Israel. (p. 206)

How this truth applies today, may be seen clearly when it is referred to the existence of the new community, which is made up of Jews and Gentiles. (p. 210)

48. Thus the remnant is made up of the elect regardless of the dispensation. Election is defined by:

Thieme, R. B., Jr. *The Integrity of God*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1998), 249-50:

Election is the plan of God for believers only. All the elect are believers. Election means “chosen, selected, set apart for privilege.” There are three elections to privilege: the unique election of Christ, the election of Israel, and the election of the Church.

Technically, election is God’s complete agreement with His own foreknowledge—He simply ... puts a stamp of approval (election) upon what He decreed. God elected or chose believers in the sense, first, that He *knew* ahead of time that, if given free will, they would freely choose to believe in Christ; second, that He *decreed* that such an act of faith would actually occur; third, that He *agreed* not only that their positive volition to the Gospel would occur at a certain point in time but also that all the blessings of salvation plus certain unique blessings would be their eternal possessions.

49. The elect is made up of only those individuals who believe in Messiah. Therefore, as Paul wrote in Romans 9:6, “They are not all Israel who are descended from Israel.”
50. Those who are the elect thus become the remnant in the sense of eternal privileges: eternal life, resurrection body, potential rewards and blessings.
51. As each dispensation concludes there are a certain number of people who are the “elect” of that period of human history. They are the ones who are resurrected into eternal life.
52. These are the ones who are “left over,” “remain,” or survive”: the “remnant of the people.”
53. The term remnant is also used to describe those who survive historical disasters or catastrophes. The ultimate human historical catastrophe is the fall of Adam in Eden.
54. The fall of Adam caused spiritual death which results in physical death. Thus for the human race to continue, men and women must procreate before physical death takes them out of this life.
55. When they do, their children become the “remnant” of that family and the line “survives” for another generation.
56. In the Church Age, as each new generation arrives on the scene through selection, the souls of its children become candidates for salvation, election, and membership in the Body of Christ.
57. We have taken a long time to study the satanic assaults upon the line of Christ. Since Christ is now resurrected, the satanic strategy has shifted to assaults on the Body of Christ—the universal church, or the “remnant” of believers in this dispensation.



58. We have just noted election. This term, simply put, applies to those who through free will responded positively to the Gospel of faith alone in Christ alone.
59. In eternity past, God knew all that was knowable, both potential history and actual history. He decreed that the actual would occur and entered these facts into the computer of divine decrees.
60. From this recognition of what would actually occur in human history God foreknew those who would believe in Christ and elected them.
61. PRINCIPLE: God cannot elect those who do not exist! Only those who are selected to human life through the imputation of soul life to biological life have the opportunity for election.
62. Among all those who have been, presently are, and will be selected in the Church Age, only those who believe in Christ will be elected.
63. These form the remnant for the dispensation. These are delivered positionally at salvation by the imputation of eternal life which they enjoy experientially at the moment of physical death.
64. We do not know the number of believers that are required to complete the Body of Christ. But once that figure is reached, the Rapture will occur and the dispensation will end.