We are The Faithful Remnant; Yahweh's Chosen Congregation

Summary

Who are the people Scripture calls a "remnant" — and how does a name coined for ancient survivors still describe a called-out people today? This foundational article traces one thread of faithfulness across three very different moments in Bible history, showing how a small, purified group has always carried Yahweh's purpose forward, and inviting the reader to see where they fit within it.

- The Old Covenant remnant: the faithful survivors Isaiah and Jeremiah describe after the Assyrian and Babylonian judgments — a purified core, not merely a bloodline.
- Paul's remnant in Romans 9–11: the shift from physical to spiritual survival, illustrated by Elijah's 7,000 and Paul's own generation of believers.
- The end-times remnant of Revelation 12:17: identified by two marks — keeping Yahweh's

commandments and holding the testimony of Yah'shua.

- A side-by-side comparison of the Epistles' and Revelation's remnant concepts.
- How this material forms the direct basis of the congregation's own Identity Summary.

The full article begins on the next page.

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Part One – Who and What We Are

We are The Faithful Remnant — a congregation of the true Israelite Faith, the Worldwide Congregation of Israelites, gathered around the faith as it was first revealed by our Creator, Yahweh. In the vocabulary most familiar to the wider world, that faith could loosely be described as a Judaeo-Christian tradition, since it holds Yahweh as Creator and Yah'shua as Messiah. We use that comparison only as a starting point for readers unfamiliar with us, however, because we do not consider ourselves one denomination among the many that already carry those labels. We hold that the great majority of the organizations most people recognize today as Christian or Jewish have drifted from what their own Creator asked of them, however sincerely their members may practice what they have been taught.

Central to our identity is our understanding of the Bible itself. We do not read it primarily as a historical record or a moral guidebook, though it is both of those things. We read it as something closer to an owner's manual — a document our Creator wrote and inspired specifically to explain how we are built, encoded quietly into our own biology, and how we are meant to live, function, and worship in light of that design. Understood this way, the Bible is not merely a book we choose to follow; it is instructions from the One who made us, written for our benefit, and it carries the weight that any manufacturer's instructions carry for the product they were written for.

That understanding shapes how seriously we take a single, specific change that runs through nearly every widely used Bible translation in print today: the removal of Yahweh's own personal name from the text, and its replacement with generic titles — "God" or "Lord." The distinction matters more than it may first appear. Consider an ordinary analogy: if someone asked what company built a particular product, and the honest answer was simply "a technology company," that answer would be true, but nearly useless — there are thousands of technology companies, and only one of them actually built the

product in question. Knowing the specific company's name is what lets you reach its actual support line and its actual warranty, rather than whichever technology company happens to answer the phone first. We hold that Yahweh's name works the same way. "God" and "Lord" are titles — descriptions of a role that many beings, real and imagined, have been said to hold throughout history. "Yahweh" is a name — the specific, personal name of the One who actually created us, and the name Scripture instructs us to call upon, and no other, when we pray: “They will call on My name, and I will answer them” (Zechariah 13:9; see also, Jeremiah 29:12; Psalm 91:14-15).

We do not take this position lightly, or without scriptural grounding. Yahweh's own words warn repeatedly against altering what He gave: "You shall not add to the word which I command you, nor take from it" (Deuteronomy 4:2); "till heaven and earth pass away, one jot or one tittle will by no means pass from My law" (Matthew 5:18); "Do not add to His words, lest He rebuke you, and you be found a liar" (Proverbs 30:5-6); and the sober warning at the very end of Revelation against anyone who adds to or takes away from the words of that prophecy (Revelation 22:18-19). Despite those warnings — warnings that remain intact in nearly every modern

Bible translation, including the very translations that no longer bear Yahweh's name — the historical record shows Yahweh's personal name removed and replaced with the title "God" or "Lord" in nearly seven thousand instances across more than four hundred and fifty English-language versions of the Christian Bible, and in a number of Jewish Tanakh translations as well. We regard this as the single most consequential alteration made to the text, because Yahweh's own promise to answer the prayers of the faithful is, in our reading of Scripture, tied to calling on Him specifically by that name, not by a title so generic it could belong to any of the "many other gods" the Bible itself says exist. A prayer addressed to "God" in the abstract has, in our understanding, no guarantee of reaching the one Creator who made that promise in the first place.

That same conviction — that a title is not a substitute for a name, and that generic honor paid to a role is not the same as loyalty to the one who actually holds it — also shapes how we understand religious leadership within our own congregation. We do not use, and do not seek, honorific religious titles such as Rabbi, Priest, Pastor, Father, Reverend, Your Holiness, or Bishop, in keeping with the instruction: "You are not to be called 'Rabbi' ... because you have

one Teacher, and you are all brethren. Do not call anyone on earth your father, because you have one Father, who is in heaven. You are not to be called instructors or teachers ... because you have one Instructor, the Messiah." We understand this instruction as a caution against any human leader accumulating the kind of reverence that belongs to Yahweh and to Yah'shua alone, however well-intentioned that leader may be.

Part Two – Why We Are Called The Faithful Remnant

Our name is not a marketing choice; it is a description drawn directly from Scripture's own vocabulary, which uses the idea of a "remnant" — a faithful few preserved out of a much larger group — across three distinct periods of the Biblical narrative. Taken together, these three appearances of the remnant describe both where we come from and what we understand ourselves to be today.

A Remnant of Survivors

The first appearance is historical. In the Old Covenant, the remnant was, quite literally, whoever survived a catastrophe. When Assyria and then Babylon invaded ancient Israel, prophets such as

Isaiah and Jeremiah used the term for the small faction of Israelites who survived the invasions and the exile that followed (Isaiah 10:20-22; Jeremiah 40:11), and the Hebrew word itself, She'ar, carries that same sense of those who escaped a slaughter — Isaiah even named one of his own sons Shear-jashub, "a remnant shall return," as a living statement of the idea. When a portion of that surviving population eventually returned from exile to rebuild the Temple, the books of Ezra and Nehemiah call them, again, the remnant (Ezra 9:8). Even at this earliest and most literal stage, the prophets were clear that survival alone was never the point — Yahweh preserved this group not merely to keep a bloodline intact, but to maintain a purified, faithful core that genuinely relied on Him, in contrast to the larger nation around them that had not.

A Remnant of Grace

The second appearance shifts from physical survival to spiritual survival, and it is here that the Apostle Paul, writing to the earliest Israelite Congregation, re-applies the same Old Covenant idea to a new problem. In Romans 9 through 11, Paul confronts a hard question: if Yah'shua is the Israelite Messiah, why did most of the Israelite people of his own

generation not accept Him? Paul's answer draws directly on the remnant doctrine. Quoting Isaiah, he writes that "though the number of the children of Israel be as the sand of the sea, a remnant shall be saved" (Romans 9:27) — establishing that a faithful minority, rather than the whole nation, has always been how Yahweh's redemptive plan actually works. He then reaches back further still, to Elijah, who believed in his own despair that he was the last faithful person left in Israel, only to be corrected by Yahweh: seven thousand others had also refused to bow to Baal (1 Kings 19; Romans 11:2-4). Paul's conclusion applies that same pattern to his own era, and by extension to ours: "even so then at this present time also there is a remnant according to the election of grace" (Romans 11:5). The Greek word he chooses, leimma, means simply "that which is left behind" — the same idea as a remnant of cloth, cut from the original bolt but no less genuinely part of it. Paul is careful to add that this remnant exists purely by Yahweh's grace, not by human merit or ritual observance (Romans 11:6) — a distinction we hold to closely, since it means the remnant's identity was never a matter of achievement, but of Yahweh's own faithfulness to preserve a people for Himself even when the larger body around them had gone astray.

A Remnant of the Last Days

The third and final appearance carries the same idea into the future — into the Book of Revelation's description of the last days. Having failed to destroy "the woman," representing Yahweh's covenant people, the dragon — identified earlier in the same chapter as Satan — turns to make war instead on "the remnant of her seed" (Revelation 12:17). In the Greek, this remnant is loipos, "the rest" or "those who remain" — the final generation of genuine believers, standing at the very end of the age. Revelation does not identify this end-times remnant by ancestry or nationality, but by two specific, observable marks: they are those "which keep the commandments of Yahweh," holding to His law without compromise even while the wider world bows to other authority, and those who "have the testimony of Yah'shua the Messiah," which Revelation itself defines a few chapters later as "the spirit of prophecy" (Revelation 19:10) — an unyielding, prophetically-guided witness to the Messiah rather than a silent or private faith.

One Name, Three Appearances

We take our name from all three of these appearances together, not from any one of them alone. Like the

remnant of the Assyrian and Babylonian era, we understand ourselves as a faithful minority that has survived — in our case, the steady erosion and alteration of Yahweh's original word described in Part One of this summary — rather than one that has simply inherited a tradition unexamined. Like the remnant Paul describes, we hold that our standing before Yahweh rests on His grace and our faithfulness to Him, not on our numbers, our history, or any claim to legalistic merit. And like the remnant described in Revelation, we understand the marks of genuine faith to be observable and specific — obedience to Yahweh's commandments and a clear, prophetically-grounded testimony of Yah'shua the Messiah — rather than a matter of which label the largest number of people happen to be using. This last point matters enough to state plainly: nothing about being a numerical minority troubles us, and nothing about another tradition's much larger following makes that tradition more likely to be correct. A following of a few and a following of billions stand on exactly the same footing when the question is truth rather than popularity. We are content to be a remnant, and a faithful one, because Scripture's own pattern, in every age it describes, has never been the crowd.

Footnote

Humans everywhere know that our DNA coding exists, and that we function within the designed limits written into it. We also know that we are meant to conduct ourselves according to what is written in our Creator's Bible, and that we cannot change either one. But that points to a fundamental gift our Creator bestowed on each and every one of us: free will. We can choose whether to obey His Bible, or to disobey it in favour of making up our own day-to-day operating rules as we see fit.

Ancient and modern Biblical scribes, loyal to the self-accredited leaders of many denominations of the Christian faith, have made thousands of deliberate changes while transcribing Yahweh's original Bible manuscripts. In doing so, they have confirmed their belief that they know better, and that they know more about themselves and the universe around them, than does their own Creator. Fortunately, these same scribes have kept detailed, meticulous records of virtually all of the changes they have made to Yahweh's Bible over the centuries, in their private church library vaults. Gaining access to any of these records is extremely difficult – I know, because I have done it. This difficulty is explained to interested

parties as being related to our inability to understand the ancient language of the manuscripts, suggesting that the curious should simply trust the church leaders' expertise and knowledge in these matters, and instead enjoy the more modern and much easier to read (copyrighted) traditional version(s) of the "Bible" that they have so generously rewritten and provided for us all. (With respect to making these altered copies of an original work, they rely on Yahweh not challenging them under the "substantial similarity" and/or "infringement standard" of copyright law.)

Part 3 – Contextual Studies

The Faithful Remnant has evolved across three distinct historical, physical and spiritual contexts in the Biblical narrative:

Context 1: Historical

1. The Historical and Prophetic Context (Old Covenant)

In the Old Covenant, the "remnant" usually refers to the literal survivors of war, siege, and exile.

- ***The Assyrian and Babylonian Invasions****: Prophets like Isaiah and Jeremiah used the term for the small faction of Israelites who survived the brutal invasions and subsequent exile (Isaiah 10:20-22; Jeremiah 40:11).*
- ***The Return from Exile****: In the post-exilic books of Ezra and Nehemiah, the Israelite refugees who returned to Jerusalem to rebuild the Temple are explicitly called the "remnant" (Ezra 9:8).*
- ***The Spiritual Core****: The prophets emphasized that this historical survival had a spiritual purpose. Yahweh preserved them not just to keep the ethnic line alive, but to maintain a purified, holy nucleus that truly relied on Yahweh.*

2. The Covenantal and Grace Context (New Covenant Epistles)

In the New Covenant, the Apostle Paul re-frames the Old Covenant concept to explain the makeup of the early Israelite Congregation.

- ***The Present Remnant of Israel****: In Romans 11:1-5, Paul addresses why many Jewish people did not accept Yah'shua as the Messiah. He argues that Yahweh has not rejected His people. Instead, just like the* ***7,000 faithful men*** *Yahweh preserved in the days of Elijah who refused to bow to Baal, there remains a "remnant according to the election of grace"; the Israelites.*
- ***The Shift to Faith****: Here, the context shifts from surviving physical warfare to surviving spiritual apostasy. The remnant represents the Israelite believers who accepted the Messiah, serving as the bridge between the old covenant and the newly forming Israelite Congregation.*

3. The Apocalyptic and End-Times Context (The Book of Revelation)

The final context is eschatological (dealing with the end of the world), where the remnant represents the final line of defence for true faith.

- ***Target of the Dragon****: In Revelation 12:17, after failing to destroy the "woman" (representing Yahweh's people), the dragon*

(Satan) goes to make war with ***"the remnant of her seed"****.*

- ***The Identifying Marks****: In this apocalyptic context, the remnant is strictly defined by their actions and loyalty. They are those* ***"which keep the commandments of Yahweh, and have the testimony of Yah'shua the Messiah"****. They represent the final group of believers who stay loyal to Yahweh amidst global deception.*

Key Hebrew and Greek Terms Used

To understand the context fully, it helps to look at the original Biblical languages:

- ***She'ar (Hebrew - שְׁאָר):*** *Used heavily by Isaiah (e.g., his son was named Shear-jashub, meaning "a remnant shall return"). It implies those who escaped a slaughter.*
- ***Leimma (Greek - λεῖμμα):*** *Used by Paul in Romans. It translates directly to "that which is left behind," like a remnant of cloth.*

To assist with our theological edification, this breakdown provides a deep academic and textual analysis of the **Covenantal/Grace context** in the Epistles and the **Apocalyptic context** in Revelation.

Context 2: Covenantal and Grace Context (The Epistles)

In the New Covenant Epistles—primarily written by the Apostle Paul—the concept of the remnant undergoes a radical theological transformation. It shifts from a select **group surviving physical military exile** to a **minority surviving spiritual persecution and evading apostasy, preserved by divine election**.

The Core Theological Argument

In Romans 9–11, Paul addresses a critical theological crisis: If Yah'shua is the Israelite Messiah, why have the majority of the "Jewish" people rejected Him? If Israel rejected the Messiah, did Yahweh's covenant fail?

Paul uses the Old Covenant doctrine of the remnant to argue that **Yahweh's word did not fail**. He explains that Yahweh never promised to save all of

ethnic Israel, but always intended to save a specific, faithful minority—the remnant.

Textual Breakdown in Romans

- ***Romans 9:27****: Paul quotes Isaiah 10:22, stating, "Though the number of the children of Israel be as the sand of the sea,* ***a remnant shall be saved****." Paul uses this to establish that a mathematical minority is standard practice in Yahweh's redemptive history.*
- ***Romans 11:2-4****: Paul uses the historical narrative of Elijah from 1 Kings 19. Elijah complained that he was the only faithful person left. Yahweh corrected him, stating He had reserved* ***7,000 men*** *who had not bowed to Baal.*
- ***Romans 11:5*** ***(The Thesis)****: Paul connects Elijah's day to his own present era: "Even so then* ***at this present time also there is a remnant according to the election of grace****."*

Key Theological Implications for our Understanding

1. ***Sovereign Election vs. Merit**: Paul uses the Greek word leimma (remnant) alongside ekloge (election/choosing). The remnant exists purely because of **Yahweh's grace**, not because of "Jewish" legalistic ritual or human merit (Romans 11:6).*

2. ***The Theological Bridge**: The remnant serves as the structural bridge between the Old Covenant and New Covenant. The first of the New Covenant Israelite Congregation (including Paul and the Apostles) were Israelites from the Tribe of Judah. They were the "remnant" of Israel that blossomed into the multi-ethnic New Covenant Israelite Congregation (erroneously referred to as the "Christian Church" by modern traditional "Christians".)*

Context 3: Apocalyptic and End-Times Context (Revelation)

In the Book of Revelation, the remnant concept transitions into its final, eschatological phase. Here, the remnant is the **ultimate target of cosmic persecution** during the final crisis of earth's history.

The Core Text: Revelation 12:17

The primary text for our end-times study is Revelation 12:17. In the Faithful Remnant Version, it reads:

> *"And the dragon was wroth with the woman, and went to make war with **the remnant of her seed**, which keep the commandments of Yahweh, and have the testimony of Yah'shua the Messiah."*

Exegesis of the Imagery

- ***The Dragon**: Defined earlier in the chapter as Satan (Revelation 12:9).*
- ***The Woman**: In Biblical prophecy, a woman represents Yahweh's covenant people or the Congregation of the Faithful (e.g., Jeremiah 6:2).*
- ***The Remnant of Her Seed**: In Greek, this is loipos, meaning "the rest," "the remaining ones," or "the survivors." They represent the absolute final generation of true believers existing just before the Messiah's return.*

The Two Identifying Marks of the Apocalyptic Remnant

Revelation provides an exact, objective spiritual profile of this end-times remnant. They are not identified by an ethnic line, but by two specific behaviours:

1. ***"Which keep the commandments of Yahweh"**: They exhibit absolute, uncompromising obedience to Yahweh's law. In a world that bows to the "Beast" (Revelation 13), the remnant remains fiercely loyal to Yahweh's authority.*
2. ***"And have the testimony of Yah'shua the Messiah"**: This phrase is defined later within Revelation itself. In Revelation 19:10, an angel tells John, "for **the testimony of Yah'shua is the spirit of prophecy**." Therefore, the end-times remnant is characterized by prophetic guidance and an unyielding witness to the Gospel of Yah'shua, as inspired by Yahweh.*

Comparative Summary for our Edification

Feature	The Epistles (Grace/Covenant)	The Apocalypse (End-Times)
Primary Greek Word	*Leimma* (that which is left behind)	*Loipos* (the remaining ones/the rest)
Historical Setting	The 1st-Century Early New Covenant Congregation era	The Final Crisis/Second Coming era
Primary Threat	Spiritual apostasy, persecution and legalism	Global deception and physical persecution
Defining Trait	Faith in the Messiah through divine grace	Keeping Yahweh's commandments & prophetic testimony

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