

Lev. 23:39

Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of the Lord [to last] seven days: a complete rest on the first day, and a complete rest on the eighth day. 40 On the first day you shall take the product of hadar<sup>e</sup> trees, branches of palm trees, boughs of leafy<sup>f</sup> trees, and willows of the brook, and you shall rejoice before the Lord your God seven days. 41 You shall observe it as a festival of the Lord for seven days in the year; you shall observe it in the seventh month as a law for all time, throughout the ages. 42 You shall live in booths seven days; **all citizens** [הַאֲזָרָח] in Israel shall live in booths, 43 in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt, I the Lord your God.

Lev. 23:44

So Moses declared to the Israelites the set times of the Lord.

## אֲזָרָח native (17)

Ex. 12:19	מַעֲרַת יִשְׂרָאֵל בַּגֵּר וּבְאֲזָרָח הָאָרֶץ:
Ex. 12:48	וַהֲיָה כְּאֲזָרָח הָאָרֶץ וְכָל־עַרְל
Ex. 12:49	אַחַת יִהְיֶה לְאֲזָרָח וְלַגֵּר
Lev. 16:29	לֹא תַעֲשׂוּ הָאֲזָרָח וְהַגֵּר
Lev. 17:15	וּמִרְפָּה בְּאֲזָרָח וּבַגֵּר
Lev. 18:26	הָאֵלֶּה הָאֲזָרָח וְהַגֵּר
Lev. 19:34	כְּאֲזָרָח מִכֶּם יִהְיֶה לְכֶם
Lev. 23:42	זָמִים כָּל־הָאֲזָרָח בְּיִשְׂרָאֵל יֵשְׁבוּ
Lev. 24:16	כִּגֹּר כְּאֲזָרָח בְּנִקְבוֹ־שֵׁם
Lev. 24:22	כִּגֹּר כְּאֲזָרָח יִהְיֶה כִּי־אֲנִי
Num. 9:14	וְלַגֵּר וּלְאֲזָרָח הָאָרֶץ: פ
Num. 15:13	[v. 14: וְכִי־יִגֹּר אֶתְכֶם גֵּר] כָּל־הָאֲזָרָח יַעֲשֶׂה־כִּכֶּה אֶת־אֵלֶּה
Num. 15:29	הָאֲזָרָח בְּבִנֵי יִשְׂרָאֵל וְלַגֵּר
Num. 15:30	רָמָה מִן־הָאֲזָרָח וּמִן־הַגֵּר
Josh. 8:33	כִּגֹּר כְּאֲזָרָח חֲצִי־אֶל־מוֹל
Ezek. 47:22	לְכֶם כְּאֲזָרָח בְּבִנֵי יִשְׂרָאֵל
Psa. 37:35	רְאִיתִי רָשָׁע עָרִיץ וּמִתְעַרֵּה כְּאֲזָרָח רַעְנָן:

## HALOT

אֲזָרָח: II זרה: someone born in the land, Sept. αὐτόχθων, later synonymous with גֵּר (Bertholet 160f, 167; Grelot VT 6:177f); א' הָאָרֶץ Ex 12<sup>19-48</sup> Nu 9<sup>14</sup> (three classes, Albright *Religion* 234<sup>97a</sup>, but לְכֶם is supreme); > הָא' the **native, full citizen** Ex 12<sup>49</sup> Lv 16<sup>29</sup> 17<sup>15</sup> 18<sup>26</sup> 19<sup>34</sup> 23<sup>42</sup> 24<sup>16-22</sup> Nu 15<sup>13-29f</sup> Jos 8<sup>33</sup> Ezk 47<sup>22</sup>; DJD 1 28a:1, 6; —Ps 37<sup>35</sup> rd. אָרִיז (Sept.). †

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<http://www.nebraskapress.unl.edu/product/Commentators-Bible-Leviticus.675296.aspx>

I **זָרָה**:—1. to rise, shine: —2. to come out, to appear (leprosy)

II \* **זָרָה**: Arb. *ṣaruḥa* to be of pure descent, *ṣaraḥa* to make clear; variant root of I.

Lev. 23:22

And when you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and **the stranger**: I the Lord am your God.

Baruch Schwartz, “Leviticus,” *Jewish Study Bible*

**42. all citizens in Israel** Hebrew *ʿezrah*, “citizen,” is explained in the Comment to 19:34.

[**19:34. as one of your citizens** Hebrew *ʿezrah*, and the fuller designation *ʿezrah ha-ʿarets*, “the permanent resident of the land,” are terms of uncertain etymology. It has been suggested that *ʿezrah* was originally a botanical term for a tree or plant that is well rooted in the soil. We read in Psalms 37:35: “well-rooted like a robust native tree” (*keʿezrah raʿanan*). If this derivation is correct, an *ʿezrah* is one whose lineage has “roots” in the land, one who belongs to the group that possesses the land. <sup>49</sup> However, the term *ʿezrah* is never applied to the prior inhabitants of Canaan.]

**43–44**: Dwelling in booths for the seven days of the pilgrimage is here prescribed as a requirement, incumbent upon the entire population. The rationale differs from the one suggested above (see v. 34 n.) and is obscure. It is an attempt to historicize the central observance of the pilgrimage, suggesting that it commemorates the period of dwelling in the presence of the Lord’s abode, the Tabernacle, in the wilderness. The notion that God housed the Israelites in booths in the wilderness is not attested elsewhere.

**RASHI: All citizens in Israel.** All citizens, *and* all those in Israel, including converts.

**NAHMANIDES: All citizens in Israel.** Rashi understands the precise language of this verse to include converts, but to exclude women; his source, in the Sifra, includes freed slaves as well.<sup>5</sup> The straightforward sense of the text, as understood by tradition, is as follows: Since we are told, “There shall be one law for you, whether stranger or citizen of the country” (Num. 9:14), and “There shall be one law for you and for the resident stranger” (Num. 15:15), there is no need to mention this in each and every other place where it applies. The phrase in our verse emphasizes *every Jew*, great and small alike—it is not enough for one member of the household to live in a booth; they all must do so. But (since the word translated “citizen” may also be translated “native”) it may possibly also mean one who is “like a robust native tree” (Ps. 37:35), well rooted in his household—not someone who is on the road or overseas.

**HIZKUNI:** There was no need to warn noncitizens to live in booths, as they had nowhere else to live anyway.

**GERSONIDES:** Citizens and “strangers” are bound by the same laws, as the Torah says over and over again. In this particular case, “citizens” are specified because the most prominent of them might think it is beneath them to dwell in booths rather than in their beautiful palaces.

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