

ASN It is unclear whether this incident preceded or followed those in the preceding chapter. It is known from 52:59 that Zedekiah himself had made a trip to Babylon in the same year mentioned in 28:1 and that Jeremiah had used that occasion to address a prophecy of disaster to Babylon. It is not impossible that Jeremiah sent two such disparate messages at the same time (see Jer 25:8–11, 12–14, 17–18, 26).

BTN Heb “Yahweh of Armies, the God of Israel.”

SN See study notes on 2:19 and 7:3 for the explanation of this title.

CTN Heb “I sent.” This sentence exhibits a rapid switch in person, here from the third person to the first. Such switches are common to Hebrew poetry and prophecy (cf. GKC 462 §144.p). Contemporary English, however, does not exhibit such rapid switches, and they create confusion for the careful reader. Such switches have regularly been avoided in the translation.

SN Elsewhere Nebuchadnezzar is seen as the one who carried them into exile (cf. 27:20; 29:1). Here and in v. 14 the LORD is seen as the one who sends them into exile. The LORD is the ultimate cause, and Nebuchadnezzar is his agent or servant (cf. 25:9; 27:6; and notes).

DTN Heb “Yahweh of Armies, the God of Israel.”

SN See study notes on 2:19 and 7:3 for the explanation of this title.

ESN See the study notes on 27:9 for this term.

FTN Heb “prophesying lies to you in my name.”

SN For the significance of “in my name,” see the study notes on 14:14 and 23:27.

GTN Heb “Oracle of the LORD.”

HSN See the study note on Jer 25:11 for the reckoning of the seventy years.

ITN See the translator’s note on Jer 27:22 for this term.

JTN Verse 10 is all one long sentence in the Hebrew original: “As soon as the fulfillment to Babylon of seventy years, I will take thought of you and I will establish my gracious word to you by bringing you back to this place.” The sentence has been broken up to conform better to contemporary English style.

Zedekiah of Judah had sent these men to Babylon to King Nebuchadnezzar of Babylon.^A The letter said:

⁴“The LORD of Heaven’s Armies, the God of Israel,^B says to all those he sent into exile^C to Babylon from Jerusalem,⁵ “Build houses and settle down. Plant gardens and eat what they produce. ⁶Marry and have sons and daughters. Find wives for your sons and allow your daughters to get married so that they too can have sons and daughters. Grow in number; do not dwindle away. ⁷Work to see that the city where I sent you as exiles enjoys peace and prosperity. Pray to the LORD for it. For as it prospers you will prosper.”

⁸“For the LORD of Heaven’s Armies, the God of Israel,^D says, “Do not let the prophets among you or those who claim to be able to predict the future by divination^E deceive you. And do not pay any attention to the dreams that you are encouraging them to dream. ⁹They are prophesying lies to you and claiming my authority to do so.^F But I did not send them. I, the LORD, affirm it!”^G

¹⁰“For the LORD says, ‘Only when the seventy years of Babylonian rule^H are over will I again take up consideration for you.^I Then I will fulfill my gracious promise to you and restore^J you to your homeland.^K ¹¹For I know what I have planned for you,’ says the LORD.^L ‘I have plans to prosper you, not to harm you. I have plans to give you^M a future filled with hope.^N ¹²When you call out to me and come to me in prayer,^O I will hear your prayers.^P ¹³When you seek me in prayer and worship, you will find me available to you. If you seek me with all your heart and soul,^Q ¹⁴I will make myself available to you,^R says the LORD.^S “Then I will reverse your plight^T and will regather you from all the nations and all the places where I have exiled you,’ says the LORD.^U ‘I will bring you back to the place from which I exiled you.’

¹⁵“You say, ‘The LORD has raised up prophets of good news^V for us here in Babylon.’¹⁶ But just listen to what the LORD has

and the deuteronomic theology reflected in both Deut 30:1–5 and 1 Kgs 8:46–48 suggest that the verbs are continent futures here. For the same demand for wholehearted seeking in these contexts that presuppose exile, see especially Deut 30:2 and 1 Kgs 8:48.

QTN Or “If you wholeheartedly seek me”; Heb “You will seek me and find [me] because you will seek me with all your heart.” The translation attempts to reflect the theological nuances of “seeking” and “finding” and the psychological significance of “heart,” which refers more to intellectual and volitional concerns in the OT than to emotional ones.

RTN Heb “I will let my self be found by you.” For this nuance of the verb see BDB 594 s.v. נָצַח Niph.1.f, and compare the usage in Isa 65:1 and 2 Chr 15:2. The Greek version already noted that nuance when it translated the phrase as “I will manifest myself to you.”

KTN Heb “this place.” The text has probably been influenced by the parallel passage in 27:22. The term appears fifteen times in Jeremiah and is invariably a reference to Jerusalem or Judah.

SN See Jer 27:22 for this promise.

LTN Heb “Oracle of the LORD.”

MTN Heb “I know the plans that I am planning for you, oracle of the LORD, plans of well-being and not for harm, to give to you...”

NTN Or “the future you hope for”; Heb “a future and a hope.” This is a good example of hendiadys, where two formally coordinated nouns (adjectives, verbs) convey a single idea because one of the terms functions as a qualifier of the other. For this figure see E. W. Bullinger, *Figures of Speech*, 658–72. This example is discussed on p. 661.

OTN Heb “come and pray to me.” This is an example of verbal hendiadys, where two verbs formally joined by “and” convey a main concept, with the second verb functioning as an adverbial qualifier.

PTN Or “You will call out to me and come to me in prayer, and I will hear your prayers.” The verbs are *vav* consecutive perfects and can be taken either as unconditional futures or as contingent futures. See GKC 337 §112.kk and 494 §159.g, and compare the usage in Gen 44:22 for the use of the *vav* consecutive perfects in contingent futures. The conditional clause in the middle of 29:13

STN Heb “Oracle of the LORD.”

TTN Heb “restore your fortune.” Alternately, “I will bring you back from exile.” This idiom occurs twenty-six times in the OT and in several cases it is clearly not referring to return from exile but restoration of fortunes (e.g., Job 42:10; Hos 6:11–7:1; Jer 33:11). It is often followed as here by “regather” or “bring back” (e.g., Jer 30:3; Ezek 29:14) so it is often misunderstood as “bringing back the exiles.” The versions (LXX, Vulg., Tg., Pesh.) often translate the idiom as “to go away into captivity,” deriving the noun from צָבַי (*sh’vi*, “captivity”). However, the use of this expression in Old Aramaic documents of Sefire parallels the biblical idiom: “the gods restored the fortunes of the house of my father again” (J. A. Fitzmyer, *The Aramaic Inscriptions of Sefire* [BibOr], 100–101, 119–20). The idiom means “to turn someone’s fortune, bring about change” or “to reestablish as it was” (*HALOT* 1386 s.v. 3.c). In Ezek 16:53 it is paralleled by the expression “to restore the situation which prevailed earlier.” This amounts to *restitutio in integrum*, which is applicable to the circumstances surrounding the return of the exiles.

UTN Heb “Oracle of the LORD.”

VTN The words “of good news” are not in the text but are implicit from the context. They are supplied in the translation for clarity.