

# The Rashi Database Project

**GOALS:** \* Show that all Rashid comments are spontaneous, instant, effortless reactions of a native speaker to the biblical text.

\*This is accomplished by skillful English translations instantly suggesting the Rashi comment to the reader PUBLICATION: [www.Rashiyomi.com/The\\_Rashi\\_Database\\_Project.htm](http://www.Rashiyomi.com/The_Rashi_Database_Project.htm) from the Rashi website [www.Rashiyomi.com](http://www.Rashiyomi.com)

**MAIN BIBLIOGRAPHY:** DT = Doctoral Thesis ([www.Rashiyomi.com/Rashibook.htm](http://www.Rashiyomi.com/Rashibook.htm),

MG=Modern Grammar with Applications to Rashid ([www.Rashiyom.com/Rashibook2.htm](http://www.Rashiyom.com/Rashibook2.htm) )}

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## VERSION NUMBER: Version 2, 2025 (v1,2023)

**RASHI ID: Gn07-13a, Gn17-23a, Gn17-26a, Ex12-41a, Dt32-48a, Ex21-21a, Gn11-28a, Ex20-03a, Dt05-07a, Nu03-04a,**

### **PESHAT is the SPONTANEOUS REACTION TO SKILLFUL ENGLISH TRANSLATIONS**

**WHAT IS NEW IN THIS ISSUE:** *This issue is devoted to idioms. An idiom is a collection of words which together mean something totally different than the sum of the meanings of the individual words. The English idiom in broad daylight is a nifty example. In broad daylight does not mean as its individual words together indicate done by day or done in the noon part of the day.; rather it means done brazenly. Here, we use the figure of speech technique, synecdoche, whereby something is named by a good example of it. A good example of brazen behavior is doing it in broad daylight.*

*Another important point about these Rashis is the Rashi form. Let's look at a good example. Rashi in explaining the biblical idiom day or days (Ex21-21a) says*

*A 24-hour period which can sometimes lie in one day and sometimes in two days.*

*His actual language is*

*(Day or days:) Rashi: If he is exempt if the consequence happens in one day, is it not obvious he is exempt if the delay occurs for two days? Rather, the phrase means a day that is like two days, which means a 24-hour period.*

I have amended his language with the underlined inserts

*(Day or days:) Rashi: Day or days is a biblical idiom meaning 24 hours. This idiom arose because when people asked for what period they were explained 24 hours, it might be one day and it might be two days, in other words a day or days.*

*Notice that my emendation of Rashi does not really omit anything Rashi said (though I have paraphrased it without using questions as Rashi did). Rather it adds to Rashi that it is an idiom. And should you ask, Why didn't Rashi simply say so, I would respond, Because there is no word for idiom in medieval Hebrew; hence he couldn't have explained it was an idiom. Thus, my emendation of Rashi simply adds that it is an idiom and indicates that what Rashi said was a description of how the idiom evolved (because people were always illustrating that 24 hours could be a day or two days.*

*As usual, the Rashis relevant to the current weekly Parshah are in violet.*

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**VERSES: Gn07-13a, Gn17-23a, Gn17-26a, Ex12-41a, Dt32-48a**

**IDIOM: Be-Et-Zem Ha-Yom Haz-zeh, in the core of that day, is an idiom. It occurs**

- 11 times
- In 5 Biblical passages: A: (Gn07-13); B: (Gn17-23,26); C: (Ex12-17,41,51); D: (Lv23-21,28,29,30), E: (Dt32-48)
- In 4 Rashi comments
- Interestingly, Rashi at Dt320-48 says it only occurs three times. We will explain this below

This idiom has one of three meanings

- It can mean, like the English idiom, *in broad daylight*, something *brazen and defiant*
- It can refer to *an anniversary*
- It can refer to the lit part of the day in contrast to night or dusk.

In terms of verses

- In the following 3 paragraphs, *on the core of that day* means *brazenly*
  - Noah *brazenly* went into the ark before the flood, God protecting him from those who watched who might have tried to kill him and steal the ark (Gn07-13a)
  - Abraham *brazenly* circumcised without fear that those who knew about it such as the non-Jewish nations would interfere (Gn17-23a)
  - God took Moses soul (ended his life) *brazenly* in front of the Jewish nation who protested that Moses who performed all these miracles should live (Dt32-48a)
  - So, when Rashi says *core of that day* occurs 3 times he was referring to the 3 paragraphs where *core of that day* means brazen. He, however, was not
    - Counting the number of actual occurrences (only occurrences in paragraphs)
    - Including the other paragraphs with other means of *on the core of that day*
- In the following two paragraphs *on the core of that day* refers to an anniversary
  - At Gn17-26a it indicates that the circumcision of Abraham and Ishmael happened *exactly* on the anniversary of their birth (*their birthdays*) Ishmael being exactly 13 and Abraham being exactly 99.
  - At Ex12-41a the verse itself mentions the anniversary *At 430 years (since Abraham had been told that starting with the birth of Isaac his children would be enslaved 400 years) on the core of that day (the anniversary of the decree) they left Egypt.*
- In the following paragraph (Lv23-29:30) on which Rashi does not comment, *on the core of that day* means during the lit period of the day (but not during evening or dusk).
  - Any soul not fasting (or doing work) *on the core of this day* (Yom Kippur) will be cut off from his/her nation. [So, if you violate the fast at dusk, while it is prohibited, there is no cut-off punishment]

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## VERSES: **Ex21-21a**

*If a person smites his servant with a rod and the servant dies, the master is liable. But if the servant survives 24 hours [lit. a day of days] the master is not liable because he had a right to discipline him.*

Rashi: Rashi explains the idiom *day or days* to mean a 24-hour period.

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**VERSES: Gn11-28a, Ex20-03a, Dt05-07a, Nu03-04a,**

Rashi: Rashi explains that the phrase *on the face of* when used in connection with living entities means *during their lifetime*.

Gn11-28a: Haran died during the lifetime of (his father) Haran

Ex20-03a: Do not possess the gods of others (idols) as long as I (God) am alive

Dt05-07a: Do not possess the gods of others (idols) as long as I(God) am alive

Nu03-04a: Nadav and Avihu died during the lifetime of Aaron their father

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