

Added Text

... when words, phrases and verses have been inserted

Throughout these lessons we have mentioned and dealt with the topics of *Plain Common Sense*, *Figures of Speech* and *Definitions of Words*. In the midst of those lessons we have addressed and discussed many subtopics that need to be covered to understand how the twisting of Scripture is used by false teachers.

subtopics

- The reason for the design of the Bible*
- The purpose of the Bible for Israel and the Church*
- The unique relationship of the Old and New Testaments*
- The reason to read the Bible literally*
- The existence of figures of speech*
- The method God used to deliver His words to man*
- The true Author of the Bible*
- The differences between the Eastern and Western mindsets and world views*
- The cultural importance within the Bible*
- The need for translations of the Bible*
- The danger of letterism*
- The importance of reading what the Bible says and not what we want it to say*
- The difficulty in translating the Bible for different cultures*
- The problems caused by incomplete, out of context word studies*
- The fallacies of Replacement and Covenant theology*
- The reason the Bible committees substituted words in their versions*
- The danger of using archaic/obsolete words with modern definitions*
- The use of multiple English versions to identify potential trouble spots*
- The penalty many of the translators paid to give us our English translations*
- The names and titles of our LORD*
- The importance of finding the right word in English to use in place of the Hebrew or Greek*
- The importance of knowing original definitions of the English words used in the Bible*

Now we come to the

Interpretation Difficulty # 5: Added Text

“The danger of interpretation when words have been inserted without documentation.”

Throughout all our English translations and versions, words have been added to the text for many reasons. Why were they added? In many cases, words were added to help make the sentence understandable and clear in our language. Most translations published before 1970 did not indicate to the reader in any way the addition of these words. Since the 1970's, almost all versions without exception have noted added texts in some form or fashion.

How do we find out how added words and phrases are handled in our favorite version of the Bible?

Have you ever heard of a **Preface?**

Even the original 1611 version of the King James had a **Preface!**

The **Preface** is the first thing we should read when we get a Bible! **Why?**

Not because it is the **WORD OF GOD** but because it tells us how the English committee handled the translation of the **WORD OF GOD** and put that version together, how it handled certain words, names, titles, what all the different markings mean and how to recognize the different categories of added words to the text.

For the purpose of this lesson, we will deal solely with added words, phrases and passages to the text that were not in the original languages and why they were used.

We will use the indicators found in the **New American Standard Version.**

For other versions see the preface of that Bible.

italicized words

EXAMPLE: Matthew 6:3 "But when you give to the poor, do not let your left hand know what your right hand is doing, 6:4 so that your giving will be in secret; and your Father who sees *what is done* in secret will reward you.

Matthew 6:6 "But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees *what is done* in secret will reward you.

When a committee felt that extra English words were needed to help clarify the intent of the original meaning of the passage, the additions were printed in *italics* to indicate to the reader that the added words cannot be found in the original language in any form or fashion. **These additions always represent the theological interpretation of the committee members!**

In the two verses from the Matthew passage above, the committee's interpretation was that the reader needed to understand that the Father had seen what they had done in secret and therefore rewarded them. Honestly, the committee confused the text by adding the words and opened up the passage for differing camps of interpretation.

Camp 1 – with the words <i>what is done</i>	Camp 2– without the words <i>what is done</i>
... your Father who is in secret, and your Father who sees <i>what is done</i> in secret will reward you.	... your Father who is in secret, and your Father who sees <i>what is done</i> in secret will reward you.
You gave or prayed in secret; the Father who is in secret saw what you did in secret; the Father rewards you.	You gave or prayed in secret; the Father who is in secret sees from His secret place; the Father rewards you.

Camp 2 is actually the correct interpretation!

Why? Because the italicized words force on the reader the interpretation of the committee!
It is most often best to skip over the italicized words so the original meaning comes through.

phrases, verses or passages surrounded by parentheses ()

EXAMPLE: Ephesians 4:7 But to each one of us grace was given according to the measure of Christ's gift. 4:8 Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN." 4:9 (*Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? 4:10 He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.*) 4:11 And He gave some *as* apostles, and some *as* prophets, and

some *as* evangelists, and some *as* pastors and teachers, ^{4:12} for the equipping of the saints for the work of service, to the building up of the body of Christ; ^{4:13} until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

When the committee placed the (parentheses) in the text it was not because they had added anything to the passage; it was because they were wanting us to know that *those words or thoughts are not found in that passage in the oldest and most reliable copies of the Holy Bible that we have found to date. However, those added words are found (in some form – the exact duplicate or a rendering of the thought) somewhere else in the Scripture.*

How did this happen? The original manuscripts written by Matthew, Mark, Luke, John and the others were inscribed on material that would not withstand the test of time. As the originals began to degrade from wear and tear, scribes meticulously copied them. The originals were thought to be sacred; therefore, the way they were destroyed was extremely important. The custom of burning American flags when they are torn and dirty came from the burning of the pages of the Holy Scriptures when they were torn or dirty.

Here is where the problem occurred! Those who owned a copy for preaching or study would make notes in the margins or between the lines. When that copy became too worn or torn, it was copied by a scribe before it was ceremonially burned. In many cases, the owner had it copied with all his notes included for his continual use as a preacher, teacher or disciple.

How many copies of the New Testament have survived? We have a few more than 5,600 hand written copies. Within all those hand-written copies there are only 71 variations in which additions or omissions occur. Glaringly obvious is the omission of words, phrases and passages in the oldest copies.

How are omissions a problem? If omissions were scattered throughout the 5,600 copies, regardless of when they were written, we would just consider those as scribal errors by the copyist. However, that is not the case! The omissions of the words, phrases and passages occur in the oldest copies. When we talk about added text, we are actually speaking about words, phrases and passages that do not appear in those oldest manuscripts. They have been added somewhere along the way. They are not truly omissions; those words, phrases and passages were never in the original! The oldest 130 copies and fragments date from 125 A.D. (just 29 years after John completed the book of Revelation) through 350 A.D. Shortly after 350 A.D., the additions began to appear. By the 1300,s A.D., the copies contained most of the additions as if they were part of the original manuscripts.

How about the honesty of the committees? With the continued discoveries because of archaeological excavation, each year fragments or copies are found in sealed jars or clay pots. The committees have recognized the pattern found in these oldest copies and noted where additions to the original manuscripts occurred. We are extremely thankful for their work. Since the 1970's, almost all of the committees overseeing the updating of the words in the versions have made the decision to alert us of their findings by marking it in the text some way. Some versions use parentheses () or brackets [], some use footnotes to indicate that it is not in the original, some remove the word, phrase or passage altogether and place it in a footnote. Here is an example.

New American Standard Version - NASV	New International Version - NIV
<p>Matthew 17:20 And He *said to them, "Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. ^{17:21} [But this kind does not go out except by prayer and fasting.]" ^{17:22} And while they were gathering together in Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of men;</p>	<p>^{17:20} He replied, "Because you have so little faith. I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you. ^{17:21} ^{17:22} When they came together in Galilee, he said to them, "The Son of Man is going to be betrayed into the hands of men.</p>

Let's return to this addition to the Scripture that the committee placed in parentheses because it was not in the oldest and most reliable Scriptures.

Here is the theological problem this addition created!

Ephesians 4:9 (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? 4:10 He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.)	
The Place of Original Thought in Scripture	The Twisted Theology
<p>The addition to the Ephesians 4 passage occurred because someone made a note in that location in his copy in order to try to make a connection with the following passage written by Peter.</p> <p>¹ Peter 3:18 For Christ also died for sins once for all, <i>the</i> just for <i>the</i> unjust, so that He might bring us to God, <u>having been put to death in the flesh, but made alive in the spirit;</u> ¹⁹ in which also He went and made proclamation to the spirits <i>now</i> in prison, ²⁰ who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through <i>the</i> water.</p> <p>The next time that handwritten New Testament was copied, the note was included as part of the original text.</p>	<p>Paul's intent in the Ephesians 4 passage is to express the grace of the LORD who gave to the Church five offices or positions of leadership to guide the earthly Church (apostles, prophets, evangelists, pastors, teachers). Jesus established those positions while on earth and left them here, well trained and ready to lead, when He ascended into heaven from the Mount of Olives.</p> <p>With the insert of the thought from 1st Peter, which has nothing to do with the organization of the Church, a false doctrine was twisted into theology.</p> <p>What was that doctrine? Jesus died, went to hell and was punished there for your sins! Nothing could be further from the truth!</p> <p>When Jesus died He went to the bosom of Abraham which also has the name Paradise. One of the thieves on the cross accompanied Him there. At the edge of Paradise, a great gulf existed separating it from the place called Torment. While in Paradise, Jesus spoke across that gulf to those in torment who had rejected God from before the days of Noah. The death of Jesus on the cross was all the punishment needed to cover the sins of all the people of the world.</p>

According to Luke 16, Hades was the place of the dead. It had two holding compartments, one for the righteous in a place of peaceful rest (also called the bosom of Abraham or Paradise) and the other for the wicked in a place of torment. Once in Hades, Jesus ripped the gates of Paradise apart and liberated all the saints of old as promised (Psalm 49:15; 86:13; 89:48; Hebrew 11:39-40; 12:23).

FINALLY

phrases, verses or passages surrounded by brackets []

You will notice the parentheses () in John 7:50. That thought came for John 3.

In the John 7:53-8:11 passage we see one of the most beloved stories of all time. Yet, it is not found in the oldest and most reliable texts. Nor is that story anywhere else in the Scriptures. If you remove it, the context and flow of the passage makes plain common sense!

W ithin the copies which include notes by preachers, pastors, teachers and more, some of the thoughts of the phrases, verses and passages were taken from other places in the Bible as shown above. Those additions were highlighted in the Bible by the committees in parentheses (). But the addition that the committees could not find ever a faint reference to in the Bible were indicated with brackets []. Here are two examples.

EXAMPLE: ^{John 7:50} Nicodemus (he who came to Him before, being one of them) said to them, ^{7:51} "Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?" ^{7:52} They answered him, "You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee." ^{7:53} [Everyone went to his home. ^{8:1} But Jesus went to the Mount of Olives. ^{8:2} Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and began to teach them. ^{8:3} The **scribes** and the Pharisees brought a woman **caught** in adultery, and having set her in the center of the court, ^{8:4} they said to Him, "Teacher, this

woman has been **caught** in adultery, in the very act. ^{8:5} "Now in the Law Moses commanded us to stone such women; what then do You say?" ^{8:6} They were saying this, testing Him, so that they might have grounds for accusing Him. But Jesus stooped down and with His finger wrote on the ground. ^{8:7} But when they **persisted** in asking Him, He **straightened up**, and said to them, "He who is without sin among you, let him *be the* first to throw a stone at her." ^{8:8} Again He stooped down and wrote on the ground. ^{8:9} When they heard it, they *began* to go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center of the court. ^{8:10}

Straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" ^{8:11} She said, "No one, Lord." And Jesus said, "I do not condemn you, either. Go. From now on sin no more." ^{8:12} Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

Internal Evidence that John 7:53 – John 8:11 does not belong in this Gospel

The first evidence found in the Gospel of John that indicates this section does not belong would be difficult to identify unless we had read the story several times making us intimately familiar with John, 1st – 3rd John and the Revelation, his style and his words.

FIRST: John never uses the GREEK words translated "**scribes, caught, persisted, or straighten up,**" in his writings. This is a big RED FLAG in the text!

SECOND: The added story seems to fit in the flow of the story; however, when it is removed, verse 7:52 flows perfectly into verse 8:12 and the story dealing with Nicodemus continues with clarity.

External Evidence that John 7:53 – John 8:11 does not belong in this Gospel

FIRST: The earliest copy of John that includes this story is from the fifth century A.D. All those from 125 A.D. to the 400's A.D. do not include it! (Earliest and most reliable copies)

SECOND: The first of the church fathers to mention this addition occurs in the tenth century A.D. Before the tenth century, not one of the church fathers mentioned this passage in his commentaries.

How to Handle John 7:53 – John 8:11

Although the story of the woman caught in the act of adultery completely fits the character and actions of the LORD while He was alive on earth, it is not part of the narrative breathed by the LORD to be included in John's Gospel and should not be taught.

At the end of the book of Mark, beginning with chapter 16:9 through the end of the book, that entire story is not in the oldest and most reliable manuscripts. This story has caused the rise of at least five unverifiable and false teachings.

Mark 16:6 And he said to them, "Do not be amazed; you are looking for Jesus the Nazarene, who has been crucified. He has risen; He is not here; behold, *here is* the place where they laid Him. ^{16:7} "But go, tell His disciples and Peter, 'He is going ahead of you to Galilee; there you will see Him, just as He told you.'" ^{16:8} They went out and fled from the tomb, for trembling and astonishment had gripped them; and they said nothing to anyone, for they were afraid. ^{16:9} **[Now after He had risen early on the first day of the week, He first appeared to Mary Magdalene, from whom He had cast out seven demons, ^{16:10} She went and reported to those who had been with Him, while they were mourning and weeping. ^{16:11} When they heard that He was alive and had been seen by her, they refused to believe it. ^{16:12} After that, He appeared in a different form to two of them while they were walking along on their way to the country. ^{16:13} They went away and reported it to the others, but they did not believe them either. ^{16:14} Afterward He appeared to the eleven themselves as they were reclining at the table; and He reproached them for their unbelief and hardness of heart, because they had not believed those who had seen Him after He had risen. ^{16:15} And He said to them, "Go into all the world and preach the gospel to all creation. ^{16:16} He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. ^{16:17} "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues;**

16:18 they will pick up serpents, and if they drink any deadly poison, it will not hurt them; they will lay hands on the sick, and they will recover." **16:19** So then, when the **Lord Jesus** had spoken to them, He was received up into heaven and sat down at the right hand of God.
16:20 And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.] *[And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.]*

Internal Evidence that Mark 16:9-16:20 does not belong in this Gospel

FIRST: Before chapter 16:9, the word "Now" is used nine times at the beginning of a passage and it is always used to move the story forward with new information. (Mark 1:14, 1:16; 5:11; 8:14; 12:20; 13:12; 13:28; 15:6; 15:42) Instead of progressing to a new part of the story as with all the previous uses, this "Now" digresses to fill in details of events just covered completely in Mark's gospel. The whole added section does not follow the scheme of the rest of Mark's gospel.

SECOND: Starting with 16:9, the passage seems to introduce Mary Magdalene for the first time.

THIRD: The context of the information found in 16:17-18 is not found in any of the other gospels. (picking up serpents, speaking with tongues, casting out demons, drinking poison)

FOURTH: The vocabulary is not Mark's. In his gospel he never uses the title "**LORD Jesus.**" Mark's gospel is filled with amazement and astonishment! It is the theme of Mark. "They were amazed at his teaching" (1:22); "They were all amazed, so that they debated among themselves" (1:27); "He healed the paralytic, and they were all amazed and were glorifying God saying, 'We've never seen anything like this'" (2:12). We can see the astonishment of Mark at the work of Jesus throughout his book (Mark 4:41; 5:15, 33, 42; 6:51; 9:6, 15, 32; 10:24, 32; 11:18; 12:17; 16:5). This added passage contains no amazement or astonishment and considering the miraculous context, (picking up serpents, speaking with tongues, casting out demons, drinking poison), it should have to be consistent with Mark.

External Evidence that Mark 16:9-16:20 does not belong in this Gospel

FIRST: The earliest copy of Mark that includes this story is from the fourth century A.D. All those from 125 A.D. to the early 300's A.D. do not include it!

SECOND: The church fathers, Eusebius, Justin Martyr, Tatian, and Irenaeus knew about the ending and dismissed it. Irenaeus used 16:19 in one of his writings. Eusebius stated that the Greek manuscripts did not contain this ending.

How to Handle Mark 16:9-16:20

This part of Mark should not be taught, and it should never be used to develop a theology or practice used in the Church.

We should note here that there are churches that teach this theology and practice snake handling.

Although the ritual is practiced in a small number of isolated churches, it is prevalent in the Holiness movement in the Appalachia area of America. The Holiness movement includes churches known as Pentecostal, Charismatics, and Church of God. Only a small segment of these churches practice snake handling based on Mark 16:17-18. They also include in their proof Luke 10:9 and Acts 28:1-9, both of which they take out of context.



A Few Other Things

... other ways false teachers deceive the flock

For the remainder of this lesson, we quickly want to cover several other tactics that false teachers use to lure the listener away from the truth. We have all heard these tactics in all kinds of sermons and lessons even though we might not know what to call them. In many cases, we accept the tactic without question. All communicators are guilty of these tactics whether intended or not. The *rock-solid* preacher will make these mistakes as well as the *false preacher* who intends to lead us away from God's Word to a cultic doctrine.

We will present a short TOPICAL MESSAGE as an example for the rest of the INTERPRETATION DIFFICULTIES.

The Preacher Speaks

“Good morning everyone! Today, I want you to turn in your Bible to John 11:35. Is everyone there? Good! Let's stand for the reading of God's Word and read the text together. All together now, 'Jesus wept.' Thank you and you may be seated. Today, I want to talk to you about crying and depression. Depression is caused by 10 factors. On number one of your outline notes please write, mental illness.”

STOP! Do you see it? There we have it,

Interpretation Difficulty # 6: Topical Messages

“A verse from the Bible is used to jump off into a topic that the preacher chooses without regard to the actual context or intent of God. The message may not even be of God!”

[This preacher has no intention of addressing the death of Lazarus found in John 11. Rather, this preacher has an agenda. He has a point he wants to make, and he deceptively uses a Scripture verse to give authority to the topic he wants to teach that has nothing to do with the message found in John 11. He is going to preach his own philosophy instead of the LORD's theology.]

STOP! We have second problem with this intro. It also illustrates

Interpretation Difficulty # 7: Biblical Hooks

“The use of a verse from the Bible to lend false authority to the message that is going to be presented.”

[This preacher uses the verse to hook you into the importance of the message, placing on it the authority of God and the Bible. Everyone loves God and the Bible. He used a verse! His message has to be true! However, the message is from a class in psychology, not from the LORD.]

The Preacher Speaks

“You cannot get past your depression caused by mental illness unless you help yourself. The Bible tells us, “God helps those who help themselves.”

STOP! This leads us to

Interpretation Difficulty # 8: Saying but Not Citing

“A quote without documentation.”

[If the preacher had known his Bible, he would never have said, “The Bible says. God helps those who help themselves.” It is not in the Bible. False teachers use many “**VERSES**” from the Bible that do not exist.]

The Preacher Speaks

“Crying is your problem! Cry, cry, cry. Someone has told you not to cry. But you must cry. But get over your crying as soon as you can so you can get healthy. God know about you. John 1:23 speaks about you when it says, ‘the voice crying in the wilderness.’ You are in the wilderness. Nevertheless, even Jeremiah 30:15 says, ‘why cry over your thoughts?’ And Jeremiah 33:11 speaks of ‘the cry of joy, the cry of gladness.’ Crying is important to God and all of us. But at some point, it is not healthy for your mental illness.”

STOP! Here are four big deceptions! First, that’s a lot of crying which brings in

Interpretation Difficulty # 9: Over-specification

“Over focusing on an unimportant words and making too much of nothing.”

[This example ought to be a **big red flag** to all. The preacher has made several interpretation errors here. First, he is guilty of over-specification. He could mention “crying” once, but in this case, he has focused on it too much. Let this be a **red flag**, a false teacher will **hammer unimportant points**. This leads to the next difficulty.]

Interpretation Difficulty # 10: Selective Citing

“Using selective Bible passages as proof texts.”

[The preacher tries to prove his point by quoting partial passages or phrases completely out of context simply because they contain the magic word or words he needs. In this case the word “crying.” This takes us to the next difficulty.]

Interpretation Difficulty # 11: Twisted Translations

“Twisting a verse or phrase to prove a point that it was not intended to prove.”

[None of the referenced verses have anything to do with “crying” because of depression. Yet, a false teacher can grab a phrase here and one there and link them together to form just about any theology he wishes to prove. Thus, this preacher twists the phrase to prove his point of view, not God’s. Then the last difficulty.]

Interpretation Difficulty # 12: Inaccurate Quotations

“Misquoting Scripture purposely to mislead.”

[Had you been following along in your Bible with the preacher you would have noticed a mistake when he said, *“Jeremiah 30:15 says ‘why cry over your thoughts?’”* That is not what Jeremiah said! It said, *“why cry over your wounds?”* That’s a big difference! In order to prove his point with his mental illness topic he had to altered the Word of God.”]

Series Conclusion

In this series we have seen twelve interpretation difficulties. All pastors, teachers and Bible students are guilty of making these mistakes. However, most of these communicators are not doing it to intentionally mislead the innocent astray from God’s truth. But, there are those who do! We need to be aware! We should test everything that is said by any communicator according to what we find in the WORD of GOD.

THIS BRINGS US TO ONE LAST MAJOR RED FLAG! Not an interpretation difficulty but an outright heresy!

The Preacher Speaks

“Now let’s look at what God has told us in our ‘Book of Mormon,’ or our ‘Christian Science Monitor,’ or our ‘Watchtower Magazine’ or any other book.” We should always look for **God’s Word only in the Bible.**

Be Not Deceived – Beware of False Teachers