

23- Do Not Jump!

Please remember that Paul's intent in writing the very long letter that was divided into the two books we call Galatians and Hebrews, was to convince those who were considering "jumping ship" that they should continue to serve Jesus Christ as a member of a local, scriptural, New Testament church. Paul approached that task by showing how the **prophet**, Jesus Christ, was superior to the **Old Testament prophets** since the Old Testament prophets, including Moses, only recorded what God the Son had told them to record. " ¹ God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ² Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; ³ Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; ⁴ Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Hebrews 1:1-4 (King James Version)

We find in Hebrews 5:1-10 (as well as other scripture in the Book of Hebrews) that Paul showed how the **High Priest**, Jesus Christ, was superior to the **High Priests in the Old Testament**. " ¹ For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: ² Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. ³ And by reason hereof he ought, as for the people, so also for himself, to offer for sins. ⁴ And no man taketh this honour unto himself, but he that is called of God, as was Aaron. ⁵ So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. ⁶ As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. ⁷ Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; ⁸ Though he were a Son, yet learned he obedience by the things which he suffered; ⁹ And being made perfect, he became the author of eternal salvation unto all them that obey him; ¹⁰ Called of God an high priest after the order of Melchisedec." Hebrews 5:1-10 (King James Version)

In Hebrews 1:3 (printed above) Paul reminded those who were considering "jumping ship" that unlike the prophets (including Moses in whom they trusted, Jesus Christ was the brightness of the "Majesty on Highs" glory. The Complete Word Study Dictionary tells us that the Hebrew word that was translated "brightness" is found only in Hebrew 1:3 and refers to the person of Jesus Christ. The Son is the effulgence or shining forth of God's glory and the likeness of the Father. Being the radiant splendor of the eternal light (John 1:4-5), the Lord Jesus must also be Himself, eternal. The all-glorious divinity of the Son of God is essentially one with the Father's, but the Son is a personality distinct from that of the Father. Therefore, Paul pointed out, unlike the prophets who were still in Paradise, Jesus Christ is in the Throne Room of God, sitting on the right hand of the Majesty on High (Hebrews 1:3). The Complete Word Study Dictionary also tells us that the Hebrew word that was translated glory means thought or opinion. So Paul was reminding those who were considering "jumping ship" that the thoughts and opinion of Jesus Christ was superior to the thoughts and opinions of the prophets, including Moses in whom they trusted (John 5:44-45).

Can you imagine what went through the minds of those who were considering "jumping ship" when Paul wrote in Hebrews 2:1, "¹ *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip*"? Paul used a Greek word that, according to The Complete Word Study Dictionary, meant to float by or drift past as a ship, or to flow past as a river (figuratively to slip away); suggesting a gradual and almost unnoticed movement past a certain point. It is used to refer to the intent of persons meaning to glide away, to swerve or deviate from something, such as the truth, law, precepts and the Greek word is the equivalent to *parapíptō* <G3895>, to fall aside. It occurs only in Heb. 2:1 where it is used in an absolute sense "lest we drift away from that which we have heard" and it is parallel with *parabainō* <G3845>, to go contrary to, transgress, and *parakouō* <G3878>, to disobey.

That is exactly what people both in and out of Christ's scriptural churches are doing today! When Jesus Christ described the conditions of the people of this earth just before He returns for the "Catching Up" in Matthew, chapters 24 and 25, He said that like in Noah's day, most of us will be so busy, busy, busy with the affairs of this life that we will be caught by surprise and unprepared. We will suddenly realize that we let opportunities slip by. Things that we know we should done. People we meant to witness to. Knowledge we should have learned so we could share it with others. We just let those opportunities slip by because we were so busy

with the things of this world that we let them glide away in a gradual and almost unnoticed movement. " ³⁶ *But of that day and hour no one knows, not even the angels of the heavens, but [my] Father alone.* ³⁷ *But as the days of Noe, so also shall be the coming of the Son of man.* ³⁸ *For as they were in the days which were before the flood, eating and drinking, marrying and giving in marriage, until the day on which Noe entered into the ark, ³⁹ and they knew not till the flood came and took all away; thus also shall be the coming of the Son of man."* Matthew 24:36-39 (Darby)

But today we would like to begin to focus in on the reasoning Paul used as he wrote one part of his letter to those were considering "jumping ship". Paul begins chapter 3 by proving that the household of Jesus Christ was superior to the household of Moses. WARNING!! As you read the scripture printed below, you MUST give it your utmost attention or else you are going to come to the wrong conclusion! " ¹ *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;* ² *Who was faithful to him that appointed him, as also Moses was faithful in all his house.* ³ *For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.* ⁴ *For every house is builded by some man; but he that built all things is God.* ⁵ *And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;* ⁶ *But Christ as a son over his own house; whose house are we, if **we** hold fast the confidence and the rejoicing of the hope firm unto the end.*" Hebrews 3:1-6 (King James Version)

If Paul **believed** that **the house** He referred to in Hebrews 3:6 was the household of all the saved of all the ages, believers from every tribe, and tongue, and people, and nation, then he was saying that the saved are only members of the household of the saved as long as we "hold fast the confidence and the rejoicing of the hope firm unto the end!" Paul would have written, under the inspiration of the Holy Spirit, that if we **did not** hold fast the confidence and the rejoicing of the hope firm unto the end we would **no longer** belong to Christ's family which is composed of the saved of all the ages, believers from every tribe, and tongue, and people, and nation. THAT CANNOT BE CORRECT! There had to be another group from which we could "jump ship".

But **on the other hand**, if Paul believed that the house He referred to in Hebrews 3:6 was the household composed of those who had been bound into a special group in Heaven when they were scripturally baptized by the authority of one of Christ's scriptural churches, that would be totally in agreement with the rest of the scriptures. WHY? Because Paul was telling those who were considering "jumping ship" that they would be renouncing their part of **the contract** they made with Jesus Christ when they agreed to serve Him as a member of a local, scriptural church. **It is important to recognize that each member of the Bride of Christ makes that contract when a local, scriptural church binds them into that special group in Heaven. They contract to be a bond servant to Jesus Christ.** As members of the Bride, they become part of the household of the Groom, Jesus Christ. " ¹⁷ *And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.* ¹⁸ *Assuredly, I say to you, whatever (<G3745> ὅσοις - **translated "as many as"** in 24 other locations in the New Testament) you bind on earth will be bound in heaven, and whatever (<G3745> ὅσοις - **translated "as many as"** in 24 other locations in the New Testament) you loose on earth will be loosed in heaven." *Matthew 18:17-18 (New King James Version)**

In Hebrews 3:7-10, Paul referred to the Hebrew nation as an example of a **group** who, because of **unbelief**, canceled their oral contract they had made to be the Lord's priest (Exodus 19:5-8). Now, Paul, was concerned that those who were considering "jumping ship" were also about to cancel the contract they had made when they had agreed to make disciples, baptize them by the authority of the Father, the Son and the Holy Spirit and teach the new disciples all the things about the scriptures that they had been taught. " ⁷ *So it is just as the Holy Spirit says: "If you hear God's voice today, ⁸ don't be stubborn as you were in the past, when you turned against God. That was the day you tested God in the desert. ⁹ For 40 years in the desert, your people saw what I did. But they tested me and my patience. ¹⁰ So I was angry with them. I said, 'Their thoughts are always wrong. They have never understood my ways.'* ¹¹ *So I was angry and made a promise: 'They will never enter my place of **rest**.'"* *Hebrews 3:7-11 (Easy-To-Read Version)*

It is amazing how an error can hinge upon the mistranslation of just one Greek word, the Greek word that was translated into the English word "rest"! The Greek word was the word, κατάπαυσις <G2663> (pronounced kat-ap'-ow-sis in English)`. According to The Complete Word Study Dictionary, the Greek word κατάπαυσις can **not only** mean the act of resting or ceasing from labor but **it can also mean the place** of rest, dwelling, or fixed abode just as the

same Greek word was used by Luke in Acts 7:49, when Luke recorded the testimony of Steven before Steven was stoned to death. ⁴⁴ *Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.* ⁴⁵ *Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;* ⁴⁶ *Who found favour before God, and desired to find a tabernacle for the God of Jacob.* ⁴⁷ *But Solomon built him an house.* ⁴⁸ *Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,* ⁴⁹ *Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my **rest**?"* Acts 7:44-49 (King James Version)

So we see that the Greek word κατάπαυσις (pronounced kat-ap'-ow-sis in English) **can not only mean** the act of resting or ceasing from labor but **it can also mean the place** of rest, dwelling, or fixed **abode**. When we understand that the Greek word can also refer to the **place** of rest, dwelling or fixed **abode**, it explains the warning that Paul was conveying to those members of Christ's churches who, because of their unbelief in the special promises Christ made to His Bride, were considering renouncing their membership in the Bride of Christ and seeking to serve the Lord as a practicing Jew with all its ceremonial laws.

WHERE WILL JESUS CHRIST RESIDE AFTER WE GO BACK INTO ETERNITY??
The Holy City Jerusalem On The New Earth! **That will be His abode for eternity. Who will Jesus Christ bring to dwell with Him in His abode?** It certainly will not be the wedding guests like John the Baptist! The Groom does not bring the wedding guests to dwell with Him in His abode, He brings His Bride to dwell with Him in His abode! " ²² *After this, Jesus and his followers went into the area of Judea. There he stayed with his followers and baptized people.* ²³ *John was also baptizing people in Aenon, a place near Salim with plenty of water. People were going there to be baptized.* ²⁴ *This was before John was put in prison.* ²⁵ *Some of John's followers had an argument with another Jew about religious washing.* ²⁶ *Then they came to John and said, "Teacher, remember the man who was with you on the other side of the Jordan River? He is the one you were telling everyone about. He is also baptizing people, and many are going to him."* ²⁷ *John answered, "A person can receive only what God gives.* ²⁸ *You yourselves heard me say, 'I am not the Messiah. I am only the one God sent to prepare the way for him.'* ²⁹ *The bride always*

*belongs to the bridegroom. The friend who helps the bridegroom just waits and listens. He is happy just to hear the bridegroom talk. That's how I feel now. I am so happy that he is here.*³⁰
He must become more and more important, and I must become less important." John 3:22-30
(Easy-To-Read Version)

Now, having established that the Greek word could either be translated "**rest**" or "**abode**", let us go on to consider what the Lord was saying through Paul. With your permission, we will substitute the word "**abode**" for the word "rest" in the third and fourth chapters of Hebrews where the translators should have put it. And we will leave it up to you, dear reader, to judge if it then does not fit better to convey the intent of Paul as he wrote to those who were considering "jumping ship". Please remember, as you read the scripture printed below, that it is our intention to correct the translation of the Greek word κατάπαυσις (pronounced kat-ap'-ow-sis in English). It is not our intention to add or subtract anything from the Lord's Divine Word. You will notice that the following scripture is lengthy but please read it in its entirety. Again, as you re-read it, judge if the warning does not convey the intent of Paul as he wrote to those who were considering "jumping ship".

*"¹ Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; ² Who was faithful to him that appointed him, as also Moses was faithful in all his house. ³ For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. ⁴ For every house is builded by some man; but he that built all things is God. ⁵ And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; ⁶ But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. ⁷ Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, ⁸ Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: ⁹ When your fathers tempted me, proved me, and saw my works forty years. ¹⁰ Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. ¹¹ So I sware in my wrath, They shall not enter into my **abode**.) ¹² Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. ¹³ But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. ¹⁴ For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; ¹⁵ While it is said, To day if ye will hear his*

voice, harden not your hearts, as in the provocation. ¹⁶ For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. ¹⁷ But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? ¹⁸ And to whom sware he that they should not enter into his **abode**, but to them that believed not? ¹⁹ So we see that they could not enter in because of unbelief.

¹ Let us therefore fear, lest, a promise being left us of entering into his **abode**, any of you should seem to come short of it. ² For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. ³ For we which have believed do enter into **abode**, as he said, As I have sworn in my wrath, if they shall enter into my **abode**: although the works were finished from the foundation of the world. ⁴ For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. ⁵ And in this place again, If they shall enter into my **abode**. ⁶ Seeing therefore **it remaineth that some must enter therein**, and they to whom it was first preached entered not in because of unbelief: ⁷ Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. ⁸ For if Jesus had given them rest, then would he not afterward have spoken of another day. ⁹ There remaineth therefore a rest to the people of God. ¹⁰ For he that is entered into his **abode**, he also hath ceased from his own works, as God did from his. ¹¹ Let us labour therefore to enter into that **abode**, lest any man fall after the same example of unbelief. ¹² For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. ¹³ Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. ¹⁴ Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. ¹⁵ For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. ¹⁶ Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews chapters three and four

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