Josiah D. Peeler

Punning in Odd or Elegant Constructions in Jeremiah

The Convergence of Linguistics, Rhetoric, and Textuality in the Hebrew Text of Jeremiah

[Wortspielerei in seltsamen und eleganten Konstruktionen in Jeremia. Das Zusammenwirken von Linguistik, Rhetorik und Textualität in der hebräischen Fassung von Jeremia.]

Published in English.
Ancient Near Eastern scribes from Egypt to Mesopotamia, including Israelite scribes of the Hebrew Bible, create infelicitous or symmetric elements in their textual production. By their form, these elements communicate beyond the textual and semantic levels for rhetorical and literary purposes. »Meta-textual semantics« is a widespread scribal device in the ancient world, and ancient audiences and exegetes (e.g., rabbinic, medieval Jewish and Christian exegetes, and Masoretes) properly appreciated it, but it is underappreciated in modern interpretations of the Hebrew Bible. Using Prov 1:1–7 as a paradigm, Josiah D. Peeler explores elements in Hebrew Jeremiah usually considered secondary because of their odd or well-formed nature, to demonstrate that they exemplify a contextual theme.

Survey of contents

1. Meta-Textual Semantics: Present or Absent in the Hebrew Bible?
1.1 Introducing Meta-Textual Semantics – 1.2 Call for a Fuller Investigation of Meta-Textual Semantics in the Hebrew Bible – 1.3 Is Meta-Textual Semantics an Ancient or Modern Conceptualisation? – 1.4 Proverbs 1:1–7: A Paradigm for Increasing Wisdom through Reading – 1.5 A Strategy for Increasing Wisdom in Proverbs 1:10 – 1.6 Is Proverbs 1 Unique or Indicative of How the Hebrew Bible Is Written? – 1.7 Twistings in the Text of the Hebrew Bible – 1.8 Meta-Textual Semantics in Ancient Near Eastern Literature – 1.9 Conclusion

2. Methodology for Meta-Textual Semantics
2.1 Introduction – 2.2 Meta-Textual Semantics via Textual Contortion and Textual Cohesion – 2.3 Overview of Methodology – 2.4 Testing the Methodology – 2.5 Conclusion

3. Reading Jeremiah through the Lens of Meta-Textual Semantics
3.1 Previous Suggestions of Meta-Textual Semantics in Jeremiah – 3.2 Meta-Textual Semantics in Jeremiah's Opening Visions – 3.3 Meta-Textual Semantics in Jeremiah's Prophetic Sign Acts – 3.4 Jeremiah As A Written Document – 3.5 Conclusion

4. Cases of Meta-Textual Semantics in Hebrew Jeremiah via Textual Contortion
4.1 Jeremiah 2:13 – 4.2 Jeremiah 4:23–26 – 4.3 Jeremiah 14:15–16 – 4.4 Jeremiah 27:1 – 4.5 Jeremiah 27:2–6

5. Cases of Meta-Textual Semantics in Hebrew Jeremiah via Textual Cohesion
5.1 Jeremiah 5:4–5 – 5.2 Jeremiah 6:9 – 5.3 Jeremiah 9:20; 49:26; and 50:30 – 5.4 Jeremiah 10:11 – 5.5 Jeremiah 10:14–15 par. Jer 51:17–18 – 5.6 Jeremiah 17:5–8 – 5.7 Jeremiah 17:17 – 5.8 Jeremiah 17:18 – 5.9 Jeremiah 23:4–6 – 5.10 Jeremiah 48:43–44 (cf. Isa 24:17–18) – 5.11 Jeremiah 52:6 – 5.12 Jeremiah 52:31–34 – 5.13 Conclusion

6. Conclusion

Josiah D. Peeler Born 1986; 2017 MA in Hebrew and Old Testament Studies (Abilene Christian University); 2018 MSt in Classical Hebrew Studies (University of Oxford); 2022 PhD in Hebrew and Old Testament Studies (University of Edinburgh); Assistant professor of Biblical Studies and Languages at Mid-Atlantic Christian University.
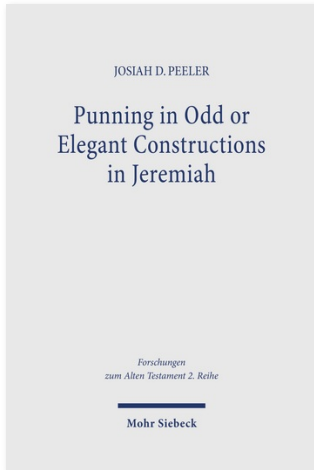https://orcid.org/0000-0002-5430-104X