

GOOD-BY JETHRO

ISA 9:2-7 *“The people walking in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned. You have enlarged the nation and increased their joy; **they rejoice before you** as people rejoice at the harvest, as men rejoice when dividing the plunder.”*

MIDIAN'S GOVERNMENT

*“For as in the day of **Midian's defeat**, you have shattered **the yoke that burdens them, the bar across their shoulders, the rod of their oppressor**. Every warrior's **boot used in battle** and every **garment rolled in blood** will be destined for burning, will be fuel for the fire.”*

GOD'S GOVERNMENT

*“For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. **Of the increase of his government and peace there will be no end**. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the Lord Almighty will accomplish this.”* It is not too far from the mark to read the word “darkness” in the above passage, as meaning “**the oppressiveness of gentile rule**,” for the rejoicing is related to the lifting of such rule, including armed aggression.

JETHRO'S ADVICE TO MOSES

A popular approach to the government of small groups has been to follow “Jethro's advice to Moses:”

JETHRO'S ADVICE

EXO 18:1, 17, 19, 21-26 *“Now **Jethro, the priest of Midian** and father-in-law of Moses,... replied... ‘Listen now to me and I will give you some advice... **select capable men from all the people** - men who fear God, trustworthy men who hate dishonest gain - and **appoint them as officials over thousands, hundreds, fifties,***

and tens. Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied. Moses listened to his father-in-law and did everything he said. He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens. They served as judges for the people at all times. The difficult cases they brought to Moses, but the simple ones they decided themselves.”

From several verses, Exodus 16:1, 19:1, it is appears, that **Jethro gave this advice sometime during the last half of the second month after the children of Israel left Egypt.** In the Isaiah 9 passage above, we get some insight into Midianite style. *“For...in... Midians defeat,”* God *“shattered: the yoke that burdens, the bar across the shoulders, the rod of the oppressor. Every warrior's boot used in battle and every garment rolled in blood... became... fuel for the fire.”* The oppression of the Midianites is contrasted with the government of God, which comes to us as the birth of a child. Looking back Jethro's advice through Isaiah 9, one wonders what might be the result of following a Midianite's advice about government. Perhaps we can gain some insight from the following passage:

EXAMINING THE FRUIT

Approximately one year after taking Jethro's advice, Numbers 10:11, Moses had the following conversation with the Lord:

THE GETHSEMANE OF MOSES*

NUM 11:1,10-15 *“Now the people complained about their hardships in the hearing of the Lord, and when he heard them his anger was aroused... Moses heard the people of every family wailing, each at the entrance to his tent. The Lord became exceedingly angry, and Moses was troubled. He asked the Lord, ‘Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me? Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their forefathers? Where can I get meat for all these people? They keep wailing to me, ‘Give us meat to eat!’ I cannot*

* See the end of the chapter for a comparison with Jesus' Gethsemane.

carry all these people by myself; the burden is too heavy for me. If this is how you are going to treat me, put me to death right now - if I have found favor in your eyes - and do not let me face my own ruin.” Jethro had said: “That will make your load lighter, because they will share it with you... you will be able to stand the strain.”

But Moses said: *“What have I done to displease you that you put the burden of all these people on me? I cannot carry all these people by myself; the burden is too heavy for me. If this is how you are going to treat me, put me to death right now - if I have found favor in your eyes -and do not let me face my own ruin.”*

Jethro had said: *“all these people will go home satisfied.”*

The fact was: a year later *“...the people complained about their hardships in the hearing of the Lord, and when he heard them his anger was aroused... Moses heard the people of every family wailing, each at the entrance to his tent.”*

If we can judge the wisdom of advice from its fruit, it must be clear that following **Jethro's advice made things worse rather than better.** On the face of it, it appears to be sound advice, coming from a godly man, and designed to meet a real need. Having tested the fruit, and found it to be bitter, we need to take a closer look at the Jethro, the man, the content of his advice, Moses approach to carrying it out, and God's confirmation.

GOD'S ANSWER

After Moses most recent conversation with God, quoted above, God gave some governmental advice of His own: NUM 11:16,17

“The Lord said to Moses: ‘Bring me seventy of Israel's elders who are known to you as leaders and officials among the people. Have them come to the Tent of Meeting, that they may stand there with you. I will come down and speak with you there, and I will take the Spirit that is on you and put the Spirit on them. They will help you carry the Burden of the people so that you will not have to carry it alone.”

Jethro said: *“Listen now to me and I will give you some advice.”* Moses should have listened to God. Jethro advised: *“select capable men from all the people - men who fear God, trustworthy men who hate dishonest gain”*

God said: “*Bring me seventy of Israel’s elders who are known to you as leaders and officials among the people.*”

Jethro told Moses to select from among all of the people, men who were capable.

God told Moses to bring to Him elders, who were already known to be elders and officials. Elders are clearly recognizable among the people. The Word of God is not careless in its use of words. Elders are people who are old relative to others. They are mature, relative to others. God told Moses to select mature men that Moses knew were already serving as leaders.

Jethro advised Moses to select capable men. Capable men may or may not be mature. They may or may not have good character. While Jethro included certain aspects of good character in his advice, good character can be corrupted. In fact, “*the snare of the Devil*” could almost be defined as the corruption of good character.

Giftedness and character are not sufficient qualification for leadership. There must be maturity as well. Maturity has a time dimension during which both capability and character are proven. The energizing mechanism behind the making of elders is life. God's kind of elders are life made, not hand made or man made. Elders who are elders indeed, are the provision of God for the government of life, not the “*work of man's hands*” for the government of people.

Before Moses even went back to Egypt, there were already elders. God had made eldership an integral part of life: EXO 3:16 “*Go, assemble the **elders** of Israel...*”

Contrasting Jethro's advice, to the consolation of God, it should also be noted, that **God completely ignored the power structure, which had been set up in response to Jethro's advice.** Given the population of Israel as it came out of Egypt, there had to be thousands who had been placed in authority as a result of Jethro's advice. Approximately 600,000 men, there would have been 600 captains over thousands, 6,000 captains over hundreds, 12,000 captains over fifties, and

60,000 captains over tens. **God, on the other hand said “*Bring me seventy...*” Moses brought them, but God anointed them.**

It was in this connection that Moses rebuked Joshua on the matter of prophets who did not “go along with the program”: Numbers 11: 23-29. “*Would that all God’s people were prophets.*”

Please note that these “*prophets*” were also numbered among the “*elders.*”

A couple of elders stayed back in the camp, apparently Moses meeting came up two short of the seventy, 11:26.

The names of the two elders who stayed back in the camp were Eldad, and Medad. They apparently continued to prophesy in the camp, whereas the ones who went to the meeting prophesied, and then stopped prophesying, according to the most modern and accurate translations.

According to Strong’s, Eldad - #419 - from #410 & #1730, means: “**;. God has loved...**”

Medad #4312 - from #3032, means: “*...in the sense of loving; affectionate:..*”

This just to say, that prophets who prophesy outside the camp whose names are “God has loved,” and “loving; affectionate” don’t need to attend the meeting. Perhaps it has to do with getting point that it’s all about Love.

JETHRO'S ESCAPE CLAUSE

In fairness to **Jethro**, it should be noted that He **said** that “*If you do this **and God so commands**, you will be able to stand the strain, and all these people will go home satisfied.*” There was no indication that Moses ever stopped to see if God commanded him to follow Jethro's advice. Certainly, nothing is said about the spirit of Moses being given to those so appointed. God's instruction, on the other hand, was confirmed by the anointing of the same Spirit that was upon Moses.

THE MEEKNESS OF MOSES

In fairness to Moses, it should be noted that: NUM 12:3 “**...Moses was a very humble man, more humble than anyone else on the face of the earth.**”

The Hebrew word, here translated “*humble,*” has the meaning, “depressed in mind or circumstances... afflicted” “Looked down” on or “browbeaten” are two other words, which are suggested in Strong’s. In the King James Version the word is translated “*meek.*”

In the New Testament, the word, which is translated “*meeek*” has a completely different sense. According to Vine's, the original word used in the New Testament, has the sense of an attitude of heart toward God. It is an impartation of inner strength, which is born out of a sense of being in right relationship with God. It is an other-consciousness.

Moses variety of meekness on the other hand was a self-consciousness more of failure or weakness, than of inner strength. There was no identity-crises in the meekness of Jesus. There was in Moses: EXO 3:11 “***Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?***” **Moses had left Egypt forty years earlier a broken and confused man. As was typical of the kind of men God chooses, Moses had no ambition for the task to which the Lord had called him. Even after he had been persuaded by God to go back and deliver the children of Israel, God came looking to kill him, apparently for his failure to circumcise his own son. It was only by the sensitivity and obedience of**

Zipporah, his wife that Moses was spared by God. Exodus 4:24-26 We mention this attribute of Moses, because **it is not unusual for a person in this condition to be lacking in confidence, confidence in God or his ability to hear or to follow God. He was a man who was not only vulnerable to the advice of others, but inclined to actively seek it:** NUM 10:29, 31

*“Now Moses said to **Hobab** son of Reuel **the Midianite**, Moses father-in-law,...’ Please do not leave us. You know where we should camp in the desert, and you can be our eyes. If you come with us, we will share with you whatever good things the Lord gives us.”*

WHAT'S IN A NAME

This passage is careful to remind us that Hobab is a **Midianite**. In Hebrew, names had great meaning, and we need to turn now to the significance of some of these Midianite names. **Midian was a son of Abraham, so on his father's side we would expect him to be a man of God, There are two problems, however, first, Abraham only had one child of promise, Isaac, whose mother was Sarah. The Mother of Midian was Keturah. Along with Midian, the decendants of Keturah were:**

sons	grandsons	Meaning
Midian		brawling, contentious, strife, rule, judge
	Ephah	obscure

	Epher	dusty
	Hanoch	to narrow, throttle, choke, strangle, initiate, discipline
	Abida	father of knowledge, knowing
	Eldaah	god of knowledge
Zimran		musical
Jokshan		ensnare, fowler, insidious
	Sheba	lead away into captivity
	Dedan	?
	Asshurites	successful
	Letushites	hammered, oppressed
	Leummites	gather
Medan		discord, strife
Ishbak		forsaker
Shuah		sink, bow down, humble
Keturah, their mother		perfumed, smoked, incense inclose
Jethro		excess
Reuel		friend of god
Hobab, Moses brother-in-law		cherished, hidden in the heart

Keturah's name seems to be rooted in smoke having its source in some kind of confined space associated with worship.

Last, and perhaps most importantly, we should not forget to include Zipporah, Moses' wife. Her name means the feminine of "little bird." This would seem to be innocent enough, except, as we look a little closer the core meaning has to do with an attribute of little birds, namely their hopping about. The root word, "tsaphar, tsaw-far" means, "**to skip about**, return, depart early."

With this "skip about" picture in mind, let us now look at a piece of a conversation between Jeremiah and the Lord: JER 1:6,7 "*Ah, sovereign Lord, I said, I do not know how to speak; I am only a child. But the Lord said to me, Do not say I am only a child. You must go to everyone I send you to and say whatever I command you.*" In this passage, the word, "child" comes from the Hebrew word 'naar, nah-ar," which according to Strong's, has the meaning of a babe or boy, and has its focus in a "prime root" meaning: the rustling of the mane which usually accompanies a lion's roar, "**to tumble about**: - shake (off, out, self), overthrow, toss up and down." Armed with this information; "skip about" and "tumble about," both stand in sharp contrast with the ability to stand, let's look at a passage from the New Testament: EPH 4:14 "*Then we will **no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead,***

*speaking the truth in love, we will in all things grow up into him who is the Head that is Christ, From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. So I tell you this, and insist on it in the Lord, that you must **no longer live as the Gentiles do, in the futility of their thinking.***” EPH 6:13 *“Therefore put on the whole armor of God, so that when the day of evil comes, **you may be able to stand your ground, and after you have done everything, to stand.**”* Jesus had said: *“A house divided against itself cannot stand.”* Standing under God is very important. It is faith by which we stand. Without this faith *“it is impossible to please God.”* In the end the ability to stand is everything. *“God is able to make us to stand.”* REV *“Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it...”* The alternatives to standing include; being tossed about, skipping about, running around, and **going astray.**

The early chapters of the book of Hebrews bring this into sharp focus in the contrast between the faithfulness of Moses, and the faithfulness of Jesus: HEB 1:1-2:3. *“In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs.”*

For the purposes of making an application, we offer the following paraphrase of the passage:

“In the past God spoke to our forefathers through Moses, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. Unlike Moses, the Son is the radiance of God's glory and the exact representation of his being...” For to which of the angels did God ever say, *“You are my Son; today I have become your Father?”* Or again, *“I will be his Father, and he will be my Son.”* *“...about the Son he says, “Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom. You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.”* To which of the angels did God ever say, *“Sit at my right hand until I make your enemies a footstool for your feet?.. We must pay more careful attention, therefore, to what we have heard, so that we do not drift away. For if the message spoken by angels was binding, and every violation and disobedience received its just*

punishment, how shall we escape if we ignore such a great salvation? This salvation, which was first announced by the Lord was confirmed to us by those who heard him.” HEB 2:4-9 “It is not to angels that he has subjected the world to come, about which we are speaking. But there is a place where someone has testified: “What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the angels; you crowned him with glory and honor and put everything under his feet.” In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him. But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.” HEB 2:10-18 “In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering. Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers. He says, “I will declare your name to my brothers; in the presence of the congregation I will sing your praises.” And again, “I will put my trust in him.” And again he says, “Here am I, and the children God has given me.” Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil--and free those who all their lives were held in slavery by their fear of death. For surely it is not angels he helps, but Abraham's descendants. For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted.” HEB 3:1-6, “Therefore, holy brothers, who share in the heavenly calling, **fix your thoughts on Jesus, the apostle and high priest whom we confess.** He was faithful to the one who appointed him, just as Moses was faithful in all God's house. Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself. For every house is built by someone, but God is the builder of everything. **Moses was faithful as a servant in all God's house, testifying to what would be said in the future. But Christ is faithful as a son over God's house. And we are his house, if we hold on to our courage and the hope of which we boast.**” HEB 3:7-13, “So, as the Holy Spirit says: ‘Today, if you **hear his voice**, do not harden your hearts as you did in the rebellion, during the time of testing in the desert, where your fathers tested and tried me and for forty years saw what I did. That is why **I was angry with that generation, and I said, ‘Their hearts are always going astray, and they have not known my ways.’** So I declared on oath in my anger, ‘They shall never enter my rest.’ See to it, brothers, that none of you has a sinful, **unbelieving heart that turns away from the living God.** But

encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness." HEB 3:14-19, "We have come to share in Christ **if we hold firmly till the end the confidence we had at first.** As has just been said: 'Today, if you hear his voice, do not harden your hearts as you did in the rebellion.' **Who were they who heard and rebelled? Were they not all those Moses led out of Egypt? And with whom was he angry for forty years? Was it not with those who sinned, whose bodies fell in the desert? And to whom did God swear that they would never enter his rest if not to those who disobeyed? So we see that they were not able to enter, because of their unbelief."** HEB 4:1-11, "Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it. For we also have had the gospel preached to us, just as they did; but **the message they heard was of no value to them, because those who heard did not combine it with faith.** Now we who have believed enter that rest, just as God has said, 'So I declared on oath in my anger, 'They shall never enter my rest.' And yet his work has been finished since the creation of the world. For somewhere he has spoken about the seventh day in these words: 'And on the seventh day God rested from all his work.' And again in the passage above he says, 'They shall never enter my rest.' It still remains that some will enter that rest, and **those who formerly had the gospel preached to them did not go in, because of their disobedience.** Therefore God again set a certain day, calling it Today, when a long time later he spoke through David, as was said before: 'Today, if you hear his voice, do not harden your hearts.' For if Joshua had given them rest, God would not have spoken later about another day. There remains, then, a Sabbath-rest for the people of God; for **anyone who enters God's rest also rests from his own work, just as God did from his. Let us, therefore, make every effort to enter that rest, so that no one will fall by following their example of disobedience."** HEB 4:12-16, "For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Nothing in all creation is hidden from God's sight everything is uncovered and laid bare before the eyes of him to whom we must give account. Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, **let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need."** HEB 5:1-6 "Every high priest is selected from among men and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins. He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness. This is why he has to

*offer sacrifices for his own sins, as well as for the sins of the people. No one takes this honor upon himself; he must be called by God, just as Aaron was. So Christ also did not take upon himself the glory of becoming a high priest. But **God said to him, 'You are my Son; today I have become your Father.'** And he says in another place, 'You are a priest forever, in the order of Melchizedek.'" HEB 5:7-10 "During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. Although he was a son, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him and was designated by God to be high priest in the order of Melchizedek." HEB 5:11-14 "We have much to say about this, but it is hard to explain because you are slow to learn. In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's Word all over again. You need milk, not solid food! Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. But solid food is for the mature who by constant use have trained themselves to distinguish good from evil."*

THE GETHESEMANE OF MOSES

NUM 11:10 Moses heard the people of every family wailing, each at the entrance to his tent.

The Lord became exceedingly angry,

MAT 9:35,36 Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and help-less, like sheep without a shepherd.

JOH 12:20 Now there were some Greeks among those who went up to worship at the Feast. They came to Philip, who was from Bethsaida in Galilee, with a request. "Sir," they said, "we would like to see Jesus." Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

JOH 12:23-26 Jesus replied, "The hour has come for the Son of Man to be glorified. I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it

and Moses was troubled.

dies, it produces many seeds. The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life.

JOH 12:27,28 Now my heart is troubled, and what shall I say? `Father,save me from this hour? No, it was for this very reason I came to this hour. Father glorify your name!' Whoever serves me must follow me; and where I am, my servant also will be.

My Father will honor the one who serves me.

MAR 14:32-41 They went to a place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." He took Peter, James and John along with him, and he began to be deeply distressed and troubled. "My soul is overwhelmed with sorrow to the point of death," he said to them. "Stay here and keep watch." Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. "Abba,* Father," he said, "everything is possible for you. Take this cup from me. Yet not what I will, but what you will." Then he returned to his disciples and found them sleeping. "Simon," he said to Peter, "are you asleep? Could you not keep watch for one hour? Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak." Once more he went away and prayed the same thing. When he came back, he again found them sleeping, because their eyes were heavy. They did not know what to say to him. Returning the third time, he said to them, "Are you still sleeping and resting? Enough! The hour has come. Look, the Son of Man is betrayed into the hands of sinners.

NUM 11:11 He asked the Lord, "Why

HEB 5:7 During the days of Jesus' life

have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me?

NUM 11:12 Did I conceive all these people? Did I give them birth?

Why do you tell me to carry them in my arms, as a nurse carries an infant,

to the land you promised on oath to their forefathers?

NUM 11:13 Where can I get meat for all these people? They keep wailing to me, 'Give us meat to eat!' and they

on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

JOH 1:12 Yet to all who received him, to those who believed in his name, he gave the right to become children of God--children born not of natural descent,* nor of human decision or a husband's will, but born of God.

* Greek of bloods

JAM 1:18 He chose to give us birth through the word of truth...

JOH 14:2,3 In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you.

And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

HEB 3:3-6 Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself. For every house is built by someone, but God is the builder of everything. Moses was faithful as a servant in all God's house, testifying to what would be said in the future. But Christ is faithful as a son over God's house. And we are his house, if we hold on to our courage and the hope of which we boast.

ISA 40:11 He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young.

Joh 14:2 In my Father's house are many rooms; if it were not so, I would have told you. I am going to prepare a place for you.

JOH 6:48-49 I am the bread of life. Your forefathers ate the manna in the desert,

died.

NUM 11:14 I cannot carry all these people by myself; the burden is too heavy for me.

NUM 11:15 If this is how you are going to treat me, put me to death right now- if I have found favor in your eyes- and do not let me face my own ruin."

NUM 11:16 The Lord said to Moses: "Bring me seventy of Israel's elders who are known to you as leaders and officials among the people. Have them come to the Tent of Meeting, that they may stand there with you.

NUM 11:17 I will come down and speak with you there, and I will take of the Spirit that is on you and put the Spirit on them.

JOH 6:55 For my flesh is real food and my blood is real drink.

MAR 14:36 "Abba", Father," he said, "Everything is possible for you. Take this cup from me. Yet not what I will, but what you will."

JOH 10:14 - 18 I am the good shepherd: I know my sheep and my sheep know me- just as the Father knows me and I know the Father- and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. The reason my Father loves me is that I lay down my life- only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my father.

JOH 16:7 But I tell you the truth: It is for your good that I am going away. Unless I go away, the counselor will not come to you; but if I go, I will send him to you.

JOH 16:14 He will bring glory to me by taking from what is mine and making it known to you.

1CO 15:45-49 So it is written: "The first man Adam became a living being"*; the last Adam, a life-giving spirit.

The spiritual did not come first, but the natural, and after that the

They will help you carry the burden of the people so that you will not have to carry it alone.

spiritual. The first man was of the dust of the earth, the second man from heaven. As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven.

And just as we have borne the likeness of the earthly man, so shall we* bear the likeness of the man from heaven.

* Some early manuscripts so let us
ACT 1:8 "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."