**Masoretic Text ​Summary**

The document provides a detailed examination of the Masoretic Text, its origins, transmission, and significance in Jewish and Christian traditions. ​

**Masoretic Text ​**

* The Masoretic Text (MT) is the authoritative Hebrew-Aramaic text of the Hebrew Bible in Rabbinic Judaism. ​
* It was primarily compiled by the Masoretes between the 7th and 10th centuries CE. ​
* The oldest complete copy, the Leningrad Codex, dates to 1009 CE and serves as the basis for many translations. ​
* Variations in the Dead Sea Scrolls indicate multiple Hebrew scripture versions existed by the end of the Second Temple period. ​

**Origin Transmission**

* The oldest manuscript fragments of the MT date from the 9th century, with the Leningrad Codex being the oldest complete copy. ​
* The Dead Sea Scrolls show no uniform text during the Second Temple period, with many variations from the MT. ​
* Approximately 60% of Qumran fragments align with proto-Masoretic texts, while 20% show Qumran style variations. ​

**Rabbinic Period ​**

* The emphasis on precise spelling and details in the text peaked during the time of Rabbi Akiva (died 135 CE). ​
* Very few manuscripts survived the destruction of Jerusalem in 70 CE, leading to a push for text preservation. ​
* A fragment from the En-Gedi Scroll, carbon-dated to the 3rd or 4th century CE, matches the MT. ​

**Age of Masoretes ​**

* The Masoretes established the MT's authority through their meticulous copying and error-control techniques. ​
* Different local traditions existed, leading to variations in pronunciation and cantillation among the Masoretes' texts. ​
* The Tiberias school became the chief seat of learning, with significant differences from other schools. ​

**Ben Asher and Ben Naphtali ​**

* Aaron ben Moses ben Asher and Ben Naphtali were leading Masoretes, with Ben Asher's codex becoming the standard. ​
* Differences between their texts mainly involve accent placement and vowel usage, totaling about 875 variations. ​
* Ben Asher's codex is recognized as the standard text, despite no complete manuscript being based solely on it. ​

**Middle Ages**

* The Masorah was largely finalized by the 10th century, with few additions made by later Masoretes.
* The Franco-German Tosafists influenced the development and spread of Masoretic literature during the 11th to 13th centuries. ​

**Masorah**

* The Masorah includes annotations for pronunciation, cantillation, and variants, ensuring accurate transmission of the text. ​
* It consists of vowel points, pronunciation marks, and extensive notes in margins, reflecting the Masoretes' efforts to prevent errors. ​

**Numerical Masorah**

* The Numerical Masorah categorizes notes into marginal and final Masorah, focusing on statistics of letters and words. ​
* It includes observations on spelling variations and references to Kethiv-Qere readings, emphasizing the importance of accurate transmission. ​

**Fixing of Text ​**

* Early Masoretes standardized the text's division into books, sections, and verses while fixing orthography and pronunciation. ​
* They marked divisions and provided annotations to guide readers, ensuring the text's integrity and adherence to tradition.

**Scribal Emendations – Tikkune Soferim ​**

* Tikkune Soferim refers to changes made by scribes to avoid unseemly expressions or safeguard the Tetragrammaton. ​
* These emendations are attributed to the Men of the Great Assembly and include four general types of corrections. ​

**Inverted Letters**

* Inverted nuns appear in nine passages, notably surrounding Numbers 10:35-36, indicating textual significance or placement issues. ​
* These markings have historical roots and were used to denote important textual elements in ancient manuscripts. ​

**History of Masorah ​**

* The history of the Masorah is divided into three periods: creative, reproductive, and critical, reflecting its evolution over time. ​
* The Dead Sea Scrolls have provided insights into the MT's history, showing both similarities and differences with earlier texts. ​

**Some Important Editions ​**

* Key editions of the Masoretic Text include the second Rabbinic Bible by Daniel Bomberg (1524-1525) and the Biblia Hebraica Stuttgartensia. ​
* These editions have influenced translations and the understanding of the MT in both Jewish and Christian contexts. ​