

TABLE OF CONTENTS

Yehonatan Giat	The Value of Property and the Role it Plays in Jacob's Journey to Haran and Back	7
Yaakov Beasley	Nahum's Prophecies: A New Voice from Old Voices	21
Ori Samet	“Set out, my beloved” (Song of Songs 2:17) Why Does the Maiden Send Away Her Beloved?	31
Yoav Barzilay	What is Love? The Role of King Solomon in the Book of Song of Songs	41
Malkah Shenvald	‘Neutered’ Verses in Ramban’s Commentary on the Torah	61
Tehila Hertz	“This is Humanity’s Secret”: The Attitude of R. Isaac Arama Towards Women	93
Notes and Responses		
Yoel Bin-Nun	The Parashah of Creation - Creation and Science: A response to Dr. Daniel Turgeman’s article	111
Daniel Turgeman	Response to Rabbi Yoel Bin-Nun	117
Hebrew Summaries		123
Summaries		I

SUMMARIES

Yehonatan Giat

The Value of Property and the Role it Plays in Jacob's Journey to Haran and Back

Jacob's journey from Canaan to Haran was rife with existential and spiritual challenges. Before departing the Land of Israel, he had a dream in Beit El in which he received the blessing of the patriarchs – promising him descendants and the Holy Land – as well as protection throughout his journey to Haran and back. In response to these promises, Jacob vowed to build a house for God upon his return, and to give a tenth of all that he owned. Jacob, who began his journey penniless, returned with an abundance of wealth and kept his promise. The wealth he had accumulated forced him into trying confrontations with Laban and his sons, and with Esau, his brother. This paper will trace Jacob's actions through the stages of his journey and demonstrate how his property served as a significant factor in different decisions he made in his lifetime as he exalted God's name in the world. He realized that the property he accumulated had deep significance in his life. His unique attitude toward his wealth was the result of his realization that it was a means of achieving his destiny as a patriarch. If we read between the lines, Jacob can serve as a role model for appropriate attitudes towards property and wealth.

Yaakov Beasley

Nahum's Prophecies: A New Voice from Old Voices

The article discusses Nahum's prophecy, which the article dates to the reign of Menasseh. After a discussion of the book's outline and how it advances Nahum's message, the article concentrates on Nahum's use of intertextuality. Specifically, the article investigates how Nahum takes partial quotes from earlier prophetic texts that were likely known to his listeners, and uses them so that the quote comes to mean the opposite of its original meaning, reflecting Nahum's underlying message that the earlier prophecies of destruction were now coming to an end and being replaced with redemption.

Ori Samet

**“Set out, my beloved” (Song of Songs 2:17)
Why Does the Maiden Send Away Her Beloved?**

This essay explores one of the most emotional poetic exchanges in the Song of Songs – the song of deep yearning in chapter 2 (v. 8-17). The difficulty in this poetic exchange is that it begins with the spirited and enthusiastic arrival of the beloved to his maiden and in his call for her to join him. However, it ends with her sending him away back to the mountains. It appears, in fact, that they never actually met.

Why? In this essay we present various answers given to this question, after which we will suggest a new approach. Following an examination of the different stages of their conversation, including the motifs and metaphors within the dialogue, the writer concludes that the aborted meeting is not a result of a breakdown in communication between the two protagonists, but rather due to an external force. Namely, the maiden’s family is not pleased with the relationship and therefore locks her in the home, preventing her from going out and meeting her beloved. As a result, the couple is limited to a minimal “meeting” without any physical closeness. The beloved peeks in at his maiden from the outside – “a dove in the cranny of the rocks”. He sees her countenance and hears her voice but is compelled to return to the mountains so that a physical meeting never takes place.

Yoav Barzilay

What is Love? The Role of King Solomon in the Book of Song of Songs

The unusual character of King Solomon in the Book of Song of Songs is presented in this article as a literary character whose role is to represent the contrast to the love of the beloved and his maiden, described throughout the length of this book. King Solomon, who has a thousand wives, represents a different kind of love, which is represented by ostentation and domination, wealth and splendor, but does not have the sincerity, naturalness and intimacy that exists in the love of the central figures in Song of Songs.

A systematic review of all the references to King Solomon in the book – by name or by one of his titles – shows that this is a consistent trend throughout the book, and that wherever King Solomon is mentioned, he appears as a contrasting figure to the love of the beloved and his maiden.

Malkah Shenvald

‘Neutered’ Verses in Ramban’s Commentary on the Torah

The exegetical approach known as “neutering of verses” (*seirus hamikra*) is found in many instances of Ramban’s commentary on the Torah; linguistic and content difficulties are resolved by transposition of elements in a sentence, interpolation of words, and deconstruction of structural syntax. Despite the prevalence of this exegetical approach, Ramban vigorously opposed the ‘neutering’ of some biblical texts. This study examines the elements of Ramban’s methodology regarding textual linearity and concludes that he distinguished between changes that clarify the content and those that alter the natural order of events in the biblical account. He thus rejected the chronological reordering of the “there is no absolute chronological order to the Torah” school of Tannaitic thought; yet, he adopted the later exegetical approach known as “the thirty-two ways in which the Torah can be interpreted.”

Ramban sought to preserve the textual linearity as reflective of the pattern of revelation. It is through this lens that he tested the limits of legitimate interpretation and rejected “cutting and pasting” verses to reorder them. In both open and veiled polemics, Ramban expressed criticism of his predecessors who attempted to make the biblical text suit the Halakha or linguistic rules. “Scriptural neutering,” in the context of Ramban’s methodology, is nothing more than a tool for identifying the ordering of words that best clarifies the actual meaning of the text.

Tehila Hertz

"This is Humanity's Secret": The Attitude of R. Isaac Arama

Towards Women

R. Isaac Arama (author of 'Akedat Yizhak', 1420-1494), one of the greatest Jewish philosophers of the middle ages, held a unique, original, and innovative approach to the significance of women and their role in the world. In his well-known Torah commentary, he offers a novel approach that defines anew the woman's place in Judaism, the story of creation, and all other scriptural stories. This article presents the central aspects of his understanding of the woman, regarding her creation in relation to man, her role in the world prior to the sin of the forbidden fruit and thereafter, and even the implications of our ever-evolving understanding of this subject.

The article touches on various aspects of R. Yitzhak Arama's attitude towards women that shed light on his approach. Examples include his approach to the intellectual and conscious aspect of a woman's life and work, absolving her from guilt of sin and lust, and meaningful references to the nature of the relationship between husband and wife.