

WHICH BIBLE VERSION IS RIGHT FOR YOU?

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Photo: Aleppo Codex-Medieval Manuscript of the Hebrew Bible (Tanakh). Public Domain, Wikipedia Commons.

The Aleppo Codex is a medieval manuscript of the Hebrew Bible (Tanakh), associated with Rabbi Aaron Ben Asher. The Masoretic scholars wrote it in the early 10th century, probably in Tiberias, Israel. It is in book form and contains the vowel points and grammar points (nikkudot) that specify the pronunciation of the ancient Hebrew letters to preserve the chanting tradition. It is perhaps the most historically important Hebrew manuscript in existence.

[[Description taken from Wikipedia](#)]

See the [Aleppo Codex online](#), or go to the [Aleppo Codex Web site](#).

Source: <http://www.aleppocodex.org/>

[[http://en.wikipedia.org/wiki/File:Aleppo_Codex_\(Deut\).jpg](http://en.wikipedia.org/wiki/File:Aleppo_Codex_(Deut).jpg)]

See details from Wikipedia entry at

[http://en.wikipedia.org/wiki/Aleppo_Codex]

ALEPPO CODEX — MASORETIC TEXT

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In discovering which Bible version is right for you, first consider the fact that the Christian Old Testament is taken from the Hebrew Tanakh or Old Testament which is based upon the Masoretic Text. {1} Some churches, such as the Eastern Orthodox Church also use the Septuagint which is the Greek text translated in Alexandria from the Hebrew Old Testament or Tanakh and also includes the books of the Apocrypha. {2}

To be completely true to the Masoretic Text which is the foundation for the Hebrew Bible and is that text upon which the Protestant Christian Old Testament is based, it is necessary to make comparison from a Bible that only includes the Hebrew Bible as its foundation for the Old Testament. Then we can be certain when comparing the New Testament variations between the different Christian Bible versions, that we have an accurate standard of Old Testament theology from which to compare New Testament passages. In this way, one can then have confidence that the Old Testament scriptures are worthy to be held as the standard for the New Testament translations.

When we find a conflict between Bible versions, especially when comparing the older Bible translations based upon the Received Text * with the modern Bible versions, we

do not need to worry so much about which ancient manuscripts are older. Older does not imply better or more accurate. God has given a clear way to distinguish what is his true Word. We can instead compare the New Testament teachings with the Old Testament teachings. This is the way to know which version is right for you.

* The Received Text is that text received by the majority during the Protestant Reformation.

CLOSE-UP LOOK AT HEBREWS 9:11-12

The significant changes that you find between the protestant era older Bible versions and the more modern versions are to date primarily in the New Testament. New Testament passages can always be compared for their accuracy and meaning to the teachings of the original text of the Old Testament. As an example of the differences between the teachings of the more modern Bible versions and those older ones based upon the Received Text including the Hebrew Bible based upon the Masoretic Text and “used by most Reformation-era New Testament translations throughout Western and Central Europe ,” {3} we take a close-up look at Hebrews Chapter 9, verses 11 and 12.

This passage is critical to our understanding of the ministry of Christ from his sacrifice and resurrection to his entrance into the holy place, and his entrance into the Most Holy Place. These movements reveal the plan of salvation.

KING JAMES VERSION (KJV) – OLDER VERSION FROM THE PROTESTANT REFORMATION

Heb 9:11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

NEW INTERNATIONAL VERSION (NIV) – NEWER MODERN VERSION

Heb 9:11 When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation.
Heb 9:12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.

NEW KING JAMES VERIONS (NKJV) – NEWER MODERN VERSION

Heb 9:11 But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Heb 9:12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

In the KJV, we read that Christ entered into the holy place first, having obtained eternal redemption. But in the NIV, the NKJV and modern versions of the Bible, we read that Christ entered into the Most Holy Place once for all, having obtained eternal redemption. Let's take a closer look at how this change affects our understanding of the gospel.

In the Old Testament books of Exodus and Leviticus, we find the example of the earthly sanctuary service. This is to be compared with the steps in the earthly and heavenly sanctuary service in the New Testament book of Hebrews. Leviticus Chapter 16 details the process of the Day of Atonement activities of the earthly priest in the Most Holy Place (2nd compartment) to cleanse the sanctuary. This is a distinct phase as compared to the daily work of ministrations in the holy place, whereby the daily cleansing of the people was performed. See Exodus 29 for details on the daily sacrificial service.

For clarification, in Leviticus Chapter 16 the room where the mercy seat of God is described is named the holy place. This is the same term used for the first room which is also referred to as the holy place. Both are then at times called the holy place. The distinction is made by the description of the articles in the room rather than the reference to the room. There is a clear distinction represented in the whole of the Old Testament as to the identity, the articles of furniture, and purpose of both the first and second compartments and the services performed therein.

When the term Most Holy Place is used in Old Testament scripture, it always denotes the second compartment wherein was found the mercy seat of God. Therefore if the term Most Holy Place is used in the New Testament, if correctly supplied should always denote the second compartment.

What is the work of Christ under the New Covenant? In the earthly sanctuary service, the priests repeated their sacrifices daily for to cleanse the people from their sins. The cleansing was forgiveness for their sins and was also a preparation for the yearly Day of Atonement when the people would have the opportunity to be reconciled to God and for their sins to be blotted out. [O.R.L. Crossier, The Day-Star Extra, February 7, 1846, The Sanctuary : The Antitype, Part 3] Christ came to offer himself once forever that we might obtain our redemption with a better sacrifice.

He began his ministry in the heavenly Holy Place to purge men's consciences which is the process of giving the gift of conviction, repentance and finally forgiveness; these were given to transform men's hearts. This work is also a preparation for the great

antitypical Atonement where Jesus would begin the investigative judgment of the world as the final end process before blotting out the sins of those who accept his blood on their behalf.

Heb 10:14 For by one offering he hath perfected forever them that are sanctified.

But sanctification is a process. When he made us perfect through his sacrifice he did not claim that he in one act completed the sanctification process, but that he made it available and performs the work through his sacrifice and his continuing ministry to us—hence he made perfect those who are sanctified.

Christ's work in the first compartment, the Holy Place of the heavenly sanctuary was to be followed by an everlasting move into the Most Holy Place or second compartment of the heavenly sanctuary, one where there was no turning back. This was spoken of by Daniel the prophet in the book of Daniel Chapters 7 and 8 as the cleansing of the sanctuary.

Jesus could not have entered first once and for all into the Most Holy Place (the second compartment) of the heavenly sanctuary if he were to be faithful to the pattern of the earthly and the heavenly sanctuary service presented in the Old Testament. If he had done so, (if there had been another change in the New Covenant) he would have told us of the change. But he entered first into the first compartment (holy place) once and for all having offered himself as a sacrifice once and having obtained eternal redemption for us. The only changes that he made in the New Covenant as compared to the Old Covenant, is that there was to be a cleansing of sin from the heart, a putting away of sin, and that the old sacrificial system was completed once and forever by his eternal sacrifice. But as he has obtained redemption for us, he also has a work to perform in those of us who have accepted his works and are willing to cooperate with his purging for conscience sake the works of sin. Sin is not purged as through the wave of a wand in the character. To do so would be to force the conscience, not to cleanse it through a willing heart. The cleansing of the character takes cooperation of the person and the work of God in the heart. We are to be sanctified that his redemptive blood would make us perfect. We who are sanctified by the continual work of Jesus by the Holy Spirit are seen as perfected because of the blood of Christ. This work will continue until the day of Christ Jesus for the deliverance of his saints.

MOVEMENT INTO MOST HOLY PLACE

Jesus' movement into the Most Holy Place is an important step because it denotes the beginning of the Investigative Judgment of the world and the antitypical Day of Atonement. The movement into the Most Holy Place and the Investigative Judgment is sounded by the first of the three angels of Revelation as heard in the book of Revelation Chapter 14.

Rev 14:6-12 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Even though Jesus has moved through the second veil into the Most Holy Place of the heavenly

Sanctuary, and even though the investigative judgment has already begun, the forgiveness of sin still continues because of God's mercy. Just as he made provision to mediate for the people's sins on the yearly Day of Atonement, he also has made provision to mediate for the people's sins during the Investigative Judgment or the antitypical Atonement. His mercy extends for those that accept the light as he brings it, but the fate of those who decidedly turn from the light of the truth that God brings is utter darkness for eternity as we must pay our own price who accepts not the merciful provision of God.

The book of Daniel is a fascinating study of the full history of prophecy and Jesus' mediatorial work. For more information, see the study on Daniel and the Sanctuary of Revelation.

CONCLUSION

The exclusion of these vital truths in any Bible version, of the work of sanctification, the Investigative Judgment and the Day of Atonement then becomes as a weapon of

spiritual warfare against us. The plan of salvation is lost in the elimination of the work of Christ in the holy place of the heavenly sanctuary. The doctrine of the investigative judgment is lost. The prophecies of Daniel are misunderstood. We cannot see the historical timeline without a proper representation of the book of Hebrews and the New Covenant work within the heavenly sanctuary and its comparison to the Old Testament sanctuary service. We cannot understand prophecy without comparing the book of Hebrews New Covenant teaching to the book of Daniel and the book of Revelation.

Without a proper representation of the book of Hebrews, the proper preparation for the coming of the Lord Jesus is reduced or eliminated from men's knowledge. For Christ's sacrifice makes perfect those that are sanctified. The more popular teaching claims that complete sanctification is made with the blood of Christ. In this teaching, there is the removal of the process of purging our nature from sin. There is no process of sanctification, but the mere receiving of it as a gift. But this is not what Jesus teaches he performs under the New Covenant in our lives. He justifies us through his blood once and for all, and makes perfect those that are sanctified. Those that are justified with his blood will enter the sanctifying process. That work of sanctification is that work in the hearts of men under the New Covenant which correlates to the heavenly service of the first compartment and is represented by the testimony of that which is written on the earthly sanctuary service.

Hence we see the teaching of salvation as a free gift of God, {Ephesians 2:8} something that cannot be earned, while at the same time we have the parable of the pearl of great price which costs the man who seeks it all that he has. {Matthew 13:45-46}

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Mat 13:45-46 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

We have also the doctrine that to follow Christ is to lose sight of self. This is the process of sanctification. But to lose sight of self is to give all that is held dear of this world. It is the pearl of great price. Therefore justification is a free gift from God, but the process of sanctification is costly of all that we have or cherish on this earth, down to the very self. {John 12:25}

Joh 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Does the work of sanctification need to be fully completed before we can be saved? The Bible says that Jesus blood makes perfect those that are sanctified. If we shall be laid to rest in the process of sanctification, we are in a position of faith with the Father and with our Saviour Jesus Christ. This is what he is looking for, a complete surrender of the heart to him. This is what causes us to be in the saved condition.

RECEIVED TEXT:

If you have been reading in the book of Hebrews from a different version other than the King James or a version based upon the Received Text and have found differences between the texts, then you may have experienced first-hand how the choice you make in the Bible version will affect the outcome of your reading and understanding.

We have chosen as our English Bible, the King James Version first for the reasons listed above wherein we have demonstrated a falling away from the original through comparison to the movements of the priests in the earthly sanctuary in the Old Testament. We have shown how the Old Testament is the true standard by which we are to judge any version of the Bible. God has not left us without any defense.

Secondly, we believe that the statement given from the King James Version as to the purpose of the KJV demonstrates the right heart of the reformers in looking for that preserved text that God undoubtedly gave them to give to the people in the various languages. For further information, see the King James 1611 Version Preface, available for download at The Ebookshelf at GodslittleWorkshop.net .

It might be enough for you to know that the Textus Receptus is that basis from which the Protestant Reformation Bible versions were written. But to solidify one's belief in the correctness of these older versions, one should ultimately compare scripture with scripture, the New Testament to the Old Testament until fully convinced which Bible version is right for you.

[End]

Footnotes:

- { 1 - http://en.wikipedia.org/wiki/Masoretic_Text }
 - { 2 - <http://en.wikipedia.org/wiki/Septuagint> }
 - { 3 - http://en.wikipedia.org/wiki/Textus_receptus }
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