The dissertation deals with phrases that relate to Wisdom in the book of Jeremiah. The dissertation has two main thrusts. First of all, it presents a new methodology for identifying associations with Wisdom in literary works that are not themselves considered Wisdom from a generic perspective. In contrast to earlier approaches, which generally examined characteristic elements from the corpus of Wisdom texts by statistically analyzing the number of times these components appear in Wisdom literature and outside it, the dissertation investigates how these same phrases and generic markers are used in their origin context in Wisdom literature. After defining their use in the Wisdom context, one can return to consider whether they carry a similar weight in non-Wisdom literary texts. An accumulation of “Wisdom” motifs of this kind in a certain literary unit in Jeremiah defines that unit as one having a Wisdom association.

Secondly, the thesis deals with the literary analysis of these units, which have been identified as Wisdom-oriented, examining how the prophet combines the appeal to Wisdom in his prophetic speech. This examination leads to the conclusion that the prophet adopts a complex stance towards human Wisdom that develops over the course of the book: from firm faith in man’s ability to reach Wisdom, combined with an appeal to the sages to listen, too, to God’s word, to frustration at human Wisdom and, in the prophecy of the new covenant in chapter thirty-one, handing over the imparting of knowledge in its entirety to God. The excavation of this process alongside the identification of the unique prophetic coloring that Jeremiah contributes to Wisdom, contributes to our understanding of the relation between human, practical Wisdom and “theological” Wisdom, as it is called in the scholarship. Unlike approaches that consider the theological development in Wisdom literature to be a later development, already in the sixth century BCE Jeremiah relates to Wisdom in just this way. Identifying Jeremiah’s unique way of combining Wisdom and prophecy illuminates anew both his ties with the Deuteronomist school of that time and contributes to our understanding of the Jeremaic tradition and its development.

My work has been presented at a number of prestigious conferences abroad: SBL’s annual conferences in Helsinki, Denver, and San Diego, and a post-graduate conference at King’s College London. In my lecture in Denver I defined the unique theology reflected in Jeremiah’s use of Wisdom in his prophetic speeches. The appeal to human Wisdom in a literary work defined by the medium of revelation should not be taken from granted and creates a unique theology that draws from both Wisdom and prophetic traditions. This lecture first offered a new methodology for identifying Wisdom segments in Jeremiah, and then focused in on an analysis of one of the Wisdom units identified by this method: Jeremiah 8:4-12. After establishing the boundaries of this literary unity, I considered its various components, demonstrating how Jeremiah uses natural phenomena associated with Wisdom and how his claims concerning sages reflect a complex relationship to Wisdom: faith in the human ability to attain Wisdom coupled with a claim that Wisdom must encompass listening to the word of God as well.

Aside from conferences, I have also published my work in academic articles. The article published in *Shnaton: An Annual for Biblical and Ancient Near Eastern Studies* focuses on the prophecy of the new covenant in Jeremiah 31:30-33. Through a close reading of the text and comparisons with Jeremiah’s prophecies of doom, on the one hand, and passages from Deuteronomy, on the other, the article presents the novelty of the new covenant as the zenith of Jeremiah’s changing understanding of human wisdom.

A second article is now under review with ZAW. This article presented a new examination of the verses reinforcing the covenant following the prophecy of the new covenant (Jer. 31:34-36), which are generally considered to be late and independent of the prophecy that precedes them. The article finds, however, that these verses reflect an identical theology with that of the new covenant. Moreover, the changing perspective they present on Jeremiah’s prophecy of destruction, which deal with the breach of the covenant and the destruction, are dependent on the promised change in the new covenant.

This coming March, will participate in a post-graduate workshop at Cambridge University, jointly organized by Cambridge and Yale, on the topic of biblical semantics. I hope this workshop will sharpen my research skills as I begin the proposed project.