

A Reconsideration on the Leadership of Moses as a Model of Servant Leadership in the Religious Community

 Saya Lee

Department of General Education, Namseoul University, Cheonan, Korea

*Corresponding author. Email: isaiah37@naver.com

Abstract

The term servant leadership comes from two words - servant and leader. These words seem to have opposite meanings, but servant leadership implies true leadership. In the Old Testament, Moses was recognized as the greatest model of a leader, despite scholars opposing his historical figure. He was the first leader whom the spirit of God has appeared to. God knew Moses and shared a deep spirituality with him; thus, Moses' spirituality can be considered as his communion with God. Moses' community was not merely a political liberation-purpose community but a multicultural religious community. As a multicultural religious leader, Moses shows pastoral leadership, which also shows his pastoral spirituality revealed through the servanthship of God and his community, apparent mind of mission, model of change, emphasis on the word of God as the prophet, pray for his people as the role of mediator, sharing the authority of leadership with his people and finally, the selection of his successor. Such a distinguishing spirituality led Moses to a typical model in the Old Testament. This study points out that the term 'service' often appears in the stories of Moses, the greatest leaders in the Old Testament, in the stories of Jesus and his disciples, and the models of service in the New Testament. It will also present the role of a servant leader in the modern society and the modern church.

Keywords: Spirituality, Mediator, Multicultural Community, Servant Leadership, Moses, Exodus

1. Introduction

Moses is by far the greatest leader in the Old Testament. He was not afraid to die in front of God and the pharaoh for the people of Israel. He said that he would suffer for the people. He declared laws that was like the life of Israel in the Old Testament and led the people for forty years. But he did not insist on going into Canaan while looking at the land across the river. He chose to remain alone in the land of Moab according to the will of God. In addition, Jesus is presented as a model of service in the New Testament. Each of the Gospels in the New Testament describes the purpose of Jesus' coming to the world a little differently in each of the Gospels, but among them Matthew and Mark say that Jesus' purpose is to serve. The crucifixion is the culmination of Jesus' leadership, and His disciples followed His lead. The purpose of this paper is to analyze the Christian leadership to apply it to the leadership among today's church and the modern society.

2. Preparation for being a Leader

2.1. Brotherhood

There is a long gap of about four hundred years between Genesis and Exodus. Joseph's family, which began with only seventy members, flourished and increased greatly in Egypt (Exodus 1:7). But unfortunately, the Israelites became slaves of the Egyptians. The Pharaoh put the Israelites into forced labor in the construction business. **The positive ending on Genesis turned into a miserable reality in the Exodus.** This is because the Egyptian dynasty has changed. It means that the Hyksos dynasty, where Joseph was the prime minister, collapsed and a new dynasty was formed in Egypt. The prime minister's family could no longer be treated as a loyal family. Politically and historically, the dynasty has simply changed, but the Bible interprets it religiously (Exodus 1:8). The growth process of Moses is not explained in detail in the Bible. At first, His

mother brought the baby to the Hebrew community and raised it, but after he grew up, the name of the prince of Egypt was given to him, and he was raised in the royal court (Exodus 2:10).

In Egyptian, Moses means 'a son (from water)' [1]. Because Moses is an Egyptian name and not Hebrew, no other person named Moses appeared in the Bible. Perhaps Moses would have received regular Egyptian education like that royal descendants and high-ranking people. Moses learned all sorts of knowledge and functions in the court, but at the same time, in his mind was his identity, 'I am a Hebrew.' This is evident in the callings of Moses and the Hebrews as brothers (Exodus 2:11-12). One day, when Moses was at the age of forty, he went out and saw his Hebrew brothers suffering from forced labor. He also saw an Egyptian beating a Hebrew. In the Bible, Moses called the Hebrew 'brother'. He grew up in the royal palace of Egypt, but apparently had a Hebrew identity. Good leadership starts with the leader confirming his own identity. Although he fell to the Hebrews, who had no law protection from the prince of Egypt, Moses found his identity in his brothers and his community.

2.2. Transformation

The suffering of Israel worsened under the abuse of the Egyptians and continued until the beginning of the Exodus. The Exodus began in Midian when God met Moses, an old shepherd. One day, when Moses was about 80 years old, he led a flock and fed it, came to the mountain called Horeb (=Sinai) found on the west side of the Midian wilderness, and was called to be the leader of Israel at that time. However, Moses had lost his youthful passion. He was already far away from the brothers who were suffering in Egypt and he could not help them anymore. God called Moses when there was no longer an item of self-confidence. The great history of the Exodus was not something that could be done by man's power. God's plan for the salvation of Israel, which was under the influence of Egypt, started but the work is blocked from the beginning by a barrier, which was Moses himself. God's plan to use Himself was not good for Moses himself. Even though many years passed, Egypt was the land that had forsaken Moses, and Moses himself had forsaken the people. The Egyptian rulers tried killing him, and the abused Hebrews refused him.

So Moses excused God's calling five times (Exodus 3-4). In the end, however, Moses was succumbed to God's persistent persuasion. Moses told Him to send 'someone else to do it' (Exodus 4:13), Moses was the 'someone' [2]. The Exodus, the most representative salvation event of the Old Testament, began with the events at the foot of the mountain. Moses, who accompanied his brother Aaron in the court of Egypt to bring out the Israelites who were being abused by slavery, boldly proclaimed in front of the king of Egypt, 'Send my people' (Exodus 7:16; 9:1; 9:13; 10:3). Moses' request to send his own people contains the purpose of the Exodus 'to serve God'. He is crying that the people of Israel must go out to become a community that serves God. After 430 years of long vacancy, Moses said that Israel must restore service. God wanted to receive their service (=worship) again, which was forgotten under the tyranny in Egypt. For such a long time God waited for the worship to be restored by Israel, and the birth of Moses and the Exodus community was also the first step to walk again for the true service to God. Exodus 14 contains the culmination of the Exodus, a crossing of the Red Sea. Moses and Miriam sang praising the God who saved Israel [3]. But crossing the Red Sea did not mean that all the difficulties had disappeared. It was because there was an endless wilderness road that was as difficult to cross as the Red Sea. The Sinai wilderness, where they must pass, is a terrain of desert, water is extremely precious, and temperatures are above 40°C in the summer, making it the worst land for human survival. The people who had to go through this worst land endlessly complained of grumbling against God and Moses. A true leader is likely to shine in this difficult situation. The Old Testament acknowledges Moses as Israel's greatest leader because he is the leader of the Exodus community, the root experience of Israel. He has been a leader for 40 years in an

environment of double suffering (wilderness and complaining people) leading to the promised land.

The representative titles of Moses in the Old Testament is 'man of God', 'servant of God' and 'servant of YHWH'. This can be said to be Moses' own identity. The servant has something that the master has entrusted him to do. Among many adversities, it was the Sense of Mission and Passion that sustained Moses' life as a servant of God, bearing his identity, and bearing the work God had entrusted him. Followers who follow a leader always follow the leader's passion. Successful leaders are people who work with passion without exception. But there was a time when such a passionate leader, Moses, was exhausted and fell to petition to die (Numbers 11:15). This prayer of Moses shows the suffering of the great difficulties and heavy burdens of leaders. The driving force that overcame these frustrations and raised Moses back was the power of Moses' faith. The power appears well in the prayer he has given. He fasted and prayed while he spent forty days at the summit of Mount Sinai to receive the Ten Commandments from God (Exodus 34:28). Moses' leadership was a thoroughly praying leadership. His praying leadership is prominent in the golden calf case. While Moses was receiving the Ten Commandments on Mount Sinai, the Israelites who were under the mountains made a golden calf instead of God, which caused Israel to be cursed by God. From here, Moses gave a prayer to God for his people (Exodus 32:32).

Early on, he was a man who had fled Egypt because he had killed the Egyptians and was afraid of the death to be retaliated. However, the forty years of leadership in the wilderness have changed Moses. In other words, the scene of the history of 'Exodus' turned Moses, who was a dying figure, into a leader of a great nation. Moses, who was afraid of death, ran away and now prays to God for his people's fault. He sought to accept the punishment of the followers, his people. It was the best intercessory prayer he could show as a leader. Strangely, God did not allow Moses to enter the land of Canaan. Moses died alone in the land of Moab, obeying the sobering word of God (Deuteronomy 34). This scene, in which Moses did not give in to his greed, shows the greatest determination he can make as a leader. He was certainly sufficient to be called the leader of the people, the most excellent prophet, along with the Exodus, which is the root experience of the Israelites [4].

2.3. The leader of multicultural religious community

The Exodus case must have been a model of liberation. The portrait of Moses in the Old Testament is a liberator or deliverer that God sent to hear His people's sighing (Exodus 2:23) and redeem them from the Pharaoh's oppression. It is an important event in both Minjung theology and Liberation theology. The primary role assigned to Moses in this motif was to liberate the people from the oppression of the Pharaoh. However, the Exodus is not just a political event that signifies Israel's liberation. It means returning to a community that worships God again, not just the physical and slave liberation of God's people who lived as slaves for 430 years (Exodus 3:12; 5:1; 7:16; 9:1-9:13, 10:3).

The Exodus was an opportunity to form a community of religion for worship outside of Israel's ethnic and kinship community. The 'many peoples' in Exodus 12:38 refers to the slaves who worked with the Israelites, indicating that the Exodus community was a multicultural community of peoples. These are the people who complained with greed for food (meat) problems in the story of the Seventy Elders in Numbers 11. They are the non-Israelites who joined the Israelites when they escaped from Egypt and were stirred up to miss the meat and other food they had enjoyed in Egypt (Numbers 11:4) [5]. In addition, the community has continued for generations. In terms of age and gender ratio, the total number will be more than two million. Some scholars have translated the Hebrew word *elef* into 'clan' rather than 'thousand', so that about 600 family members participated in the Exodus [6]. Fretheim believes that the number of 600,000 people reflected the approximate

population of the time of David and Solomon [7]. In any case, however, there is no disagreement that the Exodus community had a mix of races and generations.

The Exodus community started out as a multicultural community from the beginning. Various people in the Exodus excavated and assimilated into the people of Israel. From that time, the Israelites formed a worship community where not only the kinship community but also many multitudes attended worship services.

3. Servant Leadership

Moses and the Pharaoh in the story of Exodus in the Old Testament did not show good nor evil leadership, but rather showed two different types of leadership. For the Pharaoh, the loss of expectant socio-economic benefits for the Egyptians loom large as the increase of Hebrew population endangers his effective control over them, whom he deems useful laboring sources. Anticipating potential damages to his authority and the loss of socio-economic benefits, therefore, the Pharaoh renders the growing number of Hebrews as a threat to him and his kingdom. As king of a nation sensing an impending danger, the Pharaoh acted to defend himself and his people[8]. On the other hand, Moses was responsible for freeing the Hebrews from the Pharaoh and his kingdom, thus, giving the Hebrews freedom. Just as the Exodus community does not remain in a simple political community, Moses as a leader in the Old Testament is not just a political leader. The most prominent figure of Moses, the leader of the religious and multicultural community of the Exodus, is the serving servant. God's command in Moses' calling requires Moses to take off his shoes: "God replied, Do not come any closer. Take off your shoes. The ground where you are standing is holy"(Exodus 3:5).

In Moses' calling, God's call to Moses to take off the shoes can be considered to mean living as a servant of God. From then, Moses as himself disappeared and became a servant who moves only according to the word of God. Through this meeting, Moses ended his long wandering at his own will and was reborn as a servant in the hands of God. Indeed, the representative title of Moses in the Old Testament is '*ebed YHWH*' (the servant of the Lord) (Deuteronomy. 34:5).

The basic form of the Hebrew word *ebed* is *abad*. *Abad* means a person or group of people working for a certain period or a lifetime for another person or group. This word means 'to worship God' and 'to serve people' [9]. In other words, when the object of *abad* appears as God, the meaning becomes worship, and when the object becomes a person, the meaning becomes serving and service. This word has a very important meaning because it means that worshiping God and serving people are not different things. Those who do not love visible people could not love invisible God. In other words, loving God is naturally directed toward our neighbors. Since all men are honorable creatures in the image of God, true Christian leadership must stand on the ground of loving God and loving neighbors.

In Exodus 4:23, God made it clear that the object of Israel's service is God. The composition of the confrontation in Exodus does not appear between Moses and the Pharaoh, but rather between God, the true object of service, and the Pharaoh, and the object of forced service. Here, for the leader of the community, a clear self-identity and a sense of mission are the power to make right judgment and the strong power to overcome difficulties. If Moses' self-identity was the Lord's servant as a serving leader, Moses' mission toward a religious community is first manifested in the rejection of the Pharaoh's attempt to compromise during the ten plagues. The Pharaoh's response (Exodus 5:2), who said that he did not know the God, asked God to acknowledge God and end the plague or pray for himself as the disaster continues. The Pharaoh's claim that he could not send Israel was changed to a situation in which Israel was sent because he now knows the Lord. The extinction of the ten plagues did not allow the Exodus, but the Pharaoh allowed the exodus by knowing and experiencing the Lord's power and eventually recognizing the divine power[10]. The ten plagues were to give Pharaoh, who did not

know the Lord, awakening to God, while at the same time strengthening Moses' confidence in the mission, which God sent him. During the calamity, the Pharaoh attempted four compromises to hinder worship, which was the purpose of the Exodus. His compromises included 'not to leave Egypt' (Exodus 8:25), 'not to go too far' (Exodus 8:28), 'to leave the children behind' (Exodus 10:9-11) and 'to leave the cow and sheep behind' (Exodus 10:24). The final fourth compromise can be interpreted as disallowing the Hebrews to make sacrifices of the animals, which were considered sacred by the Egyptians. The clear commitment of Moses to serve the Lord and his words - 'all the people together', 'with all possessions', 'out of the border of Egypt', and 'away from the border' - empowered the Hebrews out of Egypt.

Moses' distinct self-identity and mission as a servant of the Lord led the Israelites to the land of Canaan, fulfilling God's promise to the Israel's ancestors, as stated in the book of Deuteronomy: "Then the Lord your God will bring you to the land which your fathers possessed, and you shall possess it" (Deuteronomy 30:5), "You may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them" (Deuteronomy 3:20). God has promised the Israeli ancestors many times the land of Canaan. This was the mission of Moses leading the Exodus community. In this sense, Moses, as the Lord's servant, means that Moses was the owner of the servant's mind, a serving leader worshipping God and giving service to the Israeli community [11].

4. Mediating Leadership

Moses was a leader who fulfilled the role of preaching the word of God and mediating the relationship between God and the people. The last period of his life in the wilderness journey was the period of thorough fulfillment of the office of the prophet who delivered the word of God and of the mediator for Israel. Moses' appearance as a prophet is reflected in his emphasis on God's word. The emphasis on the word serves to strengthen Moses' authority as a leader with the presence of the Spirit of God. The Hebrew words for 'hear/listen', 'obey' and 'hear and obey' that are frequently found in Deuteronomy 28 and 30 are all *shama* [12]. Although the basic meaning of *shama* is hear/listen, hearing to God's word does not end with simple listening, but it means living with obedience to what the people hear. The fate of the community is also the fate of the individuals in it. The detailed listing of the consequences of obedience and disobedience to God's word in Deuteronomy 28 and 30 sharply awakens the interrelationships between individuals and community. Here, the curse due to the failure to hear (*shama*) God's word was experienced by this religious community due to the destruction of Jerusalem in 586, which was prophetic judgment. The Old Testament stated that later, Israel will become a prisoner of foreign nations because of disobedience (Deut. 30:1-5), but through a new covenant, Israel will come to God beyond the law (Deuteronomy 30:6-20; Jeremiah 31:31; Ezekiel 36:22-28). Moses' insights proclaiming this future judgment and hope reflected the Old Testament's formal prophetic character. The main image of Moses, clearly described in Deuteronomy, is a prophet [13].

Moses' father-in-law, Jethro, was a Gentile and his wife was from Cush. Scholars disagree about the identity of the Cush woman. In the Old Testament tradition, Cush mainly refers to Ethiopia (2 Kings 19:9; Isaiah 20:3,5; 37:9; 43:3; 45:14; Ezekiel 30:4-5, etc.) and Noth claims that Cush or Cushan is another name for Midian. Those who resisted Moses' leadership ranged from Moses' brothers and sisters to the whole community. Aaron and Miriam challenged Moses' leadership because Moses took the Cush woman (Numbers 12:1). In particular, Miriam had the potential to represent the position of the women's community. It is said that Miriam, who felt a problem with the transformation of the organization's equality structure to men-centered, insisted on the horizontal structure of the community and represented the position of women who are becoming marginalized [14]. Miriam and Aaron's challenge soon led to the challenges of Korath, Dathan, Abiram and On. They made a faction against Moses and claimed that one of them could not be the leader of Israel because God was near to all Israel

(Numbers 16). Compared to Aaron and Miriam's claim that they were 'close to God', their claims went a step further and propose a more democratic form. The story of the whole community opposing Moses appeared throughout the Exodus story. However, in a community of tribes and generations, co-operatives and antagonists, Moses' leadership stood out as a mediator praying for the whole community, including the community that opposed him.

Moses' appearance as a mediator was evident in the mediation prayer for the whole community, encompassing both his adversaries and helpers. It was Moses' mediating leadership that continued to be expressed consistently in the Exodus. He strived to save the people rather than punish them for their constant unbelief and rebellion. Moses' appearance as a mediator culminated in the golden calf. Exodus 32 contains Moses' earnest prayer to turn God's wrath against the Israelites who worshiped golden calf (Exodus 32:11-12). When Israel, who worshiped the golden calf instead of God, had to be cursed by God, Moses prayed for them to secure their lives: "Yet now, if you will forgive their sin-but if not, I pray, blot me out of Your book which You have written"(Exodus 32:32). The people betrayed God and Moses and made idols. However, Moses again climbed to the top of the mountain, received a new stone tablet, and requested mediation for the sins of the people. This was to block the possibility of the people's secondary crimes[15]. Before, Moses was questioned: Was not he the one who fled from Egypt early because he was afraid of killing the Egyptian and retaliating for death? Moses had a new look. In the Exodus, Moses transformed into the leader of the nation. Moses, who trembled and fled fearing death, asked God for forgiveness for another person's fault, not his own. It is said to have been the best intercessory prayer of the Old Testament. Miller's study on Moses concluded that the portrait of this leader was the 'intercessor' and 'suffering servant of God' for the people [16].

5. Succession Leadership

Moses, described in the Pentateuch, was not a perfect leader from the beginning. In Moses' calling article, Moses' fear of being erected as a leader was vividly revealed. God's plan for salvation for the Israelites, who had been struggling under Egypt's oppression, was blocked from the beginning. The barrier was none other than Moses himself. Moses was not happy with God's plan to use him. He made five excuses such as lack of qualities as a leader and lack of confidence in the Israeli community to reject God's calling (Exodus 3:11,13; 4:1,10,13). But Moses, who appeared after being established as a leader, does not have the old form. Moses stood before the Pharaoh, the fear of death itself, and cried out in the name of God: "The words of the Lord God of Israel, 'Send my people, and they shall keep the feast before me'" (Exodus 8:1). It was certainly the leader Moses himself that had changed before the Israeli community changed. The most important change for the leader is himself. Numbers 12 also showed that Moses was full of meekness, unlike the young Moses, who was full of blood and killed the Egyptians: 'This man Moses was more meek than all the people of the earth' (Numbers 12:2). Also, Moses is not reluctant to share the Spirit of God upon him with the other seventy elders (Numbers 11:29). Moreover, Moses does not deny the leadership of Eldad and Medad who did not follow his orders. It could be said that such a figure shows the spirituality of sharing as a leader.

Deuteronomy 34, which contains the end of Moses, clearly shows the changed shape of Moses. God showed Moses the land of Canaan and said, 'You will not cross over there'. Moses remained alone in the land of Moab and died (Deuteronomy 34:4-5). Moses was not afraid of death in front of the Pharaoh for his fellow Israelites. He went forth to suffer for the nation, declared the lifelike law of Israel, and led the nation for 40 years. He was buried in the land of Moab 'because of the word of God' without insisting that he would enter Canaan while looking at the land. All these features show that Moses as the leader of the community was no longer a former man [17].

The composition of the succession from Moses to Joshua did not stop the Exodus events from being unfinished. It was possible because of Joshua's existence that Moses remained the greatest leader. Deuteronomy 34:9 briefly summarizes the key elements of Moses-Joshua succession: "Now Joshua the son of Nun was full of the spirit of wisdom, for Moses has laid his hands on him. So the children of Israel heeded him, and did as the Lord had commanded Moses." Moses transferred his leadership to Joshua. Joshua took over the authority of Moses through the spirit of wisdom. Joshua was the model and measure of all future leaders who will be obligated to lead and rule Israel. If Moses' and Joshua's leadership succession structure was 'spirituality of succession' from Moses' side, it can be called 'succession of spirituality' from Joshua's side[18]. Moses' mission in the Old Testament was to return to the land where his ancestors walked. That was an enlarged form of the story of the migration of Abraham, the beginning of Israel's history. Starting with Moses' serving and walking along the path of Israel's greatest leader, Joshua can be said to be another Moses in another sense, the completion of Moses. It was no accident that Joshua appeared as a miniature version of Moses. Moses, who was born as the son of a helpless woman and began the work of salvation in Exodus and Joshua, Moses' servant, who completed the work of salvation, were both servants of the Lord(Deuteronomy 34:5; Joshua 24:29). These two people are suggested as the epitome of all the leaders in God's salvation work that will unfold later.

6. Jesus and his Diciples

If we can present Moses as the greatest leader in the Old Testament, Jesus is by far the best leader in the New Testament and the whole Bible. Leadership experts do not hesitate to adopt Jesus as the greatest model of leadership in history. In addition to Christianity and the Church, Jesus is presented as the best leader by general business executives and leadership theorists. Jesus makes his purpose clear to the world. It is that he came to this world to serve others (Matthew 20:27-28; Mark 10:44-45). A person who wants to take a high place in the kingdom of God is not trying to get a place for honor but rather to be someone who serves others [19]. These passages, which appear in the preaching of the passion and resurrection of Jesus, are representative paradoxical lessons of many of the words Jesus taught. Thus the question "How can a slave become the chief? This lesson shows that a mystery cannot be properly solved by any familiar logic of competition. Jesus taught paradoxical truths to the disciples who competitively contend for who is higher (Luke 22:27). In the background of this declaration of Jesus revealing himself to be a servant, there is a place of dispute among the disciples. A woman came to Jesus and asked her two sons, James and John, to have high seats, which caused the anger of the other disciples. They were all seeking honor to be able to get by following Jesus. But Jesus taught that true honor and glory come from humility and sacrificial death. As a result, this event allows men to illuminate what the nature and purpose of Christianity is. The essence of Christianity, which Jesus showed himself as an example of his own practice, is love, and the method of love is serving. The base of Christian life is Agape. Agape is love that begins with God and targets men. The fact that God loves people is the driving force for living as a Christian. This agape is a love that provokes a reaction, and a love that allows us to serve. Jesus' service also began in Agape. And his Agape climaxed in his death. He gave his life and practiced the greatest service to mankind. That is why other leaders in the New Testament stand in the position of the followers of Jesus. Just as Christ was in the position of servant to all men, a disciple who follows him must also be in the position of a servant, like Jesus, who serves others.

The word to be the salt and light in the Sermon on the Mount can also be interpreted as the position of service(Matthew 5:13-16). The ethical ideals of salt and light emphasized by Jesus have a clear difference from formal moralists in concrete practical tasks. Jesus told the people to live in different ways than the religious moral and formalism that the Pharisees emphasize. The unusual teachings of Jesus made the

Pharisees and scribes opposed, but many responded that the teachings of Jesus were new and different from the teachings of Pharisees. These lessons, which are difficult to understand at first glance, need to be viewed as a lesson in contrast to the Pharisees' view. The Pharisees, while speaking of the law of God, were obsessed with hypocrisy and missed the practice of true love. In short, it demands a great change that results in the practice of love. It should change from self-centered thinking to someone who cares about others [20]. The teaching of Jesus to be a servant requires not only to be ended by theory or teaching, but to lead to practice. The fact that Jesus washed his disciples' feet is so important. In the days when it was customary to wash the owner's feet, Jesus' washing of his disciples' feet told us what role the true leader should have in the future (John 13:3-7, 13-15). The foot washing is a humble service probably meant to point Jesus' death. Above all, the extreme of Jesus' service is manifested in the crucifixion event. Jesus, who has humanity, had to worry before the death of the cross. But in the Garden of Gethsemane, he presented the image of a beautiful servant of absolute obedience, abandoning his will and obeying the will of God (Matthew 26:39). In the sense that serving God is serving men, the true form of the leader is not in ruling over others and grasping all authority, but in lowering and serving others like Jesus. This is the subtle paradoxical truth of Christianity. Today, there are very few who serve in many people. The servant leaders are even more necessary. There are suffering and self-sacrifices in the life of the servant. The more the true leader is, the more he is to serve. After Jesus' crucifixion and resurrection, the disciples of Jesus continued to serve as Jesus did. Peter, who was a certified master, requests us to resent a life that glorifies God no matter what we do (1 Peter. 4:11). This attitude of service is also seen in Paul. Paul as a servant is a sign of devotion rather than honor (Romans. 1:1) [21]. Paul was a free man but he was so eager to be gracious to Christ's grace that he became a servant of Christ and was never such a slave of slavery. He urges Christian freedom, the rights to sacrifice for Christ, and have a servant attitude (Romans 1:6; 1 Cor. 3:23; 6:19-20). These appearances were the kind of services that Jesus' disciples and Paul wanted to show, just as Jesus, who was the teacher and first to show the pattern of service, worked on the earth through his ministry for the glory of God.

6. Conclusion

Referring to Moses as the Lord's servant means that Moses was the owner of the servant's mind, a serving leader worshipping God and giving service to the Israeli community. It was no exaggeration to say that it was in the leadership of Moses that it was possible to unite the Exodus community, a multicultural religious community, into a single unity. Moses appeared as the model of the most typical leader presented in the Old Testament. Moses' leadership among the religious community should be sought from a relationship with God. Moses 'whom the Lord knew face to face' can also be said to be the deepest spirituality holder in the Old Testament.

The character leadership of Moses in the Exodus as a multicultural religious community rather than a simple political community, was characterized by his self-identity as a servant leader with a clear sense of mission. The title of '*ebed* YHWH' (the servant of the Lord), a title given to Moses, would represent the figure of a leader who serves God and the community and who shares the authority of the leader with the community. Second, his leadership can be said to be prophetic and intermediary representing pastoral spirituality. The Old Testament presents Moses as a typical model of the prophet and describes him as the greatest mediator. Third, above all, Moses as a leader presents the changed figure of the leader himself before leading the change in the community. By passing Moses' leadership to Joshua, Joshua became a version of Moses and another servant of the Lord. Through the 'spirituality of succession' of Moses, Joshua could do 'succession of spirituality'. This unique leadership makes Moses the epitome of a leader in the Old Testament.

The greatest miracle of Christianity is that people can change. The miracle happens through the leader. Christian leadership is aimed at the will of God. Leadership in seeking God's will is no different than leadership in caring for others. Worshiping God and serving people are not different things. Those who do not love visible people cannot love an invisible God. In other words, loving God is naturally directed toward our neighbors. Christian leadership is the leadership of service, which clearly shows why modern churches and Christian leaders should look more at the weak people around us.

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