

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 from the Rashi website www.Rashiyomi.com

MAIN BIBLIOGRAPHY: DT = Doctoral Thesis (www.Rashiyomi.com/Rashibook.htm,

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

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THEME, THIS ISSUE: Rashi explains how construct e.g. milk of sheep is punctuated

RASHI ID: Nu18-09a, Nu18-09b, Nu18-09c, Nu18x09c, Nu18y09c, Nu18-09d, Nu18-10a, Nu18-11a, Nu18-11b, Nu18-11c

PESHAT: THE SPONTANEOUS REACTION TO SKILLFUL ENGLISH TRANSLATIONS

WHAT IS NEW IN THIS ISSUE: In this issue we review some Rashis reflecting the use of parallel structures. We also answer a question of the Sifsay Chachamim on Rashi.

REPLACES: Nu20-03

Rashi Verses: Nu18-09a, Nu18-09b, Nu18-09c, Nu18x09c, Nu18y09c, Nu18-09d

Biblical Text: These are the gifts (to the Priests) from (the time) of the fire

- All offerings
- All Minchahs
- All Sin offerings
- All Guilt offerings

That they return to me.

Rashi Rule: Cross Reference –Bullet – List Alignment

Rashi Comment: The Biblical text at Nu18-09 lists the gifts God gives to the Priests from the Holy-of-Holy offerings. Table Nu18-09 presents the words used in the text, which offering they refer to, and the supporting verse showing that the Priest does indeed get these as gifts.

Verse	Offering Type in Verse	Translation	Supporting verses (Priest gets it)	Notes
Nu18-09b	All offerings	Peace offerings	Lv23-19:20, Lv07-14, Lv07-32:34	(1) (2)
Nu18-09c	All minchahs	Minchah offerings	Lv06-09 Lv07-09	(2)
Nu18x09c	All sin offerings	Sin offerings	Lv06-22, Lv06-19, Lv07-07	(2)
Nu18y09c	All guilt offerings	Guilt offerings	Lv07-06, Nu05-08, Lv07-07	(2)
Nu18-09d	That they return to me	Guilt offerings	Nu05-08	(3)

Table Nu18-09: The text of Nu18-09 listing Priestly gifts, the translation into the corresponding offering, and verses supporting the assertion that these are Priestly gifts.

NOTES:

(1) The supporting verses present a sequence of first offering the offering on the fire and then letting the Priests

consume it. Hence, we have translated Nu18-09 *these are the gifts from the fire* to mean *these are the gifts from (the time) of offering them on the fire.*

(2) The Lv Chapters 1-5 lists the five *types* of offerings: *elevation, minchah, peace, sin, guilt*. Three of those terms are using in the verse: *minchah, sin, guilt* and hence the Rashi comment “These are understood as is.” I have broken this single Rashi comment into 3 separate Rashi comments. The remaining word *offerings* is a category not one of the offering types. Because the list is bulleted each bullet is interpreted distinctly and hence this term must refer to one of the two remaining offering types: *elevation, peace*. But elevation offerings are not consumed by Priests while Peace offerings are (as shown by the verses listed). Finally, since these are holy-of-holy gifts it must refer to the single Peace offering that is holy-of-holies, the one listed in Lv23-19:20. (The other peace offerings are simply holy because the owner offerors may eat of them but the offering at Lv23-19:20 is owned by the community who does not partake of it).

Regarding my assertion that this list is bulleted: I have explained in my article Biblical Formatting, (JBQ, 35(1), 2007) that the Biblical Author will indicate what a modern author would indicate by bullets by using a repeating keyword. In this verse the word *all* is repeated: *all offerings, all minchahs, all sin offerings, all peace offerings* and this justifies the bulleted list.

(3) The text literally says *all guilt offerings that they return to me*. Rashi says *this is the guilt offering of someone who stole from a convert who then died without obtaining his property back* (discussed in Nu05). In the discussion of that guilt offering the text uses the word *return (the guilt offering returned to God to the Priest* (Nu05-08)). Based on this linkage Rashi interprets *that they return to me* to refer to this guilt offering.

However, I believe this Rashi comment is just a mnemonic. Rashi’s interpretation, if taken literally would be very ungrammatical since *that they return to me* is an adjectival phrase modifying the offerings. Instead, I would simply say, that *all guilt offerings* includes all guilt offerings including the special guilt offering of someone who stole from a convert who died without restitution. Rashi’s mnemonic is just a reminder that this particular guilt offering is also included.

As to the rather unusual phrase offerings returned to me: that phrase simply contrasts that (i) we don't own our property; rather it is on loan from God and offerings are homage and return of God's property to Him and (ii) although God owns them, God chose to gift them as gifts to Aaron

Rashi Verses: *Nu18-10a, Nu18-11a, Nu18-11b, Nu18-11c*

Biblical Text: *These are the gifts from the holy of holies....In the holy of holies you should eat it; all males may eat of it, it is holy of holies*

And this is the gifts of terumah for all waivings of the Jewish people: I have given it to you your sons and daughters forever; all ritually pure people in your house may eat it.

Rashi Rule: Parallelism

Rashi Comment: The following table arranges the underlined phrases in the above two verses in parallel fashion

Topic	Who may eat it	Verse	Where	Verse
Holy of Holies	Male	Nu18-10	In Temple	Nu18-10
Peace offering waivings (1)	All (2) Ritually clean (sons, daughters)	Nu18-11	In your house	Nu18-11

Table Nu18-10a: This table arranges the parallel verses Nu18-10 and Nu18-11 in parallel fashion. The parallelism shows two contrasts between *holy-of-holy* gifts and *peace-offering waivings* gifts: (i) One may only eat *holy of holy gifts* if male virtually *waivings* which can be eaten by any ritually pure person; (ii) *holy of holy gifts* may only be eaten on Temple ground virtually *waiving gifts* which can be eaten even in one's house.

NOTES:

- (1) I have combined the two Rashi comments into one. The word *terumah* is used both for percentages of grain harvests given to Priests as well as *peace offering raise-and-waived breast-and-thighs*. (The breasts and thighs of peace offerings are waived by the priest as part of the ceremony.) Since the verse mentions *waivings*, Rashi interprets the *Terumah* in the verse to refer to the peace-offering waivings.
- (2) Words like *all* are expansive. They are meant to include something extra. In this case Rashi explains that the word *all* refers to the Priests wife, she too may eat of the *peace offering waivings*.

The Sifsay Chachamim commentary wonders why Rashi used *all* to include the Priest's wife; after all sons and daughters are mentioned explicitly in the verse; would that not imply that the Priest's wife may also eat?

I would respond to the Sifsay Chachamim as follows: Sons and daughters have permanent relationships with the Priest which cannot be broken. Contrastively, the relationship of wife is potentially temporary since she could get a divorce and remarry. Therefore Rashi, by interpreting *all* to refer to *wife* emphasizes that if a woman is currently the Priest's wife she may eat of the waivings.
