

They made notes about the text and some will be found in the footnotes although only a small amount of these notes were saved. The Masserates would have maybe have 10 manuscripts and 10 of them would have the same reading but the other 5 would differ. They would take the reading from the 10 and put that in their copy and ignore the other ones. If they thought the reading of the smaller ones sounded more reasonable, they would put it in the margin and say "Read so and so". Their notes are where they think something else is right and they will put that in as a note and tell you to read there. They will write the text as it was and that is called the Cath<sup>o</sup>ev<sup>e</sup>d, that which is written and then they put in the footnote that which is to be read. This is the earliest period of Biblical study up to the 10th century. the Jews are carrying on this Masseric study of the OT.

#55 They preserved for us the tradition meaning the Hebrew text and this period was a period of the study of Hebrew but not a fruitful period scientifically. More of a scientific approach among the Jewish Rabbis in Spain about the 10th to the 15th century. During that time the Jewish Rabbis were in Spain, a land controlled by the Mohammedians and the Mohammedians had developed some very fine grammatical study of Arabic. A more scientific attitude than most nations in language study possibly based on the Greek structure which had been taken over by the Mohammedians. Much ancient Greek structure was preserved for us this way and these grammarians were making some very fine studies of the Arabic and the Jewish Rabbis got the idea from them and decided to use it in studying the Hebrew and so we have some writings by Jewish Rabbis between 1100 and 1500 who did some very good study in the Hebrew. No great number of Christians who were students of the language up to this time. Origin, about 250 AD was a great student of the Hebrew; also Jerome about 400 studied with the Rabbis and became a fine master of the knowledge of the Hebrew. He translated the Vulgate directly from the Hebrew, not as previous translations had been from the Greek. Jerome began his work of the Vulgate by trying to correct the common text but he found it difficult as he found it so far from the original so he made a new translation from the Septuagint and then a new translation directly from the Hebrew. Altho he was bitterly opposed by the church, they took over his translation and eventually made it ~~his~~ <sup>theirs</sup> authoritative Bible except for the Psalms and they were so familiar with the Latin that they couldn't bring themselves to accept Jeromes' translation of the Psalms. They came to include in the Vulgate