

Rashi-Is-Simple Mailing List
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WARNING: USE FIXED WIDTH FONTS (eg COURIER (NEW) 10)

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| OVERVIEW OF HILIGTS IN THIS ISSUE (C) Dr Hendel, Jan-04 | |
| Whats new and hot in this issue? | |
| ITEM | WHATS NEW & HOT IN THIS ISSUE |
| COMING SOON | The FAQ will be posted on website soon |
| Happy Nu Year | Happy New Year to all who learn Rashi*1 |
| | |
| COMMENTS | |
| <i>*1 Hi. Instead of writing personally & individually to each of my friends, most of which are on Rashi is Simple, I am simply wishing you all a very....*10</i> | |
| LONGER FOOTNOTES | |
| <i>*10</i> | |
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Russell <http://www.RashiYomi.com/>

LIGHTNING SUMMARIES
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Lightning summary of Rashis with emphasis on Rashi rules*10

| # | LIST | BRIEF SUMMARY OF RASHI EMPHASIZING USE OF RASHI RULES |
|---|------|--|
| 9 | 090b | Pronouns in Dt32-21:43 could equally refer to a)Jews b)NonJews |
| | | |
| | | |
| | | |

COMMENTS

LONGER FOOTNOTES

**10 The explanation of the list should be clear*
- The first column gives the NUMBER of the RASHI RULE used
All Rashi rules may be found with examples at
<http://www.Rashiyomi.com/workbook.htm>

- The second column gives the LIST ID (eg LIST210z) which contains many examples of a particular Rashi technique and includes the example presented in the third column

- The third column gives a lightning summary of the Rashi with particular emphasis on the Rashi rule used.

Rashis covered in this issue
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| VERSE | RULE | BRIEF DESCRIPTION |
|----------|----------|-------------------------------------|
| ===== | ===== | ===== |
| Dt32-40k | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-41b | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-40L | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-40b | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-40a | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-39a | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-37b | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-37a | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-36k | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-36a | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-35b | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-35a | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-33a | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-32d | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-32a | GRAMMARr | Pronoun reference:a)Nearest b)Logic |

| | | |
|----------|----------|-------------------------------------|
| Dt32-30a | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-29a | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-27b | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-27a | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-32k | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-32L | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-32m | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-32n | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-33k | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-35k | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-37k | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-39k | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-39L | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| Dt32-41k | GRAMMARr | Pronoun reference:a)Nearest b)Logic |
| ----- | ----- | ----- |

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VERSE: Dt32-40k

RASHIS COVERED: Dt32-40k Dt32-41b Dt32-40L Dt32-40b Dt32-40a

Dt32-39a Dt32-37b Dt32-37a Dt32-36k Dt32-36a

Dt32-35b Dt32-35a Dt32-33a Dt32-32d Dt32-32a

Dt32-30a Dt32-29a Dt32-27b Dt32-27a Dt32-32k

Dt32-32L Dt32-32m Dt32-32n Dt32-33k Dt32-35k Dt32-37k

Dt32-39k Dt32-39L Dt32-41k

| |
|--|
| Dt32-40k (C) Dr Hendel, Jan-04 |
| <p>SUCCINCT SUMMARY</p> <p>-----</p> <p>One of Rashis 5 main goals is the explanation of GRAMMAR the same way modern grammar books explain grammar. In todays posting we review how PRONOUNS may refer to SEVERAL possible references. Sometimes they refer to the LAST MENTIONED while at other times they are defined by CONTEXT. Both these methods</p> |

are equally valid

EXAMPLE Dt32-21:43

Dt32-21:43 makes several explicit statements about the God Man relationship

- Dt32-21:25 explicitly states that the Jews sinned and God punishes them

- Dt32-43 explicitly states that God will avenge Jewish mistreatment

The above three themes are clear: Jewish sin, Jewish punishment, non-Jewish punishment.

There are several verses in the chapter which use pronouns to refer to sinners.

One rule of pronoun reference is to use the immediate antecedent.

Another equally useful rule uses context and consistency. If the overall context agrees with a specific pronomial antecedent then this is a valid interpretation.

Hence it is equally valid to interpret the verses as

- a reference to the SINS, IDOL WORSHIP and BAD DEEDS OF JEWS, or

- a reference to the SINS, IDOL WORSHIP and BAD DEEDS OF NON-JEWS.

Since the chapter echoes BOTH these themes, therefore, both interpretations

are equally viable. It is simply an issue on where there is greater emphasis.

Both these interpretations are the simple meaning of the text since the

text supports both themes.

I would go a step further---I would argue that we do not have controversy here but rather deliberate ambiguity. In other words, the Biblical Author, God, deliberately stated His threats ambiguously--as it were God turned to both Jews and non-Jews and said YOU WILL BE PUNISHED. God in essence asked them: WHOM DO YOU THINK I AM REALLY ANGRY WITH. Thus the ambiguity is intrinsic to the poem since it emphasizes to the reader choice in future behavior--God does not show favoritism---rather God favors those who serve him.

| ITEM | DETAIL |
|--------------------------|---|
| RASHI RULE CLASS: | GRAMMARr |
| RASHI SUBRULE CLASS | REFERENCE |
| RASHI WORKBOOK PRINCIPLE | #9 |
| SEE BELOW | LIST090b |
| List of Pronouns in Dt32 | 2 possible references(antecedent / context) (Jew/Non-Jew) |

LIST090b
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List of Pronouns in Dt32 2 possible references(antecedent / context) (Jew/Non-Jew)

| VERSE | TEXT OF VERSE | JEWS SINNED | NON-JEWS SINNED | R*8 |
|----------|---------------------------------|-------------|-----------------|-----|
| Dt32-21 | The Jews sinned | | | |
| ----- | ----- ---- | | | |
| Dt32-26 | I wanted to destroy the Jews | | | |
| Dt32-27a | But I didnt lest non-Jews say*1 | | | |

| | | | | |
|----------|--------------------------------------|---------------|-------------------|-----|
| Dt32-27b | We did it not God*1 | | | |
| Dt32-28 | For THEY dont understand | JEWS | NON JEWS | |
| Dt32-29a | If THEY were smart THEY-d see: | JEWS | NON JEWS | |
| Dt32-29a | If THEY were smart THEY-d see: | JEWS | NON JEWS | |
| Dt32-30a | How can 1 non-Jew pursue 1000 Jews | | | |
| Dt32-30 | Unless THEIR God sold out on them | JEWISH | | |
| ----- | ----- | | | |
| Dt32-31 | Because THEIR God is not like ours | JEWISH | | |
| Dt32-31 | How then could our enemies judge us | | | |
| Dt32-32a | For THEIR wine is Sodomite wine | JEWISH DEEDS | NON JEWISH DEFEAT | k-n |
| Dt32-32d | Bittle clusters are for THEM | JEWISH DEFEAT | NON JEWISH DEFEAT | k |
| Dt32-33a | vicious venom for THEIR wine | JEWISH DEFEAT | NON JEWISH DEFEAT | k |
| Dt32-34 | Is THIS not hidden with me | JEWISH SINS | NON JEWISH DEFEAT | |
| Dt32-35a | Revenge on THEM is mine | TO JEWS*1 | TO NON-JEWS*1 | k |
| Dt32-35b | when THEY are weak | JEWS*2 | NON JEWS*2 | |
| ----- | ----- | | | |
| Dt32-36a | WHEN*3 God will JUDGE*4 His nation | | | k |
| Dt32-36k | RATHER*3 God will AVENGE*4 HisNation | | | |
| Dt32-36 | God will regret Jewish treatment | | | |
| Dt32-37a | God will say: 'Where are YOUR gods' | Jewish idols | NonJewish Idols | k |

| | | | | |
|----------|-------------------------------------|------------------|------------------|---|
| Dt32-37b | God will say: 'Where are YOUR gods' | Jewish Idols | NonJewish idols | k |
| Dt32-38 | God will say: 'Where is YOUR gods' | | | |
| Dt32-39a | YOU see now that I alone am God | TO JEWS | To NON JEWS | k |
| Dt32-39b | No ONE can be saved from me | JEWISH SINNERS | NonJewish Sinner | l |
| Dt32-40a | I will RAISE-TO-HEAVEN*5 my HAND*6 | | | |
| Dt32-40k | I will RETREAT TO HEAVEN | | | |
| Dt32-40b | I will indeed live forever*7 | | | |
| Dt32-40L | Punishment to non Jews will come | | | |
| Dt32-41b | I will sharpen my sword | AGAINST NON-JEWS | | k |
| Dt32-42 | My sword will consume flesh | | | |
| Dt32-43 | Non Jews will praise His nation | | | |
| Dt32-43 | He will avenge Jewish blood | | | |
| Dt32-43 | Jewish enemies will pay | | | |
| | | | | |

COMMENTS

**1 Rashi also discusses the possibility that the Hebrew word \$LM (SheeLayM) is a NOUN vs a VERB. In this digest however we are concentrating on the REFERENTS OF PRONOUNS*

**2 Rashi gives an example of how Jews can be weak: When the merit of their Patriarchs and Matriarchs stops.*

**3 The Hebrew word KI can equally mean
- RATHER or WHEN*

*Rashi selects a meaning based on the context
The context in turn is defined by the translation
of pronouns as referring back to Jews or Non Jews*10*

**4 The Hebrew word TO JUDGE can equally mean*

- to ATTACK and AVENGE*
- to DEFEND HONOR*

Rashi selects a meaning based on the context

*The context in turn is defined by the translation of pronouns as referring back to Jews or Non Jews*10*

**5 The phrase RAISE-TO-HEAVEN can equally mean*

- to SWEAR IN OATH*
- to RETREAT TO HIGH PLACES (Militarily good)*

Rashi selects a meaning based on the context

*The context in turn is defined by the translation of pronouns as referring back to Jews or Non Jews*11*

**6 The word HAND can equally refer to*

- an OATH*
- a STRONGMAN hideout*

Rashi selects a meaning based on the context

*The context in turn is defined by the translation of pronouns as referring back to Jews or Non Jews*11*

**7 One form of OATHS is swearing by the LIFE OF GOD*11*

**8 Here is HOW to read this list*

- The first two columns give VERSE REFERENCES and BRIEF summaries

- PRONOUNS like YOU, THEM are capitalized*
 - the pronouns can refer to EITHER Jews or Non Jews*
- This is emphasized in the next two columns*

For example in the verse text

*-----
Is THIS not hidden with me
-----*

the THIS could equally refer to

- the defeat of NON JEWISH ENEMIES*

- JEWISH SINS.

By studying each column separately one can glean the two interpretations

- Finally a word about Rashi notation:

*Normally a verse occurs ONCE in Rashi then we number the Rashis
a,b,c,d etc*

*However Rashi explains the chapter twice---one during the chapter
and the other time after Dt32-43. The Rashis the second time
are
labeled k,L,m,n etc.*

*Thus the first Rashi on Dt32-32 is called Dt32-32a. The
second
interpretation after Dt32-43 is called Dt32-43k. In this way
one can
see side by side the two Rashi interpretations.*

A final word about this pronoun interpretation controversy

*I would go a step further---I would argue that we do not
have controversy
here but rather deliberate ambiguity. In other words, the
Biblical Author,
God, deliberately stated His threats ambiguously--as it were
God turned
to both Jews and non-Jews and said YOU WILL BE PUNISHED. God
in essence
asked them: WHOM DO YOU THINK I AM REALLY ANGRY WITH. Thus
the ambiguity
is intrinsic to the poem since it emphasizes to the reader
choice in future
behavior--God does not show favoritism---rather God favors
those who serve him.*

**10 For further details on the meanings of KI visit
<http://www.Rashiyomi.com/words.htm>
The 7 possible meanings of KI are listed there
with examples.*

*11 See <http://www.Rashiyomi.com/h22n11.htm#LIST955g>

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End of Rashi is Simple Digest

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