



The Israelite Remnant & the Church Age Pivot: *Sha'ar* & *Leimma* Compared; *Exōterikē Harmonia* in a Client Nation Depends on a Strong Pivot

- 14) Mature believers are said to form a “pivot” that is “sufficient to sustain the nation.” This term has been developed to define the Church Age equivalent of the Jewish “remnant” mentioned by Paul in:

Romans 11:1 - I say then, God has not repudiated His people, has He? No, of course not. For I also am an Israelite from the tribe of Benjamin.

v. 2 - God has not rejected His people whom He has foreknown. For do you not know what the Scripture says about Elijah when he pleaded to God against Israel?

v. 3 - (1 Kings 19:10, 14) “Lord, they have killed your prophets, they have torn down your altars, in fact, I am the only one left and they seek my life.”

v. 4 - But what is the divine answer to him? (1 Kings 19:18) “I have kept for Myself 7,000 honorable men who, because of their spiritual maturity, have not bowed the knee to Baal.”

v. 5 - Therefore, in the same manner also, in the present period of time [Church Age], a pivot [λειμμα, *leimma*] has come into existence according to an election to privilege by means of grace.

- 15) The “7,000 honorable men” constitute those who are considered by God to form a cadre of mature believers and it is because of these individuals’ advance to spiritual maturity that God spared Israel, not just Elijah alone.
- 16) A description of the term “remnant” is found in an excellent *Scofield Study Bible* note under Romans 11:5:

Scofield, C. I. (ed.). *The Scofield Study Bible: NASB*. (New York: Oxford University Press, 2005), 1572:

Romans 11:5: Remnant, Summary. In the history of Israel a remnant may be discerned, a spiritual Israel within the national Israel. In Elijah’s time 7,000 had not bowed the knee to Baal (1 Kings 19:18). In Isaiah’s time, Israel had been reduced to only a few godly “survivors” (Isaiah 1:9), for whose sake God still refrained from destroying the nation. During the captivities the remnant appears in Jews like Esther, Mordecai, Ezekiel, Daniel, Shadrach, Meshach, and Abednego. At the end of the seventy years of Babylonian captivity it was the remnant that returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and those “who were looking for the redemption of Jerusalem” (Luke 2:38) were the remnant. During the Church Age the remnant is composed of believing Jews (Romans 11:5).

But an important aspect of the remnant is prophetic. During the great tribulation a remnant out of all Israel will turn to Jesus the Messiah, the “sealed” Israelites of Revelation 7:3-8. It is inferred by many students of Scripture that the great multitude of Gentiles of Revelation 7:9 will be saved by the witness of the 144,000 of vv. 3-8. Some of these will undergo martyrdom (Revelation 6:9-11), some will be spared to enter the millennial kingdom (Zechariah 12:6—13:9). Many of the Psalms express prophetically, the joys and sorrows of the tribulation remnant.

- 17) The Hebrew verb that is translated “remnant” is שָׂרָא *sha’ar*. It’s definition is summarized by:

Baker, Warren and Eugene Carpenter. *The Complete Word Study Dictionary: Old Testament*. (Chattanooga: AMG Publishers, 2003), 1087-88:



שָׂאָר *sha'ar*. The verb and the nouns that derive from it play a key role in the development of the remnant theme that unfolds and evolves over the course of Old Testament history. From the early beginnings of salvation history in Genesis and all the way through to the end of the Old Testament and beyond, God has sovereignly acted to preserve for Himself a remnant of people who will worship Him alone (compare Genesis 7:23; 32:8-9; **1 Kings 19:18**; Ezra 9:8; Isaiah 4:3; 11:11, 16; 37:31; Ezekiel 9:8; Zephaniah 3:13; see also **Romans 11:5**).

- 18) The New Testament word for “remnant” is **λεῖμμα, *leimma*** and means the same as the Hebrew verb *sha'ar*. A discussion on the relationship of these two words is provided by:

Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:208-10, 214:

If the remnant is constituted by the act of God, it is still an entity within the world. In the Old Testament we read not only of a remnant of the people of God but also of a remnant of the Gentiles. Judgment on the nations is an established part of eschatological expectations. But the nations are not extirpated [completely wiped out]. A remnant of them will remain. (p. 208)

Romans 9-11, into which the theme is interwoven, involves Israel's rejection of the righteousness of God, and on the other the coming of the Gentiles to Christ. A distinction has always had to be made between the physical Israel and the true Israel. (p. 209)

How this truth, which is exemplified in salvation history, 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)

Paul is aware of the universal triumph to which his line of thought leads. He sets the concept to work in the service of comprehensive missionary activity which summons all men under the dominion of grace. He views the remnant as a holy seed, as the root of a perfected community. But this is closely related to his hope for the whole Gentile world. Hence Israel loses its special position, and everything is swallowed up in mercy on all. (p. 214)

- 19) In order to distinguish between the Jewish “remnant” and the same concept to Church Age believers, Jews and Gentiles alike, we use the word “pivot.” This word is defined by:

Merriam-Webster's Collegiate Dictionary, 11th ed., s.v.

Pivot. A person, thing, or factor having a major or central role, function, or effect.

Pivotal. Vitally important: critical.

- 20) Thus a pivot is crucially important to the development and success of something else.
- 21) Consequently, this term defines the advance of believers within the population of a client nation and is defined by:

Thieme, *Freedom through Military Victory*, 100:

Pivot. Mature believers living within a national entity whose spiritual advance establishes client nation status and guarantees its perpetuation in every generation. These invisible heroes provide the prosperity and preservation of that nation through blessing by association.

- 22) If there is to be *exoterik harmonia* in a client nation then there must be a certain number of believers who steadfastly subscribe to the guidance and direction that God provides them through His Word.
- 23) As Pressfield states, “In politics *exoterik harmonia* produces a city of concord and unity, in which every individual securing his own noblest expression of character, donates this to each other, as obedient to the laws of the commonwealth as the strings of the *kithara* to the immutable mathematics of music.”



- 24) It is not simply believers who make up the Pivot. Those in reversionism do not contribute to the stability of a client nation but rather contribute to its downtrends in history.
- 25) It is the positive believer who has invisible historical impact and that impact increases in direct proportion to his advance in the spiritual life of the Church Age.
- 26) It is those who function in the sophisticated spiritual life who provide the *ex^{terik} harmonia* that “guides the phalanx to move and strike as one man, and of a single mind and will” in the scrum of the Invisible War.
- 27) Young believers today have a great burden placed upon them by this generation. The Progressive worldview has so distorted traditional standards that the minds and souls of the youth are contaminated with the distortions of the Public Lie.