

Jeremiah 31:7

Authorized King James Version (KJV)

For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

Analysis

For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. This verse commands celebration for restoration that is both certain (prophetic perfect tense) and intercessory (prayer for salvation). **Sing with gladness** uses *rinnah* (רִנָּה), a joyful shout or cry of jubilation, while **shout** translates *tsahal* (צָהַל), meaning to cry out shrilly with joy. These are not quiet hymns but exuberant proclamation.

Among the chief of the nations (בְּרֹאשׁ הַגּוֹיִם, b'rosh ha-goyim) positions Israel's restoration as testimony to the Gentile world—God's purposes for Israel have cosmic scope. **Publish ye, praise ye** employs *shama* (שָׁמַע, make heard) and *halal* (הָלַל, praise), demanding public proclamation, not private piety.

The prayer **O LORD, save thy people, the remnant of Israel** uses *yoshia* (יֹשִׁיעַ, save/deliver), the verbal root of 'Jesus' (Yeshua). **The remnant** (שְׁאֵרִית, she'erit) refers to survivors—those preserved through judgment. This remnant theology pervades Scripture: God always preserves a faithful few (Isaiah 10:20-22, Romans 11:5). Though nations rise against Israel, God's covenant ensures a remnant survives to inherit promises. This points to Christ, the ultimate remnant of one (Isaiah 49:3-6), through whom faithful Israel—Jew and Gentile—is constituted.

Historical Context

Written during Babylon's siege of Jerusalem (588-586 BC), this call to celebrate salvation seemed absurd. The nation faced destruction, not deliverance. Yet Jeremiah commanded prophetic faith—praising God for promises before their fulfillment. The 'remnant' acknowledges that judgment would nearly extinguish Israel, but God would preserve survivors. Historically, Cyrus's decree (538 BC) allowed return, but only a small remnant chose to leave Babylon. The theology of remnant shaped Judaism's self-understanding: not all ethnic Israelites constitute true Israel, but only those faithful to covenant.

Related Passages

Hebrews 11:1 — Definition of faith

James 2:17 — Faith and works

Study Questions

1. What does it mean to praise God for promises not yet fulfilled, and how does this demonstrate faith?
2. How does the concept of 'the remnant' challenge assumptions that numerical majority equals divine approval?
3. In what sense are believers today called to 'publish' God's salvation 'among the chief of the nations'?

Interlinear Text

כִּי	כֹּה	וַאֲמַר	יְהוָה	כֵּן	וְלִיעֲקֹב	שְׂמֵחַ	וְצֹהֵל
H3588	H3541	For thus saith	O LORD	Sing	for Jacob	with gladness	and shout
		H559	H3068	H7442	H3290	H8057	H6670
בְּרֹאשׁ	הַגּוֹיִם	הַשִּׁמְעָה	יְעוֹ	הַלְלוּ	וַאֲמַר	וְהוֹשִׁיעַ	
among the chief	of the nations	publish		ye praise	For thus saith	save	
H7218	H1471	H8085		H1984	H559	H3467	
יְהוָה	אֶת	עַמְּךָ	אֶת	שְׁאֵר יִתְּ	יִשְׂרָאֵל:		
O LORD	H853	thy people	H853	the remnant	of Israel		
H3068		H5971		H7611	H3478		

Additional Cross-References

Isaiah 37:31 (Parallel theme): And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

Psalms 28:9 (Salvation): Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

Psalms 14:7 (Salvation): Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Jeremiah 23:3 (Parallel theme): And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.