

## Leaders are made, they are not born - Moses

God always prepares anyone before using in the ministry. This preparation is to make something to function properly. It is to provide ability to foresee problems, to predispose a certain reaction, to rehearse ahead of time, to train for a specific task, to cultivate fruitful reproduction, to mellow and mature the character and to equip with necessary weapons of warfare. During this preparation, God takes the leader through His own process of preparation. Some neglect the call and never attempt this preparation, others begin preparation and fail in the process and few others die in the wilderness while being developed. God takes His own time for this process. During this period, He tests the leader's patience by forcing him to trust God to fulfill His promises. This test also purifies the leader's motives and attitudes. The Lord proves Himself to be a miracle working God of the Bible. God demonstrates His faithfulness to the leader.

The duration of the preparation process may be different for different leaders. It may vary from months and years to tens and hundreds of years. God prepared leaders in the Bible before they began their ministries. Noah when he was five hundred years old got his first son, Genesis 5:32 and six hundred years old at the time of the flood, Genesis 7:11. He was probably four hundred and eighty years old when God informed him of His plan of destroying the earth with water. It took one hundred and twenty years for the Lord to fulfill His plan that He revealed to Noah. Abraham waited for twenty four years to receive the son of promise. It took thirteen years for Joseph to become Pharaoh's second-in-command, Genesis 37:2 and Genesis 41:46. David was destined to be king of Israel, anointed for the job at the age of seventeen, yet did not receive the throne until he was thirty. Jesus was hidden for thirty years until His unveiling at the river Jordan. Moses thought he can bring deliverance to his people by slaying the Egyptian didn't know that it will take another forty years in the backside of the desert before he can really do it. Waiting may be a painful and long process, but every leader who is going to be used in a greater measure will have more demanding preparation.

[1] The record indicates that Moses' 120 years are divided into three equal periods. In his first 40 years, he lived primarily in a palace as an Egyptian prince. The second 40 years, he lived in the desert caring for sheep owned by his father-in-law. He spent his last four decades leading God's people from Egypt to the Promised Land. During the first two forty years we can see God was developing Moses for leadership. His palace years exposed him to a great education of astronomy, mathematics, art, commerce, agriculture, government and taught him the workings of a royal court. If one were to look for a Hebrew to guide God's people, one could not find a political leader better educated than Moses. His desert years taught him how to tend and manage a huge, not too bright flock of creatures in a desert environment. He also gained that premier leadership quality called humility, sheep-herding was quite a come-down from castle comforts. Certainly, if one were to look for a Hebrew with great desert knowledge and survival skills to guide God's people, one could not find a person more qualified than Moses. Truly, Moses lived two-thirds of his life preparing for what he had been born to do.

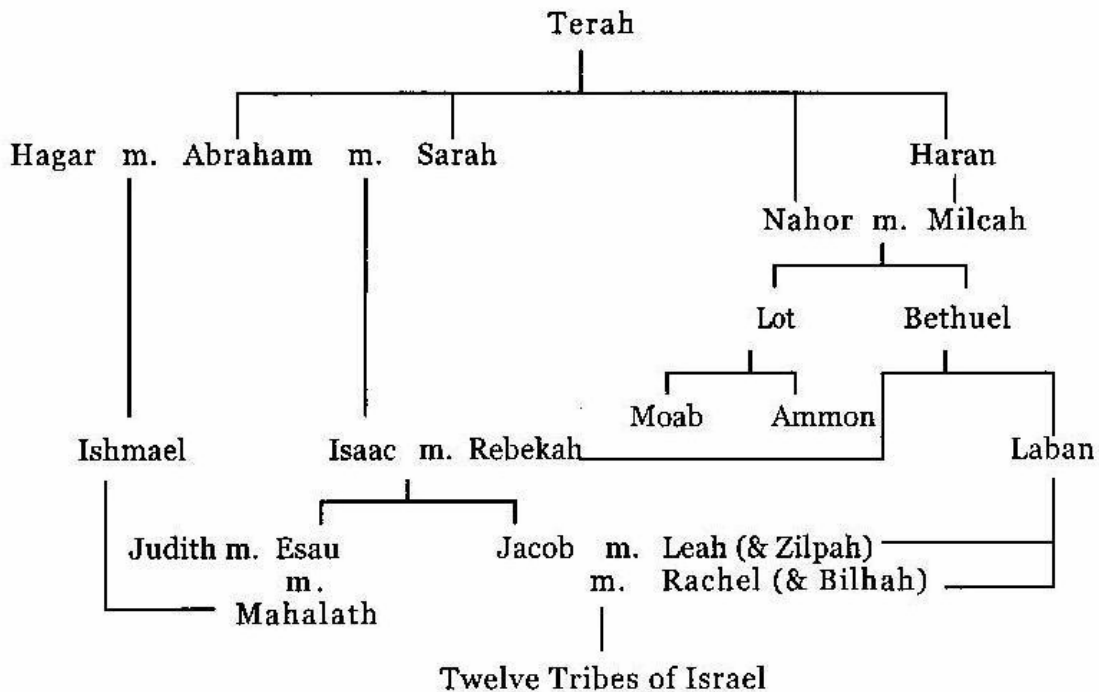
This article is an attempt to explore into the various experiences Moses gained during the first and second forty years and see how they were applied in his leadership during the third forty years. The data presented here is a compilation of information gathered from various reliable sources apart from the Holy Bible.

### First forty years – an Egyptian prince:

[2] The Book of Exodus begins many years after the close of the Book of Genesis, at the end of which the Israelites were dwelling in relative harmony with the native Egyptians in the Land of Goshen, the eastern part of the Nile Delta. Sometime during the interval, the Egyptians became hostile to the Israelites and enslaved them.

According to the Book of Exodus, Moses was a son of Amram, a member of the Levite tribe of Israel, having descended from Jacob, and his wife Jochebed. Jochebed was also the sister of Amram's father Kohath. (Exodus 6:20) Aaron was Moses' elder brother. According to Genesis 46:11, Amram's father Kohath immigrated to Egypt with 70 of Jacob's household, making Moses part of the second generation of Israelites born during their time in Egypt, became above six hundred thousand.

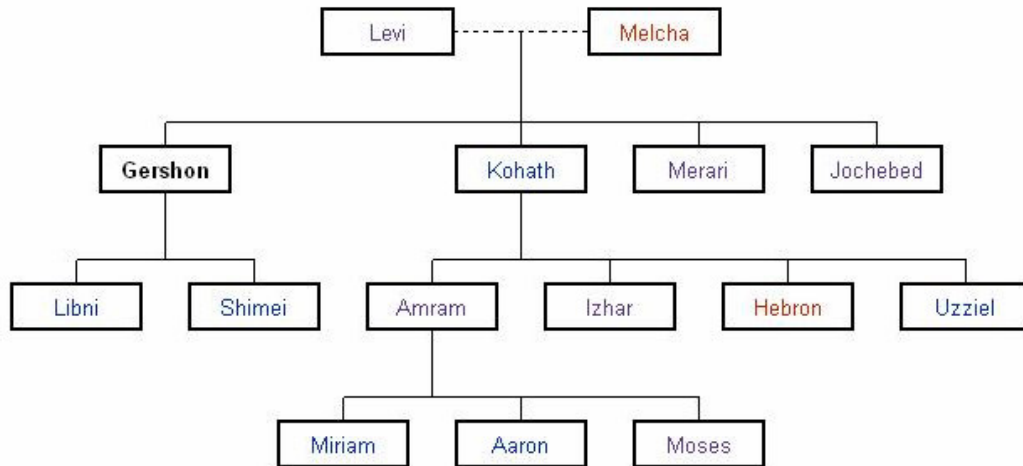
### FAMILY TREE OF THE ANCESTORS



The Twelve Tribes of Israel are reckoned differently in different lists. They are:  
 Reuben  
 Simeon  
 Levi (later not counted as a tribe)  
 Judah  
 Dan  
 Naphtali  
 Gad  
 Asher  
 Issachar  
 Zebulun  
 Joseph (later Manasseh and Ephraim)  
 Benjamin

## Family tree

---



### The vision of Amram:

According to Josephus [3], A man whose name was Amram, one of the nobler sort of the Hebrews, was afraid for his whole nation, lest it should fail, by the want of young men to be brought up hereafter, and was very uneasy at it, his wife being then with child, and he knew not what to do. Hereupon he betook himself to prayer to God; and entreated him to have compassion on those men who had nowise transgressed the laws of his worship, and to afford them deliverance from the miseries they at that time endured, and to render abortive their enemies' hopes of the destruction of their nation. Accordingly God had mercy on him, and was moved by his supplication. He stood by him in his sleep, and exhorted him not to despair of his future favors.

He said further, that he did not forget their piety towards him, and would always reward them for it, as he had formerly granted his favor to their forefathers, and made them increase from a few to so great a multitude. He put him in mind, that when Abraham was come alone out of Mesopotamia into Canaan, he had been made happy, not only in other respects, but that when his wife was at first barren, she was afterwards by him enabled to conceive seed, and bare him sons. That he left to Ismael and to his posterity the country of Arabia; as also to his sons by Ketura, Troglodytis; and to Isaac, Canaan. That by my assistance, said he, he did great exploits in war, which, unless you be yourselves impious, you must still remember.

Know therefore that I shall provide for you all in common what is for your good, and particularly for thyself what shall make thee famous; for that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and shall be concealed from those who watch to destroy him: and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians. His memory shall be famous while the world lasts; and this not only among the Hebrews, but foreigners also: - all which shall be the effect of my favor to thee, and to thy posterity. He shall also have such a brother, that he shall

himself obtain my priesthood, and his posterity shall have it after him to the end of the world.

**Birth of Moses:**

When the vision had informed him of these things, Amram awaked and told it to Jochebed who was his wife. And now the fear increased upon them on account of the prediction in Amram's dream; for they were under concern, not only for the child, but on account of the great happiness that was to come to him also. However, the mother's labor was such as afforded a confirmation to what was foretold by God; for it was not known to those that watched her, by the easiness of her pains, and because the throes of her delivery did not fall upon her with violence.

And now they nourished the child at home privately for three months; but after that time Amram, fearing he should be discovered, and, by falling under the king's displeasure, both he and his child should perish, and so he should make the promise of God of none effect, he determined rather to trust the safety and care of the child to God, than to depend on his own concealment of him, which he looked upon as a thing uncertain, and whereby both the child, so privately to be nourished, and himself should be in imminent danger; but he believed that God would some way for certain procure the safety of the child, in order to secure the truth of his own predictions.

When they had thus determined, they made an ark of bulrushes, after the manner of a cradle, and of a bigness sufficient for an infant to be laid in, without being too straitened: they then daubed it over with slime, which would naturally keep out the water from entering between the bulrushes, and put the infant into it, and setting it afloat upon the river, they left its preservation to God; so the river received the child, and carried him along.

But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried, where God demonstrated that human wisdom was nothing, but that the Supreme Being is able to do whatsoever he pleases: that those who, in order to their own security, condemn others to destruction, and use great endeavors about it, fail of their purpose; but that others are in a surprising manner preserved, and obtain a prosperous condition almost from the very midst of their calamities; those, I mean, whose dangers arise by the appointment of God. And, indeed, such a providence was exercised in the case of this child, as showed the power of God.

**Infancy of Moses:**

Thermuthis was the king's daughter. She was now diverting herself by the banks of the river; and seeing a cradle borne along by the current, she sent some that could swim, and bid them bring the cradle to her. When those that were sent on this errand came to her with the cradle, and she saw the little child, she was greatly in love with it, on account of its largeness and beauty; for God had taken such great care in the formation of Moses, that he caused him to be thought worthy of bringing up, and providing for, by all those that had taken the most fatal resolutions, on account of the dread of his nativity, for the destruction of the rest of the Hebrew nation. Thermuthis bid them bring her a woman that

might afford her breast to the child; yet would not the child admit of her breast, but turned away from it, and did the like to many other women. Now Miriam was by when this happened, not to appear to be there on purpose, but only as staying to see the child; and she said, "It is in vain that thou, O queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still, if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation."

Now since she seemed to speak well, Thermuthis bid her procure such a one, and to bring one of those Hebrew women that gave suck. So when she had such authority given her, she came back and brought the mother, who was known to nobody there. And now the child gladly admitted the breast, and seemed to stick close to it; and so it was, that, at the queen's desire, the nursing of the child was entirely entrusted to the mother.

Hereupon it was that Thermuthis imposed this name Mouses upon him, from what had happened when he was put into the river; for the Egyptians call water by the name of Mo, and such as are saved out of it, by the name of Uses: so by putting these two words together, they imposed this name upon him. And he was, by the confession of all, according to God's prediction, as well for his greatness of mind as for his contempt of difficulties, the best of all the Hebrews, for Abraham was his ancestor of the seventh generation. For Moses was the son of Amram, who was the son of Kohath, whose father Levi was the son of Jacob, who was the son of Isaac, who was the son of Abraham.

Now Moses's understanding became superior to his age, nay, far beyond that standard; and when he was taught, he discovered greater quickness of apprehension than was usual at his age, and his actions at that time promised greater, when he should come to the age of a man. God did also give him that tallness, when he was but three years old, as was wonderful. And as for his beauty, there was nobody so impolite as, when they saw Moses, they were not greatly surprised at the beauty of his countenance; nay, it happened frequently, that those that met him as he was carried along the road, were obliged to turn again upon seeing the child; that they left what they were about, and stood still a great while to look on him; for the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him.

### **Education:**

[4] There is only one verse in the entire Bible which even mentions the education of Moses in Egypt. "*And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds,*" Acts 7:22. Moses was given the finest education available in what was at that time the most advanced nation on earth. This would have included math, astronomy, engineering, literature and military science. His teachers had all of the learning of the engineers who designed the pyramids and the sphinx. Notice that the fame of Moses was both "in words and deeds."

[3] This history of Moses, as general of the Egyptians against the Ethiopians, is wholly omitted in our Bible. Josephus says that when Moses was nourished in the palace, he was appointed as General of the Army against the Ethiopians, and conquered them, when he

married that king's daughter; because, out of her affection for him, she delivered the city up to him.

**The decision of Moses:**

[4] *And when he was full forty years old, it came into his heart to visit his brethren the children of Israel, Acts 7:23.* The children of Israel had settled in the area of Goshen, located on the eastern side of the Delta region of Egypt. They lived here in their own villages because the Egyptians did not hold to integration. To the contrary, they were perhaps the most bigoted segregationists in all of history.

Though he had been raised as an Egyptian, there came a day when Moses decided to visit the people of Israel. I think that it was at this time that Moses began to learn of the God of Abraham, Isaac and Jacob. He heard the promises that had been given to these people. And having heard this message, Moses made a decision. *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, Hebrews 11:24-26.*

Moses made a decision to reject his Egyptian heritage. This man was "the son of Pharaoh's daughter" and possibly the crown prince of Egypt. And yet, he gave it all up. And for what? To be identified with a group of slaves without homes or possessions - a people who had nothing but a promise.

**The murder:**

[4] It was some time after this that another event took place in the life of Moses that was to become a turning point in his life.

*And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand, Exodus 2:11-12.*

Moses had already made one decision. He had already decided to throw in his lot with the Israelites. Now he comes upon an injustice. An Egyptian is beating a Hebrew. Moses makes another decision. He decides to stop the injustice - permanently.

For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not, Acts 7:25.

Somehow Moses had come to recognize that God was going to use him in delivering the Israelites. He had heard the promises to Abraham, Isaac and Jacob that the people of Israel would be delivered from Egypt. He recognized that God had chosen him and protected him. And so, he figures that this is as good a time as any to begin the work of deliverance.

Do you see what he was doing? He was trying to do God's work in his own way. He was very sincere. But he was sincerely wrong. Being sincere is never a substitute for righteousness. It is true that God is going to use Moses to deliver the people of Israel. But it will not be by Moses' strength or power or wisdom that this will be accomplished.

### **Flight to Midian:**

Moses had thrown in his lot with the hated Israelites and no longer had the throne of Egypt to protect him. If our chronology is correct, then this murder took place near the end of the reign of Hatshepset as Thutmose 3rd was soon coming to the throne. Already as vice-regent under his stepmother, he posed a threat to the life of Moses.

The Biblical account specifically states that *now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well*, Exodus 2:15. It is possible that Thutmose 3rd saw Moses as a possible rival to the throne and therefore sought to use this opportunity to get rid of him? It would not be until after the death of Thutmose 3rd that Moses would feel free to return to Egypt. Moses was forced to flee Egypt. He sought refuge in Midian, the wilderness lands to the east of the Gulf of Aqaba.

### **Second forty years – a Midian shepherd**

[3] The king had also some intentions of himself to the same purpose, and this as well out of envy at his glorious expedition at the head of his army, as out of fear of being brought low by him and being instigated by the sacred scribes, he was ready to undertake to kill Moses: but when he had learned beforehand what plots there were against him, he went away privately; and because the public roads were watched, he took his flight through the deserts, and where his enemies could not suspect he would travel; and, though he was destitute of food, he went on, and despised that difficulty courageously; and when he came to the city Midian, which lay upon the Red Sea, and was so denominated from one of Abraham's sons by Keturah, he sat upon a certain well, and rested himself there after his laborious journey, and the affliction he had been in. It was not far from the city, and the time of the day was noon, where he had an occasion offered him by the custom of the country of doing what recommended his virtue, and afforded him an opportunity of bettering his circumstances.

For that country having but little water, the shepherds used to seize on the wells before others came, lest their flocks should want water, and lest it should be spent by others before they came. There were now come, therefore, to this well seven sisters that were virgins, the daughters of Raguel, a priest, and one thought worthy by the people of the country of great honor.

These virgins, who took care of their father's flocks, which sort of work it was customary and very familiar for women to do in the country of the Troglodytes, they came first of all, and drew water out of the well in a quantity sufficient for their flocks, into troughs, which were made for the reception of that water; but when the shepherds came upon the maidens, and drove them away, that they might have the command of the water themselves, Moses, thinking it would be a terrible reproach upon him if he overlooked

the young women under unjust oppression, and should suffer the violence of the men to prevail over the right of the maidens, he drove away the men, who had a mind to more than their share, and afforded a proper assistance to the women; who, when they had received such a benefit from him, came to their father, and told him how they had been affronted by the shepherds, and assisted by a stranger, and entreated that he would not let this generous action be done in vain, nor go without a reward.

Now the father took it well from his daughters that they were so desirous to reward their benefactor; and bid them bring Moses into his presence, that he might be rewarded as he deserved. And when Moses came, he told him what testimony his daughters bare to him, that he had assisted them; and that, as he admired him for his virtue, he said that Moses had bestowed such his assistance on persons not insensible of benefits, but where they were both able and willing to return the kindness, and even to exceed the measure of his generosity. So he made him his son, and gave him one of his daughters in marriage; and appointed him to be the guardian and superintendent over his cattle; for of old, all the wealth of the barbarians was in those cattle.

NOW Moses, when he had obtained the favor of Jethro, for that was one of the names of Raguel, staid there and fed his flock; but some time afterward, taking his station at the mountain called Sinai, he drove his flocks thither to feed them. Now this is the highest of all the mountains thereabout, and the best for pasturage, the herbage being there good; and it had not been before fed upon, because of the opinion men had that God dwelt there, the shepherds not daring to ascend up to it; and here it was that a wonderful prodigy happened to Moses; for a fire fed upon a thorn bush, yet did the green leaves and the flowers continue untouched, and the fire did not at all consume the fruit branches, although the flame was great and fierce.

Moses was affrighted at this strange sight, as it was to him; but he was still more astonished when the fire uttered a voice, and called to him by name, and spoke words to him, by which it signified how bold he had been in venturing to come into a place whither no man had ever come before, because the place was divine; and advised him to remove a great way off from the flame, and to be contented with what he had seen; and though he were himself a good man, and the offspring of great men, yet that he should not pry any further; and he foretold to him, that he should have glory and honor among men, by the blessing of God upon him. He also commanded him to go away thence with confidence to Egypt, in order to his being the commander and conductor of the body of the Hebrews, and to his delivering his own people from the injuries they suffered there:

"For," said God, "they shall inhabit this happy land which your forefather Abraham inhabited, and shall have the enjoyment of all good things."

[4] Our introduction to Jethro occurs in the second half of Exodus 2. After slaying an Egyptian taskmaster at the age of 40<sup>1</sup>, Moses flees from Pharaoh to Midian, where he sits by a well and (in a manner reminiscent of Isaac and Jacob) defends the daughters of the priest of Midian, who are trying to draw water for their father's flock. They bring Moses back to their father, who is identified as Reuel. The father invites Moses to break bread,



Moses consents, and the father gives Moses his daughter Zipporah as a wife. Zipporah bears a son to Moses, and they name the son Gershom meaning, “I have been a stranger in a foreign land.” The text then points out that “a long time after that,” the “king of Egypt” (not Pharaoh) died. Our second encounter with Jethro is indirect. It occurs in Exodus 3:1 when Moses is tending the flock of his father-in-law Jethro (Yitro), the priest of Midian.

Moses drives the sheep into the wilderness and comes to Horeb, the mountain of God. (Horeb and Mt. Sinai are the same place). Here Moses has the “burning bush” encounter, first with an angel and then with God. Our final encounter with Jethro prior to his appearance at the camp in the wilderness of Sinai occurs in Exodus 4:18 when Moses asks his father-in-law for permission to return to Egypt, and Jethro says to Moses, “Go in peace.” At a night encampment on the journey, the Lord seeks to kill him (Moses or Gershom?), but Zipporah circumcises Gershom, touches his foreskin to his (Moses’ or Gershom’s?) legs, and says, “You are truly a bridegroom of blood to me!”, thus staving off the Lord’s anger.

Jethro appears just prior to covenantal encounters between Moses and God at Mt. Sinai (Horeb). In the case of the burning bush, God makes a covenant with Moses immediately after the text informs us that Moses is shepherding Jethro’s flock in the wilderness. Here the covenant is a promise made by God to Moses at Mt. Horeb to deliver the children of Israel from the land of Egypt. Jethro’s subsequent meeting with Moses occurs while Moses is shepherding God’s flock in the wilderness and precedes the encounter in which God reveals His Covenant with the children of Israel to Moses at Mt. Sinai. Jethro plays a particularly important role in the revelation at Sinai by helping Moses free himself of the mundane day-to-day tasks of administering justice to the people. If burdened by this task, Moses might not have been able to achieve the spiritual clarity needed to encounter God and hear the Covenant and receive the Ten Commandments on behalf of the children of Israel.

[4] Moses’ life was divided into 40-year thirds. He spent the first third as a prince of Egypt, a role in which he would have learned to lead. The second third he spent shepherding his father-in-law’s flock, a role in which (according to Midrash) he learned compassion for the humblest of God’s creatures. He spent the last third leading and shepherding God’s flock, a role that called for the leadership of a prince and the compassion of a shepherd.

We can assume that Moses learned to shepherd sheep in Midian from Jethro [and/or his daughter(s)], but from whom did Moses learn to shepherd God’s flock? God gave laws to instruct the Israelites how to be a holy people, and He gave laws to instruct the priests how to perform holy rites. He commanded Moses to lead, but He did not give Moses instructions on how to conduct the day-to-day shepherding of the people. Is it possible that the person who instructed Moses concerning the shepherding of sheep also instructed him concerning the shepherding of people? Could the priest of Midian have been an agent of God whose mission was to instruct Moses how to be a shepherd, both of sheep and of people? Is Jethro included in the Parashah about the Covenant and the Ten Commandments because he prepared Moses to shepherd the human flock from a human

perspective, which freed him spiritually to receive the Covenant and the Ten Commandments?

### Third forty years – in the wilderness

Moses now thinking that he is too old to do anything for the Lord as he is already eighty years old. He never would have imagined that he has another forty years in hand to do something for the Lord. Now the mind is mature enough to understand God's plan but the body is not willing to perform another protest against Pharaoh to liberate His people. Forty years in the desert going behind the sheep under the hot sun and sleeping in tents in the cold nights would have made him to loose his sense for the surroundings. His mind constantly tells him that one day God is going to deliver His people through him. But his body pushes that back saying God will choose another one to deliver the children of Israel. This constant fight between flesh and soul blinded him to realize God's plan until God appeared to him in a supernatural way. He would have seen many burning bushes in the desert of Midian or he himself would have set fire to re-grow the grass that feeds his flocks. The appearance of the angel and the fire that is not consuming the bush made him to realize that it is not an ordinary scene. Very soon he realized that he is dealing with supernatural as he heard the voice of the Lord. It is an amazing mystery that why God had to wait for forty more years though Moses was fully equipped when he came out of the palace.

Moses is a perfect example for leaders who are not born as leaders but are being made as leaders. He was taken to the extremes of life by being a General of the Army and an ordinary shepherd in the desert. He learned many things when he was in the palace. In the same time he had to unlearn certain things which were of carnal in nature and learn that of spiritual. God preferred the desert of Midian to do this. He appointed him in the preferred position as Shepherd as this has been the effective way of preparing leaders over the history. He found this as an opportunity to work within Moses and turn him as a successful leader. Great leaders in the Bible Abraham, Isaac, Jacob, and Jacob's twelve sons were all shepherds. Why so many leaders were shepherds? It is worthwhile to analyze possibly what would have happened in the life of Moses while being a shepherd that formed him as a good leader.

A close reading of David's Psalm 23 suggests that being a shepherd, Moses would have developed the skills required to perform a variety of roles for the followers. These roles include: [5]

- Meeting the needs of followers
- Finding the right path and keeping followers on it
- Honoring and nurturing the souls of the followers
- Resolving conflict among followers
- Supplying followers to meet the demands of life
- Sharing a positive vision
- Being present with followers
- Getting followers through the valley
- Removing irritants that hinder followers from living full lives
- Cultivating loyalty among followers

**Dying to self:**

Moses was a responsible person in the land of Egypt. Pharaoh made him responsible for conquering Ethiopians. He had been seen every day on the streets leading the army. He was highly educated and admired by the entire nation. He had a self realization that He has been called by the Lord to deliver His people. Even he made an attempt to destroy the enemy and deliver the people of Israel with his own power and might. Unfortunately God didn't want him to achieve anything by his self oriented effort. God decided to relocate him to a place where he will die for his self. The people probably saw him daily and one day he is suddenly gone and doesn't reappear for forty years. But when Moses returned to Egypt, he was not the same Moses who left Egypt. He was a man of God who is now prepared to deliver the children of Israel. Moses returned to Egypt not as a self-dependent man but as a God dependent man.

**Alone with God:**

Now if we've ever watched shepherds at work, we might have noticed that most of them sit around doing nothing except daydreaming. A shepherd has a lot of time to think, and this is an absolute prerequisite for being a prophet. To elevate oneself to the highest level, where one transcends the physical reality and enters a higher dimension of communicating with the Infinite, requires a huge amount of work, and a lot of time to think.

[6]When Moses went back to Egypt, he was no longer influenced by Egypt. He had been in the wilderness for so many years, the wilderness was inside him. He had been around the unchanging presence of God. As he observed the sun, moon, and stars rise and set every day, he learned the most important lesson of his life: "I can count on the presence of God. I can count on the wisdom of God. I can count on the Word of God. I can count on the leadership of the Holy Spirit and bring that back to the world."

We need a place to go where we can be alone with God. Everyone needs a place to be alone with God. With the pressures of the world around us, we need those times to be in a place where we can hear from the Holy Spirit. When we go to that place, we may have the world in our heart, but we can get rid of it and carry God's presence back to the world. Like Moses, we need to realize that life may change, finances may change, circumstances may change, family may change, but God will never change!

**Dealing with multitude:**

Another reason why Moses was a shepherd is to do with the fact that the work of a shepherd is a practice for dealing with large groups of living creatures. Leading the multitude with diverse interests and non cooperative in nature is the greatest challenge on the planet. Being a shepherd prepared Moses for this daunting task.

**Facing hardships:**

Moses lost all the comforts of living in the palace. A well known man had become a wandering man in the desert. Was taken care by the royal treatment in the palace is left alone in the desert without anyone caring about. Left the pleasures of the world and

opted to suffer for His name sake without considering his age, education and authority. We may sense this is the time to prepare for ministry but then thoughts enter our mind, "What about my family? I'm too old. I know God put this in my heart many years ago, but by now He's probably found someone else." Our age does not matter to God. Put our hand on our heart. If it is still beating, God is not finished with us. God has a plan for our life and if our heart is still beating at forty, sixty, or eighty years old, it really doesn't matter, God still has a plan for our lives.

Hardship brings us to utter dependence upon the Lord. A total dependence on the Lord will keep us stable while we prosper. It will keep us stable while things around us are being blessed by God. It will keep us stable when things fall apart around us. Dependence upon God causes us to realize that circumstances may change, but God will never change.

### **Trusting God:**

[6] And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked and, behold, the bush burned with fire, and the bush was not consumed. God was trying to tell Moses, "Moses, you have trusted in the bush for years. I want you to trust in the fire that's in the bush. You trusted in your own human strength for so long, but your own human strength is no better than a bramble bush that could burn. You trusted in your own intellect. It's no better than a bramble bush that could burn. You trusted in your own political power, but it's no better than a bramble bush that could burn."

Our dependence must not be upon our flesh. Our dependency must be upon the Lord inside us. We need to trust in the Shekinah glory on the inside of you. Our body is the temple of the Holy Spirit. Outwardly you are the bramble bush that has no value in and of itself. The value is in the fire on the inside. The Bible says, "*But we have this treasure in earthen vessels, that the Excellency of the power may be of God, and not of us,*"<sup>2</sup> Corinthians 4:7. The earthen vessel has no worth. It is the treasure inside that has the worth. God simply told Moses, "Moses, it is time to listen to Me and trust on Me because I am the One Who will be with you wherever you go."

Life of Moses is a major display of God's dealing with human for a divine purpose. It is amazing to know that even though the hope is lost the purpose is not lost. It doesn't matter how much time it takes to prepare a leader as long as the purpose is fulfilled. It doesn't matter how tough the preparation process is as long as the purpose is met. God allows circumstances to change, makes us to interact and fellowship with His children at various levels of anointing, takes us to many unknown places to gain experience and He Himself comes down with supernatural blessings to increase our faith. Moses was in a crossroad at some point of time in his life. He didn't miss the call as the Lord was gracious enough to persuade with him. Even though he was reluctant, the ultimate obedience saved him from going astray from the divine call. Let us not look at the situation, it will change. Let us not worry about the age, it doesn't matter. Let us not look at our ability, it is any way useless when the Almighty touches us. Let us not say excuses, He doesn't believe in it. It is better to wait till the end of the preparation process and say "Yes Lord Here I am".

---

## References:

1. Leadership Letter, Baptist General Conference Women's Ministries May 2006  
< [www.bgcworld.org/newstand/leadership/PDFS/lead0506.pdf](http://www.bgcworld.org/newstand/leadership/PDFS/lead0506.pdf)>
2. Moses in the Bible <<http://en.wikipedia.org/wiki/Moses>>
3. Antiquities of the Jews, by Josephus  
<<http://www.biblestudy.org/bibleref/antjews/ajb01c01.html>>
4. The Priest of Midian and the Covenant at Sinai by Marc Goodman  
<[www.tbsoc.com/torahcommentaries/Yitro\\_DvarTorah.pdf](http://www.tbsoc.com/torahcommentaries/Yitro_DvarTorah.pdf)>
5. The Leader as Shepherd, By Blaine McCormick, Baylor University, Hankamer School of Business, Waco, Texas.  
<[www.cbfa.org/papers/2004conf/McCormick.doc](http://www.cbfa.org/papers/2004conf/McCormick.doc)>
6. A Message from the Bush  
<[www.precepts.com/PDFs/Outlines/2007\\_Outlines/03\\_AMessagefromtheBush.pdf](http://www.precepts.com/PDFs/Outlines/2007_Outlines/03_AMessagefromtheBush.pdf)>