

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.Rashibyomi.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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VERSION NUMBER: Version 4

PESHAT: THE SPONTANEOUS REACTION OF NATIVE SPEAKERS FAMILIAR WITH WORD NUANCES

WHAT IS NEW IN THIS ISSUE

- This Rashi deals with the new covenant God made (new after the Jews had sinned with the golden idol) as well as the laws in the new covenant (an emphasis on idolatry and country unity in Jerusalem). Ramban seems to disagree with Rashi but that is because Ramban did not grasp that a second comment in Rashi was not derived from our biblical text but from another biblical text which Rashi was cross referencing.

RASHI ID: Ex34-31b, Ex34-32a

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Biblical Text:

* Ex34-01:03 God commands Moses to ascend (a 2nd time) on Mount Sinai with two new blank tablets

* Ex34-04:09 Moses

- ascends the mountain;
- God reveals his 13 attributes of Mercy;
- Moses asks God to go with the Jewish people (i.e. forgive them)

* Ex34-10:26 God

- establishes a *new covenant*
- with emphasis on the prohibition of idolatry and
- the three Jewish festivals when the nation unites

* Ex34-27:28 God orders Moses to *write* the new covenant; Moses stays 40 days on the mountain writing

* Ex34-29: AS Moses descends the mountain with new tablets he is unaware of his *radiance*

* Ex34-30 - Jews are afraid to approach Moses because of radiance

* Ex34-31 - Moses calls to them; Aaron and princes return to Moses; *Moses speaks to them*

* Ex34-32 AFTERWARDS the Jews return to Moses; *He commanded them* (What God revealed to him)

Rashi Text: The following explanation combines the Rashi and Ramban comments. Clarification of Ramban's objection to Rashi is given afterwards with discussion of the Rashi writing principle he was unaware of.

Comment #1) From the contrast of the two parallel italicized phrases *Moses spoke to them (the elders)* vs. *Moses commanded them*, Rashi & Ramban infer (more explicit however in Ramban) that

- First, because the Jews were afraid of Moses' radiance, Moses *spoke* to them and explained to them that there was a new covenant, and that they had been forgiven
- When the Jews were reassured and re-approached Moses, *Moses commanded* them the laws he had written which emphasized the prohibition of idolatry and three pilgrimage festivals when the nation unites.

As indicated this distinction (*speech of reassurance* vs. *commands in new covenant*) is mainly emphasized from the parallelism of the two phrases.

This explanation is explicit in Ramban. Rashi simply modestly says *This biblical text is a present tense tone* by which he meant *this biblical text is a continuation (present tense) of the previous chapter*.

Comment #2) Rashi cites a Talmudic passage in TB Eruv. 54, that all learning was fivefold: i) Moses taught Aaron, ii) Aaron taught the priests, iii) the priests taught the tribal elders, iv) the elders taught the Jews, v) The Jews taught each other.

- Ramban: Erroneously believes that Rashi derived this from the succession in this biblical text that first Moses spoke to Aaron and the elders and *then* spoke to the Jewish people
- Rashi: Rashi however did not derive this fact from here. Rashi is simply cross referencing another Rashi comment Nu30-02a which itself is derived from numerous contrasts of paragraph openers: (Nu30-02 *Moses spoke to the tribal governors*; the usual opener e.g. Ex34-25 *God spoke to Moses*; Ex34-21 Elazar the priest spoke to the soldiers; Lv21-01 *God spoke to Moses to speak to the priests* vs. the closing sentence *Moses spoke to Aaron, his children, and the Jewish people* and many more.

Summary: Rashi acknowledges that our biblical text is simply a continuation of the previous chapter dealing with the new covenant and specific laws. Ramban is more explicit that there are two messages: i) establishment of a new covenant and ii) the laws of the covenant. This is reflected in the parallel phrases *Moses spoke to them* vs. *Moses commanded them* as well as the emphasis in v. 32, *Moses commanded them*, implying they had to be reassured that God was with them before commanding them.

Rashi also cross references the five-fold method of Jewish learning which has nothing to do with the current biblical text. Ramban, however, though Rashi was deriving this comment from here leading him to disagree with Rashi. In reality both agree.

See next page for QUICKIES

QUICKIES

VERSE ID	Text of Biblical Verse	Hebrew Word	Figure of Speech	Brief Explanation
Ex30-13b	<i>All who count [lit. pass] those examined</i>	<i>HaOVeR</i>	Synecdoche	<i>Synecdoche simply refers to naming something by a good example of it. In this case we are naming counting by the standard way (in ancient times) of counting: by letting the counted objects pass by the counter. Hence pass by is a good example of counting [synecdoche]. Rashi cites several other verses employing this synecdoche. This Rashi is one of those rare cases where Rashi explicitly identifies the synecdoche figure of speech [in most other cases he leaves it to the reader's understanding]</i>
Ex30-18b	<i>Make a copper wash basin with its foundation [lit. preparation, establishment] also of copper</i>	<i>Ka-no</i>	Verbal Noun	<i>From the verb to prepare or to establish we obtain the noun the foundation which prepares for the item to be placed on it, or, which establishes a place on which it is to rest. The noun corresponding to a verb is called a verbal noun. Similarly, in English, cookie is the verbal noun coming from the verb to cook</i>
Ex30-23a	<i>Take top [lit. head] perfumes</i>	<i>be-sa-mim rosh</i>	Synecdoche	<i>Just as honey names anything sweet so too head names anything important or distinguished or the top examples. Here head is a good example [synecdoche] of something top-notch</i>

<p>Ex30-23d</p>	<p>Take perfume-reeds</p>	<p>ke-nay bo-sem</p>	<p>Adjectives (intersective)</p>	<p>An intersective adjective modifies a noun by indicating the common (intersecting of) items of both the noun and adjective. For example, red ball refers to an object that is both [intersection] red and a ball. Perfume reeds refer to objects that are both (intersection of) reeds (slender stalks) and perfumes. Rashi explains why one needs an intersective adjective: e.g. there are red objects that are not balls and balls that are not red; hence we need the term red-ball. Similarly, there are reeds that are not perfumes and perfumes that are processed and not reeds (in the raw form); hence we need the term perfume reeds</p>
<p>Ex30-25a,b,c</p>	<p>Make these ingredients into pulverized-form by pulverization processes, the work of the Artisan Pulverizers</p>	<p>ro-kax mi-ka-xath ma-a-say ro-kay-ach</p>	<p>Parts of Speech</p>	<p>A really nice Rashi. It illustrates how a verb gives rise to a variety of nouns. From the verb to pulverize, we obtain i) the noun, pulverized-form, the ii) abstract noun the pulverization process and iii) the person who is expert in this process, the Artisan Pulverizer. Note: Although these are listed as 3 separate Rashis I prefer to collect them as one Rashi comment showing how a single verb gives rise to three noun types. An English example would be to derive from the verb to cook, the i) noun, cookie, ii) the abstract noun, cookie standards, and iii) the person performing the activity, the cook. The analogous English sentence would be Make standardized cookies the work of cooks.</p>
<p>Ex30-32c,d</p>	<p>This oil is holy: Do not make personal oil with similar measurements [lit with similar preparations]</p>		<p>Denominative</p>	<p>Just as honey names anything sweet, because honey is a good example [synecdoche] of something sweet, so too, measurements are a good example of preparations. In this case, we form a noun from the verb also called a denominative: that is, from the verb to prepare we obtain the noun form preparation</p>

<p>Ex30-35a</p>	<p><i>Make these perfumes into incense...salted pure and holy</i></p>	<p><i>me-mu-lach</i></p>	<p>Synecdoche</p>	<p><i>Just as honey names anything sweet because honey is a good example [synecdoche] of something sweet so too, salting is a good example of tossing a salad or other collection of foods or perfumes. Although Rashi does not always explicitly explain synecdoche in this rare Rashi he does. And I say that this word salted comes from the same biblical root as sailors (who in Hebrew are called salters) because they navigate the boat with rudders that churn and toss the salted water like a person who tosses split eggs.</i></p>
<p>Ex34-31a</p>	<p><i>The princes in the nation</i></p>	<p><i>ha-ne-si-im ba-aydah</i></p>	<p>Synonyms</p>	<p>Rashi explains that <i>princes in the nation</i> is a synonym for the <i>tribal princes</i> or <i>tribal governors</i>. Rashi explains this (even though it is obvious) because this is the only time in the entire Bible where the phrase <i>princes in the nation</i> are used.</p>