

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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DATE/AUTHOR: Jul 17th, 2025 Russell Jay Hendel DSJS, Ph.D.

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THEME, THIS ISSUE: *Rashi comments based on parallelism are presented along with comparative tables. Parallelism is a well-known literary method and occurs in all literature. Although some scholars opine that Rashi did not use parallelism, I successfully respond to these opinions in my Doctoral Thesis, Chapters 26-28.*

RASHI ID: *Ex15-06a, Ex15-06b, Ex15-06c, Ex15-06d, Ex12-21a, Ex12-21b, Ex12-22d, Ex12-22b, Gn14-23a, Gn14-23b, Gn14-24a, Dt26-05b, Dt26-09a, Dt26-09b, Dt22-04a, Dt22-04b, Dt26-05c, Ex23-05a, Ex23-05b, Ex23-05c, Dt24-14a, Dt16-19a, Dt16-19b, Dt16-19c, Nu18-09a, Nu18-09b, Nu18-09c, Nu18x09c, Nu18y09c, Nu18-09d, Nu27-07d, Nu27-11a, Nu29-06a, Nu29-06b, Nu29-06c,*

PESHAT: THE SPONTANEOUS REACTION TO SKILLFUL ENGLISH TRANSLATIONS

WHAT IS NEW IN THIS ISSUE: *Rashi comments based on parallelism are presented along with comparative tables. Parallelism is a well-known literary method and occurs in all literature. Although some scholars opine that Rashi did not use parallelism, I successfully respond to these opinions in my Doctoral Thesis, Chapters 26-28.*

The Tables below begin to gather Rashi comments (so far in the database) where Rashi uses parallelism. As time goes on this digest will grow eventually encompassing all Rashi translations that exemplify parallelism.

Those few Rashis where Rashi is explicit are called the Metropolitan Rashis (and are asterisked) since they are like a major city with small suburbs connected to it; so too the Metropolitan Rashi comments with full explanation illuminate other similar Rashis where however Rashi is terse. Each table is explained in its place.

The idea of parallelism communicating by almost identical phrases with minor differences is an example of emphasis. Some Rabbinic authorities consider this homily and not the straightforward meaning (Peshat) of the text. However, starting with Muraoka's doctoral thesis, the idea of emphasis as part of the straightforward meaning of the text has gained acceptance in the academic world. Muraoka wrote about Emphatic Words while in my paper Biblical Formatting, Jewish Bible Quarterly, 35(1), 2007, I extended Muraoka's ideas to Emphatic Structures including such familiar devices as bullets and repetitions.

VERSES: Ex21-02a, Ex21-02b, Ex21-02c, Ex21-03a, Ex21-03b, Ex21-03c, Ex21-03d, Ex21-04a, Ex21-05a

Malbim presented the beautiful insight, discussed by me in a recent article, that the Bible indicates a bulleted list of sub-paragraphs using the *ki - im* paradigm whereby the Chapter

- Begins with *Ki* (*When (Ki)* you purchase a Jewish slave)
- Continues with *Im – if (im)* single, *if* married, *if* given a wife by his master, *if* he refuses to leave

Rashi then makes inferences from the fact that the list is bulleted: Each bullet contains a case distinct from the others. In making these inferences Rashi employs what reading specialists refer to as *inference* vs. *fact*. To clarify this, consider the sentence *Little Johnny changed his socks because he walked through a puddle*

*The answer to the question, *Who walked through the puddle*, is *Johnny* and is a **fact** found in the sentence

*Contrastively, the answer to the question, *Why did he change his socks?*, that is, *Because they were wet!* is an **inference** not explicitly *found* in the paragraph

Even though inferences are not found in the paragraph they are considered *peshat* the straightforward meaning of the paragraph. Inference questions are routinely found on reading comprehension tests. To acquire citizenship, to graduate elementary and high school, students are expected to have minimum reading proficiency which includes the capacity to make inferences.

With this background let us review the 4 bullets of the paragraph describing buying a slave. To assist in understanding Rashi, note that the word *wife* is used several times in the paragraphs sometimes referring to an actual Jewish wife and sometimes referring to a non-Jewish wife which the master asked the worker to marry to produce more help.

Here are the bullets of the paragraph:

- If he comes in single
 - If he is married his *wife* leaves with him (Rashi Ex21-03c,d: So this is a Jewish wife since she leaves with him; the enigmatic *leaves with him* is explained, not by her having to work for the master since she never lost her freedom, but rather, by the master having to support her since her husband, to destitute to pay off a theft he committed, can't support her; when her husband is free (and hence able to work again), his wife, or more precisely the support of his wife leaves with him, that is the master no longer must support her.)
 - If his master gives him a *wife* with consequent children, the master owns the wife and children when the worker completes his term and leaves to freedom (Rashi Ex21-04a: So, this is a non-Jewish wife, since otherwise the master would not have the right to retain her)
 - If he refuses to leave because he likes his *wife* (Rashi Ex21-05a: So this is the non-Jewish wife, since the Jewish wife (Which presumably he likes also) leaves with him not giving him a reason to stay; thus the non-Jewish wife whom he likes but is not leaving to freedom gives him a reason to stay and refuse to leave).
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VERSES: Ex15-06a, Ex15-06b, Ex15-06c, Ex15-06d

Biblical text:

<i>Your right hand (1)</i>	<i>God</i>	<i>Adorned with might</i>	
<i>Your right hand (1)</i>			<i>Pulverizes (2) the enemy</i>

Notes:

(1) Notice how the first column is repeated while the 2nd-4th are not repeated giving the parallelism table a staircase-like design. Hence, the academics refer to this type of parallelism as staircase parallelism. Rashi gives and cites several examples of it throughout the bible.

Both Rashi and Ibn Ezra explain that staircase parallelism indicates repeated action. It is important to emphasize that Rashi, in this verse, derives the repetition, that is, God pulverizes the enemy again and again, from the conjugation of the word pulverize (See note (2)).

Another important point is that Rashi goes a minor step more than Ibn Ezra. Staircase parallelism indicates more than just repetition according to Rashi; rather, it indicates unexpected repetition, a repetition you wouldn't have expected. In this verse, if one thinks about ordinary warfare, we think of an initial display of power which then winds down; however, God, unlike humans, does not have a winding down. God continually pulverizes with the same strength and power. To use Rashi's language and metaphor: *God's left hand* (weaker winding down) *becomes a right hand*.

Rashi makes a comment that *according to the peshat of the verse*, God's right hand which is adorned with might smashes the enemy. Here, readers mistakenly think peshat refers to the simple straightforward meaning of the verse, implying that other readings are homily.

Not so. In my doctoral thesis I point out that the word *derash* has 7 flavors or meanings. I use the English example *drive*: The simple meaning of *drive*, is a means of motion. But the *nuanced meaning of drive*, nuances to a native speaker, is *drive a car*. It would be a mistake to say that *drive a car* is *derash* or *homily*; it is in fact the simple *peshat*, what the word *drive* means.

Hence, a conclusion of my doctoral thesis is that *peshat* could refer to the *simple meaning of the text*. But it can also refer to the *simpleton meaning of the text by a non-native speaker*. Thus in this verse, Rashi is explaining how a *simpleton* person untrained in poetic reading might read the verse totally ignoring the straightforward *peshat* meaning of the staircase parallelism.

Finally, we deal with a cryptic comment of Rashi: *When the Jews fulfill the will of God, His left hand becomes a Right hand*. To fully understand this, we look at its source in the *Midrash Rabbah*. The *Midrash Rabbah* contrasts our verse and a corresponding verse in La02-03

Your right hand God pulverizes the enemy
God withdrew his right hand for the enemy (to destroy)

The two verses contradict each other. Rashi following the Midrash explains

When the Jews do God's will, His left hand becomes a Right hand
When the Jews sin, He withdraws his Right hand.

In other words,

Ibn Ezra exclusively dealt with the meaning of *this* verse
Rashi dealt both with the meaning of this and other verses

(2) The verse uses the future conjugation, *tiratz*, *will pulverize*, to describe a present action. Hebrew grammar uses the future conjugation when it wants to indicate the *habitual*. The *habitual* refers to *repeated* activity. The verb *go* in the sentence *I go to work by train* does not indicate present, future, or past activity, but rather, indicates a *habitual* activity, something I always and repeatedly do. Hebrew indicates the habitual (among other ways) using the future conjugation on a present activity.

Thus Rashi derives the *repeated* nature of God pulverizing the enemy from the habitual, not from the staircase parallelism.

VERSES: Ex12-21a, Ex12-21b, Ex12-22d

Biblical text:

Ex12-21a, b	Verbs used	Remainder of verse
First half	Drag (i.e. designate) or(1)	
2 nd hand	acquire (literally <i>take</i>)	Herd animals by your families and slaughter the Passover offerings

Rashi text: (1) The biblical hebrew uses the prefix *vav* which normally indicates *conjunction* but can also refer to other connectives such as *disjunctive*. Rashi rejects

Drag (designate) and acquire herd animals by your families and slaughter the Passover

since it violates sequence: First you acquire and then you designate. Grammarians call this the *sequential and*. Hence the Rashi text interpreting it with an *or* instead of an *and*:

Drag (designate) herd animals (For the Passover offering) *provided* you own such animals;
If you don't so own, acquire them

Biblical text: Ex12-22b

	Verb (Activity)	Indirect argument
First half	Take a hyssop bundle and dip it into	the blood in the vessel(1)
Second half	And touch it to the lintel and two doorposts from	the blood in the vessel (1)

Rashi Text (Notes): (1)Rashi explains why the phrase *from the blood in the utensil* is repeated

- If the verse stated it only once, I would think that it suffices to have one dip and then 3 placements (on the lintel and two doorposts)
 - By placing the phrase twice in the verse, there is emphasis that each *placement* should come from a separate dipping of the hyssop into the utensil with blood.
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Verse: Dt26-09a, Dt26-05b, Dt26-09b

Verse	Event for which we thank God	Text of Verse
Dt26-05	Laban	A lost Aramean (no steady job) was my father (Jacob)
Dt26-05	Egypt at beginning (1)	He descended to Egypt with a few people and became numerous
Dt26-06	Egypt after we multiplied	The Egyptians mistreated us; but we prayed to the God of our fathers and who heard our prayers (and took us out of Egypt)
D26-09a	Temple (1)	He brought us to this place, The Temple (to offer the first fruit)
Dt26-09b	Israel	He gave us this land (Israel), a land of white-wines and fruit juices
Dt26-10	First Fruit offering	(So that) Now I have brought my first fruits that God gave me

NOTES: (1) Rashi takes Dt26-05:10 as a *list* of events in our history for which we must be grateful. Thus the first calamity we faced was Laban who mistreated Jacob. We then faced two calamities in Egypt: One when we came – we were very few in number and nevertheless grew; and the 2nd when the Egyptian enslaved us. Similarly, consistent with the principles of parallelism (which resemble a collection of bullets in English), Rashi takes *this* and *this land* as two distinct item. *This land* obviously refers to Israel while *this place* refers to the Temple since the Temple is called in several places the *place*, similar to *God* who is called the *place*, indicating that God is a *place for all* not just for those who are holy.

Verse: Dt22-04a, Dt22-04b, Ex23-05a, Ex23-05b, Ex23-05c (Ki TaytZay)

Dt22-04	Do not see	your <u>brother's</u> donkey or ox	Falling on the road	And ignore it	Get it up	With him
Ex23-05	Perhaps you will see	Your <u>enemy's</u> donkey	Resting under its burden	And you will abstain from	Abandoning	For him?
					Abandon	With him
	(1)	(1)	(2)	(1)	(2)	(3)

Table Dt22-04: Parallel study of the two verses commanding Jews to assist fellow Jews with animal loads

NOTES: (1) One verse uses a prohibition (*Do not see...and ignore*) while the other verse uses a rhetorical statement (*perhaps you will see and you will abstain from helping*). The rhetorical verse is used to counter the natural tendency not to want to help one's enemy. Rashi cites similar rhetorical approaches in Dt07-17:18 (*perhaps you will say these nations outnumber me how can I conquer them? (Rather) Do not fear them because God will help you*)

(2) The bible coins idioms here: *falling on the road* and *resting under its burden*. The bible uses further idioms *get it up* and *abandon for him*. Rashi explains that the two verses deal with two animal-burden situations:
 - The animal can no longer move under its burden *and needs an unloading*
 - The animal feel and its burden fell with him; *it needs a loading*.
 The the two situations address needs of *loading* and *unloading* burdens from animal. A Jew is obligated to help with *loading* and *unloading* whether the animal belongs to a *brother* or *enemy*.

Note that using *get up* to refer to *loading the burden* is a rather natural idiom. Rashi explains that using the verb *ayin-zayin-beth* (abandon) in this verse means *to help the animal abandon its burden – to abandon (the animal's burden from the animal) for him (the owner)*. Rashi simply says that *abandon* here has a connotation of *helping*. But Rashi did not intend to say that *abandon* means *helping*; Rather Rashi looked at the combination *abandon for him* (not *abandon him*) which means *help the animal abandon (unload!) it burden for him, the owner*.

(3) Notice the change of prepositions *get up with him, unload for him, unload with him*. Rashi explains:
 - *abandon for him* means *help the animal abandon its burden for him the owner*, that is, *unload the burden*
 - *abandon with him* means that you only obligated to help if the owner participates. But if the owner slouches and doesn't want to help, you are no longer obligated *at all* to unload the animal. In other words, the commandment is to *assist* the owner (it is not primarily directed to the animal)
 - Similarly, *get it up (load the burden on the animal) with him* means you are only obligated to *assist the owner loading the burden*; if the owner sits on the side you have no obligation.

Verse: Dt24-14a (*Ki Taytzay*)

Verse	Prohibited Activity (Verb)	Against Whom (Object)
Dt14-14	Don't withhold wages	<i>Of a poor person</i>
Lv19-13	Don't withhold wages	<i>Of your colleague</i>

Table 24-14a: From the fact that two different targets of withholding wages are given in two different verses Rashi infers that (i) if you withhold wages from a rich person, you only violate Lv19-13 while if you withhold wages from a poor person, you violate two biblical prohibitions (Lv19-13 and Dt14-14). When the parallelism occurs between non-consecutive verses we don't use the method of climactic parallelism.

Verse: Nu29-06a:b:c (*Pinchas*)

Introductory phrase	Activity (Verb)	Directed Against whom (Indirect Object)
These are the community leaders, Dathan and Aviram	Who instigated [the nation]	<i>against Moses and Aaron</i>
	During the instigation [of the nation]	<i>against God</i>

Table Nu26-09a:b:c: The parallelism shows two clauses both talking about the activity of *instigation*. Hence the Rashi comment, justified by the parallelism, that they committed two sins of instigation (one against God and one against Moses and Aaron). Other Rashi comments are indicated in brackets to clarify the flow of the text.

Verse: Nu27-07d,11a (Pinchas)

Case	Word used to indicate inheritance activity (Verb)	What is inherited (Object)	To whom the inheritance goes (Indirect Object)
Daughter of Tzafchad's who had no sons	<i>Transfer</i>	Inheritance of Father	To daughter
Deceased person without sons but with daughters	<i>Transfer</i>	Inheritance of Father	To daughter
Deceased person with no children	<i>Give</i>	Inheritance of Father	To brothers of the deceased
Deceased person with no children and no brothers	<i>Give</i>	Inheritance of Father	To brothers of the father of the deceased
Deceased person with no children, brothers, or uncles	<i>Give</i>	Inheritance of Father	To the nearest family relative [on father's side]

Table Nu27-07d, 11a: Rashi comments on the different words used to describe the activities (verbs): *Transfer* and *give*. *Give* is used when males inherit since the inheritance is permanent. *Transfer*, with a nuance of possibly temporary, is used when females inherit since her male children inherit her upon death and these male children belong to the tribe of the father not the mother. Rashi comments are indicated in brackets: *family relative* is from the father's side since Jewishness is determined by the mother and tribal affiliation by the father.

Rashi Verses: Nu18-10a, Nu18-11a, Nu18-11b, Nu18-11c (Korax)

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 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 versus *waivings* which can be eaten by any ritually pure person; (ii) *holy of holy gifts* may only be eaten on Temple ground versus *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.

Rashi Verses: *Nu18-09a, Nu18-09b, Nu18-09c, Nu18x09c, Nu18y09c, Nu18-09d* (Korax)

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 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

Verse: Dt16-19a,b,c (Shofetim)

Prohibition word	Activity prohibited (Verb)	Rashi clarification
Don't	Cause deviation of justice	Don't cause any deviation of justice
Don't (even)	Show recognition	Even by smiling or speaking softly to one litigant over another
Don't (even)	Take bribes	Even if the bribe is given to reach the true verdict

Table Dt16-19,a,b,c: Rashi interprets the verse *climatically*. This is known as *climatic parallelism* under which each successive part of the parallelism is interpreted as *adding* to the previous part (as indicated by the word *even* inserted parenthetically). So (Row 1) besides not causing deviation of justice, (Row 2) don't even show recognition (by smiling or speaking in a friendly tone) to one litigant over another, and furthermore (Row 3) don't even take bribes if the briber asked you to decide the case truly.

When exercising *climatic parallelism*, it may take some reflection to understand the implications of *even if*. Here, the interpretation of Row 2 as *smiling* or *speaking softly* to one litigant is inspired by the word *recognition* (lit. recognize faces). Rashi does not interpret Row 3 to mean, as stated, don't take bribes to deviate justice, since the prohibition of deviating from justice is mentioned in Row 1. Hence Rashi interprets Row 3 to refer to a case *not* described in Row 1 as when a person gives you a bribe to decide the case truly.

VERSES: Gn14-23a, Gn14-23b

Verse	Verse Beginning / Intro	Parallel oaths	Verse Conclusion
Gn14-23	Abram said to the King of Sodom: I swear to Go (lit <i>I lift my hand to God, the Highest Almighty</i>)	- If (1) <i>from a string to a shoelace</i> - If (1) <i>I will take anything of yours</i>	(2) So you shouldn't say, " <i>I (am the one) who made Abram wealthy.</i> "

NOTES: (1) Note the repeating *if* (bolded). A repeating keyword like *if* indicates a bullet structure and hence the column "Parallel" oaths have been reformatted as bullets to reflect this. A bulleted list is used to emphasize distinctness among the bulleted items (which without the bullets would look like repetition). The context of the verse is the return of booty after the war Abraham had just waged to save his nephew. Motivated by this context Rashi interprets the distinctness of the two bullets as follows:

- *String to shoelace* indicates booty from the war (things likely to be taken in a war)
- *Anything of yours* indicates *personal remuneration* from the King's royal assets.

In other words, Abram says he will take neither compensation nor booty items.

(2)The "Verse Conclusion" column is parallel to the "Parallel Oaths" column as shown in the Table. This type of parallelism where the two parallel parts indicate *assertion* and *justification* is very common. The *justification* given *So it shouldn't be said that Abram became rich from the King of Sodom* is consistent with the parallel oaths that Abraham took abstaining from taking from the King of Sodom any type of compensation or a percentage of the booty.

VERSE: Gn14-24a

Gn14-24	Context-Previous Verse		
	Upon the King of Sedom offering Abraham a portion of the booty or compensation for his fighting the war, Abram states that <i>he will not take anything</i> and then continues <i>except</i>	Exactly what the staff (Abraham's servants who fought the war)	They will take their portion
		And the portion of the men who walked with me, Aner, Eshcol, and Mamre	

NOTES: Notice that there are two groups who will take compensation: (a) The actual soldiers (Abraham's servants) who fought the war (b) the other soldiers and staff who did not go into battle but for example watched possessions of those fighting until they returned. Abraham established a principle, later perpetuated by King David (1Ki30-24), that the fighting soldiers and remaining staff divide *equally* in every battle (even though the fighting soldiers may have worked harder or taken more risks).

VERSES: Gn28-20a, Gn28-20b, Gn28-20c, Gn28-21a, Gn28-21b, Gn28-21c, Gn28-22a, Gn28-22b

God's promise to Jacob (Gn28-15)	The <i>if</i> part of Jacob's vow (Gn28-20): <i>If...</i>	The <i>then</i> part of Jacob's vow (Gn28-21): <i>Then..(4)</i>	Ramban's mystical secret: The 3 items of the <i>then</i> statement correspond to the 3 items <i>unique</i> to the land of Israel
I'll <i>be with you</i> (1a)	He'll <i>be with me</i> (1a)	God will be my God	Prophecy [Principally occurs in Israel] (5)
I'll <i>watch</i> you wherever you go (1b)	He'll <i>Watch me</i> on this path that I go (1b)	This stone made into a monument will be a house of God	Temple [Only may be built in Israel] (6)
I'll <i>return you</i> to this land(1c)	I'll <i>return in peace</i> (2) to my father's house(1c) (3)	I will give 10% to you of all you give me	Levite Gifts [only required to be given in Israel]
I'll <i>not leave you</i> until I do all that I promised you (1d)	He'll give me <i>food</i> and <i>clothing</i> (1d)		

NOTES:

(1) Gn28-20a Rashi explicit: That Gn28-20a through Gn28-21a corresponds to the four promises in Gn28-15
 (1a) Thus God's promise *I will be with you* corresponds to Jacob's vow *If God will be with me*
 (1b) Gn28-20b: God's promise *I'll watch you* corresponds to Jacob's vow *If God will watch me*
 (1c) Gn28-20c: God's promise, *I'll return you to this land* corresponds to Jacob's vow *If I'll return to my father's house.*

(1d) Gn28-20d: God's promise *I will not leave you* corresponded to Jacob's vow *If God will give me food and clothing.* Rashi bases the correspondence between *leave* and *food, clothing* on P037-28 "I have not seen a righteous person *left* and his children *seeking bread.* "

(2) God only promised to *return Jacob to this land* while Jacob in his vow states *If God will return me in peace to my father's house*. Rashi explains the extra clause *in peace* as follows: Jacob did not worry about returning to his father's house since he had been promised but he was worried that one of his children would defect. Hence *in peace* which comes from the root *complete* is a prayer *if God return's me complete*

(3) God's promises were actually in a slightly different sequence. We changed the sequence to correspond it to Jacob's vow.

(4) Our reading of Rashi is based on the Rashi on Gn28-21a where Rashi explicitly connects God's four promises to the first four items in Jacob's vow, in other words the *if* part of the vow (*If God fulfills these four promises then....*). Thus the last 3 items are the *then part* of the vow. Rashi in fact points out that the Hebrew letter *vav* when prefixed to a word can mean *if, and, but, etc.* In fact there is a delightful academic paper, *The 70 meanings of vav.*"

However, Rashi places this comment that *vav = then* before the 4th of God's promises rather than after it which is consistent with the Rashi comment on Gn28-21a and also consistent with the fact that the 4th promise *God will return me to my father's house* is a *condition* that *if God does* then I Jacob will reciprocate; it doesn't make sense to list something God does (*returning Jacob to this father's house*) as a consequence that Jacob will do. Hence, I think the placement of this Rashi comment (*vav = then*) should be after the comment.

(5) Gn28-21c Rashi says "His name will be on me from beginning to end" which Ramban interprets as the gift of prophecy

(6) Gn28-22b Rashi cites Gn35-01 that Jacob in fact offered offerings on this stone. But Rashi is not making this the only interpretation of the verse but rather one of many examples of it being a house of God. So the verse means that this will become a Temple (as Ramban says) and Rashi adds "We see Temple functions emerging immediately when Jacob returned."
