



## Article

# Moses' Exemplary Leadership (Exodus 32:30-33): A Model for Leadership in Contemporary Nigeria

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**Abstract:** The Bible serves as a comprehensive guide for leadership principles, presenting examples of effective leaders and valuable leadership lessons. Despite this, Nigeria continues to struggle with issues of ineffective and corrupt leadership, which hinders the nation's progress. This study draws from Exodus 32:30-32 in the Old Testament, focusing on Moses as an exemplary leader, to argue that Nigeria's current leadership approach is flawed. Moses' leadership emphasized protection, empathy, mediation, and love for his people—qualities often lacking in today's leaders in Nigeria, who frequently misunderstand leadership as a means of service. Many in power fall short in embracing true servant leadership, leading to inadequate and superficial service. For communities to thrive, they require competent leaders who can drive positive change both in religious and societal contexts. Through biblical exegesis and analysis, this paper calls upon Nigeria's political leaders in the 21st century to adopt a "Moses model" of servant leadership, one that prioritizes genuine service and devotion to the welfare of the people.

**Keywords:** Leadership, Model, Compassion, Mediator, Service

## 1. Introduction

The argument that "leadership entails taking risks to accelerate development and, conversely, to exacerbate underdevelopment of society" (Acha 2012:30) is consistent with the Old Testament charismatic leadership style of the biblical Moses, who demonstrated the virtues of a true national leader. Unfortunately, the Nigerian state, according to Simeon Eboh, has not been privileged to experience good leaders in her political evolution since the post-independent era (2010:66). The resultant effect is the stagnation and near collapse of political structures, social imbroglio, and economic bankruptcy. The ravaging menace of constant bombings in Northern Nigeria by the Boko Haram sect and the havoc of kidnappers across the country cannot also be unconnected with the ripple effects of inept and corrupt leadership. Chinua Achebe once wrote that "the trouble with Nigeria is simply and squarely a failure of leadership" (Achebe 1984:1). In the 21st century, where countries are stabilizing their democratic structures and dividends of democracy, is political instability still the order of the day in Nigerian society? Some leaders in Nigeria have performed woefully in leadership. Sometimes, they are selfish, egocentric, not altruistic, and lacking in foresight.

It is in the light of this that the study seeks a model of efficient leadership in biblical studies as a proposal for adoption within the Nigerian state. The person that immediately presents itself within the Old Testament Scriptures is Moses, because of the peculiar

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context within which he successfully led his people. This study is not oblivious to the historical and cultural differences between the time of Moses and modern day Nigeria. Hence, emphasis would not be laid on specific contexts of Moses' society but on the abstract values of true leadership that could be gleaned from his experiences.

Using the Old Testament text of Exodus 32:30–33, our motive in this paper is to propose the *value of committed leadership* as a model for all social relations. The study pivots around the message that the wider society could integrate Moses' brand of leadership, which is hinged on commitment to service delivery as a standard of good leadership. This focus on the wider society is further narrowed down to the leadership of the Nigerian state. The study adopts the broad method of content analysis with the dual rungs of textual hermeneutics (exegesis) and scenario analysis to attain its objective.

### Theoretical Framework

Leadership is understood in common parlance as the act of piloting the affairs of a group, an organization, a community, or a nation. An essential feature of the concept of leadership is the fact that one or a few individuals exert their influence upon a larger number of people. This makes the act of leading an inter-individual influence, which implies the existence of a social relation. Strogdill in Fielder corroborates it thus: "Leadership is the process of influencing the activities of an organized group towards goal getting and goal achievement" (1967: 5).

The following common features of leadership could be identified from various definitions: Leadership involves people—the leader and the led (followers and subordinates); there cannot be a leader without followers, and there cannot be followers without a leader; leadership involves the use of influence; leadership aims at accomplishing goals; and the leadership process involves an unequal distribution of power among leaders and followers.

There are different forms of leadership, namely, political leadership, traditional leadership, community leadership, professional leadership, management leadership, institutional leadership, club leadership, religious leadership, family leadership, youth leadership, etc.

There are some basic qualities of leaders, such as openness to developing the skills of leadership; readiness to accepting criticisms from others to advance the potentialities of leadership style and qualities; possession of initiative and vision to reach a target of temporal and/or eternal fulfilment (Nworah 2011:218); the capacity to manage information while discharging leadership duties; commitment to equity and fair play; possession of the garb of integrity, tolerance, patience, and understanding; embodiment of the virtue of humility with readiness to improve the lot of followers; detachment from material accumulation; faithfulness to any course; the virtue of selfless service; possession of emotional intelligence and; the capacity to find solution to daunting challenges.

Biblically, leadership is concerned with the good influence one has on another person. The role of leadership is to keep the machinery of any organization progressing and fulfilling its goals. It is equally beneficial to those under the leader to serve and work in obedience to the will of God. Within the biblical context, therefore, the bottom line of leadership is to mirror the lifestyles of God's exemplars like Moses, the charismatic leader, who exercised leadership office in ancient Israel.

## 2. Materials and Methods

This study adopts a qualitative research approach, utilizing biblical exegesis and content analysis to examine leadership qualities exemplified by Moses in the Old Testament (Exodus 32:30–33). The primary method involves an interpretative analysis of

biblical texts, focusing on Moses' responses to challenges faced during his leadership and his mediation on behalf of the people of Israel.

- a. Textual Analysis: The study conducts an in-depth examination of Exodus 32:30–33, employing exegetical methods to extract principles that illustrate Moses' leadership attributes, including his empathy, dedication, and advocacy for the people.
- b. Contextual Application: Insights from Moses' leadership are then aligned with the current context of Nigerian leadership. This involves identifying parallels between the challenges Moses faced and contemporary issues in Nigeria, aiming to propose a leadership model inspired by Moses' qualities.
- c. Scenario Analysis: The study uses scenario analysis to relate Moses' leadership model to practical situations in Nigeria, exploring how such qualities can address issues of integrity, empathy, and public service in contemporary leadership.

### 3. Results and Discussion

#### The Person of Moses

Moses is one of the most important biblical models of leadership. Indeed, leadership in Israel began with Moses because it was under him that the people were united as a nation. G.O. Abe states that “the founding of Israel as ‘a nation’ would be credited to Moses, whose qualifications are tremendous. All charismatic qualities of a true national leader were basic with him” (Abe, 1991, p. 30). According to a biblical narrative, Moses (*Moshe* in Hebrew) was the name given by an Egyptian princess to a Hebrew child she *drew from water* (see Exod 2:20). After all, Pharaoh's daughter named him Moses, for she said, “Because I drew him out of the water” (Exod 2:10). This is based on the popular etymology of the name Moses, which is taken to come from the Hebrew verb *mashah*, meaning “to draw out,” “to save,” or “to rescue” (Feyerabend, p. 1990). The parents of Moses are not named in the early legend of Exod 2:1ff, and the genealogy of Exod 6:14ff, which gives their names as Amram and Jochebed (Exod 6:20), is a late document that may contain an artificial genealogy of Moses. Significantly, this child grew up and eventually became the leader of the Israelites and the human instrument employed by God in liberating the Israelites from their Egyptian bondage (Exod 3:1ff).

Admittedly, Moses received his call from God in the bush as he was shepherding his father-in-law's flock in the wilderness (Exod 3:1). The image of shepherd frequently served in the ancient world as a metaphor for a leader or king, whether human (2 Sam 5:2; 1 Kgs 22:17; Jer 23:2) or divine (Gen 49:24; Ps 23:1; Isa 40:11). David shepherd prefigured his eventual rise to kingship as shepherd of Israel (1 Sam 16:11-13; Ps 78:70-71). Similarly, Moses' early career as shepherd foreshadows the role that he plays in guiding the Israelites on their journey through the wilderness from Egypt to the Promised Land. His leadership qualities were fully tested and proved to be exceptional, because it was in the hardship of the wilderness that he had to lead thousands of Israelites from Egypt to the Promised Land. Due to the normal nature of wilderness, the people lacked water, food, and meat, and so they repeatedly complained against Moses, their leader. Possessing the leadership quality of serenity, Moses was able to calm the charged atmosphere by showing concern for the plight of the people and running to God for help in providing the people with the necessities they craved. According to Josephus:

*But as for Moses himself, while the multitude were irritated and bitterly set against him, he cheerfully relied upon God and upon his consciousness of the care he had taken of these his own people, and he came into the midst of them, even while they clamored against him and had stones in their hands in order to dispatch him. Now he was an agreeable presence and very able to persuade the people by his speeches; accordingly, he began to mitigate their anger and exhorted them not to be over-mindful of their present adversaries, lest they should thereby suffer the benefits that had*

*formerly been bestowed on them to slip off their memories... but to expect deliverance out of those their present troubles...* (The Works of Josephus, Complete and Unabridged, 1996, p. 79).

Moses was a humble leader who could listen and accept good advice. Initially, Moses was the sole leader, working from morning to evening to provide instruction and justice for the people. This must surely have made him a very important figure among the people, even though the work was draining. Jethro, his father-in-law, advised him to share the responsibility with some elders of the people. Adhering to the advice demanded much humility from him because, though it reduced his work, it also reduced his personal ego and importance among the people. He took the advice and thereby practiced a collaborative style of leadership by sharing leadership and authority and duties with some elders of Israel (see Exod 18:1-27). Moses exhibited a democratic type of leadership by sharing with others both the responsibilities and the honour of belonging to the leadership office. He would not act like a dictator (a *scit omnia*; *Mr.-know-it-all*) [Obinwa, 2016, pp. 53-54]. Accordingly, this advice given to Moses by Jethro led Moses to later give the instruction that a leader of the people should not exalt himself above other members of the community. Thus, he summarized the behavioural code for the Israelites' leaders in the general instruction he gave during the exodus journey, before the people entered the Promised Land, saying:

When you have come into the land the LORD, your God, is giving you ... you may indeed set over you a king... silver and gold he must not acquire in great quantity for himself ... he shall have a copy of this law written... It shall remain with him, and he shall read in it all the days of his life, so that he may learn to fear the Lord his God, diligently observing all the word of this law and the statutes, neither exalting himself above other members of the community nor turning aside from the commandment.... (Deut 17:14-20).

According to the Bible (Deuteronomy), Moses ascended Mount Nebo, in the land of Moab (today in Jordan), and from there he saw the Land of Canaan (the Promised Land), which God had said he would not enter; Moses died there. It is believed that only God knows where he was buried. The Jewish tradition holds that he was buried by God himself. His style of leadership distinguishes him as one, if not the most important figure in the Old Testament. Deut 34:10 summarizes his life thus:

Never since has there arisen a prophet in Israel like Moses, whom the LORD knew face to face. He was unequalled for all the signs and wonders that the LORD sent him to perform in the land of Egypt, against Pharaoh and all his servants and his entire land. And for all the mighty deeds and all the terrifying displays of power that Moses performed in the sight of all Israel.

In all, Moses was a good leader who fulfilled his destiny for the Israelites. He was not called to a position but rather service. He dedicated his life to service and godliness by sacrificing all he had, including his life, to the service of God and mankind. Hence, the thrust of this paper is to examine Moses as a model of leadership through the text of Exod 32:30-33.

### **Biblical Exegesis of Exodus 32: 30-33**

The Old Testament text of Exod 32:30-32 presents a model of the ideal leadership of Moses to the Israelites. It is very pertinent to attempt an exegesis of the text to elicit and elucidate the kind of leadership principles and qualities needed to serve as an exemplar. Admittedly, the book of Exodus is the second book of the Bible as the second of the first group of the books of the Old Testament, which are collectively called the Law, the *Torah*, and later, the Pentateuch by scholars. The title "Exodus" is derived from the Septuagint and the Greek noun "exodus," meaning a "going out" or "departure," "the major event of the first half of the book, in which the Lord brings Israel out of Egypt" (Harris, 2008, p. 139).

The text is all about Moses' prayer and the response of the LORD. The words and phrases, and even the sentences of the text (Chapter 32:30-33), quite unearth great traits of

a model for leadership, a paradigm for true leadership style of Moses to the Israelites. The text as translated under study reads as follows:

And it came to pass from the next day, and Moses proceeded to say unto the people, "You have sinned a great sin, and now I will go up unto the LORD; perhaps I will make propitiation in perpetuity for your sin. And Moses tarried unto the LORD and proceeded to say, Ah, these people have a great sin and have proceeded to make for themselves gods of gold. And now if you will, please, take away their sin, but if not, please, wipe me from your writing which you have written. Then the LORD proceeded to say unto Moses, "Whoever has sinned against me, he will I wipe from my book."

From the exegetical study of the text, one can deduce the following: "...you have sinned a great sin..." (verse 30) presupposes that there were laid down rules for Israel's relationship with God, but the people have contravened that law. The word *chata'* (sin) also means "to miss," "to go wrong," and all Israel was involved in this sin, without exception (*chata'tem*). According to Excel, Israel's sin was "a dreadful compound of ingratitude, folly, and impiety" (1975, p. 555). The statement also portrays God as a Being of order and orderliness. Again, Moses, as the leader of the people, was vocal against evil acts; he was strong and bold; and he was fearless and courageous. He reprimanded people.

This sentence, "...I will go up unto the LORD..." (verse 30), indicates that Moses had a cordial relationship with God, that Moses knew that God was/is serious about punishing idolators (chapter 20), and that he (Moses) was conscious of the fact that something needs to be done right away, without delay. The word used for "go up" (*'alah*) also means "ascend" or "climb." It shows God as being on high, above (*Hebrew-English Lexicon*). The fact of going to meet God suggested that Moses was a holy man.

"...perhaps I will make a propitiation in perpetuity..." (verse 30) underscores how Moses, who is a leader, knows what to do at the right time. Having chastised and reprimanded and punished the people, it was time to exercise a leader's heart. He must identify with the people. He must help them in their predicament of helplessness and hopelessness. The word "perhaps" (*'alai*) may also mean "peradventure" and usually expresses a hope (*Hebrew-English Lexicon*), just as it suggests "probability" — the LORD may not have it the way Moses desired.

Meanwhile, "I will make propitiation" (*akaphlah*) also renders the meaning "atone," "cover up", "pacify" (*Hebrew-English Lexicon*). Moses offers to make substitution, make up, or remove the people's sin; he identifies with his people—he led—and does not remove himself from their sin. Youngblood considers that Moses made this "urgent intercession before God, as the mediator God appointed between Himself and Israel" (1995, p. 2).

"In perpetuity" (*be-ad*) carries a tone of foreverness, finality, or for all time; not being short-lived. It is a state or quality of lasting forever since it is a bond or other security with no fixed maturity.

"...Moses tarried unto the Lord" (verse 31) is another important part. The word rendered as 'tarried' (*yashabh*) also means "to dwell" or "to remain" (Cole, 1973, p. 221). Moses not only returned to God, but he also remained unto God. Like the biblical Habakkuk (chapter 1), Moses remained/tarried in wait for God. This portrays him as a man of God, an intercessor, and a priest and mediator. Probably, he tarried long, being at a loss on how to begin. Conversely, it could also mean that it would take a long time to convince God. This presupposes that Moses had cordial relations with God, depended on God, was a man of faith, and knew his privilege as God's child and man.

"Ah! if you will take away their sin..." (verse 32) presupposes Moses' use of the interjection, "Ah" (*'anna*), as his strong particle entreaty. It suggests the extent of his brokenness; his heart was heavy. Moses' prayer on behalf of the people has been referred to as "vicarious suffering and intercessory prayer." The use of the hypothetical particle/conjunction (*'im*) shows that Moses knew that God may not leave them unpunished. The term "*tissa*" (you will take away) also connotes "you will forgive." Moses means that the punishment of death, which apparently was the case, may be remitted (sent



back, reversed), notwithstanding the fact that lighter punishment may follow" (Cole, 1973, p. 221). Moses here underscores the mercy and grace of God. He also demonstrates his godliness and love as a leader of the people.

"...wipe me from writing which you have written (verse 32). Moses offers to take the punishment for Israel's sin upon himself as a great sacrifice of a leader. God's book/writing could mean God's list of those who would inherit Canaan (Excel, p. 555). However, it could also refer to the book of "eternal life," as some have interpreted, though the term is a new one (Honeycutt, 1973). In other words, it refers to those who are a part of His people (Exod 32:32; Isa 4:3; Dan 12:1; Mal 3:16). As in Revelation, God can blot out the names of those in the book (Exod 32:32; Ps 69:28). In the Old Testament, this may simply mean people not in the book to die, leaving the list of the living. Those whose names are written in the book are destined for life in a restored Jerusalem (Isa 4:3). A third option is that the book may connote the book in the Old Testament that bears the list of those who live on earth (Isa 4; Matt 3:16; Ps 69:28). [Park, 1980, pp. 1069-1070]. Moses offering himself for his people is a godly offer. It shows impartial love, true patriotism, selflessness, self-denial, supreme, and great love. It has been stated that for Moses's offering of himself to be "killed" for Israel, he has been known as "a suffering servant" and "in this sense a prototype of Christ." Cole avers that "He endures what all faithful shepherds of the flock must endure, and that which the "Good Shepherd" will sum up in Himself" (1973, p. 556). Moses' prayer debarred lightness, commonplace, superficiality, and coldness.

"...whoever has sinned against me, he I will wipe from my book" (verse 33). Moses clearly anticipated this reply of the LORD. Only the soul that sins that God punishes and does not let an innocent person suffer punishment. Nonetheless, in response to Moses' prayer/plea, God relented for temporary. The interrogative pronouns "who," "whoever," and "whom" (*mi*) point to the truth that no sinner, wicked, evil doer, escapes from God unpunished. This is because God has a book recording human deeds and describing human fate. So, Moses prays again to God to forgive the Israelites, even though they have committed great sin of idolatry, and to give them a second chance.

Admittedly, this intercession is probably the parallel in verses 7-10. Some scholars, however, hold that the concept of the LORD's book represents the theology of a later time (see Ps 69:28 and Malachi 3:16). The thought here is not necessarily that of judgment in an afterlife. It may simply imply foreordination for life or death within the normal life span. One cannot be in a hurry to underscore that Moses' willingness to be sacrificed for the sake of his people expresses a concept of vicarious atonement that is developed later in the suffering servant of Isaiah 52:13-53:12. Rather, Moses is entrusted with the practical task of leading his people to the Promised Land. The guiding angel (see 23:20) seems to come into the context as an afterthought and may be a later insertion. Further reading in verse 35 indicates variant tradition not only about the divine retribution but also about who made the golden calf. Undoubtedly, the awkward structure is from the editor's effort to harmonize the thought.

### **Moses' Model of Leadership: A Challenge to the Nigerian Context**

Moses' leadership style remains a model for leadership today. He was a patriotic nationalist, who rendered selfless service to his people. Moses had a great sympathy for his people even when they transgressed against God. Although they are ones who committed sin against God; yet he pleaded on their behalf. It shows that Moses was a leader who had deep sense of solidarity. As a leader, he had a clear vision for his people. His vision includes his mission; that is, it was his vision and at the same time his task, to mediate between God and his people. His vision led him to understand, respond to the needs of his people and to mediate to avert the wrath of God. His mission was the source of his strength, creativity, and responsibility.

Moses offers a model of leading a rebellious people. The people rebelled severally against God and against Moses in the wilderness, although they had seen the mighty deeds that God wrought through Moses at Exodus. While Moses was receiving the law from God

on Mount Sinai, they turned to idolatry. More painfully still is the fact that it was Moses' brother, the supposed assistant, Aaron, who collaborated with the people in the episode. At different times, they grumbled against Moses for not giving them food, water, meat, etc. At a point even Miriam, Moses' sister, criticized Moses for assuming too much authority to himself. His siblings were not a great help and support to him. Like Isaiah, who received scorn for proclaiming the truth, and like Paul, who wrote in his final letter, "everyone in Asia has deserted me," Moses was a lonely and misunderstood person. Yet he intervened on their behalf, from the guilt of worshipping the golden calf, to save them.

Moses constantly beseeched the LORD on behalf of the people. He consulted God on behalf of the people concerning their needs and when they sinned, for instance, when the people complained and murmured against God (Exod 16:7). At the golden calf incident, Moses came to the people's defense (Exod 32:11-14). The golden calf, derisively so-called, was in fact the statue of a young bull, a symbol of divinity in the ancient East. In the text under study, he prayed for the people after they defiled themselves by worshipping the golden calf and so were punished by the LORD (Exod 32: 30-32). He also interceded for them when the fire of the LORD burned against them for lamenting against God at Taverah (Num 11:1-3). Moses pleaded on their behalf when they rebelled against him for not giving them meat to eat (Num 11:11-15).

The most outstanding and decisive element of Moses' leadership is his identification with the people, his concern for the people, and his role as people's advocate before God. His leadership includes supplying food and water, organizing, mediating internal and personal conflicts, and supplying the people's needs. He provided food (Exod 16:6-10) and water for the people (Exod 17:4-5). God sent a fiery serpent among the people as punishment for rebelling against Him and Moses (Num 21:4-9). They complained that there is neither bread nor water in the wilderness, and they were sick of the unsatisfying manna. But Moses pleaded on their behalf. In his leadership style, he combines exercise of his authority with compassion and punishes when it is necessary to do so. At other instances, Moses pleads for Yahweh's mercy on behalf of erring members of the community. "Moses" "may not be classified as prophet in the normal Old Testament sense (Nwaoru, 2007, pp. 60-61) except in relation to his prophetic role of mediation of the word of God to Israel and his engagement in intercession and healing (Exod 33). Characteristic of Old Testament prophets/men of God, one can consider Moses as a prophet and as a man of God" (Nwaoru, 2007, pp. 60-61).

The advantage of true and committed leadership, as found in Moses in the passage under study, cannot be overemphasized. Munroe has it that leadership is "the ability to lead others by influence." He also says a leader is one with the "will to change, to develop, and to maximize our potential to make us become who we really are" (1984, p. 35). Being "committed" would mean to have pledged to or aligned oneself with a particular cause, action, or attitude. Therefore, committed leadership in Nigeria would amount to pledging to or aligning oneself with the cause of the nation as a leader. Undoubtedly, it stands out as a model for achieving the brand of leadership we are proposing. Accordingly, leaders must model themselves after the example of Moses. There is indeed a clarion call and a challenge to humility, responsibility, accountability, complementarity, collegiality, and collaboration in service between the leader and the led. As Ndigbo (Nigerian) would say: *Aka nri kwo aka ekpe, aka ekpe akwo aka nri* (If the right hand washes the left hand, the left will likewise wash the right hand). None is more important than the other.

Good leadership springs from genuine concern for other people in the society. Leadership skills are not innate in all. As such, one can develop the skills necessary for becoming an effective leader. There are many amazing leadership models that blazed a trail for today's leader. Moses had already some qualities of leadership before he was appointed as one. These qualities are demonstrated throughout the exegesis of the text under study. He also learnt some before and during his leadership over the people. Thus, highly skilled, and enlightened leadership is very much in demand in every community

which would be a model to be reflected in the society and the church. To translate the fruits of leadership modelled on Moses' brand into the Nigerian society, distressed by the cankerworm of the inept and corrupt leadership some tasks would suffice. All those in the leadership positions must therefore avail the community with their three Ts (Time, Talents and Treasure) for the welfare of the people. Although debatable with South African experience, but there is the greater possibility that with efficient electoral process, free and fair elections would lead to the emergence of the best leadership materials and ultimately nail the coffin of leadership crisis in the Nigerian context.

A pluralistic nation like Nigeria is an aggregate of divergent cultures, language barriers, and, above all, multiple religious groups. In this multi-religious outlook, some Nigerian leaders have been so carried away in the struggle to uphold their ethnic and cultural differences, which exist between groups and individuals but are in themselves sources of disunity and may become serious threats to coherent and cooperative nation building. And this has been witnessed in the Nigerian situation, which impels groups and individual leaders to fall back upon primordial or ethnic identities that have tended to arise when one group believes it is subjected to unfair treatment, unequal opportunities, or some other form of underprivilege. The strength of these primordial loyalties has been demonstrated in the country, which goes to testify to the difficulty of eradicating such sources of discord or disunity and of creating a strong national sense of attachment. Indeed, it is an acute malady that plagues not only Nigeria but also the continent of Africa as a whole. Really, the differences between groups within a single nation are so enormous and so basic that recent policies of searching for national integration and the attempt to create a common national culture and a shared identity have been questioned, and the alternative approach of looking for functional integration and leadership in which groups are bound together by common interest and consensus has been visualized as or likely to prove valid.

Flowing from the exegetical study of the text of Exod 32:30–33, it is expected that there is a need for reorientation of values and actions by leaders everywhere and anywhere. They must become aware of their own call like Moses and claim them with God's strength, conviction, and fidelity. Leaders in the Nigerian society should rise to the challenge of leadership reflected in their environment, no matter the circumstances, bearing in mind that through such a life of witness God would be glorified (Matt 5:16). Hence, we proposed a proper redefinition of the model of leadership after the example of Moses. In this regard, the following can be identified as some of the most important qualities or characteristics of a leader. These may be identified as "the things to have." Someone aspiring to a leadership position must have vision and purpose; commitment and the ability to be a role model; character and the ability to be a role model; courage and tenacity; good management skills; and compassion

#### 4. Conclusion

The paper discussed the leadership qualities of the biblical Moses, through the lenses of Exod 32:30–33, that resulted in such huge success among the Israelites. Moses is nowhere called a king, but the Bible testifies that he functioned under God as Israel's leader and judge, both in the internal needs and dealing with other nations, as it proceeded to the Promised Land. Additionally, he was a military leader when hostilities demanded his guidance. Moses offers a model of leading a rebellious people. One would say that ideal leadership facilitates the survival of the community and not their extinction and degradation of human dignity. Leadership must have far-reaching effects on the enthusiasm and zeal of the group. They are enjoined to transform and effect changes in the ecclesial community and society. Evidently, leadership is not an end in itself. It is not personal property to be at the whims and caprices of the leader. Instead, its exercise will be at the service of others.



The ardent hope of the writer is that if our propositions are allowed to see the light of the day in the Nigerian society, it will replicate the traits and principles of Moses' brand of leadership, one lubricated by humility, intelligence, empathy, liberation, mediation, and service. Service is basic to leadership; the former is the content of the latter. Everybody is therefore a leader, but the level of leadership determines the level of service. The greater the leader, the more demand is made of service to him. Leaders ought to embrace Moses' leadership qualities and leadership style essentially anchored on humility, hope, strength, service delivery, and respecting justice, equity, and fairness in the discharge of one's duties. A good leader always demonstrates credibility. Selflessness, as the watchword, inspires the spirit of universal service and brotherhood. Good leadership promotes the growth and progress of the church and society at large. Political leaders in the 21st century Nigerian society are therefore challenged to rise to the Moes' brand of leadership to be effective and efficient servants of the people. Unless that is done, the nation may continue to experience visionless leaders and demagogues who will perpetuate the stay in "Egypt" instead of advancing to "the Promise Land," replete with the dividends of democracy and good governance.

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