

# Regeneration of Moses Leadership Based on The Book of Numbers 27:15-23 For Gkjjw Ministers in the Three Sub-Districts of Pacet, Gondang and Dlanggu Mojokerto East Java.

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## Abstract

The existence of a leader is important in an organization because a leader is a person who can show the way to step, guide, direct the path of members both before and after the business is completed. Numbers 27: 15-23 is a process that should be used as a reference in preparing, selecting, assigning and submitting leaders in the service of the Lord. Numbers 27: 15-17 clearly describes the preparation, selection, appointment and surrender of leaders who could lead the Israelites out and into the Promised Land. In this case Moses asked God to appoint a leader over God's people, the nation of Israel, saying: "Let The Lord, The God of the spirit of all creation, appoint someone over this people (verse 16). Regeneration in the leadership of Moses is something very important. Before this regeneration process was carried out, God had first prepared the future leader of the Israelites, Joshua.

Relation in preparing the servant of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto which is considered less important and only focus on Bible studies but has now begun the process of regeneration through the direction of catechization of candidates involved in the ministry and further the responsibility of the church in terms of the election of leaders or ministers of God because election is the right and duty of every performing service duties. Another problem faced in determining the leadership of GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto is at the time of selection of candidates to be appointed as servants of God, more who resign than who want to, on the grounds of 1) the work that can not be abandoned, 2) do not have the ability to serve 3). No knowledge of Theology 4. There is no sense of belonging to the church, so in the process of handing over the leadership is faced with a serious problem, namely the refusal to be a servant of God on the grounds of feeling unable to carry out the tasks entrusted. Rejection is done by sending a letter to the committee that has been set by the church on the grounds of inability or lack of confidence in leading the church. The research methodology of hhis studies uses a quantitative (positivist) approach to qualifications in data collection and analysis to test the hypotheses applied. So, in this study it was found that the dominant background category that determines the affirmation of Moses ' leadership regeneration based on numbers 27:15-23 for gkjjw God's servants in the three districts of Pacet, Gondang and Dlanggu Mojokerto East Java is a type of service, not education, thus providing uniqueness and novelty in the research process conducted at the research locus.

**Keywords:** rebirth in leadership, Moses, Numbers 27:15-23

## Introduction

The book of numbers (translated from the Greek Septuagint, *Arithmoi*), in Hebrew **בְּמִדְבָּר** (*Bamidbar*), “in the desert” is the fourth book of the Bible. This book brings together all the elements that happened between coming out of Egypt and arriving in the Promised Land that God had promised to the ancestors of the Israelites, namely Abraham Isaac and Jacob. The book of numbers is the word of God revealed to his people to be obeyed or implemented, more clearly stated by Wendland that in the book of numbers: There is a commandment that God revealed to Moses in it there are also regulations or instructions how the Israelites who had come out of the land of Egyptian slavery to the wilderness near Mount Sinai and continue on to the land that had been promised to the ancestors of the Israelites, namely the land of Canaan. (L. J. d. Wendland 2020)

In the book of Numbers, God's command to the people of Israel was to lead them from the land of slavery to the desert. The book of numbers in the Hebrew Bible means "in the wilderness". The title "numbers" is used because the book records two censuses of the Israelites, in the second year (Chapter 1) and the fortieth year (Chapter 26) after they left Egypt. Most of The Book of numbers tells the experience as well as the history of the journey of the Israelites in the wilderness for forty years before they entered the Promised Land.

Numbers is the third book of *the Pentateuch* (i.e. the first five books of the Bible) which is believed to be the five books written by Moses. Moses is the most important figure. It is said repeatedly in the Book of numbers that the laws and regulations recorded in this book were given through Moses (numbers 1:1; 3:44; 6:1; 33:2). (L. J. d. Wendland 2020)

The book of numbers is a historical book of the journey of the Israelites and the main character is Moses as the leader of God's chosen people, in this book Moses is often discussed such as Moses 'attention to Hobab (numbers 10:10:29-32); Moses' prayer at Tabera (numbers 11: 10-15); Moses ' reaction to the date (numbers 12); Moses 'lack of faith (Numbers 13); Moses' concern for God's honor (numbers 14:13-19); Moses ' refusal to enter the Promised Land (numbers 20:2-13) (L. A. S 2015) Oleh T. Marbun wrote that: the Book of numbers is one of the books in the Bible that tells about the history of the Israelites in the desert after coming out of Egypt. In this book, There is a story about the leadership of the Prophet Moses who led the people of Israel for 40 years in the wilderness (Marbun 2023). Warren W.W. the Book of numbers is a book of wanderings, because the Lord caused the Israelites to wander in the wilderness for forty years until the older generation of those twenty years and older died. (W. W. Wiersbe 2013) Johnston in his writing says that the book of numbers is:

Beginning with the account of the Israelites ' sojourn at the foot of Mount Sinai, The Book of Biangan provides a selective account of events spanning a period of about 40 years. For most of that time, the Israelites were punished by God for wandering in the wilderness and not entering the Promised Land. During his prolonged sojourn in the wilderness, all the adult Israelites who experienced deliverance from Egypt died, except Joshua and Caleb. (P. Johnston 2011)

## Research Methods

This study uses a type of quantitative research, Iskandar states that:

“Broadly speaking, after the researcher sets the problem to be studied, the next step is how the research data collection techniques. Data collection techniques are closely related to the approach used by researchers to the problem to be studied. Researchers collected data through observation, interviews and dissemination of questionnaires. (Iskandar. 2013)

Iskandar also stated that: the questionnaire is a set of questions that are arranged logically, systematically about the concepts that explain the variables under study. The distribution of questionnaires or questionnaires to research subjects aims to obtain data or information about research problems that describe the variables studied. Questionnaires circulated to respondents must have high validity and reliability. (Iskandar, 2013) with the questionnaire researchers hope to obtain data to complete this dissertation.

## Discussion and results

The Book of numbers *במדבר* (*Bamidbar*), "in the desert," was written to tell the story of the Israelites as God's chosen people who Moses led out of the land of slavery, and did not immediately enter the Promised Land after leaving Mount Sinai. The book of numbers describes God's demand of the Israelites for the faith of his people, as well as God's retribution and punishment for rebellion or disobedience to God's Commandments, and describes how God's continued purpose and purpose were ultimately realized. In the Bible Abundant Life Guide writes about the mandate contained in the book of numbers:

The central message of numbers is clear: God's people move forward only by trusting in him and his promises and by obeying his word. Although it was necessary to pass through the wilderness for a certain time, it was not God's original intention that the test of the Wilderness be prolonged so that a generation of Israel would live and die there. However, the short journey from Mount Sinai to Kadesh became 39 years of suffering and punishment for their unbelief. Throughout most of The Book of numbers, the "exodus generation" of Israel was faithless, rebellious, and ungrateful for God's miracles and Providence. The people began to grumble as soon as they left Mount Sinai (chapter 11; Num 11:1-35); Miriam and Aaron opposed Moses (Chapter 12; Num 12:1-16); Israel as a whole rebelled with stubborn unbelief in Kadesh and refused to enter Canaan (Chapter 14; Num 14: 1-45); Korah and many of the Levites rebelled against Moses (Chapter 16; Num 16:1-50); being urged to the point of losing patience by the rebellious people, Moses finally sinned by spilling out his anger (Chapter 20; Num 20:1-29); and Israel worshiped Baal (Chapter 25; Num 25: 1-18). All the Israelites aged 20 and over in Kadesh (except Joshua and Caleb) died in the wilderness. Finally a new generation of Israelites was brought up to the eastern boundary of the Promised Land (chapters 26-36; numbers 26:1-36:13). (Penuntun, n.d.)

The name " *Bemidbar* "in Hebrew literally means "in the wilderness". The name is taken from the word in this book, which is the word in numbers 1:1 which is written as follows. וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי, בְּאֹהֶל מוֹעֵד: בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַשָּׁנָה הַשְּׁנִיָּה, לְצֵאתְכֶם מֵאֶרֶץ מִצְרָיִם—לֵאמֹר *Waidabber YHWH el-mosyeh bemidbar sinai, be'ohel mo'ed: be'ekhad lakhodesy hassyeni bassyanah hassyenit, letsetam me'erets mitsrayim—lemor*. Which means the LORD spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month in the second year after they came out of the land of Egypt.

## Leadership Concept

Leadership (*leadership*) is a word that often appears in an organization, both in the secular world and in Christian organizations. Facts about leadership are very important to be studied and understood by everyone. Based on this it is necessary to understand what leadership is and the concept of leadership. Being a leader is a gift from God. In this case God chooses, establishes, and calls someone to be his servant. A world leadership figure named George (Barna 2015) explained his views related to the call to lead specifically to be a Christian minister, with some characteristics that he stated the following, that a

leader should: 1) feeling called, 2) undeniable inclinations, 3) The Mind of a leader, 4) the influence can be seen, 5) the group of leaders, 6) External impulses, 8) internal forces, 9) loving vocation.

When Moses was called and chosen as the leader of the Israelites to be God's representative, God's side to do his great works in Egypt God himself brought his people out of Egypt, and not at all because of Moses' efforts. Again and again in the Book of Exodus it is stated that Moses and the Israelites walked according to the commandments of the Lord (ex. 17:1), and also found phrases that say with a strong hand, his right hand, and various other sentences that show that it is the work of God (Christopher 2007).

The concept of leadership is the initiative of God towards someone who is chosen, appointed and assigned to be a servant to guide, direct the way, guide and direct the way to each of his followers so that they arrive at the goals that God has designed and promised. This concept can be illustrated in the following diagram:



**Picture I**

Through the diagram above shows that God becomes the central point and binding in the concept of leadership. God's sovereignty in preparing, choosing, determining and submitting leaders to serve his people is absolute because everything that happens under the sky is the authority and responsibility of God as the creator and owner of the universe, not least with his church which was founded on a solid rock.

### Leadership

In the Etymologically, leadership comes from the word lead which means guide and guide. After spiced prefix “pe” then become a leader (leader) means a person who influences others with a view to achieving certain goals (Lelo Sintani, n.d.). Meanwhile, according to Edi Suryadi, the definition of leadership has undergone development and shift.

In the old paradigm, leadership is defined as the ability and readiness that a person has to influence others, by motivating, moving, directing, inviting, guiding and, if necessary, forcing them to do or not do something. In the analysis of the role of Leadership and organizational culture of the new paradigm, leadership is interpreted more broadly, not just the ability to influence, the more important is the ability to inspire others, so that they are proactively motivated to share actions in order to achieve the vision, mission and goals of organization.(Suryadi, n.d.)

A different view was expressed by J. Tong in the sense of contemporary leaders, that the leader is a person who can manage and master the contradictions and paradoxes effectively to maximize the potential in achieving organizational goals.(“Joseph Tong, Theories of Leadership and Church Management (Surabaya:Agiamedia, 017) 1.,” n.d.) It is further explained that leadership is the ability to influence - to get things done despite resistance from others (Lelo Sintani, n.d.).l. The same goes for John C. Maxwell said that leadership is no more influence no less.(John C. Maxwell 2022) John Stott defines leadership simply by saying that leadership is someone who gives orders to a number of followers. Leading

means moving forward, pointing the way, and inspiring others to follow. (John Stott 2016) According to James O'toole, leadership is about creating followers. (O'toole 2003) Lelo Sintani, et al., gave their views on the complexity of the phenomenon of leadership definition by citing several experts' views:

James M. Black: Leadership is the willingness to convince others to work together under his leadership as a team to achieve or to do a particular goal. 2) Robbins: leadership is the ability of a group to achieve goals. 3) Laurie J. Mullins: leadership as a relationship that through one's authority influences the behavior or actions of others. 4) Sarrons Butchatsky: leadership a behavior with a specific purpose to influence the activities of the members of the group to achieve a common goal that is designed to provide benefits to individuals and organizations. Lelo Sintani, "The Basis of Leadership (Batam: Yayasan Cendikia Mulia Mandiri, 2022) 8-9.," n.d.

Based on some of the views of experts on the definition of leadership above, the researcher tried to provide views related to leadership in accordance with the topic of discussion based on the book of numbers 27:15-23, that leadership is a combination of the authorizer with the authorized to manifest state what has been designed before. In the context of numbers 27: 15-23, the authorizer is God while the authorizer is Moses. God Called Moses to lead the Israelites. 3:10). Moses ' leadership was by God, which means that God accompanied Moses in carrying out his duties, God equipped Moses with all abilities, and even if viewed as a whole in the Torah, whatever Moses wanted to do to the Israelites, Moses still asked, cried out to God.

Moses ' leadership was by God and for God. God sent Moses to bring the Israelites out of the Land of Egypt into the desert and further into the Promised Land, the purpose of which was that the people might worship the Lord

### **Book Of Numbers 27:15-23**

The event that occurs in numbers 27:15-23 is about the event of Joshua's election as Moses ' successor (Andrew E. Hill and John H. Walton 1996). The election, appointment and anointing of Joshua as the new leader of the Israelites was God's decree for the continuation of his work on his people. The book of numbers records in more detail what God wanted of Joshua according to Moses ' request. In this case Moses did his duty to regenerate the servant for his people in order to achieve God's true purpose of bringing the people of Israel into the land that God had promised to their ancestors, Abraham Isaac and Jacob (CF.Genesis 12: 4-9). Tri Prasetya in his article on Moses ' leadership succession to Joshua as an Ideal pattern of church leadership succession noted that the election, determination and anointing of Joshua was a leadership succession ( Prasetya, n.d.) but it should be understood that the events of numbers 27:15-23 are a process worthy of reference in choosing and appointing God's ministers. Another opinion expressed by Michael Solomon Hahuluy in the article entitled applying the pattern of Moses ' leadership regeneration to Joshua (quote from Frank Damazio) says that:

The Bible does not give a complete explanation of how Joshua was directly chosen by Moses to lead the Amalekite Army, however, one thing is certain, Joshua was the leader of the tribe of Ephraim (ex. 17: 9; Num. 11:28). When viewed from the background of kinship, the election of Moses over Joshua is very far from the practice of collusion and nepotism. This is because Joshua was from the tribe of Ephraim, while Moses was from the tribe of Levi (ex. 2:1-10). And the interests of Joshua's election were not based on the interests of Moses personally, but on the interests of the entire nation of Israel. ("https://www.beritabethel.com/artikel/detail/2482," n.d.)



Researchers have a different view with the author of the article above because that Moses did the election, appointment and anointing of Joshua as a regenerating servant for the Israelites is a direct command from God. Thus, The Book of numbers perfectly records how God regenerated Joshua to fulfill his promises to his people. To support the above view, the researchers include several analyses related to numbers 27: 15-23 based on:

### **Text Restrictions**

Numbers 27: 15-23 is a section that focuses on the election of the leader of the Israelites to replace Moses, who was appointed directly by God. Numbers 27: 15-23 begins with Moses' request to God to appoint a leader in his place to lead the nation of Israel. This passage initially focuses on Moses hoping for God to choose or establish a good leader for Israel. This section also gives attention to how steps must be taken by God to prepare leaders who will replace him to lead the Israelites to the Promised Land. As well as how an old leader surrenders authority to a new leader. This is done according to God's command, not based on one's own desires.

### **Canon Context**

Canon comes from the word “*Canna*” which means measuring instrument, which of course relates to things that can be measured, or numbered. In the context of Scripture canon means the official list of books recognized by the church, through a long gradual process of selection and determination (G. Tri Wardoyo 2021). Canonization is basically understood as a list of books that are considered the inspiration of the Holy Spirit. This understanding was originally taken from the early church which is also worn as the name of the Jewish Bible (TENAK), TENAK is divided into 3 parts, namely the Torah, Prophets, and books (Barnabas Ludji 2009). In the Jewish canon there are 3 divisions, namely: the Torah, the prophets, and the books. In these three divisions The Book of numbers is included in the Torah. Apart from the Jewish canon, there are other versions of The Book of Deuteronomy, namely the Septuagint, Roman Catholic and Orthodox canons, and Protestant canons, containing that the book of Deuteronomy is included in the books of the Torah (Andrew E. Hill and John H. Walton 1996).

The name of The Book of numbers is taken from *Septuaginta* the Greek Septuagint translation of the *arithmós*, translit. *Arithmoí*, har. "Number, Number, Number, sequence, sum, quantity, calculation, arithmetic." The naming of this number refers to the Israeli population census. The Book of numbers itself talks about the events experienced by the Israelites in the wilderness for 38 years to the Promised Land, one of the important parts in the book of numbers is the change of God's punishment to the Israelites for complaining too much, the old generation could not reach the land of Canaan except Joshua and Caleb. In this case, Moses was also one of those who could not reach the land of Canaan, so there was a need for a change of leader who would lead the Israelites to the Promised Land. (W.S. LaSor 2008)

### **Regeneration in the Leadership of Moses Based on the Book Of Numbers 27:15-23**

A good leader is a leader who can prepare new leaders by regenerating people who can be prepared to be future leaders. Because the leader is not eternal, therefore it is necessary for the cadres who possess to be well prepared to become leaders in the future. A leader must also have a clear vision and mission with the aim that as a leader can achieve a clear goal during his leadership. **B. Salabai, “Pola Kaderisasi Dalam Kepemimpinan Musa. Logon Zoes,” Jurnal Teologi, Sosial Dan Budaya, p. 32, 2017.** Based on the book of numbers 27: 15-17: Moses as a leader who has been appointed and chosen by God, think and ask

God to prepare the regeneration of the leader or servant to continue the vision and mission of God's work that is to bring the Israelites into the Promised Land.

The Lord, God through the person of Moses who thought, designed and prepared a leader or servant for him in the future. For the sustainability of God's Vision, Mission and purpose the regeneration factor of the leader or servant is needed. This Regeneration must occur because: 1. There is a period of time when a person has finished leading or serving (verse 15). 2. There is a new leader or servant candidate (V. 18). The regeneration of the servant that Moses thought and did in determining the leader or ministry based on numbers 27:15-23 is very clear that it comes from God (*God's authority*). By Sunarto in his article entitled: Leadership according to the Bible writes that:

To be a good leader must know the source and origin of leadership authority. Man as a true creation does not have independent authority or power because his existence is in the hands of the creator. The problem of leadership means talking about the authority possessed by a leader. The authority possessed by a leader essentially comes from Allah as the source of everything (Barna 2015).

Regeneration in service by George Barna in his book entitled *Leader on Leadership* uses it with the word leadership replacement which has a strong and great influence in service.(Barna 2015). So, regeneration has a significant impact on the sustainability of an organization or service. Furthermore, Barma said that in the process of replacing or regenerating leaders or servants in organizations and services, a leader must prepare properly by identifying, preparing and placing (Barna 2015) the right generation to continue the vision, mission and goals that have been designed previously. Based on the above view, the researcher argues that in preparing the regeneration of servants in an organization that is like a professional building architect in preparing the material of a building for a quality building. Because, if a building architect does not really recognize, prepare and place the material in accordance with its function, the building being built will be damaged. In the regeneration of the leader or servant of the people of Israel, the Lord God in his perfect ability which undoubtedly uses the figure of Moses in recognizing, preparing and placing Joshua as the Chosen One to continue his service as the leader of the people of Israel to the Promised Land (Num. 27:18-23). In this context, God becomes central in recognizing, preparing and placing each generation in leading or serving, in line with the statement of Ronald Sianipar et al.who studied the theology of leadership of Moses who said that: good and true leaders are leaders who come from God or leaders chosen by God.(Ronald Sianipar, Irfan Feriando Simanjuntak 2018)

### **Preparing Leaders**

Regeneration is the process of preparing leaders or replacements for God's servants. The replacement of the leader cannot be separated from the Will and authority of God because in numbers 27:15-23 it is very clear that God's command and response when Moses asked to appoint over the Israelites a leader or servant so that the Israelites would not be like sheep without a shepherd, then God in his existence and will prepared Joshua the spirit became the leader or servant for the nation of Israel. Preparing someone to be a leader is not an easy thing to do because it requires expertise, ability and willingness of the predecessor of Joshua bin Nun in preparing him to be the new leader of the Israelites, in this case Moses as his predecessor. Moses as a senior leader was required to prepare Joshua son of Nun as best as possible in accordance with the qualifications or demands of God, namely people who fear and respect God (ex. 18:21) (Salabai 2017) in continuing the baton of his leadership led the nation of Israel. To realize leaders who fear and respect God need extra preparation, especially in terms of character, spiritual and competence

possessed. Through this extra preparation one can be entrusted from one experience to another for more demanding tasks.

### ***Preparing Characters***

It should be understood that the leadership of Moses is leadership that comes from God or known as theocracy which means that the system of government based on the belief that God has power and authority directly over a nation. Behind the leadership led by God, Moses was given the authority to prepare prospective leaders for the nation of Israel in the future, namely Joshua bin Nun (numbers 11:28), Joshua bin Nun became Moses' servant (Indrawan Eleas 2014) since his youth. In Hebrew, " abdi ("אבדי") means " my servant "or" servant of God, " and Abdi can also mean servile, self-serving, devoted, or dedicated. Slave has two sides meaning, that the first serves human beings while the second serves God (Indrawan Eleas 2014). A slave is one who is devoted to his master. To devote oneself means to be ready if needed, to be ready to carry out the orders and rules of the master. The consequence of a servant who devotes himself to his master is willing to do anything but also willing to be treated like a guilty person. Joshua the son of Nun was prepared to be Moses' servant or servant in the sense of serving Moses before becoming the service of God. This part is quite an interesting process in the regeneration of Moses' leadership because Joshua became Moses' servant not in a short time but Joshua became Moses' servant or Moses' servant for a long time. Researching *the history* of the exit of the Israelites from Egyptian slavery to the Promised Land took a long time, estimated at 40 years, this can be understood as a *Project Process* that must be passed.

A series of quite long processes shown in the Bible in preparing Joshua son of Nun to be his servant to lead the nation of Israel certainly has a positive impact and this is really prepared by Moses with a variety of beliefs and responsibilities that make it tough to lead God's people. Through the responsibility and trust given by Moses, of course Joshua bin Nun was tested *for his Loyalty, Obedience, honesty (Honesty) and Humility (Humility) and dedication (Dedication)* as a servant of Moses, this is part of the character that must be possessed by a servant. Sahadi gives the view that:

Character is a key determinant in the success of an organization. As Anthony Harrigan, a prominent businessman in the United States (us), who argued that: "the role of character is a key factor in the rise and fall of nations, a nation can survive (*survive*) not because it is smarter or more sophisticated than other nations, but because of the strength of the inside itself" (Sihadi 2020).

Preparing the character of the prospective leader is a *Project Process* that Moses did to Joshua Bin Nun in order to later have the advantage as a prospective servant of God in leading God's people to enter the Promised Land as promised to their ancestors Abraham, Isaac and Jacob. The advantages of a leader can be reflected in: 1) concern and high sensitivity to the people he leads, 2) have basic skills or leadership skills supported by *Basic life Skills*, 3) have a number of leadership attitudes, 4) Use a systems approach to all situations faced, 5) Have a deep leadership spirituality as the foundation or centre of all the advantages that (Chandra 2005). It is undeniable that the character of a leader is a force (*the power of Leadership*) in leadership. Personal character consists of moral and ethical qualities; the quality of honesty, courage, integrity, good reputation, of course, this value is closely attached to the person of a leader. Loyalty (*Loyalty*), Obedience (*Obedience*), honesty (*Honesty*), humility (*Humility*), and dedication (*Dedication*) are some of the characteristics that are important in leadership. Here is a more detailed explanation of each of these characteristics:

**Loyalty** (*Loyalty*), is a strong adherence to the goals of the organization and the leader. It involves a commitment to work with leaders and organizations to achieve set goals. **Obedience**: obedience is a strong



adherence to rules, regulations, and decisions that have been made. It involves respecting the organizational structure and following established procedures. **Honesty** (*Honesty*): honesty is the courage to provide accurate and honest information. It involves respecting the truth and not deceiving or deceiving. **Humility**: humility is the awareness of one's own shortcomings and limitations. It involves not considering yourself better than you really are and not discouraging others.

**Dedication**: dedication is a strong commitment to achieving organizational goals. It involves working with passion and striving to achieve the set goals. These characteristics are very important in leadership because they help build trust, engagement, and effectiveness in the organization. Loyalty and obedience help in maintaining commitments and following rules, while honesty and humility help in building trust and respect for others. Dedication, on the other hand, helps in achieving organizational goals with passion and strong commitment. So, it can be concluded that preparing a leader's character is very important in preparing a respectful and God-fearing leader.

### ***Preparing Spiritually***

Spirituality comes from the latin word " spirituality" which means the state or nature of being spiritual (Antonisamy 1999). Spirituality can be understood as a complex and multidimensional concept that encompasses various aspects of human life, including personal experiences, beliefs, and relationships with God or a higher power. Relationship with God can be built through a process of obedience and giving the widest place for God the Holy Spirit to lead the life (Ing 2016) is a step to prepare one's spirituali after one is sanctified and justified by God. In Moses ' concept of leadership, spiritual matters were a strong foundation in leading the Israelites, since as a man of God he led them out of Egypt into the desert. Moses was a man who understood God's will for him and his people. Moses ' Spiritual life is closely related to the existence of God, because God is fully sovereign in the life and leadership of Moses. Spirituality not only talks about the relationship with God that transforms life from its core, which is spiritual or inner, but also includes the transformation of character that appears in the appearance of life outside (Ing 2016). Through spiritual Moses made him know God and know very well how to lead well. Because through the spiritual knowledge of God makes a person can lead effectively (Blackaby 2005).

The spirituality built by Moses certainly became the basis in preparing the generation that succeeded him to lead the Israelites out of the desert to the Promised Land, and none other than Joshua son of Nun. Through this spiritual preparation, Moses guided Joshua in the true knowledge of God, relying on God and trusting God's promises to his chosen people. So that through the true knowledge of God that is built on this spiritual basis makes Joshua bin Nun think positively in carrying out the duties and responsibilities given to him, this is evidenced when God said to Moses to send twelve scouts to scout the land of Canaan (Numbers 13: 1-33) the ten scouts outside Joshua and Caleb provide negative information against what they saw, while Joshua and Caleb gave positive information about what they saw and felt at the time of reconnaissance that could calm the hearts of the Israelites (Num. 14:8).

Preparing spiritually is more clearly said by Michael Solomon Hahuluy in his article entitled: applying the pattern of Moses ' leadership regeneration to Joshua who said that: in preparing leaders for the nation of Israel Moses had begun in Numbers Chapter 13: 1-16 when choosing leaders from each tribe to spy out the land that God had promised to his grandmother ancestors of the Israelites. The leaders of each of these tribes brought Moses shocking news, 10 of the 12 Scouts had a different opinion (*dissent opinion*), the news brought by the ten scouts was scary or pessimistic to enter the land of Canaan. While two of the twelve spies, Joshua and Caleb, brought good news to Moses and all the Israelites, this good news was an optimism to enter the land of Canaan. Leader optimism is a very important attitude in leading an

organization or nation. Optimistic leaders have a tendency to see the positive side of things and hope that things will work out. This attitude of optimism can help leaders in facing challenges in organizations or nations that are better led.

Leader optimism is understood as a part of the process of education and formation to prepare someone to be a leader, it starts from a new birth and continues through life experiences that are built together with God. In this context, optimism is understood as a result of the relationship and interaction between God and man, as well as from life experiences experienced by humans. Richard Woods says that: basically spirituality is basically concrete and real, because it encompasses all the ways, beliefs and attitudes that a person has regarding the development of the human soul. Spiritual has an essential dimension by contributing to the people around him and the people he leads (Woods 2006). About spiritual leadership adapts the words of G. Bloesch on true spirituality: it is not reducing oneself to nothing, but elevating humanity to communion with the living God. "It is further explained that the higher the level of spirituality of a person, his existence should be as a human creation of God created in the image and likeness of God will be more visible and radiate glory to God (Ing 2016).

In preparing the leader of the Israelites, of course Moses studied, examined the background and *Track record* that would continue the leadership to bring the Israelites in and out of the land that had been promised to their ancestors. Robert Duch says to prepare and encourage A to:

a) *Examine their spiritual rack records and decide what changes are needed in their spiritual lives.* b) *Recognize and accept the challenges that confront them every day.* c) *open themselves to Christ and decide what new directions their spiritual journeys might take.* d) *Understand the Truth and experience Divine Wisdom* (Duch 1990).

This means that Moses as *the founder* or leader of the Israelites who will be full duty is important to see the records related to the prospective leader who is regenerated both spiritually and character or personality. Through this record a regenerating person easily chooses, establishes and at the same time executes the surrender of the baton of leadership. Because Moses not only chose a new leader candidate with a new vision and mission, but Moses who had been given the responsibility by God was also obliged to educate and prepare new leaders for the same vision, mission and goals. In this case Joshua was well prepared to be a good leader in leading God's people to seize and occupy the Promised Land. So, preparing spiritual leaders based on truth with the conditions of consistency, coherence, correspondence and reliability (Tong 2020) becomes important and absolute in leading an organization or a nation because it is closely related to God and also humans.

### ***Preparing For Competence***

In addition to preparing the character and spiritual of a leader, competence is also important for a leader and Moses not only prepared Joshua Bin Nun with mere theory but entrusted him with a challenging task that is against the Amalekites, this is very clear in the Book of Exodus 17: 8-16 when the Amalekites came to war against the Israelites in Rephidim. Moses asked Joshua son of Nun to choose men for Israel to go out to war against the Amalekites. And Joshua did as Moses said or commanded him. Moses prepares Joshua. From the beginning Moses was commanded to teach Joshua, until Joshua was appointed as the leader of Israel. Moses said to Joshua, "Choose men for us, and go out to fight against the Amalekites; tomorrow I will stand on the top of the hill with the rod of God in my hand." (Ex. 17:9). It was the first time Moses chose Joshua to do a great work. Moses told Joshua to be the leader of the army of Israel, when it would face the battle against the Amalekites. Moses also made Joshua "the servant of Moses". The word "servant of Moses" first appears in Exodus 17:9. There is a difference between "slave" and

servant". In Exodus 17: 13 it is clearly written: thus Joshua defeated Amalek and his people with the edge of the sword. The Hebrew word used is מַשְׂרֵת אוֹתָוֹ atau *m<sup>e</sup>saret*, which refers to the official service, not to the low job. In the Old Testament, this word referred to the special service of the Temple. This is made clear by the presence of Joshua when Moses was meeting God face to face on Mount Horeb. Joshua remained in the tent of meeting (ex. 33:11). Not only entrusted some work to Joshua, but Moses also tried to form and strengthen Joshua's faith in God.(M 2020) Moses prepares the leader of the nation of Israel can not be separated from God's intervention as the sole ruler of the nation of Israel, because the leadership that Moses has and wants to bequeath it to Joshua son of Nun is a scenario that God designed in the journey of the nation of Israel. Joshua son of Nun as the heir of leadership is taught to obey and submit to the will of God as the holder of the leadership of God's chosen nation.

### Leader Selection

The election of leaders is common in any organization, not least in Christian organizations. In addition to being elected, being a leader is also God's call to lead (Barna 2015).

Numbers 27: 15-23 describes clearly how God chose Moses to lead and be the servant of God's people, the nation of Israel. In this text, Moses made the election of Joshua an initiative of God alone. Even in the process of choosing this leader, Moses did not do it carelessly but based on absolute truth and the majesty of God (James Montgomery Boice 2015).

The absolute truth and majesty of God becomes absolute in the election of a leader who is at the same time a servant of God or serving God, because serving God is working with people; and of course the people who are served not only have problems, but also problems because of the way they relate to their needs and interests.(Wiersbe 2009) *Revealing the heart of God is a unique assignment of spiritual leaders. It is not the only assignment, of course. But Building organizations, delivering stirring Messages, raising money, managing staff, caring for the hurting-these are tasks shared by orther leaders. But building people is harder work. This is the purview of spiritual leadership. For that you need the heart of God.*(Neal 1996)

This means that in leadership spiritual things also become important because building people is a more difficult job. A leader needs the heart of God. God's chosen leaders are God's representatives to realize the mandate of salvation to his chosen people, the nation of Israel. God chose Moses, and Moses regenerated Joshua the son of Nun to realize his vision and mission and mandate that led to the Salvation and shepherding of the Israelites.

#### *God's chosen leaders*

<sup>15</sup> Then Moses said to the Lord, <sup>16</sup> "let the Lord, The God of the spirits of all creatures, appoint over this people or *man* (.qad) 'to reckon: overseer' which means watching, pointing, paying attention. ("Bible Strong," n.d.) The use of this word in the text refers to the request conveyed by Moses to God to appoint someone who would replace him to lead the Israelites out of the Land of Egypt after he had been dismissed by God from his duties as leader. This implies that Moses expected that the leader who would be appointed by God for the Israelites was also based on God's escort to every existing people. Moses asked God to appoint a leader who would replace him by directing attention to everyone who would be chosen by God to be the leader. This shows Moses' concern for the fate of the Israelites. Moses' request to God to appoint or appoint a leader in his stead stated that Moses wanted to make sure that they would have someone who would guide and protect them after his departure. This shows a caring and responsible leadership attitude. He did not want the Israelites to be led by someone who was careless, Moses' request to God to appoint

leaders to God, perhaps also influenced by the previous times he experienced with the Israelites, he understood well that if the Israelites were not led by a person of integrity would bring the nation more destroyed.

Willis said: *God has a specific plan for individuals, the church, Israel, specific culture, the world, and the universe*, It is further explained that: *In fact, God has a plan for everything* (Willis C. Newman and Esmeralda, n.d.).

God had a perfect plan in bringing about the new leadership of the Israelites, and Moses as the first to be an extension of God's hand to reveal his plan to the nation belongs to God. This supports what Welli has stated in his explanation of the Bible's teaching on Christian Leadership. Dennis Ufot said: *God's calling to leadership is not by anybody's works but by His grace to fulfil His Divine purpose.* (Dennis Ufot 2019) The absolute God is a person who has full authority to determine a person to be a leader based on His grace.

The Lord chose a leader from among the many people of Israel. God sees, sees and gives opportunities to learn for such people. God's chosen one was Joshua. God chose Joshua to replace Moses who had led the Israelites for 42 years out of Egypt. Joshua means "God is salvation". The hope of the Israelites was not in the greatness of their leader, but in God working through that leader. When God chose Joshua to be the leader of the Israelites, God understood Joshua's limitations both physically, mentally and also in knowledge. But Joshua remained steadfast in doing God's will, trusting and ready to cooperate with God. God promised to be with Joshua like Moses. Joshua did it in obedience as God commanded him ".....he ignored nothing of all that the LORD had commanded Moses" (Josh. 11:15) (Bethel, n.d.).

K. Paul Isir wrote in detail about God's election of Joshua. Joshua's leadership was rich in spiritual examples for Christians and the church, for Joshua was chosen at a young age out of the many inhabitants of Israel. God chose Joshua to lead his people into the Promised Land. The basis for Joshua's election as leader was his name and determination to lead the fight. Joshua in Hebrew is Hosea which means "Salvation" (Numbers 13:38) , but Moses later added The Divine Name and called it "*Jehoshua*" (Numbers 13:36) which means "God is salvation" or "may God Save", in Aramaic "*Yeshua*" (*Yeshua*); while in Greek "*Iesous*" in Indonesian "Joshua". (Isir 2020). The election of Joshua as the leader to replace Moses was done for the safety of His people who had long wandered in the desert. Joshua's election was not without purpose. Thus, God's purpose in choosing Joshua as the leader of the nation of Israel includes: To maintain the organization system inherited by Moses; 2) To enter, conquer and occupy Canaan, the promised land; 3) To remind the Israelites to remain in holiness (Bethel, n.d.).

Regardless of the qualifications God has set in his election. It should be understood that Joshua was an optimistic person, trying to learn, and willing to give more of his time to every responsibility that Moses gave him and made him worthy of being a serving leader. God's chosen leaders are leaders who have obedience, are responsible for what God has assigned, at the same time have a heart and give maximum time to serve God. God chose Joshua, not only to be the leader of the Israelites but Joshua continued the leadership of Moses and became a judge for the people. Moses in his time of leadership became a judge, because a judge in Old Testament times was a ruler, or military leader as well as a person who presided over a court of law, this is very clear in the books of the Torah which record that Moses' duties as a judge (Wendy Sepmady Hutahaeen 2021). God's election of Joshua, gives confidence that God has chosen and God gives the ability (*capabilities*) this can be understood through the presence of God in the midst of the people of Israel, in the form of the ark, which was carried by the Levites. From the various explanations above, the researcher understands that God in his choice of choosing leaders cannot be



separated from his sovereignty as God who is powerful, supreme and can do according to his will, because he has all the power in heaven and on Earth, so that no one can frustrate the decisions of his counsel, hinder against his will, or against his own will. PS. 115:3) (Pink 2005).

### ***Leaders who can be shepherds***

17 who led them in and out, and brought them in and out, that the people of the Lord might not be as sheep that have no shepherd. Kata רָאָה (*ra.ah*) 'to pasture' which means to graze, care for, and feed. This word is related to the pointing word conveyed by Moses to God before, namely, a person appointed by God to lead the Israelites will be prepared to shepherd the Israelites. In this case Moses did not want the Israelites to walk like one who does not have a shepherd, because the sheep that walk without the guidance of a shepherd, the direction is not right, there is no purpose and what awaits them is error. רָאָה (*ra.ah*) 'to pasture' in this case also has a close relationship with the napa said by Moses diffraisi earlier in verse 17 "which may go out before them, and which may go on before them" which means to precede them at the time of going out, and precede them at the time, this precede task is also meant to leading, guiding, this is also done by a shepherd. The Good Shepherd, knows when he must bring out, and when he must bring out his sheep.

Another meaning contained in Shepherd/Shepherd means a servant of God who sees others as sheep and associates them as sheep. Shepherd-hearted leaders are those who have and give time for Caring's, time for Loving's, time for Feeding His Sheep and time for Gathering His Sheep (Heward-Mills, n.d.). EB. Surbakti, said that: shepherds are dynamic leaders because they deal directly with their communities. He further explained that if the shepherd does not have the initiative to lead his cattle to green pastures, then they can all starve to death. Likewise, shepherd-hearted leaders always think about the future of their community and encourage them to move forward towards a better future (Surbakti 2012). Interesting what Claudia Angelina, et al wrote about shepherds in the Journal article Christian Leadership and Church empowerment says that:

A Good Shepherd is a person who is able to bring great changes to the people who are led; in the sense of being able to position themselves as an example in building the spirituality of the church or people who are led to have a close relationship both to fellow humans and to God. Things that remain attached to a church leader, they are leaders and also ministers, this will help and guide every pastor or church leader to relate or relate to others. Shepherds must be aware of this in leading, so that Shepherds can put themselves in a situation between a position as a serving leader and also a leading servant.(Claudia Angelina, Monica Santosa, n.d.)

Moses in the Old Testament described the perfect care of a shepherd to his flock by saying He (God) laid them down in green pastures, guided them to still waters, he provided food and rest for them, so the sheep became his responsibility. Similarly, David believed that God's Grace was sufficient to meet his every need, and that it arrived at the time set by the shepherd(Sinclair B. Ferguson 2003) Eli also in his article gives a description or explanation related to the leadership of Moses by saying:

Moses was the leader who brought the Israelites out of slavery in Egypt. As a leader Moses did many things. eating and drinking (ex. 16: 17), bearing the burden of the nation's weaknesses, anxieties and murmurings (Deuteronomy 1: 10-12), serving with prayer and intercession when the nation is in dispute with God (ex 17: 11), strengthening the nation when experiencing, shock (ex 14: 13) and convey the will of God or give a vision the future (ex. 19:3). In accordance with the advice of his father-in-law Jethro, Moses delegated duties to people who had the ability to help in leading (ex. 18:17-23). The greatness of Moses lies in the time he succeeded Joshua as his successor to lead the Israelites to the land of Canaan



(Deut. 31). Joshua as the new leader was fully prepared, both spiritually, intellectually and mentally. To be a great leader is to be used by God and respected by the people.(Gea, n.d.)

Moses was the one who led the people in the way of righteousness. This becomes *role model* ("https://www.Gramedia.Com/Literasi/Role-Model/ Selasa, 5 Maret 2024, Pukul 11.37.," n.d.) in the regeneration of leadership.

### ***A leader filled with the spirit***

Verse 18 then the LORD said to Moses, "take Joshua son of Nun, a man of the spirit, and put your hand on him. "Put your hand on it." Literally the word put in Hebrew uses the word **שָׁמַח** (*sa.makh*) in English means lying down. But if you look deeper into the meaning of the word **שָׁמַח** (*sa.makh*) in this case has a deep understanding that in English uses the word *Support* which means to support, and other meanings mean to uphold, and sustain.(Francis Brown 1907) In addition, the use of hand words, if literally in Hebrew use the word **יָד** (*yad*) 'hand' which means hand, but further in this text, the meaning of the word **יָד** (*yad*) 'hand' Not just talking about the hand but talking about "power" which means strength. Through two excavations of these two words can be interpreted as laying hands on Joshua that will be done by Moses, this is not just putting hands just like that, but this is a form of support given by Moses to Joshua for his leadership in the future, and also a symbol of Moses' leadership enforcement, as well as the laying on of hands Moses gave power, the power he had was revealed over Moses.

In the words of Chuck Miller: The leadership Room then becomes an extension of the Soul Room. I'm led by spirit of God in to leadership room, and there cooperate with Him as He Develops my eyes, heart, and patterns of leadership. He helps me desire what He desires for them, and He allows me to see kingdom fruit.(Chuck Miller 2007). This means that in terms of leadership, the leadership of the Holy Spirit becomes important, because through Him a leader cooperates with Him, and by Him can develop the eyes, the heart and the standard of leadership and inflame the spirit to serve those led. Joshua was chosen and entrusted by God because he was full of the spirit. Researchers believe that the spirit that filled Joshua was the Holy Spirit of God which means the spirit of truth who leads in all truth. The Holy Spirit does not speak of himself alone but speaks of what he has heard from God, and tells of things to come (CF. Yoh. 15:16).(James Montgomery Boice 2015) In choosing leaders, obedience to the leadership of the Holy Spirit is a necessity and a condition that needs to be observed, because the work of the Holy Spirit is able to influence every action and decision taken. A Spirit-filled leader is a leader who is able to do the truth and live right before God. With the truth and righteous life before God a leader is able to realize obedience and consistency of life in serving God. The Holy Spirit can guide a person in the knowledge of God, because the Holy Spirit gives true knowledge of the truth. Through true knowledge of the truth one can do the will of God and give oneself to be used by God in serving his people. Warren said that the Holy Spirit can make a person strong in the face of any challenge that God brings to him (Wiersbe 2009) A leader is no exception. The election of leaders who are filled with the Holy Spirit is certainly based on the truth of God. The Spirit-filled leader is enabled to know God and to love with all his heart and to obey him as well as fellowship with him. By the leadership of the Spirit, Joshua had courage in making decisions and this was one of the characteristics of leadership that inspired and led the Israelites to their destination with strong conviction and determination (Tomatala 1997).

### ***Leaders who have authority***

Numbers 27: 20 and give him some of your authority, that all the House of Israel may hear him. Verse 20 "you shall invest him with some of your authority" God commanded Moses to give some of his power to Joshua, this is quite interesting and even raises the question for people why God asked Moses to give some

of his power to Joshua, why not completely. In Deuteronomy 34: 10, it is said that there was no prophet among the Israelites like Moses, including the authority of Moses. This was God's plan for Moses personally. The authority of a leader (*leaders of authority*) is a power in carrying out tasks and responsibilities that have been given based on existing statutes or rules. To realize the existence of authority in a leader must be accompanied by integrity (*integrity*), competence (*competence*) and Power (*authority*). Leaders who have integrity, competence and power have authority in front of their followers or the people they lead and serve. Actually, the authority and charisma of a leader is not a talent, but a competence that can be developed. Therefore, everyone can train and hone themselves to improve their leadership “hangouts” to be in line with their roles and responsibilities. Verse 20 God asks Moses to share his authority with Joshua. Sharing in this case refers to the existence of Moses as a former leader to train and entrust Joshua to lead the nation of Israel. Authority is declared by God based on God's leadership standards because through the authority bestowed by God a leader can see how beautiful God's power is if they believe (Boudreaux 2009). The authority of a leader is the implementation of the power of God given to the leader who has been chosen to be the leader of a nation, Organization, group or church. Through the authority or power of God a leader can realize the will of God towards his people. Authority is the strength of a leader. Willis said that strength is a reference that comes from the admired characteristics inherent in a leader, this can be charisma, character, enthusiasm, commitment, passion, a certain vision that encourages others to strongly want to imitate or follow (Willis C. Newman and Esmeralda, n.d.).

Johnny J. quoting the opinion of Michael D (Kingdom Leadership, 35) who holds that God never calls someone to be a leader without giving the gift to that person for a certain task, so Christian Leadership is the influence of God no more no less (Boudreaux 2009). A leader who has authority can certainly lead and serve the congregation in the direction that God wants. In addition to leaders who have authority can be an example for those they lead and serve both in terms of character, words and actions. Leaders who have authority can guide, direct according to the vision, mission and goals of an organization, not least with GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto.

### **Determination of a Leader**

Numbers 27: 18 then the LORD said to Moses, " take Joshua son of Nun, a man of the spirit, and lay your hand on him, 27:19 and have him stand before Eleazar the priest, and before all the people, and give him your commandment before their eyes, 27: 20 and give him some of your authority, that all the people of Israel might hear him. 27: 21 and he shall stand before Eleazar the priest, that Eleazar may inquire of him before the LORD the judgment of the Urim: at his commandment they shall go out, and at his commandment they shall come in, he and all the children of Israel, all the people." The determination of Joshua to be Moses ' successor to lead and serve the people of Israel begins in verses 18-19 when God tells Moses to lay his hands on Joshua and stand before Eleazar the priest and before all the people. This was a ceremonial process carried out to declare the legitimacy of Joshua's leadership. It is the calling and calling of God to be a leader and a servant of God. For it is only by the grace of God that a person can be appointed, called and sent to be a leader and a servant. It is interesting in this context where the ceremonial process of Moses ' appointment as the first leader of the Israelites is very different from the ceremonial process of Joshua's appointment as his successor considering that in the appointment of Moses, God directly appointed Moses without any reference.

### *Set before the priest*

27: 19 tell him to stand before Eleazar the priest, **קֹהֵן** - *Kohen*: "priest" has an important role in the journey of the people of Israel because it serves as a mediator or a holy mediator between the people and God. The existence of priests was very important in the spiritual ministry of the Israelites. The priest becomes a fundamental part in the truth of God's word. The presence of the priest is a command of God and is ordained as an important servant of God's people (Baskoro 2023). The priests are God's chosen people. In this particularity God commanded that the priests wear special clothes (ex. 28: 4-39), a gold crown inscribed "holy to the Lord" and an ephod breastplate bearing the names of the Twelve Tribes of Israel. The main duties of the priests of Israel were: (1) to maintain and secure a relationship with God in the holy place of worship (the Tabernacle and then the Temple); (2) to help the people to be holy/clean.

The priest is the head of the congregation. In the broader sense of the word, the imam is a human representative in matters concerning God. First the priest acted as Moses' assistant in his office of mediator (ex 24: 5). Then the work of the priesthood was given to the tribe of Levi (Num. 16:40). Holding the office of high priest is considered the most special and important position in the Jewish state (Baskoro 2023).

In the determination of Joshua as the successor of Moses to be the leader of the Israelites in verse 19 is a command of God to be carried out by Moses so that Joshua really sided with God's decision, namely to lead God's people out and into the land that God had promised to the ancestors of the Israelites. The participation of the priest in the appointment of Joshua as Moses' successor indicates that God in his holiness expected Joshua when leading his people to uphold God's holiness both in his policies and in the decisions taken in guiding his people into the land of Canaan. Referring to the duties of the priest in the Old Testament, namely offering sacrifices to God, maintaining the holiness of the people and the Temple, overseeing the administration, overseeing obedience and service, this became very significant in the appointment of Joshua to replace Moses to lead the nation of Israel. The existence of the priest in overseeing Joshua's leadership is very necessary because the priest serves as a supervisor in every policy and decision taken by Joshua the leader. Being ordained priests certainly made Joshua a worthy leader. A worthy leader is one who has the appropriate qualities and abilities to lead an organization or nation. Surely that makes it worthy of none other than what Augustine W. who said that:

Joshua greatly appreciated the holy presence of God. Joshua's calling as the leader of Israel was not because of his desire as a man, but God chose Joshua to be the leader of the Israelites. As the leader of Israel, Joshua showed that he remained faithful and remained committed to carrying out God's mandate. Joshua was a leader who had a goal to achieve in his leadership. With that goal, Joshua still looks ahead, even though there are many challenges, but for a person who is used to facing it, he is not afraid and does not hesitate because he has the greatest strength in him through anointing and help from God (Waruwu 2022).

Joshua's appointment as a leader before the priest was very important in his leadership because it negated the presence of God who gave the anointing and strength in carrying out the task and responsibility of leading the Israelites out and into the land that God had promised them.

### *Set Before The People*

27: 19 command him to stand before Eleazar the priest and before all the people, and give him your commandment in their sight. In the clearing of bills. 27: 19, "all the people" means "all the people" or "all the people". (**כָּל הָעָם**) In this context, "all the People" refers to the entire nation of Israel led by Moses. The existence of the people in Joshua's determination is important because Joshua was appointed by God to lead his people to realize his vision and mission, namely to save the nation of Israel. Through the

determination of Joshua before the people hoped that his leadership could be accepted and fully supported by the nation of Israel. The support of the people is very meaningful in running the leadership wheel, because without the support and trust of the people towards the leader it is impossible for the vision, mission and goals to be carried out properly. Limas Sutanto said that leadership alone is not enough. Leadership must be spiritual and spiritual leadership must be supported by all citizens or people. (Sutanto, n.d.) With the support of the people, to the leadership of Joshua, he had the confidence and spirit to lead, instead of being led to believe fully in his leadership so that through the trust given by the people to him could convince the great nation to follow Every what he commanded. (Agustinus Waruwu, n.d.)

Stephen R said that without trust in the LED it is impossible to carry out Empowerment. ("Stephen R. Covey, Principle Centered Leadership (Jakarta: Binapura Aksara, 1997). 117: Explains That True Leadership Power Arises From A Noble Character And From The Application Of Various Instruments Of Power And Principles," n.d.) Thus, the trust of the people became important in Joshua's leadership, so that through the trust built between the leader and the LED could realize the desired goal of entering the Promised Land. According to Maxwell, to build trust between leaders and those led must 1) maintain integrity; 2) openly communicate their vision and Intentions; 3) address respect for others; 4) focus more on common goals than personal agendas; 5) do the right thing regardless of personal risk. (John C. Maxwell 2023) Joshua's appointment before the people gives legitimacy to his leadership. So that the people he led could obey every policy of Joshua. The decision before the people could be interpreted to mean that the people of Israel gave full mandate to Joshua to bring them into the land that God had promised to their ancestors.

### ***Fixed By Laying on of Hands***

Numbers 27: 23 and he laid his hands on Joshua, and gave him His commandment. "His hand" (177) means "hand" or "hand of God". In this context, "his hand" refers to the hand of God placed on Joshua, which marks Joshua as God's chosen leader. To establish Joshua's leadership as Moses' successor, God commanded Moses to place his hands on Joshua's head, the purpose of the laying on of hands was not just laying hands, but a symbol that Moses handed over his leadership to Joshua, and established Joshua as the new leader of the Israelites. In addition, the laying of hands on Joshua's head was intended to give Joshua power. God told Moses to give some of your authority to Joshua. God only asked Moses to give some of his authority to Moses, This is related to God's intention to Moses, which can be seen in Deuteronomy 34, although God was angry with Moses, but God still paid attention to Moses, and made him a prophet who had enormous power and was never owned by anyone.

Louis H. Fieldman elaborated on Joshua's personality by saying that: Joshua is a wise man, besides Joshua has intelligence and oratorical ability. On two occasions, Josephus added to the Biblical account by calling Joshua a prophet (Ant. 4.165, 4- 311). In the first case, Josephus paraphrases the Biblical passage in which God commands Moses to lay his hands on (that is, choose Joshua as his successor), "a man in whom there is a spirit" (*ruah*) (Num. 27:18) (Childs 1976). In the paraphrase of Josephus, Moses appointed Joshua to succeed him in his prophetic functions and as commander-in-chief, thus very clearly showing that he, as Josephus' spokesman, considered these two qualities to be primary in the leader who would succeed Moses. God was pleased to descend into Joshua by conferring abilities, for God not only spoke through the mouth of man, but also, according to the manner of man, he revealed what was in him, by analogy with what is in us. The human hand is the most active part of the body, and exercises our power; it is with the hand that the power of our body is expressed, and most of our natural and artificial actions are performed by it. From there the power of God, and the exercise of that power, is marked by The Hand of

God. Moreover, because according to the common custom of the world, the right hand is used more often than the left hand, and because that common use acquires greater courage and strength, then God's right hand symbolizes the immense and infinite power of God (Pearson 1882).

Boyd Bailey argues that:

*Moses led Israel as far as he was able. God stated clearly that he was not the man to lead the people into the Promised Land. Instead, the Lord called Joshua, Moses's apprentice, to be his successor for Israel's next season of success. Joshua was a gifted leader who experienced the good, the bad, and the ugly under Moses's mentorship. Most of all, the younger leader observed the favor of God working through Moses. The leadership transition was respectful to all, and honored the Lord. Moses prayerfully laid hands on Joshua, commissioning him publicly (Bailey, n.d.).*

This means that through the laying on of hands on Joshua's head, Moses prayed and gave the assignment to Joshua to replace him to lead the Israelites, on the other hand Moses obeyed God's word and addressed his honor to God before the people. God confirmed that Joshua was a spirit-filled leader (Num. 27:18). A life filled with the spirit of God gives the ability to remain obedient in the will of God. A life that is led by the spirit of God certainly has a link with God or can be said to be connectivity to God who has appointed him as a leader. The ability or gifts received by man are given by through the hands of Man and every ability or gift is given by God of all gods therefore the right hand of God is the perfect heavenly place of happiness. David often illustrates that in the presence of God there is joy and in God's hand there is eternal joy (Pearson 1882)p.

The power, ability and grace of God bestowed upon Joshua through the laying on of the hands of Moses and of course Joshua's leadership actually came from God. Through the strong hand of God he sustained and accompanied Joshua in continuing the baton of Moses' leadership that had been designed and begun to realize God's purpose of fulfilling his promise to bring his people to a land abundant in milk and honey.

### **Surrender of Leadership**

Numbers 27: 22 and Moses did as the LORD commanded him, and he called Joshua, and commanded him to stand before Eleazar the priest, and before all the people:27: 23 and he laid his hands on Joshua, and gave him His commandment, as the LORD had said by The Hand of Moses. In the explanation Karlitu Dias M. saying that:

Moses introduced Joshua before Israel as a future leader (numbers 27:18-22; Deuteronomy 31:7; 34:7). Moses shared an important spiritual experience with Joshua (exodus 24:13; 33: 11). Moses also gave important responsibilities (Numbers 13: 16) as well as equipping and giving Joshua authority as an example for Israel. Thus, this pattern or leadership style of Moses made Joshua a formidable leader in leading Israel to Canaan.(Markes, n.d.)

The Giving of orders in front of all the people became symbolic that the old leader was willing to hand over all his duties to the new leader. In this case it should be done airy and not half-hearted. God further commanded Moses that Joshua should stand in his leadership to be ready to face Eleazar. Eleazar was the priest holding the urim who would give instructions to someone to do something. Through the Urim God will reveal His Will and what decisions Joshua must make during his reign. One emphasis in the text of numbers 27: 21 God says to Moses, by his command the people of Israel came out, and by the command of Moses also the people of Israel, came out. When it comes to the use of the Urim, God's intention is actually, through God's Command expressed through the Urim which then the decision was given to



Moses from where the Israelites took action. God said the people would walk according to my command, which I revealed through my servant Moses.

### ***According To God's Command***

Numbers 27: 22 and Moses did as the LORD commanded him. "Commandment of the Lord "(פקדו תהיה) means" commandment of God "or "commandment given by God". In this context, the "commandment of the Lord" refers to the command given by God to Moses to appoint Joshua as God's chosen leader. Moses is a good example of a good leader, even to this day, Moses is known to be a humble leader, and Meek in heart. A person I lead by the power of the Holy Spirit, because he is aware that his life will not be long, while the lives of those he leads will continue to run, whether or not it depends on who leads it. Moses heard and did all that the LORD had commanded, and Joshua called him, and commanded him to stand before all the people, and before Eleazar the priest, according to all that the Lord had said. Through God's Command, Moses showed his obedience and willingness to be led by God in handing over responsibility to Joshua, this was done with full confidence because handing over leadership to the next generation was God's will and was fully led by God. The handover of leadership can be interpreted as *leadership transitions* (Barry Dym, Susan Egmont 2011). Where in the process of leadership transition provides opportunities for new leaders to build and develop the organization in a better direction. The submission of leadership that Moses made to not only the submission of power but there was a spiritual transition and this had an impact on the Spiritual of the people he led.

Surrendering leadership is never easy. Whenever a leader as tall and long-lived as Moses went off the scene, there was a compelling reason for his followers to wonder how the new leader would compare to his predecessor. Will he be kind or cruel? Will he follow in the footsteps of the previous leader? Will he have his own agenda or follow God faithfully? In the end, the handover of leadership from Moses to Joshua went smoothly was the realization of the Israelites that their true leader never changes. God had led Israel through Moses, His servant, and now God will lead Israel through Joshua, his servant. Such is the pattern of servant leadership that the nation has known for forty years (R. C. Sproul 1994). Through the submission of leadership to Joshua, he was able to show at the same time his obedience and dependence on God by obediently following God's instructions in guiding and directing the Israelites in accordance with God's will. Obedience to the Lord, made Joshua find the strength and guidance needed to overcome every challenge in his leadership and be able to fulfill his leadership duties to bring God's people to the Promised Land. Hal ini diperjelas oleh Tim Ling dengan berkata: *Understanding ourself as a 'person' in this sense is central to ministry and leadership transitions and to great spiritual leadership* (Tim Ling, n.d.) that is to say that understanding oneself is at the heart of a great transition of Service, leadership as well as spiritual leadership.

### ***Delegation Of Responsibility to the New Leader***

Delegation comes from the word delegation which means a delegation of authority generally given by superiors to subordinates.(Yanto 2022) Ronald Sianipar, et al. wrote that the definition of delegation is the process of handing over responsibility and authority to someone (Ronald Sianipar, Irfan Feriando Simanjuntak 2018). Meanwhile, Ferry s said that the delegation of tasks or responsibilities is the success of a leader.(Ferry Simanjuntak 2023) By delegating tasks and responsibilities to others, of course, it not only helps someone solve a problem but also gives a person full confidence in developing leadership, especially in making policies and decision-making. Efraim Da Costa and Ayu Dewi Permatasari argue that delegation is related to how to move the elect to assume tasks and responsibilities that previously only he alone had to bear.(Efraim Da Costa 2022). Basically, delegation is an important process to simplify the

decision-making process, reduce workload, and improve organizational effectiveness. Delegation can also help achieve the goals set in an organization.

Delegation is one of the practical skills that managers must master, and is an effective tool that leaders must use. However, the perspectives and goals of delegation differ between managers and leaders. Managers tend to be transactional. Their biggest priority is getting work done and completing tasks. This is part of the task-oriented leadership style, which tends to differentiate between managers and leaders. Leaders see the purpose of Delegation in a broader way. This is to divide up some of their responsibilities so that they can focus on demands that only they are responsible for solving, or have the authority to solve. More importantly, they are transformational leaders, and see that part of the purpose of delegation is to build, train, and develop the leadership skills of their subordinates. Of course, a leader who is not confident will hesitate to do this. They do not want to develop the abilities of their subordinates for fear that their subordinates will replace them. Their subordinates will probably get too much praise, or take away some of their control. Insecure leaders look for people who are less qualified than them to be their subordinates so that they will not be threatened, and then they limit the responsibilities of those subordinates to doing things that are mundane. However, what are the right reasons for leaders to delegate? (Bruce Tucker 2013) The delegation of leadership to Joshua also had benefits for the people of Israel, namely facilitating the system of organizing the journey of the Israelites to the land of Canaan. Through this delegation also encourages the people of Israel to be involved or participate in realizing the work of salvation to their chosen people. Participating in leadership Ministry is not easy because it is time-consuming and emotionally demanding, because not all things leadership can be accepted as a joy instead perceived as a burden. Leading God's people means being entrusted to take care of the spiritual welfare of God's flock. God calls leaders to take responsibility not only for their own lives but for the care of God's people. The task of leadership is an extraordinary responsibility and a heavy task but also a special task entrusted by God (Wilhoit 1991). David Yonggi said that actually the purpose of Delegation is to develop and arm and equip God's people, so that through Delegation it brings growth to the saints (David Yonggi Cho 2002). In the event of the handover of leadership to Joshua, delegation is the granting of authority by Moses to Joshua, as the holder of higher authority. This delegation was done to facilitate the decision-making process in leading the Israelites to continue Moses to carry out the mission of saving the people of Israel.

### ***Shepherding God's People***

According To Derek J. leadership is synonymous with governing. To govern is to shepherd the people. The Shepherd is a leader by nature and in order to fulfill his duties, he needs authority. (Derek J. Tidball 2002). Meanwhile, according to Barma, God's chosen people are leaders as well as servants who are called to be the leaders of the people, but their hearts and attitudes remain as servants (Barna 2015). The true shepherd is God, Genesis 48: 15 records that God who has been my shepherd all my life until now, this was revealed by the ancestors of the Israelites, namely Jacob. Then in Genesis 49: 24 it is written: but his arrow remained firm, and his arm remained firm, by the help of the mighty protector Jacob, because of his Shepherd The Rock of Israel (Derek J. Tidball 2020). Yusak Gulo and Melianus quote Gottfried Osei-Mensah as saying that a leader is one who is called by God to take the place of God to lead God's people. God's chosen and called leaders to lead, guide and shepherd the people of God Are Born Again leaders.(Yusak Kurniawan Gulo dan Melianus Hura, n.d.) Derek J. quoting the words of Thomas Oden, which is analogous to the leadership of Israel, namely the shepherd. It is further explained that it is natural to choose the analogy of a shepherd for a nation whose cultural roots are in nomadic life and whose great leaders Moses (Isaiah 63:11) and David (Psalm 78: 70-72, once shepherds (Derek J. Tidball 2020).

The term Shepherd is often co-opted by political and religious leaders, all human authorities are ultimately determined as legitimate or illegitimate based on their loyalty in relation to God with the Holy Spirit as an indicator of God's presence and approval (Kinnison 2016). This seems to reflect that in the context of shepherding, shepherds sometimes choose other sheep to help direct the flock, sheep that are chosen based on their love and loyalty to the Shepherd and their obedience to God's voiced Commandments (the law). In contrast, human leaders as "shepherds" are largely considered unfaithful, resulting in God's determination to destroy unfaithful shepherds (Kinnison 2016). The Old Testament often implies that God is a faithful shepherd to his flock, even though the sheep always go astray. The book of Ezekiel describes God's role as Shepherd and his sending to other shepherds. God condemns the leaders or shepherds of Israel for their lack of care for God's flock (G.K. Beale and Benjamin L. Gladd 2014). Based on some of the views above, researchers hold the view that leaders who have been chosen and appointed by God have a responsibility or are called to shepherd God's people with authority that comes from God.

## RESEARCH RESULTS

### **Servant of God GKJW in three districts Pacet, Gondang, and Dlanggu Mojokerto East Java.**

The Ministry of God GKJW is an activity that is regulated in the rules and institutions of GKJW, especially in the institution of service activities in the field of Theology, service activities in the field of fellowship, service in the field of children and adolescents, service in the field of youth and students, Service in the field of women, service in the field of testimony, service in the field of stewardship.(GKJW, n.d.) Ministers are believers who are called by God to prepare the Church for participation in the implementation of the plan of the Lord God's plan to save and prosper the inner world and all of his creation (G.K. Beale and Benjamin L. Gladd 2014). These ministers are categorized in the positions of clergy, evangelists, Gospel teachers, elders, Deacons, trustees, and working group leaders which are regulated based on the gkjlw rules and institutions. These servants have duties and responsibilities according to their respective capacities.

### **Research Instruments**

Sonny Sumarsono explained that basically every data collection technique requires different tools.(Sonny Sumarsono 2004). Meanwhile, according to Arikunto, "Research instruments are a very important component in carrying out a research in an effort to obtain data." (Suharsimi 2013) Instruments are also a tool used to collect data that will be used to measure the value of the variables being studied with the aim of producing accurate quantitative data (Sugiyono 2012). Sasmoko said that " the instrument functions to reveal facts into data, so that if the instrument used has adequate quality in the sense of valid and reliable, then the data obtained will be in accordance with the actual facts in the field (Sasmoko 2003). For this reason, each instrument must have a scale (Sasmoko 2003). The scale used in this study is the Likert scale (Iskandar 2009), The research instruments used in this study are as follows:

1. Research notes which are the main tools in conducting research. The first form of record is a field record, made at the time of research activities in progress and contains the main points of the discovery. These notes are generally short, unsystematic, and contain many "impressions" of the researcher. This note is very important in direct and indirect observation techniques (interviews or literature studies) because this note is the main "result" of research activities.
2. Questionnaire sheet / list. Is a very important tool in research activities. List of questions or questionnaires is defined as a written list that contains a series of questions about a particular matter to be answered in writing as well. The questionnaire was answered in a closed way, that is, the

respondents was given the opportunity to choose the answers provided personally. Closed questionnaire questions can take the form of multiple choice, check list, or short scale. Questions can be direct, that is, about the respondent himself, or indirect, that is, about the circumstances outside the respondent.

3. Check list. Check lists are very useful to guide researchers so that no activity is missed. Filling in the check list can be done by circling, crossing, or marking (O).

Meanwhile, to measure the validity of a research instrument, it is necessary to test its *validity* and *reliability*. A valid instrument is a measurement tool used to obtain valid data and can be used to accurately measure what is to be investigated (Muhidin & Maman Abdurahman 2009). According to Sugiyono, a valid instrument means an instrument that can be used to measure what should be measured. While a reliable instrument is an instrument that when used several times to measure the same object, will produce the same data" (Iskandar 2009) and/or has consistency as a measuring tool so that the results can be trusted (Muhidin & Maman Abdurahman 2009). In other words, validity is the precision with which an instrument measures what it measures (Duwi Priyatno 2019). Validity of the results of this study need to use measuring instruments or instruments that are valid and reliable, so that the expected research results will be valid and reliable as well. Sugiyono again explained that a valid instrument must have internal or rational validity, that is, if the criteria in the instrument rationally still reflect what is measured. So the criteria are within that instrument. The instrument has external validity if the criteria in the instrument are developed from empirical facts. In other words, internal validity is developed according to relevant theories, while external validity, instruments are developed from empirical facts (Sugiyono 2012). A valid instrument is one that has validity, both internally and externally. According to Setyosari, internal validity can be achieved if there is a conformity between the parts of the instrument with the instrument as a whole. While external validity is obtained by the way if the data generated from the instrument is in accordance with the data or other information about the research variables in question. (Setyosari 2001) Untuk mendapatkan validitas internal perlu memiliki validitas konstruk (konstruct validity) dan validitas isi (*content validity*). Further H. Punaji Setyo explained that to establish the validity of the content, it is necessary to have experts in the field of study, measurement experts, and experts who have expertise relevant to their field of study. The careful and Critical Study of the experts is used as a basis for determining validity. Sasmoko also explained that the validity of the content is carried out with the consideration of experts consisting of two, namely *face validity* which emphasizes the validity of the look, where researchers ask experts to assess whether the items of the instrument have well reflected the items of indicators and variable dimensions. And *logical validity*, which focuses on whether the dimension or indicator has reflected the variable to be measured, has represented the theory (Sasmoko 2003).

**1. Confirmation of regeneration in the leadership of Moses based on The Book of numbers 27: 15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java (Y).**

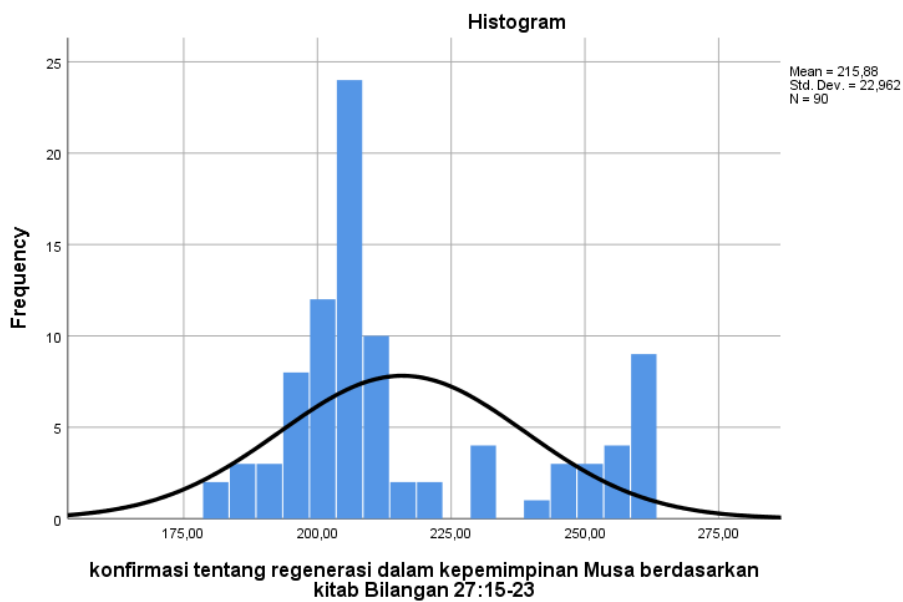
The statistical analysis Data is shown by Table 1.1

**Chart 1.1 Description of Statistics Endogenous**

Statistics		
Confirmation of regeneration in the leadership of Moses based on the book of numbers 27:15-23		
N	Valid	90

Missing	0
Mean	215,8778
Median	208,0000
Mode	208,00
Std. Deviation	22,96153
Range	79,00
Minimum	181,00
Maximum	260,00
Sum	19429,00

To more easily understand the meaning of the data, Table 1.1 is shown in the form of a histogram diagram of Figure 2.1.



**Figure 2.1 Histogram Of Endogenous Variables**

The meaning / meaning of statistical processing from Table 1.1 and figure 2.1 is from the questionnaire data of 90 respondents, the data is spread from a minimum value of 181 to a maximum value of 260 with a middle value of 208 and a value that appears a lot/mode of 208.

**a. Preparing The Leader (1D1)**

Statistical analysis Data is shown by Table 2.1 and depicted in figure 3.1

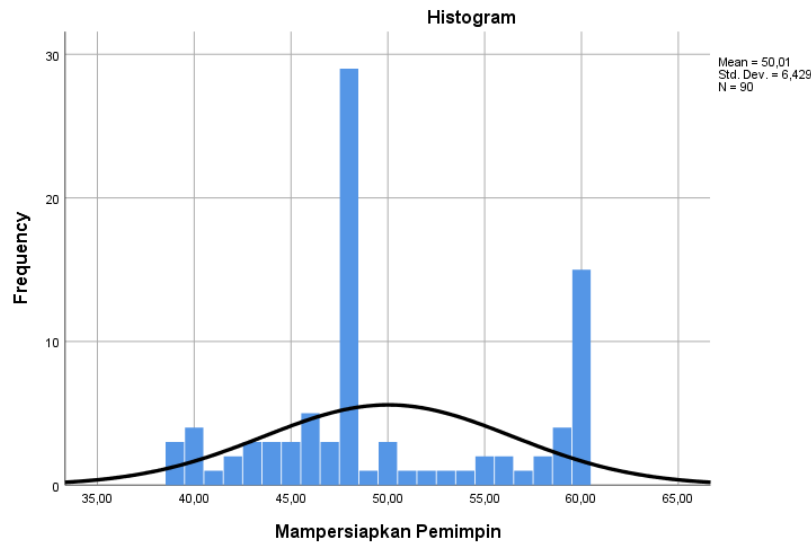
**Table 2.1 Statistical Description Of Dimension 1**

Statistics		
Preparing The Leader		
N	Valid	90
	Missing	0
Mean		50,0111
Median		48,0000
Mode		48,00
Std. Deviation		6,42938



Range	21,00
Minimum	39,00
Maximum	60,00
Sum	4501,00

To more easily understand the meaning of the data, Table 2.1 is shown in the form of a histogram diagram of figure 3.1



**Figure 3.1 Histogram D1**

The meaning of statistical processing from Table 2.1 and figure 3.1 is that the questionnaire data from 90 respondents for the Prepare leader dimension (D1) is spread from a minimum value of 39 and a maximum value of 60 with a middle / median value of 48 and a value that appears a lot / mode 48.

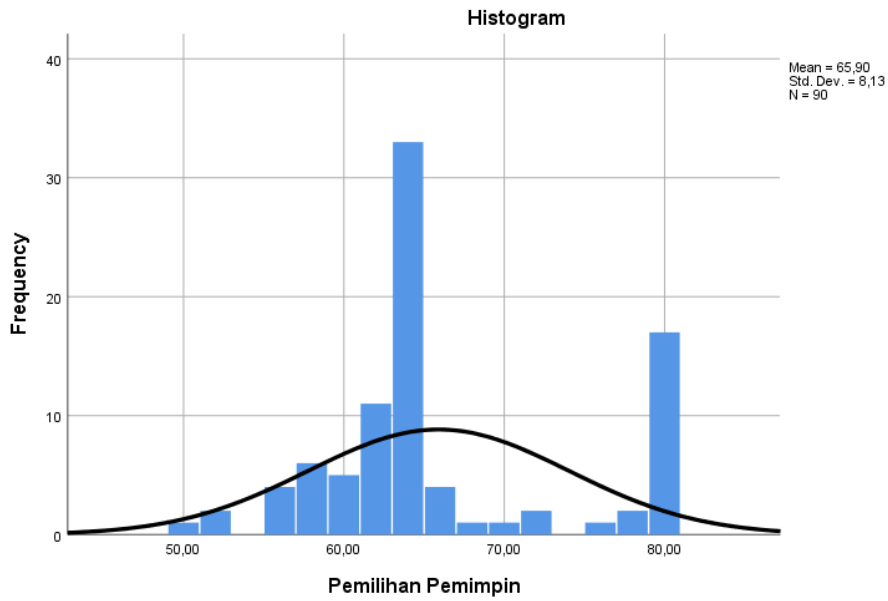
**b. Leadership Election (D<sub>2</sub>)**

The statistical analysis Data are shown by Table 3.1 and depicted in Figure 4.1:

**Table 3.1 statistical description of Dimension 2**

Statistics		
Leader Selection		
N	Valid	90
	Missing	0
Mean		65,9000
Median		64,0000
Mode		64,00
Std. Deviation		8,12964
Range		30,00
Minimum		50,00
Maximum		80,00
Sum		5931,00

To make it easier to understand the meaning of the data, Table 3.1 is shown in the form of a histogram diagram of Figure 4.1. here's



**Figure 4.1 Histogram D2**

The meaning / meaning of statistical processing from Table 3.1 and figure 4.1 is that the data from 90 respondents for the leader selection dimension (D2) is spread from a minimum value of 50 and a maximum value of 80 with a middle / median value of 64 and a value that appears a lot / mode 64.

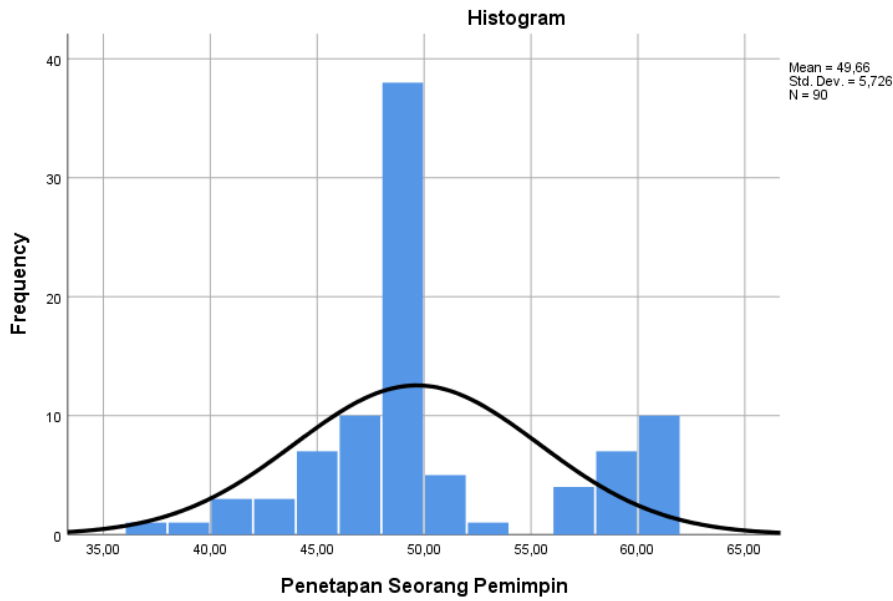
**c. Appointment of a Leader (D3)**

The statistical analysis Data is shown by Table 4.1 and depicted in Figure 5.1:

**Table 4.1 Statistical Description of Dimension 3**

Statistics		
Determination Of A Leader		
N	Valid	90
	Missing	0
Mean		49,6556
Median		48,0000
Mode		48,00
Std. Deviation		5,72627
Range		23,00
Minimum		37,00
Maximum		60,00
Sum		4469,00

To make it easier to understand the meaning of the data, table 4.1 is shown in the form of a histogram diagram of Figure 5.1.



**Figure 5.1 Histogram D3**

The meaning / meaning of statistical processing from Table 4.1 and figure 5.1 is that from the questionnaire data of 90 respondents for the determination dimension of a leader (D3) spread from a minimum value of 37 and a maximum value of 60 with a middle / medium value of 48 and a lot of values appear/mode 48.

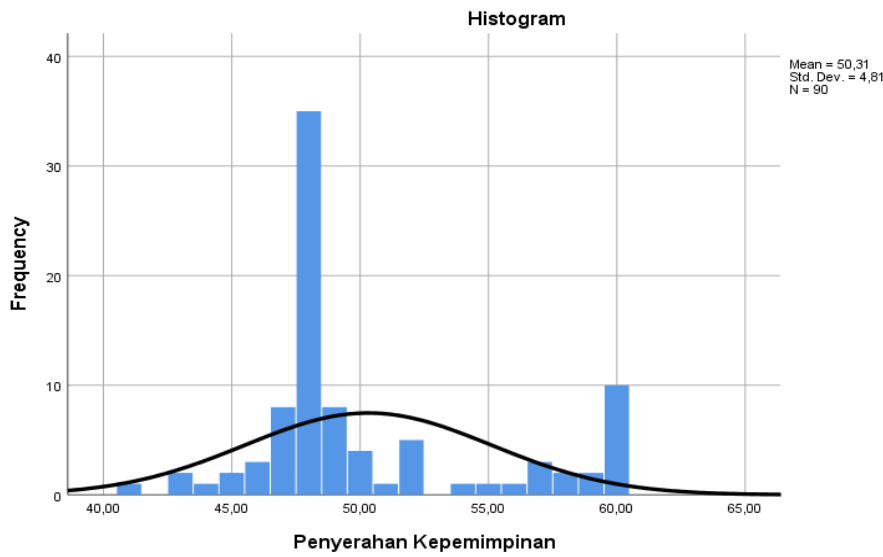
**d. Surrender Of Leadership (D4)**

The statistical analysis Data are shown by Table 5.1 and depicted in Figure 6.1:

**Table 5.1 Statistical Description of Dimension 4**

Statistics		
Surrender Of Leadership		
N	Valid	90
	Missing	0
Mean		50,3111
Median		48,0000
Mode		48,00
Std. Deviation		4,81021
Range		19,00
Minimum		41,00
Maximum		60,00
Sum		4528,00

To more easily understand the meaning of the data, table 5.1 is shown in the form of a histogram diagram of Figure 6.1.



**Figure 6.1 Histogram D4**

The meaning / meaning of statistical processing from Table 5.1 and figure 6.1 is that from the questionnaire data of 90 respondents for the leadership submission dimension (D4) spread from a minimum value of 41 and a maximum value of 60 to a middle / medium value of 48 and a lot of values appear / mode 48.

**Hypothesis Testing**

**First hypothesis testing**

Hypothesis first proposed: allegedly the level of confirmation about the regeneration in the leadership of Moses based on the book of numbers 27: 15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java is in **the medium category**.

To test this hypothesis of the first is researchers in this case apply 3 categories of confirmation level of regeneration in the leadership of Moses based on the book of numbers 27:15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java. (Y) is: (a) low, (b) moderate, and (c) high. Data analysis was conducted with Confidence Interval at 5% significance level and the results are shown in Table 4.18

**Tabel 6.1 Output Confident Interval**

Descriptives				
		Statistics	Std. Error	
confirmation of regeneration in the leadership of Moses based on the book of numbers 27:15-23	Mean	215,8778	2,42036	
	95% Confidence Interval for Mean	Lower Bound	211,0686	
		Upper Bound	<b>220,6870</b>	
	5% Trimmed Mean	<b>215,1728</b>		
	Median	208,0000		
	Variance	527,232		
	Std. Deviation	22,96153		
	Minimum	181,00		

	Maximum	260,00	
	Range	79,00	
	Interquartile Range	26,50	
	Skewness	,903	,254
	Kurtosis	-,463	,503

Tabel 6.1 menunjukkan bahwa nilai Lower Bound dan Upper Bound adalah 211,0686 – 220,6870. Then the calculation of the variable rateis as follows:

$$i = \frac{r}{k}$$

Specification: I: interval class

K: Many Categories

r: Range (Skor Maksimum–skor Minimum)

$$i = \frac{79}{3} = 26,3$$

Data in Tabel 6.1 shows that the minimum value is 121 and the maximum value is 260 and the interval is 26. then the calculation of the obtained interval category is as follows:

$$181 + 26 = 207 \text{ (first Interval)}$$

$$207 + 26 = 233 \text{ (second Interval)}$$

$$234 + 26 = 260 \text{ (third Interval)}$$

With these three intervals can be made the position of the level of confirmation of regeneration in the leadership of Moses based on The Book of numbers 27: 15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java (Y), asin Table 4.19.

**Table 7.1 Categories Of Intervals**

Interval	Categories	Nilai <i>lower dan Upper Bound</i> variabel Y
181 – 207	Low	
207 – 233	Medium	211.0686 – 220.6870 (medium)
234 – 260	Height	

Based on Table 7.1, it can be seen that the position of the confirmation level of regeneration in the leadership of Moses based on The Book of numbers 27:15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java (Y) is in **the medium category**. Thus, the first hypothesis stating the position of the level of confirmation of regeneration in the leadership of Moses based on the book of numbers 27: 15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java (Y) is **being declared accepted**.

The conclusions drawn on the first hypothesis are compared with the results of calculations on each dimension (D1–D4) as *exogenous variables* that show a more specific level of *endogenous variables* described below:

**1. Level Of Leader Preparation (D1-1)**

Statistical calculations with the help of SPSS on *exogenous variabel* the first exogenous variable (D1-1), namely the level of regeneration implementation in Musa's leadership based on numbers 27: 15-23 in



preparing leaders (D1) for the GKJW God's servants in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java, are shown in Table 7.1.

**Tabel 8.1 Output Confident interval**

Descriptives				
		Statistics	Std. Error	
preparing leaders	Mean	65,9000	,85694	
	95% Confidence Interval for Mean	Lower Bound	<b>64,1973</b>	
		Upper Bound	<b>67,6027</b>	
	5% Trimmed Mean	65,8704		
	Median	64,0000		
	Variance	66,091		
	Std. Deviation	8,12964		
	Minimum	50,00		
	Maximum	80,00		
	Range	30,00		
	Interquartile Range	8,25		
	Skewness	,638	,254	
	Kurtosis	-,490	,503	

Table 8.1 shows that the value of *Lower Bound* dan *Upper Bound* adalah 64,1973 – 67,6027. Then the calculation of the variable rates as follows.

$$i = \frac{r}{k}$$

Specification: I: interval class

K: Many Categories

r: Range (Maximum score – Minimum score)

$$i = \frac{30}{3} = 10$$

Data in Tabel 8.1 shows that the minimum value is 50 and the maximum value is 80 and the interval is 10. Then the calculation of the obtained interval category is as follows.

$$50 + 10 = 60 \text{ (first Interval)}$$

$$60 + 10 = 70 \text{ (second Interval)}$$

$$70 + 10 = 80 \text{ (third Interval)}$$

With these three intervals can be made the position of the level of confirmation of regeneration in the leadership of Moses based on the book of numbers 27:15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java in preparing leaders (D1), asin Table 9.1

**9.1 Interval Category**

Interval	Categories	Nilai lower dan Upper Bound variabel Y
50 – 60	Low	
60 – 70	Medium	64.1973 – 67.6027 (medium)
70 – 80	Height	

Based on Table 9.1, it can be concluded that the position of the level of confirmation about regeneration in the leadership of Moses based on the book of numbers 27:15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java in preparing leaders (D1) is in **the medium category**.

**2. Leader Selection Level (D2)**

Statistical calculations with the help of SPSS on *exogenous variabel* the first exogenous variable (D1-2), the level of confirmation of regeneration in the leadership of Moses based on The Book of numbers 27:15-23 in the election of leaders (D2) for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java is shown in Table 10.1

**Tabel 10.1 Output Confident interval**

Descriptives				
		Statistics	Std. Error	
Election Of A Leader	Mean	49,6556	,60360	
	95% Confidence Interval for Mean	Lower Bound	<b>48,4562</b>	
		Upper Bound	<b>50,8549</b>	
	5% Trimmed Mean	49,6358		
	Median	48,0000		
	Variance	32,790		
	Std. Deviation	5,72627		
	Minimum	37,00		
	Maximum	60,00		
	Range	23,00		
	Interquartile Range	4,50		
	Skewness	,611	,254	
	Kurtosis	-,365	,503	

Table 10.1 indicates that the value of Lower Bound and Upper Bound is 48,4562 – 50,8549. Then the calculation of the variable rates as follows.

$$i = \frac{r}{k}$$

- Specification: I : interval class
- K : Many Categories
- R : Range (Maximum score – Minimum score)

$$i = \frac{23}{7,67}$$

3

Data in Tabel 10.1 shows that the minimum value is 37 and the maximum value is 60 and the interval is 7. then the calculation of the obtained interval category is as follows.

$$37 + 7 = 44 \text{ (first Interval)}$$

$$45 + 7 = 52 \text{ (second Interval)}$$

$$53 + 7 = 60 \text{ (third Interval)}$$

With these three intervals can be made the position of the level of confirmation of regeneration in the leadership of Moses based on the book of numbers 27: 15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java in the election of leaders (D2), asin Table 11.1.

**Table 11.1 Categories Of Intervals**

Interval	Categories	Nilai lower dan Upper Bound variabel Y
37 – 44	Low	
45 – 52	Medium	<b>48.4562 – 50.8549 (medium)</b>
53 – 60	Height	

Based on Table 11.1, it can be concluded that the position of the confirmation level of regeneration in the leadership of Moses based on The Book of numbers 27:15-23 for the gkjlw God's servants in the three districts of Pacet, Gondang and Dlanggu Mojokerto East Java in the election of leaders (D2) is in **the medium category**.

### 3. Level Of Determination of aLeader (D<sub>3</sub>)

Statistical calculations with the help of SPSS on *exogenous Variabel*the first exogenous variable (D<sub>1-2</sub>), namely the level of confirmation of regeneration in the leadership of Moses based on The Book of numbers 27:15-23 in the determination of a leader (D3) for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java are shown in Table 12.1:

**Tabel 12.1 Output Confident interval**

Descriptives				
			Statistics	Std. Error
Determination of a leader	Mean		50,3111	,50704
	95% Confidence Interval for Mean	Lower Bound	<b>49,3036</b>	
		Upper Bound	<b>51,3186</b>	
	5% Trimmed Mean		50,1790	
	Median		48,0000	
	Variance		23,138	
	Std. Deviation		4,81021	
	Minimum		41,00	
	Maximum		60,00	
	Range		19,00	

	Interquartile Range	4,00	
	Skewness	,976	,254
	Kurtosis	-,102	,503

Table 12.1 shows that the value of Lower Bound dan Upper Bound adalah 49,3036 – 51,3186. Then the calculation of the variable rates as follows:

$$i = \frac{r}{k}$$

Specification: I: interval class

K: Many Categories

r: Range (Skor Maksimum–skor Minimum)

$$i = \frac{19}{3} = 6,3$$

Data in table 12.1 shows that the minimum value is 41 and the maximum value is 60 and the interval is 6. then the calculation of the obtained interval category is as follows:

$$41 + 6 = 47 \text{ (first Interval)}$$

$$47 + 6 = 53 \text{ (second Interval)}$$

$$54 + 6 = 60 \text{ (third Interval)}$$

With these three intervals can be made the position of the level of confirmation of regeneration in the leadership of Moses based on the book of numbers 27: 15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java in the determination of a leader (D3), asin Table 13.1.

**Table 13.1 Categories Of Intervals**

Interval	Categories	Nilai lower dan Upper Bound variabel Y
41 – 47	Low	
47 – 53	Medium	<b>49.3036 – 51.3186 (medium)</b>
54 – 60	Height	

Based on Table 13.1, it can be concluded that the position of the level of confirmation of regeneration in the leadership of Moses based on The Book of numbers 27:15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java in the determination of a leader (D3) is in **the medium category**.

#### 4. Leadership Surrender Rate (D4)

Statistical calculations with the help of SPSS on *exogenous Variabel* the first exogenous variable (D1-2), namely the level of confirmation of regeneration in the leadership of Moses based on the book of numbers 27:15-23 in the submission of leadership (D4) for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java are shown in Table 14.1

**Tabel 14.1 Output Confident interval**

Descriptives			Statistics	Std. Error
Submission Of Leaders	Mean		49,6556	,60360
	95% Confidence Interval for Mean	Lower Bound	<b>48,4562</b>	
		Upper Bound	<b>50,8549</b>	
	5% Trimmed Mean		49,6358	
	Median		48,0000	
	Variance		32,790	
	Std. Deviation		5,72627	
	Minimum		37,00	
	Maximum		60,00	
	Range		23,00	
	Interquartile Range		4,50	
	Skewness		,611	,254
	Kurtosis		-,365	,503

Table 14.1 shows that the Lower Bound and Upper Bound values are 48.4562 – 50.8549. Then the calculation of the variable rate is as follows.

$$i = \frac{r}{k}$$

- Specification:
- I : interval class
  - K : Many Categories
  - R : Range (Skor Maksimum–skor Minimum)

$$i = \frac{23}{3} = 7,67$$

Data in Tabel 14.1 shows that the minimum value is 37 and the maximum value is 60 and the interval is 7. then the calculation of the obtained interval category is as follows:

$$37 + 7 = 44 \text{ (first Interval)}$$

$$45 + 7 = 52 \text{ (second Interval)}$$

$$53 + 7 = 60 \text{ (third Interval)}$$

With these three intervals can be made the position of the level of confirmation of regeneration in the leadership of Moses based on The Book of numbers 27: 15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java in the submission of leadership (D4), as in Table 15: 1

**Table 15: 1 Interval Categories**

Interval	Categories	Nilai lower dan Upper Bound variabel Y
37 – 44	Low	
45 – 52	Medium	<b>48.4562 – 50.8549 (medium)</b>



53 – 60	Height	
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Based on Table 15.1, it can be concluded that the position of the level of confirmation of regeneration in the leadership of Moses based on The Book of numbers 27:15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java in the submission of leadership (D4) is in **the medium category**.

The following is a recapitulation of the results of the first hypothesis test about the position of the confirmation level of regeneration in the leadership of Moses based on The Book of numbers 27:15-23 for the servants of God GKJW in three districts Pacet, Gondang and Dlanggu Mojokerto East Java as in Tabel 16: 1.

**Table 16.1 Recapitulation of the Results of the First Hypothesis Test**

No.	Variable	Research Results
1	The level of confirmation about regeneration in the leadership of Moses based on The Book of numbers 27:15-23 for GKJW God's servants in three districts Pacet, Gondang and Dlanggu Mojokerto East Java	Rate on the category <b>"medium"</b>
2	Level Of Leader Preparation (D1)	Rate on the category <b>"medium"</b>
3	Leader Selection Level (D2)	Rate on the category <b>"medium"</b>
4	Level Of Determination Of A Leader (D3)	Rate on the category <b>"medium"</b>
5	Leadership Surrender Rate (D4)	Rate on the category <b>"medium"</b>

From the above results, it can be concluded that the level of confirmation about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for GKJW ministers in the three sub-districts of Pacet, Gondang and Dlanggu Mojokerto East Java is in the **"medium"** category. So that the first hypothesis proposed: it is suspected that the level of confirmation of regeneration in the leadership of Moses based on The Book of Numbers 27:15-23 for GKJW God's servants in three districts Pacet, Gondang and Dlanggu Mojokerto East Java is in the **medium** category is **accepted**.

**Discussion of the Results of the First Hypothesis Test**

Based on the testing of the first hypothesis using the Confidence Interval formula at a significance level of 5%, the *Lower Bound* and *Upper Bound values* of 211.0686 – 220.6870 from the division of the interval table can be found that the position of the Confirmation Level of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 For the Servants of God GKJW in the three District Pacet, Gondang and Dlanggu Mojokerto, East Java (Y) is in medium category. Thus, the first hypothesis was declared **accepted**. This confirms the researcher's observations and interview results based on interviews at confirmed research loci often experience difficulties in the process of leadership regeneration, especially in terms of choosing leaders because it is very difficult to assess the potential and responsibility of a person

who is chosen to be a leader in carrying out service duties and also various reasons such as 1) Work that cannot be left behind, 2) Not having the ability to serve 3). Not having knowledge of Theology 4). and the absence of a sense of belonging to the church. Based on the analysis of the frequency of questionnaire distribution, it is known that as many as 44 people out of 90 people or 48% of respondents are still in the low category, this shows that it is still needed to cultivate and provide understanding to God's servants of GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java, related to the regeneration in the leadership of Moses based on the book of Numbers 27:15-23. This was confirmed in observations and interviews with Rev. Sugiono who said that the regeneration of leaders in GKJW Warugunung, Pacet District, was still many who resigned at the time of the election of Elders and Deacons for various reasons, including not having the ability to serve.

Second Hypothesis Testing

The second hypothesis proposed: The most dominant dimension determines the confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java, which is suspected to be the Election of Leaders (D2). Testing of the second hypothesis was carried out in two stages. The first stage is carried out using regression as follows:

**1. The contribution of the dimension of Mamperprepare Leaders (D1) to the Confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in the three Districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y)**

Results of regression significance test calculation ( $F_{reg}$ ) shown in Table 17.1

**Tabel 17.1 Model Summary**

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,886 <sup>a</sup>	,784	,782	10,72058
a. Predictors: (Constant), Preparing Leaders				

Table 17.1 shows that the value of the correlation coefficient ( $r_{y1}$ ) between the dimensions of Preparing Leaders (D1) to the Confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y) is 0.886 or the influence is very strong because it is between 0.800 – 1.00. And the value of the variance determination coefficient ( $r^2_{D1}$ ) is 0.784 which means that the dimension of the Leader Preparation (D1) contributes 78.4% to the confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y).

**Tabel 18.1 Anova**

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	36809,737	1	36809,737	320,277	,000 <sup>b</sup>
	Residual	10113,919	88	114,931		
	Total	46923,656	89			

a. Dependent Variable: Confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23

b. Predictors: (Constant), Preparing Leaders						
Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	<b>57,686</b>	8,911		6,473	,000
	Preparing Leaders	3,163	,177	,886	<b>17,896</b>	,000

a. Dependent Variable: Confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23

Table 18.1 shows a t-count of 17.896 at a sig level of 0.000. Next, the t-table for  $df = n - 2 = 90 - 2 = 88$  is calculated at 1.666. From the results of the calculation, it is known that the t-count value is  $17.896 > t$ -table ( $17.896 > 1.666$ ). This means that there is a significant relationship between the dimension of preparing leaders (D1) and the Confirmation Level of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y).

From Table 18.1, the regression equation  $Y = b + b_1D_1$ ,  $Y = -57.686 + 3.163D_1$  is obtained. The regression equation means that if the dimension of preparing leaders (D1) increases by one unit, the average score of Confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y) will increase by 3,163 times from the current condition.

**2. The contribution of the Candidate Election dimension (D2) to the Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y)**

Results of regression significance test calculation ( $F_{reg}$ ) shown in Table 19.1

**Tabel 19.1 Model Summary**

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,963 <sup>a</sup>	,928	,927	6,19303

a. Predictors: (Constant), Leader Selection

Table 19.1 shows that the value of the correlation coefficient ( $r_{y2}$ ) is 0.963 or the level of influence is very strong because it is between 0.8 – 1.00. This shows that the dimension of Leader Election (D2) has a very strong influence on the confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y). And the value of the variance determination coefficient ( $r^2_{2i2}$ ) of 0.928 was obtained which means that the dimension of Leader Election (D2) contributed 92.8% to the confirmation

of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y).

**Tabel 20.1 Anova**

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	43548,533	1	43548,533	1135,446	,000 <sup>b</sup>
	Residual	3375,123	88	38,354		
	Total	46923,656	89			
a. Dependent Variable: Confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23						
b. Predictors: (Constant), Leader Selection						
Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	36,567	5,361		6,821	,000
	Leader Selection	2,721	,081	,963	<b>33,696</b>	,000
a. Dependent Variable: Confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23						

Table 20.1 shows a t-count of 33.696 at a sig level of 0.000. Furthermore, the t-table value for  $df = n - 2 = 90 - 2 = 88$  is calculated, which is 1,666. From the results of the calculation, it is known that the t-count value is  $33.696 > t\text{-table}$  ( $33.696 > 1.666$ ). This shows that there is a significant relationship between the Election of Leaders (D2) and the Confirmation Level of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y).

Table 20.1 obtained the regression equation  $Y = b + b_2D_2$   $Y = 36.567 + 2.721 D_2$ . The regression equation means that if the dimension of Leader Election (D2) increases by one unit, the average score of Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y) will increase by 2,721 times from the current condition.

**3. The contribution of the dimension of the Appointment of a Leader (D3) to the Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java.**

Results of regression significance test calculation ( $F_{reg}$ ) shown in Table 21.1.

**Tabel 21.1 Model Summary D3**

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	<b>,953<sup>a</sup></b>	,908	,907	7,01998
a. Predictors: (Constant), Determination of a Leader				

Table 21.1 shows that the correlation coefficient ( $r_{y1}$ ) of 0.953 has a positive relationship with a very strong relationship level because it is in the interval of 0.8-1 or means that the dimension of the Determination of a Leader (D3) has a very strong effect on the confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java. From Table 21.1, the variance determination coefficient ( $r^2_{D1}$ ) is obtained of 0.908 which means that the dimension of Determination of a Leader (D3) contributes 90.8% to the Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y)

**Tabel 22.1 Anova**

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	42587,008	1	42587,008	864,183	,000 <sup>b</sup>
	Residual	4336,648	88	49,280		
	Total	46923,656	89			
a. Dependent Variable: Confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23						
b. Predictors: (Constant), Determination of a Leader						
Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	26,190	6,495		4,032	,000
	Determination of a Leader	3,820	,130	,953	29,397	,000
a. Dependent Variable: Confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23						

From table 22.1, a t-count of 29.397 was obtained at the sig level of 0.000. Furthermore, the t-table value for  $df = n - 2 = 90 - 2 = 88$  is calculated, which is 1.688. From the results of the calculation, it is known that the t-count value is  $29.397 > t\text{-table}$  ( $29.397 > 1.666$ ), this implies that there is a significant relationship between the Appointment of a Leader (D3) and the Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y).



From Table 22.1, the regression equation  $Y = b + b_1D_3$ ,  $Y = 26.190 + 3.032 D_3$  is obtained. The regression equation means that if the dimension of the Determination of a Leader ( $D_3$ ) increases by one unit, the average score of Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java ( $Y$ ) will increase by 3,820 times from the current condition.

**4. The contribution of the Leadership Handover dimension ( $D_4$ ) to the Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java.**

Results of regression significance test calculation ( $F_{reg}$ ) shown in Table 23.1

**Tabel 23.1 Model Summary D3**

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,827 <sup>a</sup>	,685	,681	12,96835
a. Predictors: (Constant), Leadership Handover				

Table 23.1 shows that the correlation coefficient ( $r_{y1}$ ) of 0.827 has a positive relationship with a very strong relationship level because it is in the interval of 0.8-1 or means that the dimension of Leadership Submission ( $D_4$ ) has a very strong effect on the Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java. From Table 23.1, the variance determination coefficient ( $r^2_{D1}$ ) is obtained which means that the Leadership Submission dimension ( $D_4$ ) contributes 68.5% to the c for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java ( $Y$ ).

**Table 24.1 Anova**

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	32123,981	1	32123,981	191,012	,000 <sup>b</sup>
	Residual	14799,675	88	168,178		
	Total	46923,656	89			
a. Dependent Variable: Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23						
b. Predictors: (Constant), Leadership Handover						
Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	17,168	14,443		1,189	,238

Penyerahan Kepemimpinan	3,950	,286	,827	13,821	,000	
a. Dependent Variable: Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23						

From table 24.1, a t-count of 13.821 was obtained at the sig level of 0.000. Furthermore, the t-table value for  $df = n-2 = 90-2 = 88$  is calculated, which is 1,666. From the results of the calculation, it is known that the t-count value of  $13.821 > t\text{-table}$  ( $13.821 > 1.666$ ) implies that there is a significant relationship between the Handover of Leadership (D4) and the Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y).

From Table 24.1, the regression equation  $Y = b + b1D3$ ,  $Y = 17.168 + 3.950D3$  is obtained. The regression equation means that if the dimension of Leadership Submission (D4) increases by one unit, the average score of Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y) will increase by 3,950 times from the current condition.

From the calculation of contributions for each dimension *exogenous* against *endogenous* variables can then be recapped as in Table 25.1

**Tabel 25.1 Rekapitulasi Hasil Regresi Linier**

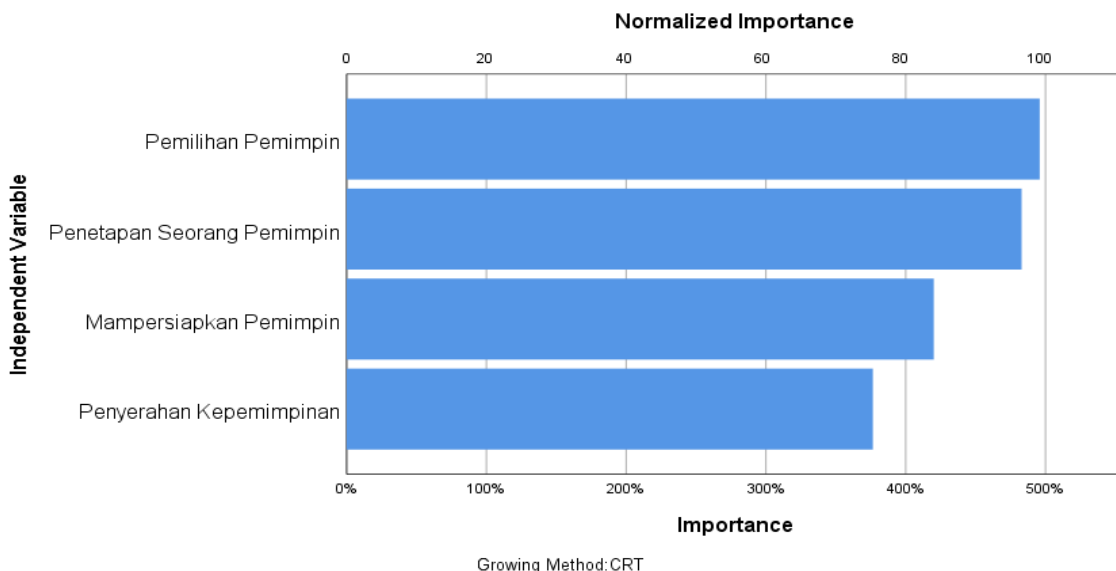
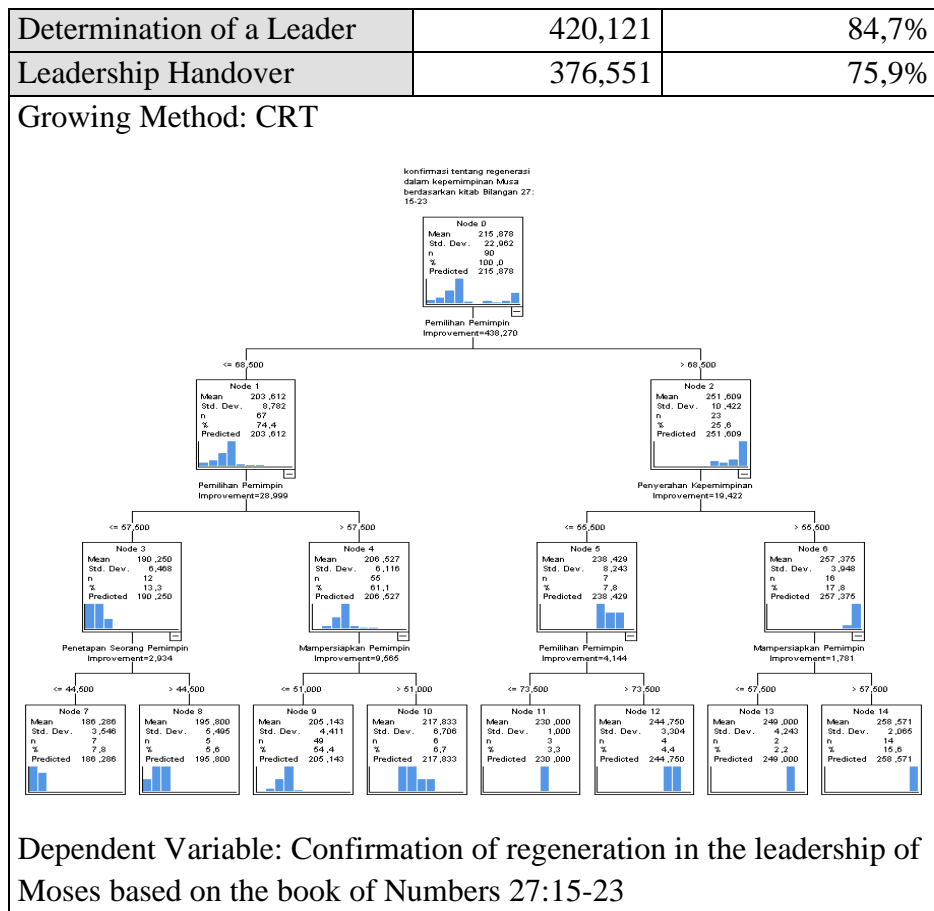
No	Dimensi	r	r square	Kontribusi
1	Preparing Leaders (D1)	0,886	0,784	78,4 %
2	Leader Election (D2)	<b>0,963</b>	0,928	92,8 %
3	Determination of a Leader (D3)	0,953	0,908	90,8 %
4	Leadership Handover (D4)	0,827	0,685	68,5 %

From the recapitulation table (Table 25.1) the association and contribution *of exogenous variables to endogenous variables, it is known that the relationship between the Leader Election Dimension (D2) has the highest determination value of 0.963 with a contribution to the endogenous variable of 92.8%. This indicates that the most dominant dimension that determines the Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y) is the Election of Leaders (D2).*

To confirm the results of the second hypothesis test, a retest was carried out to strengthen and confirm the results of the regression test using *Classification and regression Trees (CRT) or Categorical Regression Trees (CART)* which was previously set at a *running depth* of 3; *Parent* is 2; and *Child* is 1, at a significance level of 0.05. The results are shown in Table 26.1

**Table 26.1 CRT**

Independent Variable Importance		
Independent Variable	Importance	Normalized Importance
Preparing Leaders	495,833	100,0%
Leader Election	482,879	97,4%



Dependent Variable: konfirmasi tentang regenerasi dalam kepemimpinan Musa berdasarkan kitab Bilangan 27:15-23

Surrogates				
Parent Node	Independent Variable		Improvement	Association
0	Primary	Preparing Leaders	438,270	
	Surrogate	Leader Election	434,609	,913
		Determination of a Leader	372,777	,739

		Leadership Handover	348,966	,652
1	Primary	Preparing Leaders	28,999	
	Surrogate	Leader Election	28,294	,417
		Determination of a Leader	15,426	,167
		Leadership Handover	5,767	,083
3	Primary	Determination of a Leader	2,934	
	Surrogate	Leadership Handover	,882	,400
		Preparing Leaders	,579	,400
		Leader Election	,075	,400
4	Primary	Preparing Leaders	9,565	
	Surrogate	Leader Election	6,703	,167
2	Primary	Leadership Handover	19,422	
	Surrogate	Preparing Leaders	19,167	,571
		Leader Election	17,643	,571
		Determination of a Leader	11,365	,286
5	Primary	Leader Election	4,144	
	Surrogate	Determination of a Leader	4,144	1,000
		Leadership Handover	1,514	,333
		Preparing Leaders	,826	,333
6	Primary	Preparing Leaders	1,781	
	Surrogate	Determination of a Leader	1,534	,500
Growing Method: CRT				
Dependent Variable: Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23				

Table 26.1 of the dimension of **Leader Election (D2)** becomes the *root node* or root node at the top of the regression tree, this shows that the most dominant dimension forms the Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java (Y). Table 4.37 Surrogates is known to have the dimension of **Leader Election (D2)**, able to improve by 438.270 points from the condition of the Confirmation Level about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y). From table 26.1, it is known **that the Leader Election (D2)** has an importation value of 495,833 in the distribution of 100% of respondents Or in other words, the dimension **of the Leader Election (D2)**, recognized by all the Servants of God GKJW in the three Districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java, as the dimension that contributes the most from the confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23.

Thus, from 2 tests, it can be concluded that the second hypothesis proposed by the most dominant dimension determines the Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in three districts of Pacet, Gondang and Dlanggu, Mojokerto, East Java, the **Election of Leaders (D2)** was declared **accepted**.

To sharpen the test analysis, regression testing was carried out on the indicators of the **Leader Election (D2)** dimension as follows:

**1. Indicators of God's Chosen Leader (i4)**

**Table 27.1 Indicator Regression 1**

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	<b>,914<sup>a</sup></b>	,835	,833	9,38053

a. Predictors: (Constant), Leader chosen by God

Table 27.1 shows that the correlation coefficient (ry1) of 0.914 has a positive relationship with a very strong relationship level because it is in the interval of 0.8 -1.0 or means that the indicator of God's chosen leader (i4) has a very strong influence on the Confirmation Level about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y). From Table 27.1, the coefficient of variance determination (r2D1) is 0.476, which means that the indicator of God's chosen leader (i1) contributes 83.5% to the Confirmation Level about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y).

**2. Indicators of Leaders who can be shepherds (i5)**

**Tabel 28.1 Indicator Regression 9**

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	<b>,897<sup>a</sup></b>	,805	,803	10,18958
a. Predictors: (Constant), Leaders who can be shepherds				

Table 28.1 shows that the correlation coefficient (ry1) of 0.897 has a positive relationship with the level of strong relationship because it is in the interval of 0.6-0.8 or means that the indicator of a leader who can be a shepherd (i5) has a strong effect on the Confirmation Level about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java. From Table 28.1, the variance determination coefficient (r2D1) is obtained of 0.80.5 which means that the leader who can be a shepherd (i2) contributes 80.5% to Confirmation Level about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y).

**3. Indicators of Spirit-Filled Leaders (i6)**

**Tabel 29.1 Indicator Regression 3**

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	<b>,921<sup>a</sup></b>	,847	,846	9,02102



a. Predictors: (Constant), Spirit-Filled Leaders

Table 29.1 shows that the correlation coefficient (ry1) of 0.921 has a positive relationship with the level of relationship is quite strong because it is in the interval of 0.8-1.0 or means that the Spirit-Filled Leader (i6) has a very strong effect on the Confirmation Level about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y). From Table 29.1, the variance determination coefficient (r2D1) of 0.847 is obtained, which means that the Spirit-Filled Leader (i6) contributed 84.7% to the Confirmation Level about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y).

4. Indicator Leaders Must Have Authority (i7)

Table 30.1 Indicator Regression 4

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,897 <sup>a</sup>	,805	,802	10,20695

a. Predictors: (Constant), Leaders Must Have Authority

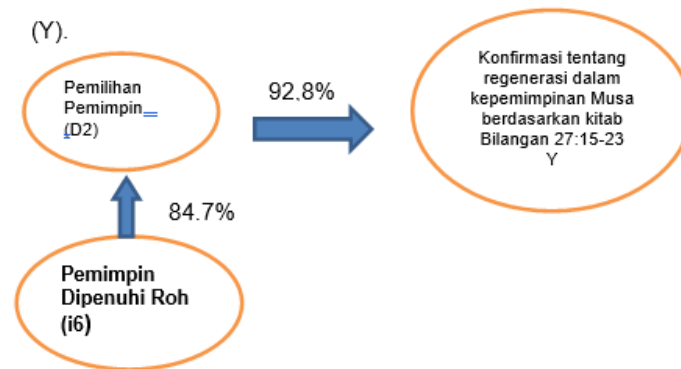
Table 30.1 shows that the correlation coefficient (ry1) of 0.897 has a positive relationship with the level of weak relationship because it is in the interval of 0.8 – 1.0 or means that the indicator of Leaders Must Have Authority (i7) has a very strong influence on the Confirmation Level about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y). From Table 30.1, the variance determination coefficient (r2D1) is obtained of 0.805 which means that the Leader Must Have Authority (i7) contributes 80.5% to the Confirmation Level about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y).

From the regression results of each indicator from the Leader Election (D2) dimension above, the test results can be interpreted as follows:

Tabel 31.1 Indicator Test Results

No	Indikator	r	r square	Kontribusi
1	God's Chosen Leader	0,914	0,835	83,5 %
2	Leaders who can be shepherds	0,897	0,805	80,5 %
3	<b>Spirit-filled leader</b>	<b>0,921</b>	<b>0,847</b>	<b>84,7 %</b>
4	Leader must have authority	0,897	0,805	80,5 %

From Table 31.1, it can be seen that the indicator of the Leader **Election dimension (D2)** most contributes to the Confirmation Level about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java, which is an indicator of **Spirit-Filled Leaders (i6)**. The following is a picture of the dimension of **the Election of Leaders (D2)** that forms the Confirmation Level about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y).



**Picture 7.1 Confirmation Dimention about regeneration in Moses' leadership based on the book of Numbers 27:15-23 for the servants of God GKJW in three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java**

### Discussion of the Results of the Second Hypothesis Test

Based on the results of the second hypothesis test using regression, it is known that the **Leader Election Dimension (D2)** has the highest determination value of 0.963 with a contribution to *the endogenous variable* of 92.8%. This indicates that the most dominant dimension that determines the confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y) is **the Election of Leaders (D2)** so that the hypothesis is declared **accepted**. This also confirms the assumption that leadership election is clearly the concept of "representative of God" which refers to the understanding that human beings are representatives of God in leading His people (Theophilus M. Taylor 1948). Man as a leader is God's sole instrument to realize His purpose. The choice of leadership is expressed through the existence of human beings who are created in His image and likeness, especially the nation of Israel. Human beings, as representatives of God in leadership, have the responsibility to understand His blessings, realize the mandate given, and play an active role in the existence of other creations. God's chosen leader must have obedience, be responsible for what God has assigned him, and have a heart and give maximum time to serve God. In the Christian organization, the selection of leaders often cannot go well, because they do not have the understanding that leadership is the *absolute* will of God who has full authority to determine a person to be a leader based on His grace.

This is confirmed through the results of observations and interviews with one of the GKJW Congregational Assembly who said that in every election of Elders and Deacons more people resigned and did not want to be involved in the ministry for several reasons 1) Lack of ability in the field of theology and 2) Inability to organize citizens because statements are often heard *Gajah di blangkoni* which means that they can teach but, they can't do it well.

### Third Hypothesis Testing

The third hypothesis proposed by the dominant respondent's background determines the level of confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java, which is suspected to be the level of education. The third hypothesis test was carried out using Classification and regression trees (CRT) at a significance level of 0.05 with *maximum trees depth = 2*, minimum cases in

parent node = 2, and minimum cases in child node = 1. To test which background category affects the Y variable the most, a oneway variant test (*Oneway anova*) will be carried out at a significance level of 0.05. But before hypothesis testing is carried out, each background category must first know whether each background category has a difference in variants or is it in a homogeneous condition. As shown in Table 32.1.

**Tabel 32.1 Uji Homogenitas Latar Belakang Dengan *Endogenous***

Test of Homogeneity of Variances					
		Levene Statistic	df1	df2	Sig.
Jenis_kelamin	Based on Mean	8,087	18	46	,000
	Based on Median	,647	18	46	,843
	Based on Median and with adjusted df	,647	18	29,692	,833
	Based on trimmed mean	6,447	18	46	,000
Usia	Based on Mean	1,928	18	46	,037
	Based on Median	,553	18	46	,914
	Based on Median and with adjusted df	,553	18	23,584	,899
	Based on trimmed mean	1,782	18	46	,058
Lamanya_pelayanan	Based on Mean	1,808	18	46	,054
	Based on Median	,458	18	46	,963
	Based on Median and with adjusted df	,458	18	19,607	,949
	Based on trimmed mean	1,549	18	46	,116
Pendidikan	Based on Mean	9,476	18	46	,000
	Based on Median	1,049	18	46	,429
	Based on Median and with adjusted df	1,049	18	22,380	,452
	Based on trimmed mean	7,545	18	46	,000
Jenis_pelayanan	Based on Mean	2,348	18	46	,010
	Based on Median	1,147	18	46	,342
	Based on Median and with adjusted df	1,147	18	23,495	,372
	Based on trimmed mean	2,255	18	46	,014
Suku	Based on Mean	3,985	18	46	,000
	Based on Median	,814	18	46	,675

	Based on Median and with adjusted df	,814	18	20,774	,668
	Based on trimmed mean	3,083	18	46	,001

**Table 32.1 provides the following information:**

*First*, from the results of the analysis of SPSS 25 data for the homogeneity test between the Y variable and the gender background, it can be seen that the data taken from the respondents is homogeneously distributed because *the p-value* = 0.833 > 0.05.

*Second*, from the results of SPSS 25 data analysis for the homogeneity test between the Y variable and the age background, it can be seen that the data taken from the respondents is homogeneously distributed because *p-value* = 0.899 > 0.05.

*Third*, from the results of the analysis of SPSS 25 data for the homogeneity test between the Y variable and the background of the length of service, it can be seen that the data taken from the respondents is distributed homogeneously because *the p-value* = 0.949 > 0.05.

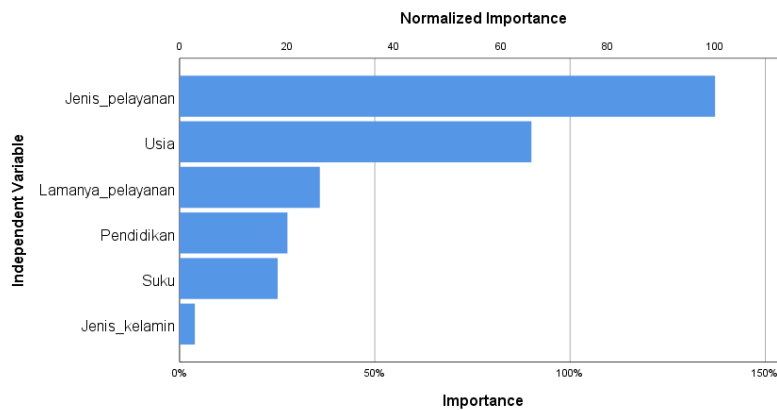
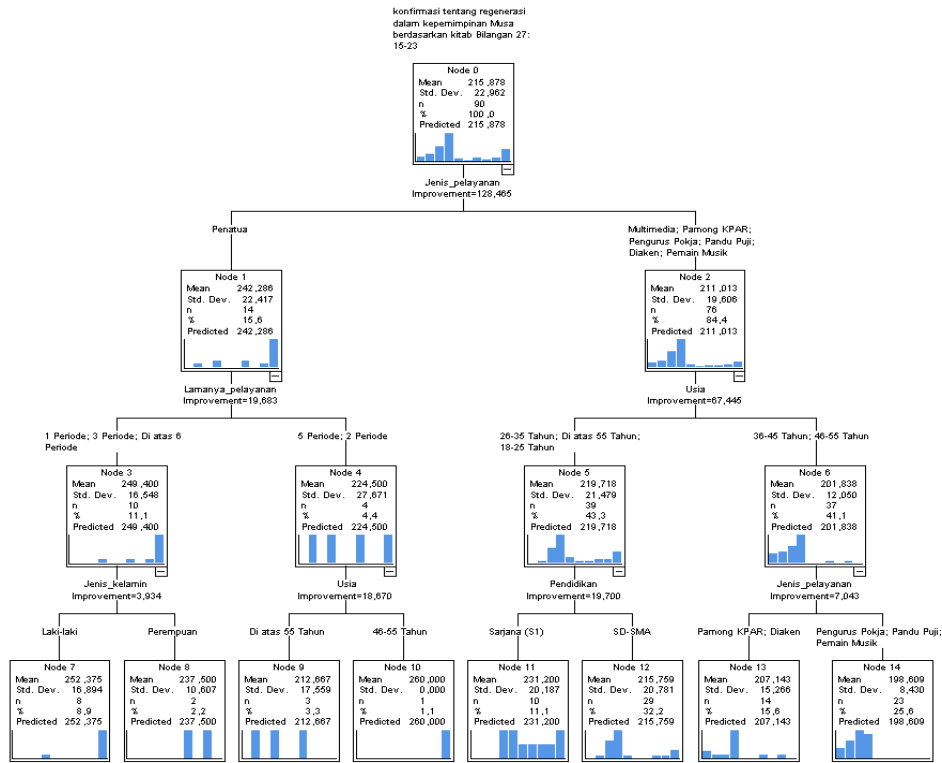
*Fourth*, from the results of the SPSS 25 data analysis for the homogeneity test between the Y variable and the background of the type of service, it can be seen that the data taken from the respondents is distributed homogeneously because *the p-value* = 0.372 > 0.05.

*Fifth*, from the results of SPSS 25 data analysis for the homogeneity test between the Y variable and the tribal background, it can be seen that the data taken from the respondents is homogeneously distributed because *p-value* = 0.668 > 0.05.

After it is known that the characteristics of the respondents consist of the same variant as the endogenous variable, a hypothesis test can be carried out using *Classification and regression trees (CRT)* obtained in table 33.1

**Table 33.1 Moderator variable**

Independent Variable Importance		
Independent Variable	Importance	Normalized Importance
Type of ministry	137,124	100,0%
Age	90,109	65,7%
Length of ministry	35,939	26,2%
Education	27,633	20,2%
Suku	25,112	18,3%
Jenis_kelamin	3,934	2,9%
Growing Method: CRT Dependent Variable: konfirmasi tentang regenerasi dalam kepemimpinan Musa berdasarkan kitab Bilangan 27:15-23		



Growing Method: CRT

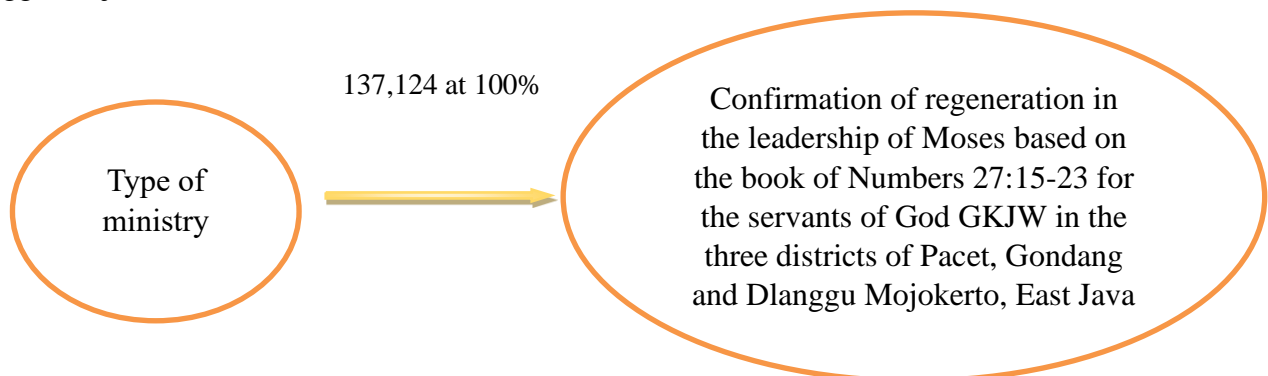
Dependent Variable: konfirmasi tentang regenerasi dalam kepemimpinan Musa berdasarkan kitab Bilangan 27:15-23

Surrogates				
Parent Node	Independent Variable		Improvement	Association
0	Primary	Type of ministry	128,465	
	Surrogate	Education	2,569	,071
1	Primary	Length of ministry	19,683	
	Surrogate	Age	3,755	,250
		Education	1,524	,250
3	Primary	Gender	3,934	
	Surrogate	Age	,239	,500
4	Primary	Age	18,670	
	Surrogate	Tribe	18,670	1,000



2	Primary	Age	67,445	
	Surrogate	Length of ministry	15,877	,541
		Type of ministry	,411	,297
		Tribe	6,442	,135
		Education	,090	,054
5	Primary	Education	19,700	
	Surrogate	Type of ministry	1,207	,300
6	Primary	Type of ministry	7,043	
	Surrogate	Educationn	3,749	,143
		Length of ministry	,379	,071
<p>Growing Method: CRT</p> <p>Dependent Variable: confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23</p>				

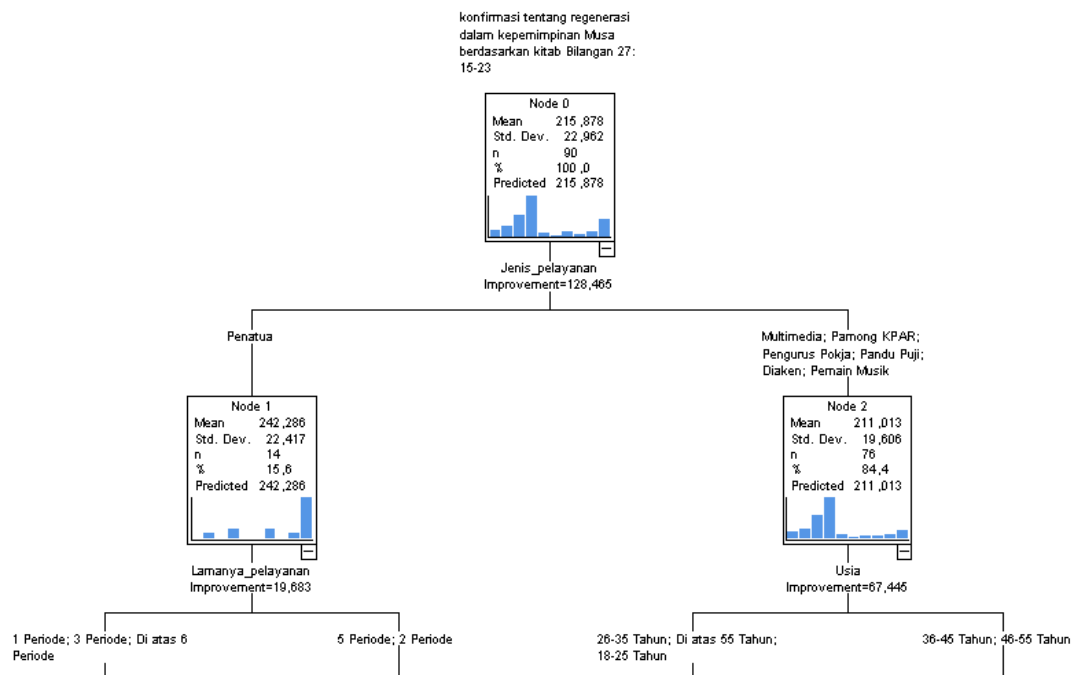
Table 33.1 of the position variable becomes the root node or root node at the top of the regression tree, this shows that the background of **the Type of ministry** is the most dominant background category forming the confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y). From table 33.1 suragates it is known that the background of the type of ministry was able to improve by 128.465 points from the condition of confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y). And from Table 33.1, it is known that the background of the type of service was affirmed by 100% of respondents with a score of 137,124 points. Thus, from the hypothesis testing carried out, it can be concluded that the third hypothesis proposed is allegedly the dominant background category determining the confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java, namely **Education**, which is declared rejected. Because the dominant background is **the type of ministry**. The following is a picture of the Background category of **the type of ministry** that constitutes the confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java.



**Figure 8.1: Background of the Type of Service**

**Discussion of the Results of the Third Hypothesis Test**

Based on the testing of the third hypothesis, it is known that the background of the type of ministry is the most dominant category of the background forming the confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java (Y). Based on the questionnaire analysis, it is known that out of 90 respondents 14 people are elders, 10 people are deacons, 15 people are KPAR leaders, 28 people are praise guides, 2 people are music players, 12 people are working group administrators and 9 people are multimedia, this shows that the respondents come from heterogeneous service types so that there are variations or differences in handling in regeneration in the leadership of Moses based on the book of Numbers 27:15-23. As stated by Barna who said that in the process of replacing or regenerating leaders or servants in organizations and services must be adjusted to the characteristics of their respective parts, a leader must prepare properly by recognizing, preparing and placing so that it can be maximized (Barna 2015)b. The placement of waiters in their respective fields of expertise will certainly yield better results. This information can be obtained from CRT as follows:



From the regression tree above, it can be seen that the type of service is the *root note*/root node where the type of service is formed from 2 nodes, namely the left node of the respondents who are of the type of elder service as many as 14 people/15.6% who have served 1 period, 3 periods, 5 periods, 2 periods and >6 periods. Meanwhile, the right node was formed from respondents with the type of multimedia service, KPAR leaders, Working Group Administrators, Praise Guides, Deacons and music players totaling 76 people. 84.4% were formed by the ages of 26-35 years, > 55 years, 18-25 years, 36-45 years and 40-45 years. This indicates that there is a separation of elder regeneration and other parts of the ministry.

Based on observations and interviews with raesponden at the locus of research on the separation of God's servants GKJW, especially elders, deacons and God's servants in the field of commission or working group, there is a separation. In his explanation, elders and deacons are God's servants who are directly selected by the members of the congregation, while God's servants in the field of commission or working

group are the choice of the result of the formation or determination of the elders or deacons in the structure of the Daily Servants of the Congregational Assembly (GKJW, n.d.).

### RESEARCH FINDINGS

Based on the results of the hypothesis testing that has been carried out, the following research findings can be obtained:

**Table 34.1 Findings of Hypothesis Testing Results**

Hyp.	Proposed hypothesis	Research Results
1	It is suspected that the level of Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java, is in the <b>medium</b> category.	Confirmation of regeneration in the leadership of Moses based on the book of Numbers 27:15-23 for the servants of God GKJW in the three districts of Pacet, Gondang and Dlanggu Mojokerto, East Java is in the <b>medium</b> category.
2	It is suspected that the most dominant dimension determining Confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for GKJW ministers in the three sub-districts of Pacet, Gondang and Dlanggu Mojokerto East Java is <b>Leader Election (D2)</b> .	The most dominant dimension determining Confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for GKJW ministers in the three sub-districts of Pacet, Gondang and Dlanggu Mojokerto East Java is <b>Leader Election (D2)</b> .
3	It is suspected that the dominant background category that determines confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for GKJW ministers in the three sub-districts of Pacet, Gondang and Dlanggu Mojokerto East Java is <b>education</b> .	The dominant background category that determines the confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for GKJW ministers in the three sub-districts of Pacet, Gondang and Dlanggu Mojokerto East Java is the <b>type of ministry</b> .

### CONCLUSION

Based on the results of the research and discussion presented, the following conclusions can be drawn: *1)*, the test of the first hypothesis shows that the confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for GKJW ministers in the three sub-districts of Pacet, Gondang and Dlanggu Mojokerto East Java (Y) is in the **medium** category, this is in accordance with the hypothesis proposed. Thus the hypothesis proposed was declared **accepted**. It is known from the results of the calculation using the *Confidence Interval* statistic at a significance level of 5% resulting in Lower Bound and Upper Bound 211.0686 – 220.6870, which is in a medium interval or it can be said that the servant of

God GKJW in the three sub-districts of Pacet, Gondang and Dlanggu Mojokerto, East Java, is enough to implement regeneration in the leadership of Moses based on the book of Numbers 27:15-23. 2), the test of the second hypothesis shows that the most dominant dimension that determines the confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for GKJW ministers in the three sub-districts of Pacet, Gondang and Dlanggu Mojokerto East Java, is **Leader Election (D2)**. This is in accordance with the hypothesis submitted, so that the hypothesis submitted is declared **accepted**. This conclusion is based on the results of the test using linear regression analysis which states that the **Leader Election (D2)** dimension has the highest determination value of 0.963 with a contribution to *the endogenous variable* of 92.8%. And from the results of the test using the *Classification and regression Trees (CRT)* of the Leader Election (D2) **dimension**, it was able to improve by 438,270 points from the condition of the confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for GKJW ministers in the three sub-districts of Pacet, Gondang and Dlanggu Mojokerto East Java (Y). 3) the test of the third hypothesis shows that the dominant background category determines the confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for GKJW ministers in the three sub-districts of Pacet, Gondang and Dlanggu Mojokerto East Java, is the background **of the type of ministry**, while the hypothesis proposed is **the educational background**, thus the hypothesis proposed was declared **rejected**. From the results of the analysis using *Classification and regression trees (CRT)*, it was shown that the background of the type of ministry was able to improve by 128.465 points from the condition of confirmation of regeneration in Moses' leadership based on the book of Numbers 27:15-23 for GKJW ministers in the three sub-districts of Pacet, Gondang and Dlanggu Mojokerto East Java.

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