

# Translations Based on Different Texts

Bible translations vary based on the underlying text families used by the translators. Major textual traditions include the Old Testament \_\_\_\_\_ and in the New Testament the \_\_\_\_\_ and or the \_\_\_\_\_ and (sometimes called the Alexandrian or Eclectic Text).

Textus Receptus (NT):

- The Textus Receptus is a Byzantine manuscript tradition, which became the standard Greek before the discovery of much older ancient texts.

Critical Text (NT):

- The critical text is a reconstruction of the original text based on the oldest and most reliable Greek manuscripts.

Old Testament Textual Sources:

- Originally Hebrew and Aramaic stand-alone scrolls.
- Some translations also use the \_\_\_\_\_ (LXX) for the Old Testament, written between 280BC and 100 BC (an ancient Greek translation of the Hebrew Bible). Jesus and the Apostles quoted from this.
- Masoretic text which was completed by the late 900's AD
- Some translations are more "literal" (trying to match the original wording as closely as possible), while others are more "dynamic" (focusing on conveying the meaning in modern English).

Examples of Translations Based on Different Texts:

- \_\_\_\_\_ **and** \_\_\_\_\_: Based on the Textus Receptus for the New Testament.
- \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_: Based on the critical text for the New Testament.
- \_\_\_\_\_: Based on the critical text for both the Old and New Testaments, but with a focus on clear, modern language.

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# Literal (Formal) vs Dynamic Bible Translations

Literal (formal) and dynamic Bible translations represent different approaches to translating the original texts into another language. Literal translations strive for a word-for-word correspondence, while dynamic translations focus on conveying the overall meaning and message, even if it requires some flexibility in wording.

Literal (Formal) Translations:

- **Focus:** Emphasize a close, word-for-word rendering of the original text.
- **Goal:** To preserve the original word order, sentence structure, and specific wording as closely as possible.
- **Characteristics:**
  - May be less readable or natural in the target language due to the strict adherence to the original.
  - Examples: King James Version (KJV), New American Standard Bible (NASB), English Standard Version (ESV).

Dynamic (Dynamic) Translations:

- **Focus:** Translate the meaning and message of the original text, even if it means using different wording or phrasing in the target language.
- **Goal:** To ensure that the text is understandable, engaging, and relatable to the target audience.
- **Characteristics:**
  - Often more readable and natural in the target language.
  - May be less accurate in preserving the original word order or specific wording.
  - Examples: New International Version (NIV), New Living Translation (NLT),

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# The Longer Ending in Mark

The long ending of Mark (Mark 16:9-20) was added to the Gospel of Mark in the \_\_\_\_\_ . It was included in some manuscripts by \_\_\_\_\_ it was also included in several others by \_\_\_\_\_. The short ending (Mark 16:8) was also in use into the \_\_\_\_\_ .

Elaboration:

- **Early Evidence:** There's evidence that the long ending was referred to by the mid-\_\_\_\_\_, but no one stated belief that it was the original ending. This is supported by quotes of the long ending by Irenaeus (around \_\_\_\_\_) and Justin Martyr (around \_\_\_\_\_).
- **Disputed Authenticity:** The long ending was not universally accepted as original throughout early church history. It does not exist in the most important and earliest manuscripts of Codex \_\_\_\_\_ (between 325- 350AD) and Codex \_\_\_\_\_ (between 300-325AD).
- **Scholarly Consensus:** Nearly all scholars agree that the long ending was a later addition, not part of the original Gospel of Mark. This is due to manuscript evidence, style differences, and patristic (early church fathers') testimony.
- **Reasons for the Addition:** Some speculate that the long ending was added to provide a more satisfying and conclusive ending to the Gospel, as the short ending ends abruptly with women running away from Jesus' empty tomb in fear.
- **Continued Use of the Short Ending:** The fact that the short ending continued to be used in some manuscripts and translations suggests that the longer ending was not necessarily the definitive end of Mark's Gospel for all early Christians.

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