Leviticus 22:1

22:1 Then the Lord spoke to Aaron, saying:

(2) The priests, the sons of Aaron, shall not drink alcohol mixed with water, nor shall the Levites, who carry the...
לך מקדשכם ויפרו לשלחכםEat. וְיִהְיֶ֥ה אֶת־עֵ֖זוּ בְּמֹ֥פֶת לֹ֥א לְדֹ֖ת יַיְהוָ֑ה וְאֵ֖לֶּה אֲנִ֥י יְהוָ֖ה

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The injunction that the law following concerns ‘everyone’ (כָּל אֲנָשִׁים) among the descendants of Aaron, is further explicated by some scribes by repetition of כל.

G included the addition of θεὸς ὑμῶν (originating with the Hebrew manuscript behind G?) that harmonizes the text with 18:2, 4, 30; 19:2, 4, 10, 25, 31, 34; 20:7 and 24.

4QLeve, SP, and G add which, in light of the relative clause that follows, is superfluous.

M and G retain the singular as in the preceding text, whereas SP and V opt for plural. Perhaps the fact that the verb is preceded by more than one object was a factor in its change of number.

Syntactically, it is not necessary, but neither is it wrong, to repeat את at the beginning of the relative clause.

Likely influenced by similar readings in 16:5 (ישראל בני עדת כל) and 19:2 (ישראל בני עדת), the text behind G appears to have read כל עדת ישראל while M has כל בני ישראל.

This variant could arguably have arisen from a graphic error, but it is to be noted that the same variant occurs also in 17:3, 8 and 10, which speaks rather for the possibility
of accurate translation of a variant Hebrew behind G. In the textual traditions of the Hebrew Bible, 

and are not infrequently used interchangeably, see, e.g., 2 Sam 6:5 4QSam⁹; בֵית יִשְׁרָאֵל M; or וְאֵשׁ יִשְׁרָאֵל G.

The addition of the participle הָגֶר after the noun הָגֶר can be seen as a harmonization with 16:29; 17:10,12,13; 18:26; 19:34; and 20:2. In addition, G inserts προς οὐσίως, possibly based on its Vorlage (cf 19:34; 25:6).

M SP [א] הָגֶר (explicit)

Though it is not uncommon to find the conjunction ו used adversatively (“or”; see v 8 וַתְּרַפֵּה נבּוּלָה, the reading preserved by 4QLev⁶ with the conjunction או clarifies the meaning.

M SP 4QLev⁶ ] לְכָל כְּלִים (explicit)

Wevers comments on the reading in G as follows: “θεῷ was chosen as original [G] text purely on the basis of its support by A B F, and its support is, except for the x group, scattered. I am no longer as confident as formerly that the critical text should read θεῷ rather than κυρίῳ which most witnesses read. I know of no reason why the translator should have used θεῷ for יהוה, and I now suspect that it was a copyist error, i.e. rooted in the misreading of ΚΩΙ as ΘΩΙ (Wevers 1997: 356).

The word מום is essential, and its omission of in T is likely an error.

M SP 4QLev⁶ ] לְכָל כְּלִים (gram or graph מום)

The change of number in the prepositional suffix may have been a result of a graphic error or, alternatively, the scribe may have interpreted הָגֶר not as a second plural verb, but as a second singular verb plus 3 masc. sing. suffix, and therefore opted for לַכָּל.

The reading preserved by SP and T, in which נר βή שלב is taken as the second object of the ל preceding the infinitive (לָלַכָּל), thus reading “for fulfillment of a vow, or a freewill offering”, was presumably the original reading here. Some later scribes may have viewed the reading as ambiguous, for they inserted a preposition before נר (ל in M; ב in 4QLev⁶), thus separating this word from the infinitive. The Masoretic use of the
preposition ל instead of ב is understandable, if the scribe took לפלא מפלא in as a


denominative from פלָּּא כ.Fl “miracle” (“to make a vow is, in effect, to request a miracle

e.g.Gen 28:20; Jon 1:16; Ramban],” Milgrom 2000: 1875) and not as part of the verbal

idiom פלָּּא נרָּד, “to fulfill a vow” (Jenni, Der hebräische Pi‘el (Zürich 1968), p. 231f)
or “to express a vow” (Milgrom 2000: 1874). 4QLevb follows the parallel in M of Num

15:3 (לפלא נרְי אַל בֶהְרָה), but that verse, too, appears similarly to have been the object

of scribal emendation, for both SP and S omit the preposition there.

Old Greek has a third object, η εν ταῖς εορταῖς υμῶν, “or (an offering) in your

feasts”, but it is lacking in Syh.

The reading in 11QpaleoLev a with the conjunction וא preceding בכקר makes little

sense in the context and is likely an error of the copyist.

11QpaleoLev a (transp)

11QpaleoLev a transposes, possibly due to the similarity of the words.

M SP G [א] 21:20

Harmonizing with 21:20, 4QLevb adds את מהלות “or with crushed testicles.”

4QLevb reads את instead of את מהלות which occurs two words later.

The plural form is probably a secondary grammatical harmonization, for both the

preceding and following passages use plural verbal forms. The verse with the singular

form may originate as a secondary clarification to v 22.

A clarifying pronominal object referring to the four preceding participles has been

added in the tradition represented by 11QpaleoLev a and G.

In M, the plural suffix attached to the hapax משלחת, “blemish” (hof. pt. of the

muqtal-pattern [Elliger 1966: 295, 300]), is superfluous because of the suffix attached to

the preposition. The original reading is probably the one represented by 11QpaleoLev a

“they are blemished”, and in the second and the third stage the prepositional construct

(SP G) and change from plural to singular (M) were brought to the text.

See the comment on v 18 (לפלא).
22:31 fin ] + יְהוָה Àאֲנִי \n M G[mss (> 4QLev b SP G) (harm cf vv 3, 9)
See the comment on v 3 (יְהוָה Àאֲנִי \n).

22:32 M G ] McKenzie SP T[ms (cf vv 9,16)
The 2nd plural suffix in M is derived from the 2nd plural person of the verb תַחֲלָלו מ, while the 3rd plural suffix in SP and T[ms refers to בְֵנֵי יִשְׂרָאֵל. Since “you” (2nd pl) in this context is synonymous with “the children of Israel”, either of the readings is grammatically possible. The original is probably the one in M, and the reading in SP and T[ms has been influenced by the 3rd plural suffix in vv 9 and 16.