

The Best of the Last—the Remnant

“So too at the present time, there is a remnant, chosen by grace”. Romans 11:5

Travel with me back to childhood days at my grandmother’s, tucked away in that Caribbean island, Barbados. I’d perch on one foot, at the kitchen door entrance, awaiting the meal, served up in huge tri-colored dishes. I ate with keen anticipation, and exercised great patience, knowing that the best would be eaten last. I’d go through the vegetables with great duty, and then the rice and potatoes, because I couldn’t get to that best until I had completed those portions. I could stomach them because the best was kept for the last. Then, I’d get to the best, at last, eyeing my siblings cautiously, hoping that no one would ask me to share. That best was called the remnant, or that which remained. It was that remnant that made the meal worthwhile; it drew me from the playfield to the kitchen.

God has done that too—He ensures a remnant for His good purpose. In the time of Noah, there was a remnant—those saved in the school-house of an ark. Abraham was called out of a far country, with the remnant of a promise; Lot was rescued from Sodom and Gomorrah as a remnant. Jacob’s sons were preserved as a remnant. Elijah, that lonely tearful remnant of a prophet, was sure that he was the sole one in Israel who had not bowed the knee to Baal, as he intoned, “Lord, only I am left”, yet there were seven thousand others. Moses was drawn from the waters as a remnant, and even in Babylonian exile, God preserved a remnant, the three Hebrew boys. In the age of the early Christians, there was a remnant too—the Waldenses, who pioneered and preserved in the truth. God always has a remnant to achieve His purpose.

Each of us is part of a remnant, that best part that God is preserving in the end time to share the good news. I have parsed my thoughts on the subject from the historical remnant, to the faithful, developmental, institutional, and eschatological remnant, to the individual remnant. Israel was that historical remnant, chosen by God to deliver His message to Canaan, but they followed Baal, except the faithful few. Rahab is the very embodiment of the remnant, for whereas the entire city of Jericho perished, a remnant remained. In every age, God has the faithful remnant, those few who do not bend the knee to the Baals of worldly lust. And as we speak, the developmental remnant is continuously growing toward full faith and maturity. We are at that time of life where we are faced with the relics of the institutional remnant—the church and its practices and policies, yet in every church there are the faithful remnant that will become the end-time or eschatological remnant, that group of individuals who will be present when Jesus comes, and who are invoking the spirit of Elijah and John the Baptist in these last days. This group has the characteristics of the historical (chosen from the foundation of the earth), the developmental, the faithful and the eschatological.

In reality, this is what Adventist education is all about; we are just not another Christian movement with Christian schools competing with everyone. We operate remnant schools in these last remnant days to save a remnant people, for if it were possible, the very elect would be deceived by the inputs and processes and trappings of modernity, for in the quest to excel, we may lose sight of that mind, body and spirit trilogy of those that have the patience of the saints, keep the commandments of God and have the testimony of Jesus. We are not enrollment, but remnant-driven, for if it were the former, then Satan would be champion. A remnant people must have a remnant school, where the children of the remnant are taught. So let each person make his calling and election sure, and examine himself as he enters the ark of the remnant. The judgment has set; the books have been opened. Don’t leave the ark, until the rain has stopped and the water has subsided, at the coming of Jesus. <https://youtu.be/6iMZqkM1FIE>