

**A STUDY ON DELEGATION IN EXODUS 18:13-27 AND AMONG THE  
CLERGY OF THE DIOCESE OF KAMPALA: TOWARDS CONTEXTUALIZATION**

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**UGANDA CHRISTIAN  
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## Declaration

This dissertation is my original work and it has never been submitted to any institution of Higher Education for examination, all works consulted have been duly acknowledged and referenced.

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## Approval

This student, Lovincer Katana (Rev), has written this dissertation under my supervision. Her dissertation is worthy for the award of the Degree of Master of Arts in Theology, submitted with my approval.

Sign: 

Date: 30/04/2024

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**University Supervisor**

## **Dedication**

To God for His extraordinary provisions, to my parents (Mr. James and Mrs. Florence Ssekamwa) and siblings (Nathan, Sharon, Elvis, Eriya and Eric) who have always stood with me in pursuit of this course.

To Rev. Dr. Maturu Milly, Erema my academic supervisor who has always inspired me on this journey of biblical studies as well as all my lecturers at Bishop Tucker School of Divinity and Theology.

To Rev. Dr. Jessica Hughes my dear friend who has walked this journey with me and has always treated me and my family dearly. I am so grateful to God that our paths crossed, thank you for believing in me and for challenging and encouraging me always.

This work is also dedicated to all biblical scholars around the globe, all my classmates, the department of Education of the DoK and all clergy in the DoK. May the good Lord continue to inspire in us a love for His word that we will be true not only in proclaiming it to others but also in living it out each day of our lives.

לאֱלוֹהִים הַתְּהִילָה

## **Acknowledgment**

To God for the far that He has brought me, “For from Him and through Him and for Him are all things. To Him be the Glory Forever! Amen” (Romans 11:36).

My earnest appreciation goes to my supervisor, the Rev. Dr. Maturu Milly, Erema for her continued support and dedication in seeing to it that this work gets accomplished. Thank you for being there always and for your parental guidance.

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Last but not least, I also greatly appreciate my husband, Rev. Samuel Kanyike who has seen me through with financial, physical, and with every form of support through this course. I also thank our son Yesuanjagala Shalom Kanyike for allowing mummy time off to be able to study.

## **List of Abbreviations**

Rev--Reverend

Dr--Doctor of Philosophy

Can--Canon

DoK--Diocese of Kampala

ESV--English Standard Version

## Figures

Fig 1:1 Showing a graphical diagram of a theoretical framework as designed by the Researcher

## **Abstract**

This study investigated the concept of Delegation in Exodus 18:13-27 and among the Clergy of the Diocese of Kampala (DoK) to contextualize the biblical teaching on Delegation found in Exodus 18:13-27. It consists of the exegetical analysis of Exodus 18:13-27; analysis of the practice of delegation among the Clergy of the DoK; and contextualization of the biblical teaching on the practice of delegation in Exodus 18:13-27 among the clergy of the DoK.

The social scientific approach was employed for exegetical study; a phenomenological approach was used to collect and analyze the data on the practice of delegation among the clergy of the DoK while a critical contextualization approach was used in contextualization.

The exegetical analysis of Exodus 18:13-27 revealed that: Delegation is the sharing of responsibility and authority with others, Delegation is carried out through a specific process, and that there are results when delegation is carried out as well as when it is not. The findings on the practice of Delegation among the clergy of the DoK indicated that generally, the delegation was simply sharing responsibility with others especially those serving under them, and not necessarily sharing of authority. There was also no clear process being followed to ensure that roles/responsibilities were delegated well and followed through with.

The contextualization of Exodus 18:13-27 in the practice of delegation among the clergy of the DoK pointed out that: Delegation not only involves the sharing of responsibilities but also the sharing of authority so that one to whom responsibility has been delegated has the mandate to carry it out. Delegation involves a specific process that both the person delegating as well as the one to whom tasks are delegated go through to ensure that: the person(s) selected has/have the required qualities to carry out the work, that the selected person has understood the task at hand, that the



reporting/feedback mechanism is clear and that the selected person(s) has/have a conducive environment within which they can operate.

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# CHAPTER ONE

## INTRODUCTION

### 1.1 Introduction

This chapter gives an introduction to a study that was carried out on the concept of delegation in Exodus 18:13-27 and among the clergy of the Diocese of Kampala (DoK) with an attempt to contextualize the biblical teaching of delegation among the clergy of the DoK. It consists of the background to the study, statement of the problem, purpose of the study, objectives of the study, research questions, and the scope of the study. It also describes the conceptual framework that was employed in the study, justification of the study, literature review and details of the methodology that was followed by the researcher.

#### 1.1.0 Background to the Study

This research studied the biblical concept of delegation as addressed in Exodus 18:13-27 and the practice of delegation among the clergy of the DoK, to contextualize the biblical teaching on delegation among the clergy of the DoK.

The risk of burnout in pastoral ministry is more than a myth, “several empirical studies have concluded that like other helping professionals, Christian ministers in pastoral roles are at risk of burnout.”<sup>1</sup> In addition, “the nature and demands of pastoral ministry can ‘drain’ ministers’ emotional, cognitive, spiritual, and physical energy reserve, which may affect their overall effectiveness.”<sup>2</sup> It has also been said that “no matter how good you are, you will need your team’s help to get things done effectively and consistently.”<sup>3</sup>

The need to be effective in serving those that the Lord draws to us so that neither we nor those being served are drained is the motivation for carrying out this study. Exodus 18:13-27

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<sup>1</sup> Samushonga M. Hartness (2021) Distinguishing Between the Pastor and the Superhero: God on Burnout and Self-care, *Journal of Pastoral Theology*, 31:1, 4-19, DOI: 10.1080/10649867.2020.1748919

<sup>2</sup> Samushonga M. Hartness (2021) Distinguishing Between the Pastor and the Superhero: God on Burnout and Self-care.

<sup>3</sup> Retrieved from <https://www.prialto.com/blog/delegation-mistakes> on Saturday 14/01/2023 at 10:54 am.

records for us a scenario where Moses renders a good service to the people of Israel, yet this leaves not only him but also the people to whom the service is rendered exhausted at the end of the day.

The aspect of doing work alone inevitably has a straining effect not only on the person rendering the service but also on the people for whom the service is being rendered according to Jethro.<sup>4</sup> Jethro in essence tells Moses that he cannot do all the work alone and that he needed people to help carry the burden with him. Gary, A. Yukl defines Delegation as “a variety of different forms and degrees of power-sharing with individual subordinates.”<sup>5</sup> It “involves specification of additional authority and description for some tasks and assignment.”<sup>6</sup>

Delegation can also be defined as “giving others the authority to act on your behalf, accompanied with responsibility and accountability for results.”<sup>7</sup> Delegation of authority refers to, “the subdivision and sub-allocation of powers to the subordinates to achieve effective results. It is the division of authority and powers downwards to the subordinate; the act of using the power of other people's help.”<sup>8</sup> Rev. Kenneth Kilinski states that “Delegation is to delegate authority as to assign responsibility.”<sup>9</sup>

It is “power sharing and participation where elders give some of their authority to their subordinates and both of them are fully participating in their duties.”<sup>10</sup> Kilinski & Wofford further mention that “in delegation, a leader is not required to do everything, but should learn to

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<sup>4</sup> Exodus 18:14,17-18 The ESV (English Standard Version) bible version is used in this thesis. In instances this Bible version isn't used the version used is indicated in brackets.

<sup>5</sup> Yukl A. Gary (1998). *Leadership in Organization*. London: Prentice-Hall. Pg.101.

<sup>6</sup> Yukl A. Gary (1998). *Leadership in Organization*.

<sup>7</sup> Retrieved from

[https://www.sdsmt.edu/uploadedFiles/Content/Campus\\_Life/Student\\_Activities/Organizations/Delegation.pdf](https://www.sdsmt.edu/uploadedFiles/Content/Campus_Life/Student_Activities/Organizations/Delegation.pdf) on Friday 22/04/22 at 13:51.

<sup>8</sup> Edosa Oviawe (2015). Delegation: Benefits, Limitations and why managers find it difficult to delegate. A paper presentation to the Nasarawa State University, Nigeria (January 2015). Accessed from [https://www.academia.edu/10017316/Delegation\\_Benefits\\_Limitations\\_and\\_Why\\_Managers\\_Find\\_It\\_Difficult\\_To\\_Delegate](https://www.academia.edu/10017316/Delegation_Benefits_Limitations_and_Why_Managers_Find_It_Difficult_To_Delegate) on Monday 07/06/2022 at 01:10am

<sup>9</sup> Kilinski K. Keneth and Jerry C. Wofford. (1973). *Organization and Leadership in Local Church*. Grand Rapids, MI: Zondervan. Pg.156.

<sup>10</sup> Kilinski K. Keneth and Jerry C. Wofford. (1973). *Organization and Leadership in Local Church*.

identify people in the team who can do the work needed and assign them these responsibilities.”<sup>11</sup>

In Exodus 18:18, Jethro emphatically proclaims in his threefold declaration “... you will certainly wear yourselves out... the thing is too heavy... you are not able to do it alone.” He further says in verses 21-22 “... look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So, it will be easier for you, and they will bear the burden with you. If you do this, God will direct you, you will be able to endure, and all these people also will go to their place in peace”. This involves what real delegation was supposed to be; identifying and assigning capable people to carry the burden with Moses.

Delegation among clergy in the DoK was understood by many to be “a practice where a clergy with supervisory authority over another clergy asks them to carry out particular ministry roles if the supervisor is absent or unable to carry them out for some reason.”<sup>12</sup> Several clergy who had supervisory roles over other clergy within the DoK were noticed to be most of the time sold out to the ministry themselves and as such many times have been ineffective because there is just so much to do which they can’t effectively do without a support system to carry the burden with them. It was also said that clergy who labored to delegate ministry roles to others simply allowed them to sit in their offices without necessarily granting them the authority to make decisions, which stagnated the ministry until they returned.

The practice of delegating roles without necessarily granting authority to the one whose roles have been delegated negatively affected the ministry because the people who

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<sup>11</sup> Ibid

<sup>12</sup> Interview with one clergy who serves as an assistant to a University Chaplain. Carried out on Tuesday 17/01/23 at 17:07

needed to be served had to wait until the one who delegated returned. It also denied one to whom work had been delegated an opportunity to learn and grow in that particular area as well as keep in store a workload for the one who delegated when they return which is likely to cause burnout. This practice affected the minister's effectiveness in the ministry. It was therefore against this background that this study was carried out.

Clergy within the DoK needed to learn how to properly delegate ministry roles as they carried out their ministry. The aspect of not properly delegating ministry roles negatively affected the people for whom the ministry is offered, robbed the minister to whom the ministry had been delegated of opportunity for growth as well as created an unnecessary ministry load for the one who had delegated upon their return. In this regard, it was observed that there is a conflict between the traditional practice of delegation among the clergy in the DoK and the biblical teaching on delegation in Exodus 18:13-27. To address this conflict, biblical teaching on delegation in Exodus 18:13-27 was contextualized among the clergy in the DoK.

### **1.1.1 Problem Statement**

The effectiveness of any ministry in the church depends largely on the ability of clergy to pass on ministry opportunities to clergy who serve under them. In the DoK however, some clergy privileged with the opportunity of supervising others tended to do all the work at the station themselves. From my observation, the way delegation was carried out among the clergy of the DoK did not reflect the biblical teaching on delegation in Exodus 18:13-27. Regarding this therefore, there was the need to inform the clergy in the DoK on the right way to practice delegation based on biblical teachings. Because of this need, it was necessary to analyze the biblical teaching on delegation in Exodus 18:13-27 and contextualize it among the Clergy of the DoK to enable the clergy to practice delegation in a more Christian way.

### **1.1.2 Research Purpose**

The purpose of this study was to attempt contextualizing the biblical teaching on delegation as found in Exodus 18:13-27 among the clergy of the DoK, to enable them to practice the concept of Delegation according to the Biblical teaching.

#### **1.1.4 Objectives of the Study**

This study was guided by the following objectives:

- i. To do an exegetical study of Exodus 18:13-27 to analyse the biblical teaching of Delegation in the text.
- ii. To analyse the practice of Delegation among the clergy in Central Archdeaconry, DoK.
- iii. To attempt to contextualize the biblical teaching of Delegation in Exodus 18:13-27 among the clergy of the DoK to enable them to practice their delegation according to the biblical teaching.

#### **1.1.5 Research Questions**

To achieve the above objectives, the researcher asked the following questions:

- i. What is the biblical teaching on Delegation in Exodus 18:13-27?
- ii. Is Delegation practiced among the Clergy in the DoK?
- iii. How can the biblical teaching of Delegation be contextualized among the clergy of the DoK to inform their practice of Delegation?

#### **1.1.6 Justification of the Study**

According to Justine S. Ukpong, “it is important to understand concepts in the cultural context that can enable the biblical notion to inform a specific cultural circumstance.”<sup>13</sup> For this case, the study sought to understand the context of Clergy in the DoK that would enable the biblical notion of Delegation in Exodus 18:13-27 to inform clergy practice of delegation. The hope was that this study would make the bible relevant in the lives of the clergy. Furthermore, it would enable the church to shape the practice of Delegation in ministry among the clergy in the DoK, so that there is effectiveness in ministry.

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<sup>13</sup> Ukpong Justine. (2005). Rereading the Bible with African Eyes.



### **1.1.7 Scope of the Study**

This section outlines the various scopes addressed in this study, including geographical scope, time scope, and content scope.

#### **Geographical Scope**

This study was carried out in the Central Archdeaconry, in the DoK. The Central Archdeaconry covers eight parishes and has its Archdeaconry headquarters at All Saints Cathedral Nakasero. The study was carried out among the clergy that serve within this Archdeaconry targeting those clergy with a supervisory role over others as well as those clergy serving under a supervisor.

#### **Content Scope**

The research studied what the clergy understood the concept of delegation to mean and how they carried it out as they went along with their ministry. Focus was put on the actual practice of the concept of delegation as well as its impact on the ministry. Regarding the biblical text of Exodus 18:13-27, the content that was analyzed was limited to the context of biblical delegation and the real essence of delegation.

#### **Time Scope**

The study was limited to a period of five years (2016-2021). This was because within this period, some ministries were seen to be effective and far-reaching while others were seen to be otherwise.

### **1.1.8 Theoretical Framework**

This research work consisted mainly of three components namely, the exegetical analysis of the biblical teaching on Delegation, an analysis of the practice of delegation among the clergy, and contextualization of the biblical teaching among the clergy as they practiced their delegation. I adopted the African contextual model of exegesis as the major theoretical framework. The contextual model of exegesis known as the tripolar model pays attention to three stages of exegesis namely: “Distantiation, Contextualization and Appropriation.”<sup>14</sup>

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<sup>14</sup> Jonathan Draper(2002). Reading the Bible as Conversation: A Theory and Methodology for Contextual Interpretation of the Bible in Africa. Grace and Truth 19:12-24.Pg.16.

Reference is made to inculturation hermeneutics in light of the emphasis on context in the work of Ukpong (1995, 2000). Initiated by Grenholm and Patte, “the tripolar model emphasizes three poles, namely; scriptural text, the believer’s life and the religious perception of life.”<sup>15</sup> In their approach, scripture is revealed to the reader through the scriptural text and the common life experiences of the people to whom scripture refers. The three poles however, “cannot work in isolation; they are interrelated, as the interpretive process occurs through the ongoing interaction between text, life and perceptions of life.”<sup>16</sup>

In this approach, focus was put on the biblical text of Exodus 18:13-27 and the DoK clergy. While writing about the link between the biblical and African contexts, Ukpong notes that “the main focus on interpretation should be on communities that receive the text rather than on those that produced it.”<sup>17</sup> He further advocates that “the reader or the interpreter of any given context must be an “insider” from the culture that is the subject of interpretation.”<sup>18</sup> The emphasis lies on the insider because they acquire “knowledge, experience and insights of the culture and is capable of viewing it critically.”<sup>19</sup> For Ukpong, the African or any social-cultural context should be made the subject of interpretation.

Alongside this approach, a praxis model of contextual theology was also employed. Draper asserts that interpretation merges “together the horizon of the text and its community and the horizon of the reader and her community and mediates a new consciousness leading into a new praxis.”<sup>20</sup>

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<sup>15</sup> Grenholm, Christina, and Daniel Patte. 2000. Receptions, Critical Interpretations, and Scriptural Criticism. Pages 1-54 in Reading Israel in Romans. Edited by Christina Grenholm and Daniel Patte. Harrisburg: Trinity.Pg.14.

<sup>16</sup> Grenholm, Christina, and Daniel Patte. 2000. Receptions, Critical Interpretations, and Scriptural Criticism. Pages 1-54 in Reading Israel in Romans. Pg.18.

<sup>17</sup> Ukpong S. Justine (2000). Developments in Biblical Interpretation in Africa: Historical ad Hermeneutical Directions. Brill, Boston. Pg. 11.

<sup>18</sup> Ukpong (1995) Re-reading the Bible with African eyes.

<sup>19</sup> Ibid

<sup>20</sup> Jonathan Draper (2001). Old Scores and New Notes: Where and What is Contextual Exegesis in the New South Africa. Pages 148-168 in Toward an Agenda for Contextual Theology: Essays in Honor of Albert Nolan. Edited by McGlory T. Speckman and Larry T. Kaufmann. Pietermaritzburg: Cluster.Pg.158.

For Draper “appropriation implies praxis” (2001, 158). West notes that, “how and with what we connect text and context has to do with our ideo-theological embodied faith.”<sup>21</sup> It is therefore important to note that, the interpretive process cannot lead to a new “lived faith” without the readers’ commitment to the three poles of Distantiation, Contextualization and Appropriation.

The relationship between Delegation in Exodus 18:13-27 and Delegation among the Clergy of the DoK leading to Contextualization is represented by the graphical diagram below.

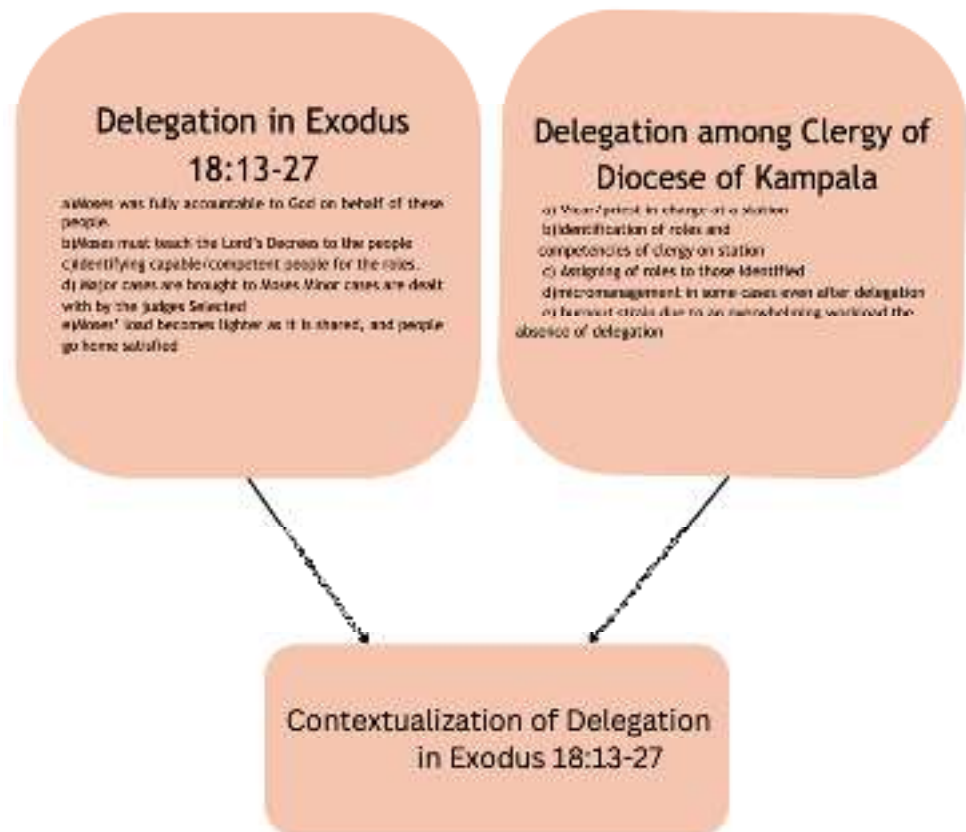


Figure 1.1: Showing a graphical diagram of a theoretical framework as designed by the Researcher

### 1.1.9 Significance of the study

The study was of value in the following ways:

<sup>21</sup>Gerald O. West (2009). Interpreting the Exile in African Biblical Scholarship: An Ideo-theological Dilemma in Post-Colonial South Africa. Pages 247-267 in Exile and Suffering: A Selection of Papers Read at the 50th Anniversary Meeting of Old Testament Society of South Africa (OTWSA/OTSSA, Pretoria August 2007). Edited by Bob Becking and Dirk Human. Boston: Brill.Pg.255.

The study helped create awareness among clergy concerning the different ways that they had been carrying out the practice of delegation amongst themselves. The study exposed the biblical way of carrying out the delegation of tasks and the benefits there.

The study also helped clergy within the DoK to carry out the practice of delegation in a way informed by the scriptures. Gaining a biblical perspective on the practice is believed to help the clergy to align their practice of the same. For this study, contextualization of Exodus 18:13-27 facilitated in teaching the clergy biblical aspects of practicing delegation which were missing in their context.

## **1.2 LITERATURE REVIEW**

### **1.2.0 Introduction**

This section presents the review of literature related to the biblical teaching on Delegation in Exodus 18:13-27 and among the Clergy of the DoK to contextualize the biblical practice into the DoK Clergy context. For this reason, other sets of books, journals and articles concerning contextualization were also reviewed to help articulate the rationale of contextualization in an attempt to contextualize the biblical text in the practice of Delegation among the clergy of the DoK.

### **1.2.1 The Biblical Teaching on Delegation in Exodus 18:13-27**

In the Journal, *Distinguishing between the Pastor and the Superhero: God on Burnout and Self-care*, Hartness M. Samushonga mentions that “Exodus 18:13-27 offers one of the earliest biblical examples that demonstrates how ministers can become consumed by ‘pastoral’ work – thereby exposing them to the risk of work-related stress and burnout.”<sup>22</sup> Hartness continues to highlight that, “Moses plays the pastoral role of single-handedly meditating disputes among the

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<sup>22</sup> Samushonga M. Hartness (2021) *Distinguishing Between the Pastor and the Superhero: God on Burnout and Self-care*, *Journal of Pastoral Theology*, 31:1, 4-19, DOI: 10.1080/10649867.2020.1748919

people which threatened his emotional and physical wellbeing.<sup>23</sup>” Based on the size of the population, it is likely that Moses carried out this task more regularly threatening his emotional and physical wellbeing, something that caused Jethro to be concerned because it was detrimental to Moses and unsatisfying for the people he was trying to help.

According to Hartness, “It seems that Moses had not reflected or taken any action to address this threat before Jethro’s intervention. Moses comes across as one who is mainly concerned with supporting the people, as reportedly is the case with many clergy.”<sup>24</sup> Looking at Moses’ practice, it is true that ‘there may be over-doing even in doing well. Hartness mentions that Jethro highlights three points that are pertinent in helping us understand what is really happening in verse 18. He mentions that “Jethro perceived: (1) the work (of mediation) was too heavy for Moses – it would be too heavy for any one person!, (2) Moses could not handle it alone, and (3) Moses would wear himself out if he carried on with this practice, and so-called on him to delegate authority.”<sup>25</sup> The gap the researcher will fill in M. Samushoga’s article is that, although he rightly mentioned about the risk of burn-out for Moses’ due to his failure to delegate, Samushonga never wrote his article for the clergy of the DoK. So, the researcher will use Samushoga’s analysis to stress the need for delegation in the DoK.

In the book, *Exodus: the New Cambridge Bible Dictionary*, Carol Meyers also affirms that, “Jethro notices more than the supremacy of Israel's God; he also notices that Israel's leader is overburdened.”<sup>26</sup> Moses’ work apparently has two aspects, “First, he rendered legal decisions for people in dispute and second, he taught God’s statutes and instructions for those seeking moral

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<sup>23</sup> Samushonga M. Hartness (2021) Distinguishing Between the Pastor and the Superhero: God on Burnout and Self-care, *Journal of Pastoral Theology*, 31:1, 4-19, DOI: 10.1080/10649867.2020.1748919

<sup>24</sup> Samushonga M. Hartness (2021) Distinguishing Between the Pastor and the Superhero: God on Burnout and Self-care.

<sup>25</sup> Ibid

<sup>26</sup> Meyers Carol (2005). *Exodus: The New Cambridge Bible Dictionary*. Cambridge University Press, Cambridge.Pg.137.

and religious guidance.”<sup>27</sup> According to Meyers, “Jethro emphatically proclaims, via the threefold declaration “you will surely wear yourself out...the task is too heavy... you cannot do it alone” (v. 18), that Moses' caseload is too large.”<sup>28</sup> It has often been said that a leader cannot do all of the work alone, “if one tries, he or she will not be successful at leading.”<sup>29</sup> Jethro labors to help Moses learn how to delegate responsibility because “learning how to delegate responsibility (the art of spreading the workload) is an indispensable skill for a leader of any organization.”<sup>30</sup>

Reflecting on what possibly Jethro had in mind when he said ‘sitting alone’, Jason, Lucky, et al bring forth these three perspectives: “first, Moses being oppressive and insensitive to the suffering of the people whom he subjects to standing “from morning to evening,” secondly, Moses was straining himself by sitting in judgment alone when others could be trained and empowered to assist him, and thirdly, beyond physical strain, the aphorism “two heads are better than one” is also relevant to that reaction; implicitly therefore, Jethro advocated collectivism and team spirit towards the optimal achievement of the organizational goals.”<sup>31</sup>

It has been said that one of the facets of leadership “is the ability to recognize the special abilities and limitations of others, combined with the capacity to fit each one into the job where he or she will do best.”<sup>32</sup> The job of a leader is, “to see that all the work gets done and not to do it all

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<sup>27</sup> Retrieved from <https://www.theologyofwork.org/old-testament/exodus-and-work/israel-at-the-red-sea-and-on-the-way-to-sinai-exodus-1317-1827/the-work-of-justice-among-the-people-of-israel-exodus-181-27/> on Friday 17/03/23 at 12:53

<sup>28</sup> Meyers Carol (2005). Exodus: The New Cambridge Bible Dictionary. Cambridge University Press, Cambridge.Pg.137

<sup>29</sup> Retrieved from [https://www.sdsmt.edu/uploadedFiles/Content/Campus\\_Life/Student\\_Activities/Organizations/Delegation.pdf](https://www.sdsmt.edu/uploadedFiles/Content/Campus_Life/Student_Activities/Organizations/Delegation.pdf) on Friday 22/04/22 at 13:51

<sup>30</sup> Retrieved from <https://www.theologyofwork.org/old-testament/exodus-and-work/israel-at-the-red-sea-and-on-the-way-to-sinai-exodus-1317-1827/the-work-of-justice-among-the-people-of-israel-exodus-181-27/> on Friday 17/03/23 at 12:53

<sup>31</sup> Osai O. Jason, Eleanya U.M. Lucky, et al. Jethro as the Patriarch of Administration and Management: An Analysis of His Works. An article published by, “Institute of Foundation Studies (IFS), Rivers State University of Science & Technology, PMB 5080, Port Harcourt, Nigeria”. J Soc Sci, 18(3): 157-162 (2009).Pg,158.

<sup>32</sup> Sanders J.Oswald (1994). Spiritual leadership: principles of excellence for every believer. Chicago, Moody Press.P137.

themselves.”<sup>33</sup> To succeed in getting things done through others, therefore, “is the highest type of leadership.”<sup>34</sup> Dwight L. Moody is once noted to have said that he “would rather put a thousand men to work than do the work of a thousand men.”<sup>35</sup> Jethro equally invites Moses to do the same through the solution that he offers without necessarily abandoning his primary call before God according to verses 19 b through 20, “You shall represent the people before God and bring their cases to God, and you shall warn them about the statutes and the laws, and make them know how they must walk and what they must do”.

Biblical delegation is not an opportunity for the person delegating to abscond from duty. It has often been said that, “the person who delegates does not divorce himself/herself from the responsibility and authority with which s/he is entrusted, but remains accountable for the overall performance and also for the performance of his/her subordinates.”<sup>36</sup> Jethro encourages Moses to concentrate his efforts on essential functions. It has often been said that, “the person who delegates does not divorce himself/herself from the responsibility and authority with which s/he is entrusted, but remains accountable for the overall performance and also for the performance of his/her subordinates.”<sup>37</sup> Jason, Lucky et al mention that, “here, there is the concern for effectiveness, the health of the workers and a call for division of labor and delegation of responsibilities.”<sup>38</sup>

According to Meyers, “Jethro advises that Moses continues doing what he was uniquely qualified to do as God’s representative: intercede with God for the people, instruct them, and

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<sup>33</sup> Retrieved from <https://www.cru.org/us/en/train-and-grow/leadership-training/leading-a-team/the-art-of-delegation.html> on Monday 30/05/22 at 21:05

<sup>34</sup> Sanders J. Oswald (1994). *Spiritual leadership: principles of excellence for every believer*. Chicago, Moody Press. P137

<sup>35</sup> Ibid

<sup>36</sup> Edosa Oviawe (2015). *Delegation: Benefits, Limitations and why managers find it difficult to delegate*. A paper presentation to the Nasarawa State University, Nigeria (January 2015). Accessed from [https://www.academia.edu/10017316/Delegation\\_Benefits\\_Limitations\\_and\\_Why\\_Managers\\_Find\\_It\\_Difficult\\_To\\_Delegate](https://www.academia.edu/10017316/Delegation_Benefits_Limitations_and_Why_Managers_Find_It_Difficult_To_Delegate) on Monday 07/06/2022 at 01:10am

<sup>37</sup> Edosa Oviawe (2015). *Delegation: Benefits, Limitations and why managers find it difficult to delegate*.

<sup>38</sup> Osai O. Jason, Eleanya U.M. Lucky, et al. Jethro as the Patriarch of Administration and Management: An Analysis of His Works. An article published by, “Institute of Foundation Studies (IFS), Rivers State University of Science & Technology, PMB 5080, Port Harcourt, Nigeria”. *J Soc Sci*, 18(3): 157-162 (2009).Pg,158.

decide the difficult cases. All of the other cases were to be delegated to subordinate judges who would serve in a four-tiered system of judicial administration.”<sup>39</sup> This admonition from Jethro, “succinctly counsels Moses to perform three major administrative and management functions, of educating, ethical orientation and training.”<sup>40</sup>

According to Jason, Lucky et al, “The aspect of “Teach them the statutes and the laws”, calls for the education of the Israelites in the letters of the law. The aspect of “Show them how they must walk” relates to an impartation of high moral standards and value judgment to ensure good behavior while the aspect of “show them...the work they must do”, simply addresses the management function of training for effectiveness and specialization and consequently enhanced productivity.”<sup>41</sup> It is important to note that it is the differences in understanding God’s word that brought conflict among the Israelites, and so teaching them God’s laws and decrees would go a long way in showing them how to live and to behave.

After ensuring that the Israelites are taught on how they ought to live based on the Laws of God, Moses is then instructed on the selection and installation of qualified Judges to help carry the burden with him. Jethro says to Moses, “You shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. Then it will be that every great matter they shall bring to you, but every small matter they shall judge. So, it will be easier for you, for they will bear the burden with you.”<sup>42</sup> In carrying out delegation, the person delegating must identify people capable of carrying out the task based on their giftedness. According John Oswalt, “The sense here is that these are men who will be true to

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<sup>39</sup> Meyers Carol (2005 ). Exodus: the New Cambridge Bible Dictionary. Cambridge University Press, Cambridge.Pg.137.

<sup>40</sup> Osai O. Jason, Eleanya U.M. Lucky,et al. Jethro as the Patriarch of Administration and Management: An Analysis of His Works. An article published by, “Institute of Foundation Studies (IFS), Rivers State University of Science & Technology, PMB 5080, Port Harcourt, Nigeria”. J Soc Sci, 18(3): 157-162 (2009).Pg,158.

<sup>41</sup> Ibid.

<sup>42</sup> Exodus 18:21-22.



their word, to their people, to their calling, and above all, to God. These are people who are reliable, and trustworthy.”<sup>43</sup>

The practice of Delegation presents the leader with an opportunity to develop other leaders under them, by granting them space to carry out the given assignments. Kalengyo mentions that “one of the primary roles of leaders is to develop people.”<sup>44</sup> The men that Jethro proposed to Moses to select would, “... judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So, it will be easier for you, and they will bear the burden with you.”<sup>45</sup>

According to Woolfe, “Most management experts agree that traditional seminars have their place, but that most learning takes place back on the job through actual job assignments, or through “action learning”—experiential exercises aimed at solving real-life problems that have immediate relevance to the company.”<sup>46</sup>

Noel Tichy observes that “winning leaders... push people not just to memorize the organization’s values but to wrestle with them, to internalize and use them.”<sup>47</sup> He advocates putting people “in progressively more difficult situations where they have to make decisions, and then give them feedback and support.”<sup>48</sup> This process of allowing others to carry out different ministry assignments will inevitably in the long run create knowledgeable ministers, effective in carrying out the ministry to which they have been called. With more team members, “we will also have more talent, creativity, hours, and ideas to work with.”<sup>49</sup>

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<sup>43</sup> Retrieved from <https://www.bibleoutlines.com/exodus-1813-27-administrative-delegation-of-judging-duties/> on Wednesday 19/04/2023 at 16:12

<sup>44</sup> E.M.Kalengyo (2019 ).Unpublished Lecture Notes on “Delegation as a Principle of Leadership and Managemnet”.Pg.2

<sup>45</sup> Exodus 18:22 (The English Standard Version of the Bible).

<sup>46</sup> Woolfe Lorin (2002). The Bible on Leadership: from Moses to Mathew –Management lessons for Contemporary Leaders. American Management Association, United States of America. Pg. 205

<sup>47</sup> Woolfe Lorin (2002). The Bible on Leadership: from Moses to Mathew –Management lessons for Contemporary Leaders.

<sup>48</sup> Ibid

<sup>49</sup> Retrieved from <https://www.linkedin.com/pulse/94-how-moses-used-delegation-become-more-successful-leader-gwilliam> on Saturday 12/11/2022 at 12:18am.

After identifying capable men and placing them over a small group to offer leadership oversight, Jethro advises Moses to now proceed with a differentiation of roles that should be carried out by the people to whom they have been delegated. Moses is advised to differentiate between major and minor disputes, he is to attend to the major challenges and let the selected men deal with minor challenges. The selected judges are to, “serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves.”<sup>50</sup>This provides the following incentives according to Scott Grant, “First, it will be easier because allowing other people to help us is a much easier way to live. Secondly, this shared leadership is important because people who share in tasks get to know each other more deeply and lastly, the people will be able to go home “in peace” instead of waiting around all day for a chance to see Moses.”<sup>51</sup>This means that for Delegation to effectively achieve the intended results, the person delegating must ensure that the personnel or team to which work is delegated understand the task before them and they have had the necessary training to carry it out.

After identifying capable men for the task, Jethro advises Moses to give them the required authority to carry out the task at hand. We are told that “They served as judges for the people at all times. The difficult cases they brought to Moses, but the simple ones they decided themselves.”<sup>52</sup> According to David Kadalie, “Delegation is more than just assigning tasks to someone. It requires capacity building, empowerment, trust and the freedom to make mistakes.”<sup>53</sup> Delegation involves “assigning of certain responsibilities along with the necessary authority by a superior to his subordinate.”<sup>54</sup> Gaurav Akrani also mentioned that, “delegation takes place when one person gives another the right to perform work on his behalf and in his name and the second

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<sup>50</sup> Exodus 18:22

<sup>51</sup> Retrieved from <https://www.bibleoutlines.com/exodus-1813-27-administrative-delegation-of-judging-duties/> on Wednesday 19/04/2023 at 16:12

<sup>52</sup> Exodus 18:26

<sup>53</sup> Kadalie David (2006). Learner’s Resource Kit .Nairobi, Kenya: Evangelical Publishing House. Pg.107.

<sup>54</sup> Edosa Oviawe (2015). Delegation: Benefits, Limitations and why managers find it difficult to delegate. A paper presentation to the Nasarawa State University, Nigeria (January 2015). Accessed from [https://www.academia.edu/10017316/Delegation\\_Benefits\\_Limitations\\_and\\_Why\\_Managers\\_Find\\_It\\_Difficult\\_To\\_Delegate](https://www.academia.edu/10017316/Delegation_Benefits_Limitations_and_Why_Managers_Find_It_Difficult_To_Delegate) on Monday 07/06/2022 at 01:10am

person accepts a corresponding duty or obligation to do that is required of him.”<sup>55</sup> This means that, “legally the delegated authority belongs to the principal, but in practice its exercise is allowed to the subordinates.”<sup>56</sup> As per the aim of the study, the literature revealed the meaning of delegation and how biblical delegation is carried out allowing for effectiveness in ministry seen in Moses’s ministry.

### **1.2.2 The Practice of Delegation among the clergy of the DoK**

The clergy of the DoK like most clergy were active and fully sold out to their ministry roles. Within the clergy team were those serving under the supervision of another clergy as well as those clergy serving in supervisory positions. The practice of Delegation among clergy within the Diocese was often carried out by clergy with a supervisory role over other clergy. This is because these clergy have authority over others under their leadership and so they can easily delegate tasks to them. There was however no specific written literature on how clergy leaders went about the practice of delegation.

In acknowledging that delegation is very much needed because it eases the overload on the clergy, Ryken Graham said, “If we take the pastoral burdens of a large congregation and multiply them by a thousand, we will get some idea of the challenges that Moses faced in leading Israel.”<sup>57</sup> He further mentions that “The prophet governed a nation of one million people or more all by himself. The workload was staggering... Moses had no end of work to do.”<sup>58</sup> Part of his work was educational in that he taught the people God’s word so they would know what God required, but he also helped them apply the truth of God’s word in practical situations. Ryken Graham further asserts that, “The prophet was simply trying to be faithful to his calling. The

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<sup>55</sup> Retrieved from <https://kalyan-city.blogspot.com/2010/07/delegation-of-authority-principles-and.html> on Monday 07/06/2022 at 01:19am

<sup>56</sup> <https://kalyan-city.blogspot.com/2010/07/delegation-of-authority-principles-and.html>

<sup>57</sup> Philip R. Graham (2005). *Preaching the Word: Exodus, Saved for God’s Glory*. Wheaton, Illinois: Crossway Books. Pg.481.

<sup>58</sup> Philip R. Graham (2005). *Preaching the Word: Exodus, Saved for God’s Glory*.

people had spiritual needs, and he was graciously trying to meet them. Yet for all his willingness to serve, it was clear that Moses had taken on a burden that was too great for him to bear alone.”<sup>59</sup>

Delegation is the careful assigning of a task(s) to individuals alongside with granting them the authority to fully execute this task. It involves first and foremost identifying what task it is that one needs help with, followed by identifying who among the team can carry it, defining for them their boundaries, granting them permission to execute, and following up on them to ensure that the work is not only done but properly done. Gaurav Akrani said that “delegation takes place when one person gives another the right to perform work on his behalf and in his name and the second person accepts a corresponding duty or obligation to do that is required of him.”<sup>60</sup> This means that, “legally the delegated authority belongs to the principal, but in practice its exercise is allowed to the subordinates.”<sup>61</sup>

Delegation of authority in a way, “gives enough room and space to the subordinates to flourish their abilities and skill.”<sup>62</sup> Through delegating powers, “the subordinates get a feeling of importance, they get motivated to work and this motivation provides appropriate results to a concern.”<sup>63</sup> It has been said that, “Job satisfaction is an important criterion to bring stability and soundness in the relationship between superior and subordinates.”<sup>64</sup>

In agreement with the above, Edosa asserts that “Delegation motivates and builds morale; employees find it gratifying when their managers delegate to them. It is a sign that they are valued

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<sup>59</sup> Ibid

<sup>60</sup> Retrieved from <https://kalyan-city.blogspot.com/2010/07/delegation-of-authority-principles-and.html> on Monday 07/06/2022 at 01:19am

<sup>61</sup> Retrieved from <https://kalyan-city.blogspot.com/2010/07/delegation-of-authority-principles-and.html> on Monday 07/06/2022 at 01:19am

<sup>62</sup> Retrieved from [https://www.managementstudyguide.com/importance\\_of\\_delegation.htm](https://www.managementstudyguide.com/importance_of_delegation.htm) on Saturday 12/11/2022 at 01:07am.

<sup>63</sup> Retrieved from [https://www.managementstudyguide.com/importance\\_of\\_delegation.htm](https://www.managementstudyguide.com/importance_of_delegation.htm) on Saturday 12/11/2022 at 01:07am.

<sup>64</sup> Retrieved from [https://www.managementstudyguide.com/importance\\_of\\_delegation.htm](https://www.managementstudyguide.com/importance_of_delegation.htm) on Saturday 12/11/2022 at 01:07am.

and trusted workers and that their managers believe them capable of greater success.”<sup>65</sup> When a minister who leads others under him or her delegates authority to them to carry out different tasks, there is a way in which the ones to whom work has been delegated feel like they are indeed part of the system offering ministry which in turn motivates or encourages them to give their all to the ministry.

The practice of Delegation presents the leader with an opportunity to develop other leaders under them, by granting them space to carry out the given assignments. Kalengyo mentioned that “one of the primary roles of leaders is to develop people.”<sup>66</sup> The men that Jethro proposed to Moses to select would, “... judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So, it will be easier for you, and they will bear the burden with you.”<sup>67</sup>

According to Woolfe, “Most management experts agree that traditional seminars have their place, but that most learning takes place back on the job through actual job assignments, or through “action learning”—experiential exercises aimed at solving real-life problems that have immediate relevance to the company.”<sup>68</sup> Noel Tichy observes that “winning leaders . . . push people not just to memorize the organization’s values but to wrestle with them, to internalize and use them.”<sup>69</sup> He advocates putting people “in progressively more difficult situations where they have to make decisions, and then give them feedback and support.”<sup>70</sup> This process of allowing others to carry out different ministry assignments will inevitably in the long run create knowledgeable ministers, effective in carrying out the ministry to which they have been called.

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<sup>65</sup>Edosa Oviawe (2015). Delegation: Benefits, Limitations and why managers find it difficult to delegate. A paper presentation to the Nasarawa State University, Nigeria (January 2015). Accessed from [https://www.academia.edu/10017316/Delegation\\_Benefits\\_Limitations\\_and\\_Why\\_Managers\\_Find\\_It\\_Difficult\\_To\\_Delegate](https://www.academia.edu/10017316/Delegation_Benefits_Limitations_and_Why_Managers_Find_It_Difficult_To_Delegate) on Monday 07/06/2022 at 01:10am

<sup>66</sup>Muhindo E. Kalengyo (2016). Unpublished Lecture Notes on “Delegation as a Principle of Leadership and Management”.Pg.2

<sup>67</sup>Exodus 18:22 (The English Standard Version of the Bible).

<sup>68</sup>Woolfe Lorin (2002). The Bible on Leadership: from Moses to Mathew –Management lessons for Contemporary Leaders. American Management Association, United States of America. Pg. 205.

<sup>69</sup>Lorin Woolfe (2002). The Bible on Leadership: from Moses to Mathew –Management lessons for Contemporary Leaders.

<sup>70</sup>Ibid.

Unfortunately, at times supervisors give tasks with an assumption that one will figure out what they are required to do exactly. Some do not clearly define tasks, at times they do not completely give one the authority required to execute the task, others do not delegate at all because they have fears that the person to whom work has been delegated might actually outshine them and so create an environment in which delegation is difficult or impossible.

Mweene H. Richard mentions that at times ministers in charge of others do not feel at ease delegating to those under them because of “fear of delegating themselves out of the job.”<sup>71</sup> This is usually thought about if the person to whom ministry has been delegated does it better than the minister who delegated it to them. It has been said that, “when a person is not confident in his abilities to do his job, he does not want to give his subordinates a chance to outperform him. When a manager delegates some of his/her tasks to his/her employees there’s always a chance they may complete the assignment better than he/she.”<sup>72</sup> He however advises that, “a manager that lets his/her subordinates excel, will be known as a manager and leader who can utilize the talents of staff effectively.”<sup>73</sup>

At times, some clergy with a supervisory role do not want to delegate tasks to those who serve under them for several reasons which include but are not limited to the following:

The person supposed to be delegating has preconceived ideas about the person or persons to whom they should be delegating. Sometimes, “managers erroneously jump to conclusions about the capabilities of some subordinates.”<sup>74</sup> A minister who has preconceived ideas about other ministers working under them is likely to have a negative opinion about their ability to perform different tasks. This will cause them not to delegate roles to such ministers for fear that the job

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<sup>71</sup> Mweene H. Richard (2015). Research Project on Study of factors leading to Delegation Failure in Monze District, Zambia. Adventist University of Africa, School of Postgraduate Studies.Pg.20.

<sup>72</sup>Edosa Oviawe (2015). Delegation: Benefits, Limitations and why managers find it difficult to delegate. A paper presentation to the Nasarawa State University, Nigeria (January 2015). Accessed from [https://www.academia.edu/10017316/Delegation\\_Benefits\\_Limitations\\_and\\_Why\\_Managers\\_Find\\_It\\_Difficult\\_To\\_Delegate](https://www.academia.edu/10017316/Delegation_Benefits_Limitations_and_Why_Managers_Find_It_Difficult_To_Delegate) on Monday 07/06/2022 at 01:10am.Pg 9.

<sup>73</sup> Ibid.

<sup>74</sup> Ibid.

may be done wrongly by the subordinate or the fear of being seen as lazy by those seeing him or her delegate.

It has also been said that new or inexperienced ministers are likely to be a barrier to the practice of delegation of ministry roles and activities. According to Kalengyo, “These are people who have only recently received their promotion to managerial skills. They have been used to doing it all alone and they think that they can continue.”<sup>75</sup> Such ministers usually advance the notion that delegating ministry roles and activities to those who serve under them is time-consuming. In agreement with Edosa mentions that “All too often managers feel it takes too much to sit down and explain to an employee how to do a task especially if they are burdened with several deadlines.”<sup>76</sup> In these instances, some individuals feel it is easier and quicker to do the task themselves. However, “what such managers don’t realize is the fact that the tasks which are redundant and repetitive can be shown to an employee once and then the individual can learn the job inside and out (while in the short term, it takes some time, in the long term once an employee is familiar with the process, it will be a huge time saver).”<sup>77</sup>

One clergy serving under another as a supervisor within the Diocese also mentioned that at times, clergy to whom tasks have been delegated have a negative attitude or are not willing to carry out the tasks and so the supervisors’ resort to doing their work themselves. He further mentioned that some clergy also do not know what to do at times with the delegated tasks. He mentioned that proper delegation however should involve identifying what tasks one needs help with, identifying those with skills for the tasks at hand, permitting them to carry them out as well as being open in case they make mistakes to correct them.

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<sup>75</sup> Muhindo E. Kalengyo (2016 ).Unpublished Lecture Notes on “Delegation as a Principle of Leadership and Management”.Pg.1

<sup>76</sup> Edosa Oviawe (2015). Delegation: Benefits, Limitations and why managers find it difficult to delegate. A paper presentation to the Nasarawa State University, Nigeria (January 2015). Accessed from [https://www.academia.edu/10017316/Delegation\\_Benefits\\_Limitations\\_and\\_Why\\_Managers\\_Find\\_It\\_Difficult\\_To\\_Delegate](https://www.academia.edu/10017316/Delegation_Benefits_Limitations_and_Why_Managers_Find_It_Difficult_To_Delegate) on Monday 07/06/2022 at 01:10am Pg.8

<sup>77</sup> Ibid.

In summary, the practice of Delegation among clergy within the DoK was carried out by those clergy with supervisory authority over others. However, there was no defined procedure about how it is carried out because each supervisor seemed to have their own way of delegating ministry roles. It also seemed that there was no biblical significance attached to the practice by the clergy; some did it to simply get work off their chest while others were skeptical about it all together giving no thought to whether there is a biblical significance to the practice as far as their ministry is concerned. This study therefore used the above information to uncover areas that needed to be addressed during the process of contextualizing the biblical teaching on delegation among the clergy of the DoK.

### **1.2.3 Biblical Delegation: Strengthening Clergy Leadership in the DoK**

This section is a review of books and articles written on contextualization, to understand the methods of contextualization. These provided a framework for choosing methods of contextualizing the biblical teaching of Delegation in Exodus 18:13-27 among the clergy of the DoK as they practice delegation.

To begin with is a review of Justine Ukpog's work on "Developments in Biblical Interpretation."<sup>78</sup> Ukpog's article examines the shifts in biblical interpretation in Africa from colonial times to the contemporary period. He categorizes these developments into three phases, each marked by distinct hermeneutical approaches influenced by historical, cultural, and theological changes.<sup>79</sup> Ukpog advocates for inculturation hermeneutics, a method that seeks to interpret the Bible in a way that is meaningful within a particular cultural context. In this method, Ukpog contends that African scholars need to move away from the tradition of Western biblical scholarship with attention "that the biblical text be read through a grid developed within the

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<sup>78</sup> Ukpog S. Justine (1999). "Developments in Biblical Interpretation in Modern Africa." *Missionalia: Southern African Journal of Mission Studies*, 27(3), 313-329.

<sup>79</sup> Ukpog, S. Justine. (1999). "Developments in Biblical Interpretation in Modern Africa," pg. 314.



African socio-cultural context.”<sup>80</sup> To him, inculturation hermeneutics is an approach that helps finding adequate answers to relevant questions that Africans are now asking about their life in Christ. He describes this approach as one “that consciously and explicitly seeks to interpret the biblical text from socio-cultural perspectives of different peoples.”<sup>81</sup> Ukpong adds that such an interpretation of the bible considers peoples “religious and secular culture as well as their social and historical experiences.”<sup>82</sup>

Ukpong notes that method is defined by “a holistic approach to culture whereby both the secular and religious aspects of culture are seen to be interconnected and as having implications for one another.”<sup>83</sup> The two other defining attributes to this approach include that fact that “it operates at the interface between the academic and ordinary reading of the Bible,”<sup>84</sup> and “that the African context as the subject of interpretation of the biblical text.”<sup>85</sup>

In short, this approach attempts to combine the cultural aspect of inculturation theology with the concerns of Liberation Hermeneutics and Contextual Bible Study. In Ukpong’s interpretive approach, the reader does not try to discover through mere historical analysis the original meaning of the text to be applied to the present context, because “there is no one and absolute meaning.”<sup>86</sup> Rather, the reader approaches the text “critically aware of his/her context interacting with the text analysed in its context.”<sup>87</sup> Following this, “the text is then read dynamically within the contemporary context that has been analysed.”<sup>88</sup> Ukpong outlines five component characteristics of this interpretation process namely, “*an interpreter in a certain context making meaning of a text using a specific conceptual framework and its procedure.*”<sup>89</sup>

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<sup>80</sup> Ibid. pg. 325.

<sup>81</sup> Ukpong, S. Justine “The parable of the Shrewd Manager (Luke 16:1-13): An Essay in Inculturation Biblical Hermeneutic” Semeia, p. 190.

<sup>82</sup> Ukpong, S Justine. “The parable of the Shrewd Manager (Luke 16:1-13).

<sup>83</sup> Ukpong, S Justine (1999). “Developments in Biblical Interpretation in Modern Africa,” pg. 325.

<sup>84</sup> Ukpong, S Justine. (1999). “Developments in Biblical Interpretation in Modern Africa.”

<sup>85</sup> Ibid

<sup>86</sup> Ibid.pg. 326.

<sup>87</sup> Ibid.

<sup>88</sup> Ibid.

<sup>89</sup> Ukpong, S. Justine “Re-reading the Bible with African Eyes”, pg. 5.

For Ukpong, this means a hermeneutical approach that is consciously done from the perspective of a particular context, namely the perspective of the world-view of the interpreter's culture. The context here "is understood as an existing human community chosen to be the subject of interpretation. This community may be a country, a church denomination, an ethnic group or any other social entity united by a shared worldview and life experiences, whether historical, social, political, economic or religious."<sup>90</sup> Making such community the subject of interpretation implies that the interpreter, "who is an insider in that community, draws his/her interpretive materials from the daily life issues of the community."<sup>91</sup>

Ukpong's interpretive process, "involves an interactive engagement between the biblical text and particular socio-cultural issues such that the gospel message serves as a critique of the culture and/or the cultural perspective enlarges and enriches the understanding of the text."<sup>92</sup> The interpreter approaches the text, bringing not only interpretive materials from his/her context, but also a mental construct. Ukpong calls this a conceptual framework that conditions his/her particular hermeneutical orientation.

Ukpong believes that people doing exegesis are trained within a mental construct into which they grow and within which they operate. This is an orientation in biblical interpretation, "geared toward certain areas of concern about the biblical text."<sup>93</sup> Any exegetical framework "is characterized by theoretical assumptions that influence the kind of questions asked about the text."<sup>94</sup> For Ukpong, the inculturation hermeneutics framework is characterized by its specific cultural assumptions, on the one hand, and its presuppositions about the nature of the Bible, on the other hand.

His main conviction is that one cannot engage in meaningful theological discussion without taking seriously the context because, "if context is ignored, the church runs the risk of

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<sup>90</sup> Ibid.pg. 6.

<sup>91</sup> Ibid. pg. 7

<sup>92</sup> Ibid

<sup>93</sup> Ibid.

<sup>94</sup> Ibid. Pg.8

being seen as a foreign enterprise with a foreign message.”<sup>95</sup> This is quite serious for my study and implies that the context of the Clergy of the Diocese of Kampala should be appreciated and their practice of the Delegation should not be paid a deaf ear or blind eye. Ukpong’s basic approach to contextualization of a biblical text which involves: translation and interpretation of text, analyzing of context, and synthesis between text and context will be very helpful during my practice of contextualizing Exodus 18:13-27 among the clergy of the Diocese of Kampala.

The next relevant work reviewed is the book by David, J Hesselgrave, and Edward Rommen’s work on “Contextualization: Meanings, Methods, and Models.”<sup>96</sup> Hesselgrave and Rommen’s book is a classical textbook that brings together the meanings, proposals and tasks involved in contextualization. They engage with the biblical historical and contemporary perspectives of contextualization while suggesting to the readers the framework by which readers can analyze the work of contextualization.

According to the duo, contextualization is both verbal and nonverbal and has to do with theologizing, bible translation, interpretation and application, incarnational style, evangelism, Christian instruction, church planting and growth, church organization, worship style – indeed with all of those activities involved in carrying out the Great Commission. In that regard, therefore, the following are the steps that one can employ to do a contextualization of the biblical message according to Hesselgrave and Rommen.

Hesselgrave and Rommen write that contextualization should begin with the task of interpretation of the biblical text. Interpretation will help to ascertain not only what the text says but also the meaning of the text. According to the authors, contextualization must balance faithfulness to the biblical text with meaningfulness to the audience. In that line therefore, the adequacy of an attempted contextualization must be measured by the degree to which it faithfully

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<sup>95</sup> Minbo Song (2006). Contextualization and Discipleship: Closing the Gap between Theory and Practice. Pg.250.

<sup>96</sup> Hesselgrave J. David and Rommen. Edward (1989). Contextualization: Meanings, Methods, and Models. Grand Rapids, Michigan. Pg 281.

reflects the meaning of the biblical text noted by the authors. Hesselgrave and Rommen inform us that during the process of interpretation, the formation of the perceived meaning of the text is affected by two horizons of the interpretative task, but the perspicuity of the text, and analytical tools of exegesis can help to keep the accurate meaning of the text.

Upon successful interpretation, then one can move to the step of application of the text into the receptor culture or context. In order to, make a good application of the message of the text during contextualization, the authors suggest two main aspects. First, the interpreter formulates the logical implications of his understanding of the biblical text for the culture/context in which it is to be received and lived. Secondly, the interpreter consciously decides to accept the validity of the text's implications, for continuity of the meaning of the text and appropriating the meaning to his own sociocultural environment. Thus, acceptable contextualization is a direct result of ascertaining the meaning of the biblical text, consciously submitting to its authority, and applying or appropriating that meaning to a given situation.

Hesselgrave and Rommen however, do not discuss the aspect of research in the context where the text will be applied. This makes their work to be limited in terms of steps for effective contextualization. Nevertheless, they explicitly discuss the dimension of interpreting the text and the application of the biblical text while reflecting the biblical teachings of the text. Their work will hence be supplemented by Song's work which involves the step of researching the context where the text is to be applied.

In his article, "Contextualization and Discipleship: Closing the Gap between Theory and Practice", Song underscores the need for contextual theology while doing discipleship. His article is built on the argument that contextual discipleship is important, he suggests to us steps and theological convictions that can help us understand the methods of doing contextualization.

The starting step is to state the supra-contextual message of the Bible: that is interplay between biblical themes and issues in cultural context. Song emphasizes that it is necessary to

translate and interpret the text more meaningfully to contextualize it without distorting the message of the Bible. Contextualization therefore has to begin with the interpretation of the text, and this is one of his theological convictions about contextualization.

What follows interpretation of the text, is to identify the needs and issues of the context where the text is to be contextualized. This is what Song calls the Anthropological conviction about contextualization. He explains that one should find a point of entry into the context of the audience where the text will be applied. His main conviction is that while traditionally, theological reflection is centered on two centers, scripture and tradition, it is virtually impossible to engage in a meaningful theological discussion without taking seriously the third source of context. Song therefore notes that “understanding the context of a particular people means to appreciate their culture and history as well as the issues currently impacting their lives.”<sup>97</sup>

Song quotes Howard who said “If context is ignored, the church runs the risk of being seen as a foreign enterprise with a foreign message.”<sup>98</sup> This is quite serious for my study and implies that the cultural context and history of the Clergy of the DoK should be paid attention to.

The final step according to Song is the step of Synthesis; Song argues that after translation and interpretation of the text, analyzing the context where the text is to be applied, one then moves to the step of synthesis. In synthesis, the context of the audience is reflected in light of the text. This reflection enables us to find ways of addressing the contextual concerns of a particular community. Although Song does not explicitly describe the basic approach to be used in the contextualization of a biblical text, he discusses three major steps (that is, translation and interpretation of text; analyzing of context; and synthesis between a text context) which will be very helpful; during my practice of contextualizing Exodus 18:13-27 among the clergy of the DoK.

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<sup>97</sup> Minbo Song. (2006). “Contextualisation and Discipleship: Closing the Gap between Theory and Practice” in *Evangelical Review of Theology*.30:3, Pg.249.

<sup>98</sup> Ibid, Pg.250.

It is clear from the above that a comprehensive and effective contextualization can be done through majorly three steps that involve methodologies of exegesis and hermeneutics. Translation and interpretation of the biblical text in its original historical context without distorting the meaning of the text should be the first step. This is then followed by analyzing the context of the receipts or readers' audience, where the text is applied. Application of the text is done by paying attention to the interplay of a text in a foreign context without losing the original meaning of the text.

From the above, the main argument is that good contextualization rises out of a dynamic interplay of text and context. Hence, relevant contextualization is contextually relevant and done in a biblically faithful manner. This careful attention is put to both biblical text and respondent context. Therefore, careful attention will be paid to the meaning of the text of Exodus 18:13-27 and also on context within which clergy of the DoK practice delegation. This therefore means that, the idea of delegation based on Exodus 18:13-27 should be integrated with what already exists among the clergy of the DoK in order to do an effective contextualization.

In summary, from the works reviewed under this section, it is clear that a comprehensive and effective contextualization can be done through majorly three steps that involve various methodologies of exegesis and hermeneutics. These are: translation and interpretation of the biblical text without distorting the meaning of the text, followed by analyzing the context of the recipient or readers audience where the text is to be applied, and finally the application of the text is done through paying attention to the interplay of a text in a foreign context without losing the original meaning of the text.

## **1.3 METHODOLOGY**

### **1.3.0 Introduction**

This study was composed of mainly three components, that is, the teaching on Delegation as found in Exodus 18:13-27; Delegation among the Clergy of the DoK; and contextualization of

the teaching of Delegation in Exodus 18:13-27 among the Clergy of the DoK. Before contextualization was done, the practice of Delegation among the Clergy of the DoK was analyzed. This section therefore explains the details of the procedures that were used to analyze the text of Exodus 18:13-27, collection and analysis of data concerning the practice of Delegation among the DoK clergy and detailed steps for contextualization.

### **1.3.1 Research Process**

This study followed qualitative methods to analyze the biblical teaching of Delegation as found in Exodus 18:13-27, and the practice of Delegation among the Clergy of the DoK for contextualization purposes. The social scientific criticism/ approach was used in the collection and analysis of data concerning the practice of delegation among clergy in the DoK.

### **1.3.2 Exegesis of Exodus 18:13-27**

According to Garry Smith, “Exegesis is an in-depth inductive examination of a text in which the exegete systematically applies established hermeneutic tools (exegetical methods) to discover the meaning and implication of the biblical text (or group of texts).”<sup>99</sup> This process involves mainly five parts which include: introduction, historical context, textual meaning, theological significance and conclusion.

Exegesis of Exodus 18:13-27 in this study was done by the help of social scientific criticism, complemented by textual criticism as a sub discipline of exegesis. According to Elliot as cited by Houser in “social scientific criticism”, “social scientific criticism of the bible is described as the phase of exegetical task which analyses the social and cultural dimensions of the

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<sup>99</sup> Smith G. Kevin. How to do an Exegetical Study. Retrieved from <https://sats.ac.za/wp-content/uploads/2019/10/SmithHowtodoanexegeticalstudy.pdf> on Wednesday 5th April 2023 at 16:41.

text, to bring out the meaning of a text, its genre, content and structure in its original historical, social and cultural context.”<sup>100</sup>

Elliot as cited in Houser, narrows the definition of this method by dividing it into three parts: “This method studies, (1) not only the social aspects of the form and content of biblical texts but also the conditioning factors and intended consequences of the communication process; (2) the correlation of the text’s linguistic, literary, theological and social dimensions; and (3) how this textual communication as both a reflection of and a response to a specific social and cultural context- that is, how it was designed to serve as an effective vehicle of social interaction and an instrument of social as well as literary and theological consequences.”<sup>101</sup>

This method of social scientific criticism looks at the social and cultural dimensions in which the text was produced so that a better understanding concerning the original audience and writer and purpose can be reached. Social scientific criticism, “ is complemented by textual criticism, literary criticism, rhetorical criticism and the like by bringing social scientific scrutiny to bear witness both on texts and on their geographical, historical, economic, social, political and cultural ( including religious) contexts.”<sup>102</sup> Elliot’s method will be key in helping the researcher have a proper grasp of the text at hand, allowing for its proper application within the context of the clergy of the DoK.

### **1.3.3 Phenomenological Approach**

Lester Stan in “an introduction to Phenomenological Research” mentions that “the phenomenological approach of qualitative research is concerned with the study of experience from the perspective of the individual, assumptions and usual ways of perceiving the phenomena

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<sup>100</sup> Elliot H. John. What is Social Scientific Criticism? (Minneapolis:Fortress Press,1993),Cited in Houser.A(2004), “Social Scientific Criticism 1970’s –Present,” A term paper submitted for New Testament Seminar at Gardner-Webb University, Boiling Springs,North Carolina.Pg.3

<sup>101</sup> Elliot H. John. What is Social Scientific Criticism? Pg.3.

<sup>102</sup> Ibid.



around them.”<sup>103</sup> The phenomenological approach is based on a paradigm of personal knowledge, subjectivity, and emphasis on the importance of personal perspective and interpretation. This therefore means that the phenomenon to be investigated dictates the method for sampling participants to be involved and collecting data. This approach helps one to clearly define and state what the phenomenon under investigation is as well as how clergy in the DoK perceive it.

The phenomenon to be investigated by this method is the practice of Delegation. The data to be collected by this approach concerned the practice of Delegation among the clergy of the DoK. Two main sources of information were consulted namely; primary and secondary sources. Secondary sources involved records concerning delegation among clergy in the DoK, published and unpublished articles written concerning delegation among clergy.

The purpose of the phenomenological approach was to “illuminate the specific, identify the phenomena by gathering information and perceptions through qualitative methods such as interviews, discussions, participant observation and representing from the perspective of the research participants<sup>104</sup>.”

#### **1.3.4 Contextualization Process**

The process of contextualizing the biblical teaching on delegation in Exodus 18:13-27 among the clergy of the DoK was done with the help of a critical contextualization approach. This approach is “used to study and evaluate practices, in light of biblical teachings.”<sup>105</sup> This approach begins by analyzing the biblical teaching in the given text, followed by investigating the context that is to be appropriated, and then finally contextualizing the biblical teaching into that context. During contextualization, the biblical aspects of Delegation in Exodus 18:13-27 were applied to the clergy of the DoK.

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<sup>103</sup> Stan Lester (1999). An Introduction to Phenomenological Research. Taunton UK, Stan Lester Developments. Retrieved from [www.sld.demon.co.uk/resmethy.pdf](http://www.sld.demon.co.uk/resmethy.pdf) accessed on 17/04/2023

<sup>104</sup> Stan Lester (1999). An Introduction to Phenomenological Research.

<sup>105</sup> Paul G. Hiebert (1991). Anthropological Reflections on Missiological Issues. Grand Rapids, Michigan: Baker Books..Pg.82.

### **1.3.5 Data Collection Instruments**

The following were employed to collect the qualitative data concerning the biblical teaching on Delegation and among the clergy of the DoK:

#### **1.3.5.1 Interview**

This “involves a face to face interaction between the interviewee and interviewer.”<sup>106</sup> The interview method is chosen because, “it is convenient for phenomenological investigation, since it allows inductive and intensive investigation concerning a phenomenon being studied.”<sup>107</sup> This allows for flexibility while interacting with the participants, it was therefore be used to collect data from key informants who are knowledgeable and have had some experience with the phenomena of delegation. Here, the researcher used a structured interview guide to find out from respondents what their view of delegation is, whether in their opinion it is practiced, how it is practiced and what its impact is on the ministry.

#### **Sample size and sampling Technique**

Participants who were involved in the interviews were 40 respondents obtained from eight parishes within the central archdeaconry, 5 from each parish. They included clergy with a supervisory role over others as well as those clergy serving under a supervisor. Given that the phenomenon under investigation dictates the participants to be included and the method of selecting them, purposive sampling will be employed to identify primary participant.

#### **1.3.5.2 Participant observation**

This is a process of collecting data by taking notes concerning a particular event or activity through being part of it. Participant observation is such an important procedure; “since it enables the researcher to be part of the phenomenon being studied so that they understand whether people

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<sup>106</sup> Kothari, C. (2004). Research Methodology: Methods and Technique. New Age International, New Delhi. Pg.97.

<sup>107</sup> Kothari, Pg.97

do what they say they do.”<sup>108</sup> The participant participated through observing the clergy of the DoK as they practiced delegation.

### **1.3.5.3 Library Research**

All relevant secondary data was collected through a thorough literature review and documentary analysis. This was done with a purpose of reviewing materials. This method was employed for the collection of data concerning biblical teaching on Delegation and its practice among the clergy of the DoK. Library search is very important because it will help supplement the information that will be collected from the field in addition to revealing what other biblical scholars have written on the subject of investigation. Bible commentaries, biblical journals, and theological books will be consulted concerning the biblical teaching on delegation. Online articles, archives, and library works will be consulted.

### **1.3.6 Data Analysis, Processing and Interpretation**

An interpretative phenomenological analysis was employed for the process of data analysis. This approach “seeks to understand how individuals make sense of their world (life world) and seeks insights to the meanings that events and experiences hold for people.”<sup>109</sup> So in the process of analysis, the researcher sought to understand how clergy in the DoK make sense of the practice of delegation as they go about their ministry and also analyze the meaning of delegation experiences that they have had. An explanatory frame work was used since the researcher was guided by research questions, the process of analysis involved transcription, translation and structuring of data into themes and patterns that were recurrent and answering the phenomenon under investigation.

Biblical information that was obtained from the passage of Exodus 18:13-27 was analyzed and processed through hermeneutical methods, such as textual criticism and contextual analysis.

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<sup>108</sup> Christopher E. Sunday (PhD). Qualitative Data Analysis. University of Western Cape.Pg.15.

<sup>109</sup> Christopher E. Sunday (PhD). Qualitative Data Analysis. Pgs,35-36.

This involved examining the textual meaning of key phrases in the text, translating the Hebrew phrases, analyzing and interpreting Exodus 18:13-27 in its historical context. This enabled the researcher to obtain aspects of the biblical teaching on Delegation in Exodus 18:13-27. The information that was obtained concerning the biblical teaching of delegation in Exodus 18:13-27 was then appropriated among the clergy of the DoK.

### **1.3.7 Limitations to the study**

The researcher anticipated the following limitations: insufficient literature concerning the biblical teaching on delegation among clergy of the DoK. There was limited documentation concerning the aspect of delegation among clergy of the DoK, in addition, the scanty information available had also not been published while some pieces of information verbally shared were not academically comprehensive.

The researcher also anticipated fear from respondents especially those who served under supervisors, thinking that giving information would lead them into trouble. However, the researcher assured them of confidentiality, that the information would not be exposed but that it would only be used for academic purposes.

### **1.3.8 Ethical Consideration**

The researcher was ethically accountable to the school of postgraduate research for integrity and honesty in academic writing. The general university research ethical standards of the school of postgraduate research were observed by the researcher.

To protect the identity and confidentiality of the respondents, the participants were assured of confidentiality in addition to being informed of the goal of the study. For that purpose, therefore, all their identities were not included in the discussion of findings, proper references were made without exposing the actual identity of participants except for those who gave their permission.

Opinions and respondents' positions on the issue at hand were respected by the researcher. This served to protect and promote a healthy relationship between the participants and the researcher. All works that were consulted in this study were acknowledged and well-referenced. This was done to avoid plagiarism, which is unethical conduct of academicians. Acknowledging involved the use of proper citation formats and referencing. Online articles that were consulted were also well-cited with their websites or links.

### **1.3.9 Dissertation Structure**

This study explored the practice of Delegation as highlighted in Exodus 18:13-27 as well as among the clergy of the DoK with the intention of contextualizing the text among the clergy of the DoK.

The study consists of four chapters, chapter one is an introduction to the dissertation; it explains the details of the study background and introduction of the research problem. It analyses related literature and describes the research methodology that the researcher employed during the research study.

Chapter two discusses the exegetical analysis of Exodus 18:13-27. This is followed by the analysis of the practice of delegation among the clergy of the DoK in chapter three. Chapter four is an attempt to contextualize the biblical teaching of delegation in Exodus 18:13-27 among the clergy of the DoK, this is geared towards letting God's past communication to be encountered presently; the researcher concludes the study in this very chapter with recommendations and suggestions for further study based on the study's findings.

## CHAPTER TWO

### EXEGETICAL STUDY OF EXODUS 18:13-27

#### 2.0 Introduction

It is important to note that the Book of Exodus primarily focuses on the liberation of the Israelites from slavery in Egypt and their journey to the Promised Land. Reading through Exodus however, one notices key passages and events where the aspect of delegation played a significant role as far as God's people and their leadership is concerned. These include the appointment of Moses as leader by God in Exodus 3-4 where God reassures Moses and delegate's authority to him by providing signs and God appoints Aaron as his spokesperson, Jethro's advice to Moses on Delegation and the actual appointment of leaders in Exodus 18 as well as the construction of the tabernacle in Exodus 31.

This chapter handled the exegetical study of the scripture passage under study as it pays close attention to Jethro's advice to Moses on Delegation and the actual appointment of leaders in Exodus 18:13-27. It highlights the historical context of the book of Exodus in general and the historical context of Exodus 18:13-27 in particular, the syntax analysis of the passage about the theme of analysis, textual interpretation of the passage based on the emerging themes of the text, a relationship to the broader biblical framework as well as providing the theological significance of the passage.

#### 2.1 Historical Context of Exodus 18:13-27

##### 2.1.1 General Historical Context of the Book of Exodus

The book of Exodus sets out to be a narrative describing the origin of the people of Israel from the descendants of Jacob who fled to Egypt, and who escaped slavery there. According to Clements, "The story is told in such a way as to show that Israel is God's chosen people, and the

various collections of laws and instructions indicate how Israel is to respond to this divine election.”<sup>110</sup> Commenting on the transition from Genesis to Exodus, Clements notes,

The book of Genesis concludes with the descendants of Jacob-Israel living comfortably in Egypt, and still no more in number than a large family group. With the beginning of the book of Exodus, very many years have passed and this family has grown in number to become a large nation, who are now held as slaves in Egypt, and are compelled to work on state building projects.<sup>111</sup>

According to Bruckner, “a new king rose to power in Egypt who did not remember Joseph. He oppressed the Hebrew people with hard labor and killed their infant boys. The people resisted and cried out to the Lord, who responded by sending them Moses and by revealing his name.”<sup>112</sup>

Bruckner adds that, “Exodus 1-14 recount many demonstrations of God’s identity as creator in graphic detail. When God called the people to exit Egypt so they might worship at Sinai, God also protected and delivered them from Pharaoh’s army.”<sup>113</sup> Following God’s Red Sea triumph over the Egyptians, he “guided the people and provided for them in their vulnerability in the wilderness.”<sup>114</sup>

Bruckner further notes that “chapters 15- 18 describe the people’s slowly growing trust in God’s provision for their daily needs: manna, meat, water and protection from attack. At Sinai, they agreed to worship God and received Ten Commandments and the book of the covenant.”<sup>115</sup>

Bruckner continues the survey of the Israelites in Exodus by noting how “chapters 19-24 combine the story of their sojourn with laws that provided a new kind of sociality based on God’s justice and mercy. The Ten Commandments were to be placed in the holiest place, at the center of the community. God’s blessing would come using a just society, rule of laws, and reliable judges.”<sup>116</sup>

Bruckner then highlights chapters that introduce God’s dwelling place amidst the Israelites in the wilderness. He notes that “chapters 25-31 provide specific instructions for the creation of the

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<sup>110</sup> Clements, R. E. (1972). Exodus. Cambridge University Press, pg. 7.

<sup>111</sup> Clements, R. E. (1972). Exodus. Cambridge University Press, pg. 7.

<sup>112</sup> Bruckner K. James (2008). New International Biblical Commentary: Exodus. Hendrickson Publishers, Massachusetts, pg.1.

<sup>113</sup> Bruckner K. James (2008). New International Biblical Commentary: Exodus, pg.1.

<sup>114</sup> Ibid.pg.2.

<sup>115</sup> Ibid.

<sup>116</sup> Ibid, pg. 3.

tabernacle, the location of God’s visible presence in the camp. In the lengthy, descriptive details, the Lord promised to be present daily and to travel with them.”<sup>117</sup> According to Bruckner, “While Moses was on the mountain receiving these life-changing instructions, Aaron and the people were building the golden calf, crediting it with their deliverance from Egypt.”<sup>118</sup> Bruckner continues to say that, “the events surrounding and following the worship of the calf in chapters 32-34 are a watershed for Exodus and, more broadly, for scripture.”<sup>119</sup> He adds that “God forgave Israel and provided for a second exodus for them, “an exodus from the bondage of their own sinful inclinations.”<sup>120</sup>

In the survey of the final section of Exodus, Bruckner points to how “chapters 35-40 describe the heartfelt response of the people, who willingly brought generous offerings and built the tabernacle.”<sup>121</sup> Bruckner further mentions that, “at this juncture the emerging community was honest about the source of their salvation. They worked and celebrated as the Lord’s redeemed people. The book ends with the visible descent of the Lord into the midst of their encampment something that had tremendous implications.”<sup>122</sup>

### **2.1.2 Historical Context of Exodus 18:13-27**

According to Brevard, “There is general agreement among critical scholars that Exodus 18 is a unified narrative.”<sup>123</sup> It is however important to note that, “commentators have long been aware of the problem of the chronological order of Exodus chapter 18.”<sup>124</sup> Both Ibn Ezra and John Lightfoot in *Gleanings out of ... Exodus*,<sup>125</sup> explained in great detail why they considered the original place of the chapter to be after the Sinai chapters. They for example mention that, “neither

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<sup>117</sup> Ibid.

<sup>118</sup> Ibid.pg. 2.

<sup>119</sup> Ibid.

<sup>120</sup> Ibid.

<sup>121</sup> Ibid.

<sup>122</sup> Ibid.

<sup>123</sup> Brevard S. Childs (1974). *The Book of Exodus: A Critical, Theological Commentary*. Westminster Press, Philadelphia. Pg 321.

<sup>124</sup> Brevard S. Childs (1974). *The Book of Exodus: A Critical, Theological Commentary*. Pg.321.

<sup>125</sup> Works 11, London 1822, pp.379f



tabernacle nor altar for sacrifice had yet been built; Moses did not yet know the statutes of God.”<sup>126</sup> It is however important, for us not to shy away from the fact that Exodus 18 presents a series of extremely difficult problems about the history of traditions. It is thus not surprising that for long the chapter has been a center of controversy.

Exodus 18: 1-12 speaks of the reunion between Moses and his family following a visit from Jethro his father in law while the second part of the chapter is an interaction between Jethro and Moses and the advice that Jethro proposes following what he had watched his son-in-law do the previous day.

There is a historical dimension to the second portion of the chapter, “which reflects a long period of development following Israel’s legal structure.”<sup>127</sup> Exodus 18:13-27 has to do with the establishment of the system of courts and judges. Jethro observed Moses acting alone as magistrate while crowds of people stood waiting for their cases to be heard. Child mentions that “the description of Moses’ activity ‘from morning until evening’ suggests that Jethro only posed his query at the end of the day.”<sup>128</sup> Jethro’s question to Moses, ‘What is this thing you are doing?’ obviously did not arise out of the need for information, he had watched what Moses was doing and therefore sought to elicit from Moses himself an explanation of his role.

Moses’s response to Jethro brings to light several tasks and functions. First and foremost, Moses acts as a judge to arbitrate disputes between individuals. Secondly, Moses is the source of divination to whom the people come “to inquire of God, that is, “to seek direction in a personal crisis or on behalf of the people as a whole”, a function that seems to presuppose the tent of the meeting recorded in Exodus 33:7-11 which was set up specifically for this purpose, and lastly Moses is the lawgiver, “to make known the statutes of God and his ordinances.”

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<sup>126</sup> Brevard S. Childs (1974). *The Book of Exodus: A Critical, Theological Commentary*. Pg.322.

<sup>127</sup> *Ibid.*Pg.329.

<sup>128</sup> *Ibid.*Pg.330

Child mentions that, “Moses’ straightforward answer contained a several problems.”<sup>129</sup> Verse 15 suggests that the people have to come to him ‘to inquire of God’. This is a technical expression, “used in the Old Testament, which has its historical setting in dispensing of oracles.”<sup>130</sup> Usually the sanctuary is the place designated for the practice; particularly in times of perplexity or embarrassment, when a person sought a divine oracle.”<sup>131</sup>

It is clear from verse 16 that people came to Moses when they had to settle their disputes with one another because they continued to regard God as the ultimate judge of all Israel’s laws, Moses being His representative among them. It is important to note that, “Moses role moves from that of an arbitrator in civil cases to a preacher of the divine will.”<sup>132</sup> Indeed, in verse 19 Moses functions as a mediator, not just between disputing Israelites, but also between God and Israel.

There is in here clearly a historical dimension involved, which had combined a developing understanding of the juridical office in one account. Moses gives oracles. He decides disputes. He proclaims and teaches the divine will and he mediates between God and Israel. It is important to note that, “later on in the period after the settlement of the land, Israel accommodated her legal practice to the common procedure of having civil cases decided by the arbitration before elders at the gate.”<sup>133</sup> At a later period, the monarchy royal judges were appointed according to 2<sup>nd</sup> Chronicles 19:4ff. Therefore, while the roles of diviner and lawgiver are still reserved for Moses, the function of judging is directly addressed by the appointment of leaders (*rasim*) who will judge most of the court cases.

According to Child Brevard, “the same concern for justice under God emerges in Jethro’s advice on the choosing of qualified men to share Moses’ responsibility.”<sup>134</sup> These judges are to be God fearers, trustworthy and men of integrity. The division of the people into units of thousands,

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<sup>129</sup> Ibid.

<sup>130</sup> Ibid.

<sup>131</sup> 1 Samuel 9:9, 2<sup>nd</sup> Kings 22:18 and Jeremiah 37:7.

<sup>132</sup> Brevard S. Childs (1974). The Book of Exodus: A Critical, Theological Commentary. Westminster Press, Philadelphia. Pg. 330

<sup>133</sup> Brevard S. Childs (1974). The Book of Exodus: A Critical, Theological Commentary. Pg. 331.

<sup>134</sup> Ibid.

hundreds, fifties and tens reflect the military organization of the nation as seen in 1 Samuel 29:2 and 2<sup>nd</sup> Samuel 18:1 as well as in other portions of scripture. In this division of labor, “everything great is brought to Moses for his personal decision. The less important cases are decided by the appointed judges.”<sup>135</sup> According to Child, “the major cases would be those that would usually prove to be the most difficult and would call for Moses’ direct attention.”<sup>136</sup>

Jethro concludes his advice with a commendation that Moses follows his instructions. He even adds the surprising comment that it is God’s command that Moses does so. This reorganization according to Jethro “would result in preserving Moses’s strength and in establishing peace among the People.”<sup>137</sup> Moses accepts the advice of his father-in-law and carries out the new scheme in detail. The chapter then closes with Jethro’s departure back to his own country.

### **2.2.0 Syntax analysis of Exodus 18:13-27 about the theme of Delegation**

The passage in Exodus 18:13-27 addresses the theme of delegation, emphasizing the need for Moses to share the responsibility of judging and resolving disputes among the Israelites. The syntax (sentence structure and arrangement) in this passage is crucial to understanding the process of delegation and its significance. Let's analyze specific syntactical elements of the theme of Delegation.

The passage consists mainly of dialogue between Moses and Jethro, where they discuss the current system of Judgment among the children of Israel. Within the passage, direct address is used where Moses addresses Jethro directly emphasizing the personal nature of the advice given. It is also important to note that within the passage, Jethro’s advice is often conveyed through imperative sentences indicating commands or suggestions. For example, in Exodus 18:21, Jethro uses

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<sup>135</sup> Brevard S. Childs (1974). *The Book of Exodus: A Critical, Theological Commentary*. Pg. 331.

<sup>136</sup> Ibid.

<sup>137</sup> Ibid.

imperatives to instruct Moses: “But select capable men ...and appoint them as officials.../ וְשִׂמְתָּ  
... וְאַתָּה תִּחַזְקֵהּ מִכָּל־הָעָם.”

The passage also contains conditional clauses, these conditional sentences are used to establish conditions for certain actions to be taken. For example, in verse 21, there’s an implicit conditional element: “But select capable men ...and appoint them as officials over thousands... /... אֲלֵפִים שָׂרֵי.” The conditional clause in the passage sets the condition for the main action, emphasizing the criteria for selecting the proposed leaders.

The passage also has parallelism in it, in light of our theme of analysis, these parallel sentence structures are employed to emphasize the equality and fairness in the delegation process. In verses 21 -23, parallelism is observed in the phrases “officials over thousands, hundreds, fifties and tens, “highlighting the hierarchical and organized structure of delegation.”

It is also important to note that within the passage is repetition for emphasis. Certain phrases and instructions are repeated for emphasis, underscoring their importance. The idea of “sharing the burden” is reiterated in verses 22-23 and 26 emphasizing the principle of distributing responsibilities for a lighter workload.

Within the passage, subordinate clauses are used to provide additional details and conditions. In verse 24, there’s a subordinate clause: “Have them serve as judges for the people at all times...”. The subordinate clause clarifies the circumstances under which the appointed judges should serve.

Conjunctions like “but” and “and” (ו) are used to connect related ideas, contrasting or adding to the information presented. These conjunctions are used to link various elements of the delegated system, indicating the flow of ideas and actions. The passage follows a narrative structure, where the problem (Moses handling disputes alone) is presented, advice is given, and a

resolution is implemented. The narrative structure helps convey the process of recognizing the need for delegation, seeking advice, and implementing the solution.

In summary, the syntax in Exodus 18:13-27 is instrumental in conveying the theme of Delegation. Imperative sentences, conditional clauses, parallel structures, repetition and specific word choices are used strategically to emphasize the principles of shared leadership and the organized structure of delegation, highlighting the importance of selecting capable leaders and distributing responsibilities to create an efficient judicial system among the Israelites.

### 2.2.1 Meaning of Keywords and Phrases in Exodus 18:13-27

#### Verse 13

מֹשֶׁה, is a proper noun with no person, gender or state. According to Collins dictionary, “a proper noun is the name of a particular person, place, organization or thing.”<sup>138</sup> It is pronounced as (*mosheh*). It is the name Moses, the person or individual who is acting as mediator between God and the children of Israel, it is he who teaches and instructs God’s people in His ways as well as helping them settle disputes amongst each other in light of God’s law.

לִישְׁפוֹת, (*lishphot*) it is a combination of the particle preposition (ל) which can take on these meanings “ to, for, towards, belonging to, regarding according to, in” and the verb<sup>139</sup> (שָׁפַט) which means judge or govern and is of the Qal Infinitive construct. In this particular word and sentence, the words’ most appropriate meaning is “to judge” describing one of Moses’ roles among the children of Israel.

It is important to note that it occurs six times (Exodus 18:13, 16, 22 [twice], 26 [twice]). The first two times have Moses (Exodus 18:13, 16) functioning as their subject, and they are used

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<sup>138</sup> Retrieved from <https://www.collinsdictionary.com/dictionary/english/proper-noun#:~:text=A%20proper%20noun%20is%20the,Compare%20common%20noun>. On Monday 13/11/2023 at 17:54.

<sup>139</sup> Verbs are words that show an action (sing), occurrence (develop), or state of being (exist) according to the Merriam – Webster dictionary. See <https://www.merriam-webster.com/dictionary/verb> retrieved on Monday 13/11/2023 at 18:21.

to refer to judging someone's case. Moses as the judge judges Israel's hard cases (Exodus 18:23). Moreover, four times have men of ability and faithfulness (Exodus 18:22 [twice], 26 [twice]) functioning as their subjects, and they are used to refer to judging someone's case. Men of ability and faithfulness chosen by Moses judge Israel's small cases to establish **שְׁלוֹמ** (peace) for Israel (Exodus 18:23). It is important to note that, "because Moses knew God and His Word, he was able to fairly settle disputes among the children of Israel." Yet taking all this responsibility by himself was a massive burden for him as well as the people whose disputes he settled.

#### Verse 14

**עָשָׂה** (*asah*) is a verb, Qal participle, the gender is masculine while the number is singular absolute. It can either mean, "to do, to make". In this particular context, it refers to what Moses was doing for the people from morning to evening that causes his father-in-law Jethro to be concerned. It is important to note that its first three times occurrences come in the first part of the chapter where it is used in reference to Yahweh's acts of deliverance. The other seven times have Moses (Exodus 18:14 [twice], 17, 18, 23, 24) and Israel (Exodus 18:20) functioning as their subjects, and they refer to human deeds under Yahweh's commands and instructions, for example, Moses' activity of conveying the knowledge of Yahweh as narrated in the second scene (Exodus 18:13–27).

#### Verse 15

**כִּי־יָבֹא** this is the verb **בָּא** preceded by the particle conjunction **כִּי**, the verb (**בָּא**) is Qal imperfect 3<sup>rd</sup> person masculine singular meaning "to come in, to come, to go in, to go". In this verse it is used by Moses as a response to his father-in-law explaining why he carried out the role that he did from morning until evening, he said, "... the people come to me ...". The particle

conjunction<sup>140</sup> כִּי can take on the following meanings: "that, because, for, when". The particle conjunction and verb are joined together by a makkef (-). It is also important to note that the verb “‘to come in, to come, to go in, to go,’ occurs ten times (Exodus 18:5, 6, 7, 12, 15, 16, 19, 22, 23, 26).”<sup>141</sup>

Noppawat Kumpeeroskul notes that “the first five times have Jethro (Exodus 18:5, 6, 7), Aaron and all the elders of Israel (Exodus 18:12), and Israel (Exodus 18:15) functioning as their subjects, and “they are used to refer to coming to the mountain of God, Mount Horeb or Sinai, where Yahweh dwells. On Mount Sinai, Jethro, Aaron, all the elders of Israel, and even Israel come to praise and worship Yahweh (cf. Exodus 3:12).”<sup>142</sup> Kumpeeroskul adds that “moreover, the *hiphil* of the verb בּוֹא, ‘to cause to come in, to cause to come’ or ‘to bring in, to bring,’ has Moses (Exodus 18:19) and men of ability and faithfulness (Exodus 18:22, 26) functioning as its subjects, and, it is used to refer to bringing the cases to someone.”<sup>143</sup>

Kumpeeroskul expounds further on the verb בּוֹא in noting that, “regarding Moses as the subject of the *hiphil* of the verb בּוֹא, Moses as the mediator brings Israel’s cases to Yahweh. Regarding men of ability and faithfulness as the subject of the *hiphil* of the verb בּוֹא, men of ability and faithfulness bring Israel’s hard cases to Moses as the chief judge.”<sup>144</sup> He adds that “consequently, the narrator repeatedly uses the verb בּוֹא to emphasize a theme of the Exodus

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<sup>140</sup> A conjunction is a word or phrase that connects words, phrases, clauses, and sentences together. See <https://www.thesaurus.com/e/grammar/whats-a-conjunction/> retrieved on Tuesday 14/11/2023 at 10:25

<sup>141</sup> Kumpeeroskul, Noppawat. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation. Pg. 100.

<sup>142</sup> Kumpeeroskul, pg.100.

<sup>143</sup> Ibid,pg 101.

<sup>144</sup> Ibid.

narrative, especially of the episode of Exodus 18 about the presence of Yahweh on Mount Sinai according to Yahweh’s promises in Exodus 3:7–12.”<sup>145</sup>

What Kumpeeroskul means is that “the Israelites and even more all the nations have experienced by hearing and seeing what Yahweh had done for the Israelites, and they will come to Mount Sinai to praise and worship in the presence of Yahweh and to bring their cases to Yahweh. Moreover, the usage of the verb in both halves of Exodus 18 further binds together its two distinct scenes (Exodus 18:1–12 and 13–27).”<sup>146</sup>

### Verse(s) 16 and 20

וַיְהִי־וַיְדַבֵּר, this is a combination of a particle conjunction וַ (vav) and the verb דַּבֵּר (yadaa). The particle conjunction can take on the following meanings: “and, so, then, when, now, or, but, that”. The verb דַּבֵּר is *Hiphil* waw consecutive perfect 1<sup>st</sup> person common singular meaning “to declare”.<sup>147</sup> Kumpeeroskul notes that “the verb דַּבֵּר, ‘to know,’ occurs three times (Exodus 18:11, 16, 20).”<sup>148</sup> Kumpeeroskul adds that this verb exposes the “theme of the Exodus narrative that Yahweh makes himself known to all the nations through his saving and mighty deeds for his people, Israel, in Egypt, at the Red Sea, and in the wilderness (cf. Exodus 9:16; 18:1, 8).”<sup>149</sup>

In further explaining this verb, Kumpeeroskul notes that “the *hiphil* of the verb דַּבֵּר to make known, to declare, has Moses (Exodus 18:16, 20) functioning as its subject.” This is similar to what Cornelis Houtman notes that the verb “‘know’ does not indicate primarily cognitive understanding but rather ‘getting to know’ through experience and through the use of one’s senses: ‘perceive,’ ‘discern,’ ‘notice.’”<sup>150</sup>

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<sup>145</sup> Ibid.

<sup>146</sup> Ibid, Pg. 101.

<sup>147</sup> Ibid, Pg. 61.

<sup>148</sup> Ibid, Pg. 102.

<sup>149</sup> Ibid, Pgs. 102-103.

<sup>150</sup> Houtman, C. (1993). Exodus (Vol. 1). Kok Publishing House, Kampen, Pg. 30.



Apart from the verb יָדַע, there is another verb in verse 20 which is; וְהִזְהַרְתֶּהּ . It is preceded by a particle conjunction וְ, in terms of its morphology, the verb זָהַר is hiphil waw consecutive perfect 2<sup>nd</sup> person masculine singular meaning: “to warn.”<sup>151</sup> In this regard, Kumpeeroskul notes that “consequently, the narrator uses these two verbs, יָדַע (*yadaa*) and זָהַר (*zahar*) to emphasize a theme of the Exodus narrative concerning the knowledge of Yahweh through the mighty deliverance of Yahweh and the statutes and laws of Yahweh, so that all the nations may learn and know that ‘Yahweh is greater than all gods’ (Exodus 18:11).”<sup>152</sup>

Starting from verse 19, Jethro begins to give counsel to Moses mentioning the must-dos for Moses (roles that he can’t give away) as well as roles he can share with others explaining the process through which he can select the others who would bear the burden with him. Jethro advises as follows:

**Verse 17, the thing (דָּבָר) (which you (singular) are doing is not good**

It wasn’t that Moses was unfit to hear their disputes; it wasn’t that he didn’t care about their disputes; it wasn’t that the job was beneath him, and it wasn’t that the people didn’t want Moses to hear their disputes. The problem was simply that the job was too big for Moses to do. His energies were spent unwisely, and justice was delayed for many in Israel.

**The thing (דָּבָר) (is too heavy for you (singular), you (singular) are not able to do it alone:**

Much to Moses’ credit, he was teachable, Moses listened to Jethro. Moses knew how to *not* bow to the complaints of the children of Israel (recall Exodus 17:3), but also knew how to hear godly counsel from a man like Jethro.

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<sup>151</sup> Houtman, C. (1993). Exodus (Vol. 1). Pg.417.

<sup>152</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation Pg. 103.

### ***You shall represent the people before God and bring their cases to God***

This was the first essential step in effective delegation for Moses. He had to pray for the people; Moses had to bring the difficulties to God. Prayer was an essential aspect of Moses' leadership of the people.

### ***Teach them the statutes and the laws***

For Moses to effectively lead and delegate, he had to teach the Word of God not only to those who would hear the disputes but also to those who might dispute. If the people knew God's word for themselves, many disputes could be settled immediately. Also, if the people knew God's word for themselves, they would not be discouraged if they could not bring their case to Moses himself - they could know one of Moses' delegates was able to give them counsel from God's wisdom.

### **Frequent repetition of the noun<sup>153</sup> דָּבָר (*dabar*)**

Taking it as used in verse 19, we have אֶת־הַדְּבָרִים (*et-hadebarim*). It has a particle direct object marker אֶת, the particle article הַ which is joined to the direct object marker by a makkef (־). Kumpeeroskul notes that “the noun דָּבָר occurs eleven times (Exodus 18:11, 14, 16, 17, 18, 19, 22 [twice], 23, 26 [twice]).”<sup>154</sup> He adds that “in Exodus 18:11, 14, 17, 18, and 23, the noun דָּבָר means, ‘thing.’”<sup>155</sup> Kumpeeroskul further notes that “in Exodus 18:16, 19, 22 [twice], and 26 [twice], the noun דָּבָר, has the more precise sense of ‘case’ for judicial investigation.”<sup>156</sup>

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<sup>153</sup> A noun is a word that represents a person, thing, concept, or place. Retrieved from <https://www.scribbr.com/category/nouns-and-pronouns/> on Tuesday 14/11/2023 at 12:13.

<sup>154</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation. Pg. 104

<sup>155</sup> Ibid; see also Brown, Francis, S. R. Driver, and Charles A. Briggs. The Brown-Driver-Briggs Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic. Boston, MA: Houghton, Mifflin and Company, 1906. Reproduced by Peabody, MA: Hendrickson, 2005. IV, 183–84. See also Carpenter, “Exodus 18,” Pages 99.

<sup>156</sup> Ibid; see also Brown, Francis, S. R. Driver, and Charles A. Briggs. The Brown-Driver-Briggs Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic. Boston, MA: Houghton, Mifflin and Company, 1906. Reproduced by Peabody, MA: Hendrickson, 2005. IV, 183–84, subject Verb (s.v) דָּבָר ,IV, 183. See also Houtman, Exodus, 1:15; and Carpenter, “Exodus 18,” 99, 101, 104.

## Verse 22

וְהִקְלֵ , this is a combination of a particle conjunction וְ which can take on these meanings: "and, so, then, when, now, or, but, that". The verb קָלַל is hiphil imperative masculine singular meaning "to make light". The context in which Jethro says this to Moses is by way of illustrating to him what he would benefit from the help rendered to him by those leaders he was to select, by coming to bear the burden with him; Moses's burden would be made light.

Here, Kumpeeroskul presents the text as thus, "then let them judge the people at all times, and it will be that, every great case (רַב־דָּבָר , (they can bring to you (s.), but every small case (קָטָן־דָּבָר , (they can judge themselves, and thus lighten (the load) from upon you (s.)",<sup>157</sup>

וַיִּשְׂאוּ , this is also a combination of a particle conjunction וְ and the verb שָׂאָה, (*nasaa*) the verb is Qal waw consecutive perfect 3<sup>rd</sup> person common plural which can take on these meanings: "to lift, carry". It is important to note that וְהִקְלֵ and וַיִּשְׂאוּ function in kind of a way highlighting the benefits that will accrue to Moses if he allowed these selected men to help him.

## Verse 23

בְּשָׁלוֹם , this is a combination of a particle preposition בְּ and a noun שָׁלוֹם (*shalom*). The particle preposition בְּ can take on these meanings: "in, at, by, with, among", the noun שָׁלוֹם is common masculine singular absolute and can take on the following meanings: "completeness, soundness, welfare, peace."<sup>158</sup> The noun שָׁלוֹם, "completeness, soundness, welfare, peace," occurs twice (Exodus 18:7, 23). In Exodus 18:7, the noun שָׁלוֹם means, "welfare"<sup>159</sup> about which Moses

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<sup>157</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation, Pg.34.

<sup>158</sup> Ibid, Pg.136

<sup>159</sup> Brown Driver Briggs: A Hebrew and English Lexicon of the Old Testament, s.v. שָׁלוֹם 4, 1023. See also Houtman, Exodus, 1:420; 2:421; and Cassuto, Exodus, 222.

and Jethro asked. In Exodus 18:23, the noun שָׁלוֹם means, “peace,” in which all Israel will go to their place.

### 2.3 Textual Analysis of Exodus 18:13-27

Textual notes on Exodus 18:13–27 will comment as appropriate verse by verse to help us have a better understanding of the passage.

Exodus 18:13

וַיְהִי מִמָּחָרֹת וַיֵּשֶׁב מֹשֶׁה לְשֹׁפֵט אֶת־הָעָם וַיַּעֲמֵד הָעָם עַל־מֹשֶׁה מִן־הַבֹּקֶר עַד־הָעֶרֶב:

Exodus 18:13a וַיְהִי מִמָּחָרֹת וַיֵּשֶׁב מֹשֶׁה לְשֹׁפֵט אֶת־הָעָם

Kumpeeroskul notes that “The *qal* imperfect *waw* consecutive form וַיֵּשֶׁב appears in the MT<sup>160</sup>, but it is not translated here. In the MT, this form is placed in a new line or paragraph. Because it stands on its own in a new line, this form is used once again as a narrative tool to introduce an independent narrative or to begin a new section of narrative”<sup>161</sup> Kumpeeroskul further explains that, “the *waw* consecutive is not translated, but this new section will begin with the prepositional phrase מִמָּחָרֹת, ‘on the next day,’ which functions as an adverb,<sup>162</sup> of time to indicate a continuing time, ‘shifting from one day to another day in the narrative.’”<sup>163</sup>

Commenting further on Exodus 18:13, Kumpeeroskul notes that “the preposition with the *qal* infinitive construct form לְשֹׁפֵט ‘to judge,’ is used as purpose, ‘to describe why Moses sat.’ The act of sitting to judge Israel portrays Moses as the judge over Israel. This role recalls the question

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<sup>160</sup> The term MT refers to the Masoretic Text, this is the authoritative Hebrew and Aramaic text of the Jewish bible, or the Tanakh. It serves as the primary textual basis for the Hebrew bible.

<sup>161</sup> 56, See also Bill T. Arnold and John H. Choi (2018). *A Guide to Biblical Hebrew Syntax*. 2<sup>nd</sup> Ed. Cambridge University Press, Cambridge. §3.5.1 (c), 99–100; Gibson §80, 97–100.

<sup>162</sup> An adverb is a word that can modify or describe a verb, adjective, another adverb, or entire sentence. Retrieved from <https://www.scribbr.com/parts-of-speech/adverbs/> on Thursday 16/11/2023 at 12:10.

<sup>163</sup> Kumpeeroskul, N. (2024). *Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative*. PhD Dissertation Pg.56.

from one of the two struggling Hebrews: “Who set you [Moses] a prince and a judge (טַפּ שׁ) (over us?” (Exodus 2:14), and, finally, “this question is answered here through Moses’ judicial role.”<sup>164</sup>

Exodus 18:14

וַיֵּרָא חִתָּן מֹשֶׁה אֶת כָּל־אֲשֶׁר־הוּא עֹשֶׂה לְעָם וַיֹּאמֶר מִה־הִדְבַּר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לְעָם

מִדּוּעַ אַתָּה יוֹשֵׁב לְבִדְדֶךָ וְכָל־הָעָם נֹצֵב עָלֶיךָ מִן־בְּקָר עַד־עֶרֶב:

Exodus 18:14a וַיֵּרָא חִתָּן מֹשֶׁה אֶת כָּל־אֲשֶׁר־הוּא עֹשֶׂה לְעָם

Kumpeeroskul begins his note on Exodus 18:14 by pointing out that “the verb רָאָה “to see,” occurs once in Exodus 18 (v. 14). Here Jethro as the father-in-law of Moses saw that Moses was sitting to judge Israel all day (Exodus 18:14), and later, Jethro helped Moses with advice based on what he had seen (cf. Exodus 18:17–23).<sup>165</sup>

Kumpeeroskul continues noting that, “the noun clause כָּל־אֲשֶׁר־הוּא עֹשֶׂה לְעָם ‘all which he was doing for the people,’ points to everything which Jethro saw, for example, that Moses was sitting alone to judge Israel, and Israel was standing around Moses from morning until evening (cf. Exodus 18:13).”<sup>166</sup>

Kumpeeroskul then explains that “the verb עָשָׂה ‘to do, to make,’ is used in a sense of judgment by displaying Moses as the judge for Israel (cf. Exodus 18:13). The preposition לְ ‘for,’ is used ‘as an advantage to describe for whom Moses was acting.’”<sup>167</sup>

Exodus 18:14b

וַיֹּאמֶר מִה־הִדְבַּר הַזֶּה אֲשֶׁר אַתָּה עֹשֶׂה לְעָם מִדּוּעַ אַתָּה יוֹשֵׁב לְבִדְדֶךָ וְכָל־הָעָם נֹצֵב עָלֶיךָ מִן־בְּקָר עַד־עֶרֶב:

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<sup>164</sup> Ibid, Pgs. 56-57.

<sup>165</sup> Ibid, Pg. 57.

<sup>166</sup> Ibid.

<sup>167</sup> Ibid.

Kumpeeroskul notes that “the subject of the verb אָמַר ‘to utter, to say,’ refers, ‘to Jethro who inquired of Moses with the two following questions.’”<sup>168</sup>

Commenting further, Kumpeeroskul points out that “the first question is, מַה־הַדָּבָר הַזֶּה אֲשֶׁר אַתָּה , ‘what is this thing (דָּבָר) which you (s.) are doing for the people?’ Here, ‘the thing,’ refers to the just act which brings peace and life among Israel. Interestingly, in the second half of Exodus 18 (vv. 13–27), the noun דָּבָר occurs ten times which “foreshadow the ten words at Mount Sinai in Exodus 20:1–17.”<sup>169</sup>

Kumpeeroskul then notes that, “the second question is מַדּוּעַ אַתָּה יוֹשֵׁב לְבַדְּךָ וְכָל־הָעָם עֹד־עֹרֵב , ‘Why are you (s.) sitting alone and all the people standing around you (s.) from morning until evening? The preposition with the noun with the pronominal suffix second person masculine singular לְבַדְּךָ ‘alone,’ literally means, ‘by yourself.’”<sup>170</sup>

Exodus 18:15

וַיֹּאמֶר מֹשֶׁה לְחַתָּנּוּ כִּי־יָבֹא אֵלַי הָעָם לְדָרֹשׁ אֱלֹהִים:

Exodus 18:15b כִּי־יָבֹא אֵלַי הָעָם לְדָרֹשׁ אֱלֹהִים:

As for verses 15 and 16, Kumpeeroskul notes that, “all verbs in the direct quotation are translated as present tense to denote actions in the present.”<sup>171</sup>

Kumpeeroskul further notes that the particle conjunction “is used as recitative to introduce direct speech. The qal imperfect form יָבֹא, ‘he comes,’ is used as customary to describe that Israel customarily comes to Moses to inquire of Yahweh, so it is translated in the present. The preposition

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<sup>168</sup> Ibid, Pg. 58.

<sup>169</sup> Ibid.

<sup>170</sup> Ibid.

<sup>171</sup> Ibid, Pg. 59, see also, Gibson, J.C.L.(1994).Davidson’s Introductory Hebrew Grammar Syntax.4<sup>th</sup> ed. Edinburgh & T Clark. pgs.73–75

with the *qal* infinitive construct form לְדַרְשׁ, ‘to inquire of,’ is used as a purpose to describe why the people come.”<sup>172</sup>

Exodus 18:16

כִּי־יְהִי־לָהֶם דְּבַר בָּא אֵלַי וְשִׁפְטֹתַי בֵּין אִישׁ וּבֵין רֵעֵהוּ וְהוֹדַעְתִּי אֶת־חֻקֵּי הָאֱלֹהִים וְאֶת־תּוֹרֹתָיו:

18:16a כִּי־יְהִי־לָהֶם דְּבַר בָּא אֵלַי וְשִׁפְטֹתַי בֵּין אִישׁ וּבֵין רֵעֵהוּ

For verse 16, Kumpeeroskul begins with a note that, “the clause כִּי־יְהִי־לָהֶם דְּבַר בָּא אֵלַי , ‘when they have a case (דְּבַר) , which comes to me,’ functions temporally due to the presence of the conjunction, כִּי ‘when.’”<sup>173</sup>

Kumpeeroskul adds that “the sentence יְהִי־לָהֶם דְּבַר, ‘they have a case(דְּבַר),’ means, ‘there is a case(דְּבַר) belonging to them.’ The *qal* imperfect form יְהִי is used with the preposition לְ to denote possession.”<sup>174</sup>

Commenting further, Kumpeeroskul notes that, “in verse 16, both perfect *waw* consecutive forms ... וְהוֹדַעְתִּי ... וְשִׁפְטֹתַי , ‘I Judge..., and I make known...’ which are preceded by the *qal* imperfect form are introducing a main clause and used in the present tense.”<sup>175</sup>

Kumpeeroskul continues to note that, “the prepositional phrase בֵּין אִישׁ וּבֵין רֵעֵהוּ , ‘between one (אִישׁ) and another (רֵעֵהוּ),’ literally means, “between a man (אִישׁ) and between his friend (רֵעֵהוּ). It is important to note that the language of (אִישׁ), ‘man,’ and (רֵעֵהוּ), ‘friend, companion,

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<sup>172</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation Pg.59.

<sup>173</sup> Ibid, Pg 60.

<sup>174</sup> Ibid.

<sup>175</sup> Ibid.

fellow,’ corresponds with Exodus 18:7, which represents peaceful relations between neighbors, and with Moses’ interaction with the guilty Hebrew man in Exodus 2:13–14.”<sup>176</sup>

18:16b וְהוֹדַעְתִּי אֶת־חֻקֵי הָאֱלֹהִים וְאֶת־תּוֹרֹתָיו:

Regarding the second part of verse 16, Kumpeeroskul notes that, “the *hiphil* perfect *waw* consecutive form וְהוֹדַעְתִּי , ‘and I make known,’ is derived from the *hiphil* of the verb יָדַע , ‘to make known, to declare.’<sup>177</sup> Kumpeeroskul adds that, “here Moses makes known to Israel Yahweh’s statutes and laws (Exodus 18:16). Similarly, through Jethro’s advice, Moses makes known to Israel the way in which they should walk and the work which they should do (Exodus 18:20).”<sup>178</sup>

Kumpeeroskul explains further that, “the statutes and laws of Yahweh, which are being made known by Moses as the instructor for Israel are presented here in a general sense rather than in a specific sense as in the great revelation of Yahweh at Mount Sinai (cf. Exodus 20:1–17, 22–23:33).”<sup>179</sup>

Exodus 18:17

וַיֹּאמֶר חִתָּן מֹשֶׁה אֵלָיו לֹא־טוֹב הַדְּבָר אֲשֶׁר אַתָּה עֹשֶׂה:

18:17b לֹא־טוֹב הַדְּבָר אֲשֶׁר אַתָּה עֹשֶׂה:

In this verse, Kumpeeroskul notes that “the noun דְּבָר , again means ‘thing.’<sup>180</sup> He adds that, “the independent personal pronoun אַתָּה , ‘you (s.),’ refers to Moses. The verb הַשָּׁע , ‘to do, to

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<sup>176</sup> Ibid.

<sup>177</sup> Ibid, Pg. 61.

<sup>178</sup> Ibid.

<sup>179</sup> Ibid.

<sup>180</sup> Ibid, Pg. 62; see also Brown, Francis, S. R. Driver, and Charles A. Briggs. The Brown-Driver-Briggs Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic. Boston, MA: Houghton, Mifflin and Company, 1906. Reproduced by Peabody, MA: Hendrickson, 2005, subject.verb. רָבַד , Pgs.183–84



make,’ is used to describe Moses’ responsibilities as the mediator, the judge, and the instructor for Israel (cf. Exodus 18:15–16).”<sup>181</sup>

Exodus 18:18

נָבַל תִּבֹּל גַּם־אֶתָּה גַּם־הָעַם הַזֶּה אֲשֶׁר עִמָּךְ כִּי־כִבֵּד מִמֶּךָ הַדְּבָר לֹא־תוּכַל עֲשׂוֹהוּ לְבַדְּךָ:

18:18a נָבַל תִּבֹּל גַּם־אֶתָּה גַּם־הָעַם הַזֶּה אֲשֶׁר עִמָּךְ

In this verse, Kumpeeroskul notes that, “the *qal* infinitive absolute form נָבַל, ‘surely,’ which is followed by the *qal* imperfect form תִּבֹּל, ‘you (s.) will languish,’ is used as emphatic to affirm that an action or event is certainly to happen, and it also uses the same root with its following finite verb.”<sup>182</sup>

18:18b כִּי־כִבֵּד מִמֶּךָ הַדְּבָר לֹא־תוּכַל עֲשׂוֹהוּ לְבַדְּךָ:

In the second part of the verse, Kumpeeroskul notes that, “the causal clause כִּי־כִבֵּד מִמֶּךָ הַדְּבָר, ‘because the thing (דְּבָר) is too heavy for you (s.),’ woodenly means, ‘because the thing (דְּבָר) is heavy from you (s.)’ or ‘because the thing (דְּבָר) is heavier than you (s.).”<sup>183</sup> Kumpeeroskul adds that, “the subject of the verb יָכַל ‘to be able, to have power, to prevail, to endure,’ refers to Moses. The *qal* infinitive construct form with the object suffix third person masculine singular עֲשׂוֹהוּ, ‘to do it,’ is used as nominal in accusative case to describe what Moses is not able to do, and it also serves as a complement of the verb יָכַל.”<sup>184</sup>

Exodus 18:19

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<sup>181</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation Pg. 62.

<sup>182</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. Pg. 63.

<sup>183</sup> Ibid.

<sup>184</sup> Ibid.

עֲתָה שָׁמַע בְּקוֹלִי אֵינְעָצֶךָ וַיְהִי אֱלֹהִים עִמָּךְ הֲיִה אִתָּה לְעַם מִוֹל הָאֱלֹהִים וְהִבֵּאתָ אִתָּה אֶת־הַדְּבָרִים אֲלֵה־אֱלֹהִים:

18:19a עֲתָה שָׁמַע בְּקוֹלִי אֵינְעָצֶךָ וַיְהִי אֱלֹהִים עִמָּךְ

In this verse, Kumpeeroskul notes that, “the *qal* imperative form שָׁמַע, ‘to be,’ is used as a command to express Jethro’s desire to Moses. The verb שָׁמַע, “to hear,” is used with the prepositional phrase בְּקוֹל as a set idiom, שָׁמַע בְּקוֹל meaning, ‘to obey.’”<sup>185</sup> Kumpeeroskul adds that “this stands in stark contrast to Pharaoh’s refusal in Exodus 5:2: ‘Who is Yahweh that I should obey him ( אֲשַׁמַּע בְּקוֹלוֹ ) by letting Israel go?’ It also anticipates the demand that Israel obey Yahweh’s direction and instruction through Moses (Exodus 19:5; 23:21–22). All three of these other passages use the same idiom שָׁמַע בְּקוֹל.”<sup>186</sup> Commenting further, Kumpeeroskul notes that, “the conjunction with the *qal* jussive form וַיְהִי, ‘and may he be’, is used as a benediction. The subject of the verb הֲיִה ‘to become, to be,’ is the noun אֱלֹהִים, ‘God.’ Jethro begins his advice to Moses with this: ‘And may God be with you (s).’”<sup>187</sup>

18:19b הֲיִה אִתָּה לְעַם מִוֹל הָאֱלֹהִים וְהִבֵּאתָ אִתָּה אֶת־הַדְּבָרִים אֲלֵה־אֱלֹהִים:

In the second part of this verse, Kumpeeroskul notes that “the *qal* imperative form הֲיִה, ‘be,’ is used as a command to express Jethro’s desire to Moses. The particle preposition לְ, ‘as, to, for, towards, regarding,’ is used as a comparison to describe that Moses represents Israel in front of God.”<sup>188</sup>

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<sup>185</sup> Ibid, Pgs 63-64.

<sup>186</sup> Ibid, Pg. 64.

<sup>187</sup> Ibid.

<sup>188</sup> Ibid, Pgs. 64-65.

Kumpeeroskul adds that “the *hiphil* perfect *waw* consecutive form וְהֵבִיאתָ, ‘and bring,’ is preceded by the *qal* imperative form הֵיךְ, so it is used as volitional to express a command or wish. The object of the *hiphil* of the verb בּוֹא, ‘to cause to come in, to cause to come’ or ‘to bring in, to bring,’ is the noun הַדְּבָרִים, which in this instance means ‘the cases’ דְּבָרִים.”<sup>189</sup> Kumpeeroskul further notes that “regarding Moses as the mediator between Yahweh and Israel, ‘Jethro speaks of Moses as Israel in the presence of Yahweh, so that Moses alone may bring their cases to Yahweh.’”<sup>190</sup>

Exodus 18:20

וְהִזְהַרְתָּ אֹתָם אֶת־הַחֻקִּים וְאֶת־הַתּוֹרָה וְהוֹדַעְתָּ לָהֶם אֶת־הַדְּרֹךְ לָלֶכֶת בָּהּ וְאֶת־הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּ:

18:20a וְהִזְהַרְתָּ אֹתָם אֶת־הַחֻקִּים וְאֶת־הַתּוֹרָה

The *hiphil* perfect *waw* consecutive form וְהִזְהַרְתָּה, “then teach,” is preceded by the *qal* imperative form הֵיךְ, “be,” in verse 19, so it is used as volitional to express a command or wish.”<sup>191</sup> The verb זוהר, meaning “to instruct, to teach, or to warn,” appears only once in the Book of Exodus.<sup>192</sup> Concerning Moses’s role as Israel’s instructor of Yahweh’s statutes and laws, Jethro mentions that Moses will serve as the teacher for Israel by instructing them in Yahweh’s statutes and laws. In other words, Moses will fulfill the unique role of helping Israel learn Yahweh’s statutes and laws, which will be communicated directly from Yahweh through Moses alone.<sup>193</sup>

<sup>189</sup> Ibid, Pg 65.

<sup>190</sup> Ibid.

<sup>191</sup> Arnold T. Bill and Choi H. John (2018). A Guide to Biblical Hebrew Syntax. 2<sup>nd</sup> Ed. Cambridge University Press, Cambridge. Pgs 102–103. Davidson, A.B. Hebrew Syntax. 3<sup>rd</sup> Ed. Edinburgh: T&T Clark, 1901. Pg. 81.

<sup>192</sup> Carpenter Eugene. (2016). Exodus. 2 vols. EEC. Bellingham, WA: Lexham, 2016 Pg. 622, notes that “the Hebrew word זוהר here means to ‘clarify, caution, inform,’ rather than ‘warn,’ as it does in other contexts. It may be akin to the root זוהר in Daniel 12:3, meaning ‘shine.’”

<sup>193</sup> G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Theological Dictionary of the Old Testament. Translated by John T. Willis, Geoffrey W. Bromiley, David E. Green, and Douglas W. Stott. 15 vols. Pg. 615,

וְהוֹדַעְתָּ לָהֶם אֶת־הַדְרֹךְ יֵלְכוּ בָּהּ וְאֶת־הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּן: 18:20b

The *Hiphil* perfect *waw* consecutive form וְהוֹדַעְתָּ, meaning “and make known,” follows the *Qal* imperative form הִיָּה in verse 19, indicating that it is used to express a command or wish. The form וְהוֹדַעְתָּ is derived from the *Hiphil* of the verb (יָדַע, *yadaa*), which means “to make known” or “to declare.”<sup>194</sup>

Waltke explains that the first object of the *hiphil* of the verb יָדַע is the noun clause הַדְרֹךְ יֵלְכוּ בָּהּ, “how they should walk.” The *qal* imperfect form יֵלְכוּ, “they should walk,” is used as an obligation.”<sup>195</sup>

He further argues that the second object of the *Hiphil* form of the verb יָדַע is the noun clause אֲשֶׁר הַמַּעֲשֵׂה יַעֲשׂוּן, meaning “the work which they should do.” The *Qal* imperfect form with the paragogic nun, יַעֲשׂוּן, “they should do,” is used to express obligation.<sup>196</sup>

Exodus 18:21

וְאַתָּה תַחַזְּקֵם מִכָּל־הָעַם אֲנֹשֵׁי־חַיִל יִרְאִי אֱלֹהִים אֲנֹשֵׁי אֲמַת שְׂנְאֵי בַצֵּעַ וְשֹׂמְתֵי עֲלֵהֶם שְׂרֵי אֲלָפִים  
שְׂרֵי מֵאוֹת שְׂרֵי חֲמִשִּׁים וְשְׂרֵי עֶשְׂרֹת:

18:21a וְאַתָּה תַחַזְּקֵם מִכָּל־הָעַם אֲנֹשֵׁי־חַיִל יִרְאִי אֱלֹהִים אֲנֹשֵׁי אֲמַת שְׂנְאֵי בַצֵּעַ

The independent personal pronoun אַתָּה, “you (s.),” refers to Moses. The *qal* imperfect form תַחַזְּקֵם, “provide,” is preceded by the *qal* imperative form הִיָּה, “be,” in verse 19, so it is used as

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“The laws were communicated directly to Moses by God through revelation, without the need for oracular media. The precepts and laws that he taught the people were a direct promulgation of divine laws.”

<sup>194</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation, Pg.70.

<sup>195</sup> Waltke K. Bruce and M.O'Connor (1990). An Introduction to Biblical Hebrew Syntax. Winona Lake, IN: Eisenbrauns. Pgs.508–509. E. Kautzsch. Gesenius' Hebrew Grammar. Translated by A.E. Cowley. 2<sup>nd</sup> Ed. Oxford: Clarendon, 1910. Pg. 317.

<sup>196</sup> Waltke K. Bruce and M.O'Connor (1990). An Introduction to Biblical Hebrew Syntax. Pg.509.

volitional to express the speaker’s will in a positive request or command. According to the BDB, the verb **חזה** , “to see, to behold,” can also mean, “to provide.”

Houtman points out that Moses as the judge over Israel, Jethro encourages Moses to provide “men of ability who fear God, men of faithfulness who hate unjust gain”<sup>197</sup> Dozeman adds that from all Israel, “with Yahweh’s revelation which helps Moses choose who are the right ones.”<sup>198</sup> Propp suggests that Men of ability who fear God” are those whom Moses will provide from all Israel through Yahweh’s direction and instruction, who have skills in both speech and action as influential leaders,<sup>199</sup> and who fear Yahweh. Houtman adds that men of faithfulness who hate unjust gain “are those whom Moses will provide from all Israel through Yahweh’s direction and instruction, who love truth, justice, and righteousness, and who hate lies, injustice, and unrighteousness.”<sup>200</sup>

18:21b **וְשִׁמַּתָּ עֲלֵהֶם שְׂרֵי אֲלָפִים שְׂרֵי מֵאוֹת שְׂרֵי חֲמִשִּׁים וְשְׂרֵי עֶשְׂרֵת:**

Kumpeeroskul explains that the *qal* perfect *waw* consecutive form **וְשִׁמַּתָּ**, “and set,” is preceded by the *qal* imperative form **הִיָּה** in verse 19, so it is used as volitional to express a command or wish.

<sup>197</sup> Houtman in, Exodus, Volume 2: Pgs.418–419, notes that, “For the four-fold requirement, see e.g. Deut. 1:16f.; 16:18ff.; 1 Sam. 12:3ff.; and 2 Chr. 19:6. Wisdom is not cited among the requirements (by contrast see also Deut. 1:13; 1 Kings. 3:9, 28), evidently because complex matters are to be submitted to Moses.”

<sup>198</sup> Stephen G. Dozeman (2006). *Dominion and Dynasty: A Biblical Theology of the Hebrew Bible*. Edited by D. A. Carson. NSBT 15. Downers Grove, IL: InterVarsity Press. Pg.409, notes that, “The Hebrew verb translated ‘to select’ in v. 21 (*hāzā*) is a technical term for prophetic clairvoyance (see Amos 1:1; Isa 1:1; Micah 1:1). The advice is that Moses ‘perceive’ the qualities of justice and truth in the judges he appoints.” Furthermore, Carpenter in, Exodus, Volume1:Pg.622, notes, “‘You discern’ **תִּחְזֶה** (uses a strong word, **חזה** to designate a ‘seer,’ or privileged visionary: one who sees God’s vision given to his people for discernment. Here, in a purely social context, the word indicates Moses’ ability to discern those who have certain intangible qualities, but whose qualities are also visible to those who are sensitive to them.”

<sup>199</sup> Propp in, Exodus, Volume 1:Pg.632, notes that these were supposed to be, “men of competence.” A translation inspired by “Ramban.” connoting a warrior, a rich man or a citizen of deserved respect and social influence.

<sup>200</sup> Houtman. C. 1993-1996. Exodus, Volume 2:Pg.418, explains that, “those who place their own interests and the betterment of their own position first easily succumb to the temptation of accepting gifts and resorting to extortion, and may be less than scrupulous about justice; the maintenance of a just society is not in good hands with them (cf. 1 Sam. 8:3; Isa. 56:11; Jer. 22:17; Hab. 2:9 et al.); justice is in good hands with those who do not put themselves first and are not greedy for gain (cf. Isa. 33:15; Ps. 119:36; Prov. 1:19; 15:27; 28:16).”

The noun שַׂר, “chieftain, chief, ruler, official, captain, prince,” occurs in significant contexts before its appearance here.<sup>201</sup>

He added that first, this noun occurs in Exodus 1:11 to refer to the taskmasters (שָׂרֵי מַסִּים) whom Pharaoh and the Egyptians set (שִׂמ) over Israel to afflict Israel with burdens (סְבִלוֹת).

Second, this noun is used in the question from one of the two struggling Hebrews: “Who set (שִׂים) you [Moses] a prince (שַׂר) and a judge (over us?” (Exodus 2:14). Finally, here in Exodus 18, this noun is used eight times to emphasize “chiefs of thousands, chiefs of hundreds, chiefs of the fifties, and chiefs of tens”<sup>202</sup> whom Moses set (שִׂים/natan) over Israel<sup>176</sup> (cf. Exodus 18:25) to lighten (קָלַל, his load (cf. Exodus 18:22) and to establish peace (שָׁלוֹם)<sup>203</sup> (Exodus 18:23).

Exodus 18:22

וּשְׁפֹטוּ אֶת־הָעָם בְּכָל־עֵת וְהָיָה כָּל־הַדָּבָר הַגָּדֹל יָבִיאוּ אֵלָיְךָ וְכָל־הַדָּבָר הַקָּטָן יִשְׁפֹּטוּ־הֶם וְהָקַל מֵעַלְיָךְ וְנִשְׂאוּ אֶתְךָ:

18:22a וּשְׁפֹטוּ אֶת־הָעָם בְּכָל־עֵת וְהָיָה כָּל־הַדָּבָר הַגָּדֹל יָבִיאוּ אֵלָיְךָ וְכָל־הַדָּבָר הַקָּטָן יִשְׁפֹּטוּ־הֶם

Kumpeeroskul noted that the qal perfect waw consecutive form וּשְׁפֹטוּ, “then let them judge,” is preceded by the qal imperative form הָיָה, “be,” in verse 19, so it is used as volitional to express a

<sup>201</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation, Pg.70.

<sup>202</sup> Cassutoin, Exodus, Pg.220, notes that these were to, “serve as rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens—these numbers are not to be interpreted with mathematical exactitude, but as various ranks of rulers, one senior to the other.” Furthermore, among many commentators, there are two arguments concerning the characteristic of “chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens”: (1) civil administration is that, for example, Stuart in, Exodus, Pg.418, notes, “These terms [thousands, hundreds, fifties and tens] are used elsewhere to denote military units, but here they delineate civilian groupings of various sizes. It is not any more likely that the terms are to be taken literally in this context than in a military context. In other words, the expression ‘thousands, hundreds, fifties and tens’ seems to be essentially a figure of speech by which is meant ‘all the various population groupings’.” Further, Sarna in, Exploring Exodus, Pg.127, notes, “This ranking [chiefs of thousands, hundreds, fifties, and tens] is by population.

<sup>203</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation, Pg.70.

command or wish.<sup>204</sup> He further argues that the subject of the verb *שָׁפֵט* , “to judge, to govern,” refers to men of ability who fear God, men of faithfulness who hate unjust gain or chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens.<sup>205</sup>

Jethro urges Moses to reduce his lone load by letting the chiefs of thousands, hundreds, fifties, and tens judge Israel’s cases at all times. This means apparently that, “Israel no longer needs to wait for Moses all day because of their chiefs.”<sup>206</sup>

The Qal perfect waw consecutive form *וְהָיָה*, meaning "and it will be that," is used impersonally as a linking word to introduce a new and important development.<sup>207</sup>

The Hiphil imperfect form *יָבִיאוּ*, meaning "they can bring," is used modally to express the ability to do something.<sup>208</sup>

The *qal* imperfect form *יִשְׁפְּטוּ* , “they can judge,” is used as a modal to express the ability to do something. The independent personal pronoun *הֵמָּה* , ” themselves,” is used “as emphatic with the

*qal* imperfect form *יִשְׁפְּטוּ*.<sup>209</sup> As it concerns Moses as the judge who would now set lesser chiefs (or judges) over Israel, Jethro explains to Moses how justice should work: Every great case, they are to bring to Moses, so that Moses as the chief judge may judge it. However, every small case, they are to judge themselves.<sup>210</sup>

וְהָקֵל מֵעַל יָד וְנִשְׂאוּ אֲתָדָּ: 18:22b

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<sup>204</sup> Ibid.

<sup>205</sup> Ibid.

<sup>206</sup> Houtman in, Exodus, Volume 2: Pg., 419, clearly states that, “the lengthy wait (18:13, 14) is over; with such a large number of judges, grievances will be heard right away.”

<sup>207</sup> Gibson, J.C.L.(1994). Davidson’s Introductory Hebrew Grammar-Syntax. 4<sup>th</sup> Ed. Edinburgh: T&T Clark.Pgs. 88–91.

<sup>208</sup> Williams’ Hebrew Syntax by Ronald J. Williams (2007). University of Toronto Press, Toronto.Pgs.70–71.

<sup>209</sup> Gesenius’ Hebrew Grammar. Edited by E. Kautzsch. Translated by A.E. Cowley.2<sup>nd</sup> Ed. Oxford: Clarendon, 1910.Pg. 105.

<sup>210</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation, Pg.71.

The particle conjunction וְ translated “and thus,” is used as consequential to describe a logical consequence of an action or event which results from its preceding action or event, “and thus lighten (the load).”<sup>211</sup>

Here Jethro shows Moses two related results of setting the chiefs of Israel: (1) they will lighten (קָלַל) the load from Moses’ lone responsibilities. And (2), they will carry (נָשָׂא) that load as Moses’ helpers.

Exodus 18:23

אִם אֶת־הַדְּבָר הַזֶּה תַעֲשֶׂה וְצִוְּךָ אֱלֹהִים וַיְכַלְתָּ עִמָּד וְגַם כָּל־הָעַם הַזֶּה עַל־מִקְמוֹ יבֹא בְשָׁלוֹם:  
18:23a אִם אֶת־הַדְּבָר הַזֶּה תַעֲשֶׂה וְצִוְּךָ אֱלֹהִים וַיְכַלְתָּ עִמָּד

Kumpeeroskul argues that protasis or “if” clause is אִם, אֶת־הַדְּבָר הַזֶּה תַעֲשֶׂה וְצִוְּךָ אֱלֹהִים, “if you (s.) do *this thing* (דְּבָר), and God commands you (s).”<sup>212</sup> He further explains that Jethro concludes his counsel to Moses with the phrase, “and God commands you (s.),” indicating that he still values Yahweh’s approval and guidance. This shows that Jethro recognizes that it is through such divine advice that Yahweh directs and supports Moses.<sup>213</sup>

Kumpeeroskul explains that the apodosis or “then” clause is וַיְכַלְתָּ עִמָּד, “then you (s.) will be able to endure.” The *qal* perfect *waw* consecutive form וַיְכַלְתָּ, “then you (s.) will be able,” is, “ used as apodictic to introduce the apodosis or “then” clause.”<sup>214</sup> The *qal* infinitive construct form עִמָּד to

<sup>211</sup> Williams’ Hebrew Syntax by Ronald J. Williams (2007). University of Toronto Press, Toronto. Pg.77.

<sup>212</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation, Pg.71.

<sup>213</sup> Ibid.

<sup>214</sup> Arnold T. Bill and Choi H. John (2018). A Guide to Biblical Hebrew Syntax. 2<sup>nd</sup> Ed. Cambridge University Press, Cambridge. Pgs. 103–104.



stand,” or in this case “to endure,”<sup>215</sup> In the accusative case, the nominal form is used to describe what Moses will be able to do, serving as a complement to the verb יָכַל, meaning "to be able, to have power, to prevail, to endure." The first result of following Jethro's advice is that Moses will be able to manage his responsibilities by sharing his burden with the chiefs of Israel.<sup>216</sup>

18:23b וְגַם כָּל-הָעַם הַזֶּה עַל-מְקוֹמוֹ יָבֹא בְשָׁלוֹם:

The continued apodosis or “then” clause is וְגַם כָּל-הָעַם הַזֶּה עַל-מְקוֹמוֹ יָבֹא בְשָׁלוֹם, “and also all this people will go to their place in peace(שָׁלוֹם).” The second outcome of following Jethro’s advice is that the Israelites will reach their destination in peace. They won’t have to endure prolonged conflict or disputes, nor will they spend all day waiting for Moses’ judgment.<sup>217</sup>

Exodus 18:24

וַיִּשְׁמַע מֹשֶׁה לְקוֹל חֹתָנוּ וַיַּעַשׂ כְּכָל אֲשֶׁר אָמַר:

18:24a וַיִּשְׁמַע מֹשֶׁה לְקוֹל חֹתָנוּ

The sentence וַיִּשְׁמַע מֹשֶׁה לְקוֹל חֹתָנוּ, “then Moses obeyed his father-in-law”, literally means, “then Moses heard the voice of his father-in-law.” After hearing all of Jethro’s advice, Moses follows the guidance of his father-in-law. In other words, Moses heeds Jethro because his advice is in alignment with Yahweh’s commands.<sup>218</sup>

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<sup>215</sup> Brown, Francis, S. R. Driver, and Charles A. Briggs. The Brown-Driver-Briggs Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic. Boston, MA: Houghton, Mifflin and Company, 1906. Reproduced by Peabody, MA: Hendrickson, 2005, subject. Verb עָמַד , Pg. 764.

<sup>216</sup> Houtman in, Exodus, Volume 2:Pg.421, notes that, “Moses will stay healthy physically and mentally (cf. 18:18 for contrast).”

<sup>217</sup> Benno, J. (1992). The Second Book of the Bible: Exodus. Translated by Walter Jacob. New Jersey: Ktav, Pg. 567

<sup>218</sup> Enns, P. (2000). Exodus. NIVAC. Grand Rapids: Zondervan, Pg 372 “Moses listens to his father-in-law and puts the plan into operation; we can assume it works well (vv. 24–26). It seems that the reason why Moses obeys Jethro is not to be polite or to try it to see if it works. Rather, as several commentators have mentioned, Jethro’s advice is also God’s command.” Propp, William H. C. Exodus: A New Translation with Introduction and Commentary. 2 vols. AB 2–2A. New York: Doubleday, 1999–2006. Pg.633, mentions that, “in Exodus 18:24, listened and that Moses’ obedience to Jethro implies divine confirmation of the plan.”

וַיַּעַשׂ כֹּל אֲשֶׁר אָמַר: 18:24b

The subject of the verb עָשָׂה, “to do, to make,” refers to Moses, and its object is the noun phrase כֹּל אֲשֶׁר אָמַר, “all which he had said.” The subject of the verb אָמַר, “to utter, to say,” “refers to Jethro who had spoken to Moses with his advice.”<sup>219</sup> In addition to following Jethro’s advice, Moses carries out everything Jethro suggests, just as he has always followed Yahweh’s guidance and instructions.<sup>220</sup>

Exodus 18:25

וַיִּבְחַר מֹשֶׁה אֲנָשֵׁי-חַיִּל מִכָּל-יִשְׂרָאֵל וַיִּתֵּן אֹתָם רְאִשִׁים עַל-הָעָם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֹת:

וַיִּבְחַר מֹשֶׁה אֲנָשֵׁי-חַיִּל מִכָּל-יִשְׂרָאֵל וַיִּתֵּן אֹתָם רְאִשִׁים עַל-הָעָם 18:25a

Kumpeeroskul notes that verses 25–26 are the repetition of “Jethro’s words with a few changes”<sup>221</sup> (Exodus 18:21– 22).

According to the BDB, the verb נָתַן, “to give, to put, to set,” can also mean, “to set, to appoint.”

The noun רְאִשִׁים, “heads,” is derived from the noun ראש, “head,” which in this context means,

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<sup>219</sup> According to the Theological Dictionary of the Old Testament. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by John T. Willis, Geoffrey W. Bromiley, David E. Green, and Douglas W. Stott. 15 vols, Volume 1:Pg.331, it is noted that, “1. A Communication Term. ‘amar’ is used to denote communication between two personal entities (or entities regarded as personal). The goal of ‘amar is that another person (or persons) might hear and understand, and might reply, in the broadest sense of the word (reaction).”

<sup>220</sup> Carpenter Eugene. Exodus. 2 vols. EEC. Bellingham, WA: Lexham, 2016. : Pg.623, notes that, “The statement ‘and he did everything just as he had said’ indicates that Moses considered the advice as if it were from Yahweh.”

<sup>221</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation, Pg.71.

“chief (man).”<sup>222</sup> According to Jethro’s advice, Moses chooses “men of ability” from all Israel, and he sets them heads to be leaders over Israel.”<sup>223</sup>

Exodus 18:26

וְשָׁפוּטוּ אֶת־הָעָם בְּכָל־עֵת אֶת־הַדָּבָר הַקָּשֶׁה יְבִיאוּן אֶל־מֹשֶׁה וְכָל־הַדָּבָר הַקָּטָן יִשְׁפֹּטוּ הֵם:  
18:26a וְשָׁפוּטוּ אֶת־הָעָם בְּכָל־עֵת

Bill points out that the *qal* perfect *waw* consecutive form וְשָׁפוּטוּ , “and thus they kept on judging,” is used as consequential to describe a logical consequence of an action or event which results from its preceding action or event.”<sup>224</sup> Therefore, in this case, the *waw* consecutive וְ is translated “and thus” to describe a resulting action of its previous action. This form is used as iterative to describe that the chiefs of Israel habitually judged Israel.

18:26b אֶת־הַדָּבָר הַקָּשֶׁה יְבִיאוּן אֶל־מֹשֶׁה וְכָל־הַדָּבָר הַקָּטָן יִשְׁפֹּטוּ הֵם:

Waltke adds that the *hiphil* imperfect form with the paragogic *nun* יְבִיאוּן , “they would bring,” and the *qal* imperfect form יִשְׁפֹּטוּ , “they would judge,” are preceded by the *qal* imperfect *waw* consecutive forms, “then he chose,” and, “and he set,” in verse 25, and they are translated in past tense to fit the past time context.”<sup>225</sup>

The independent personal pronoun הֵם, “themselves,” is used as emphatic with the *qal* imperfect form יִשְׁפֹּטוּ which is the third person masculine plural, in order to focus on the subject of the *qal* imperfect form יִשְׁפֹּטוּ.”<sup>226</sup>

Exodus 18:27

<sup>222</sup> Propp in his book Exodus, Volume 1: Pg.1633 indicates “heads” as leaders.

<sup>223</sup> Kumpeeroskul, N. (2024). Exodus 18: Its Literary Unity and Its Key Transitional Role in the Exodus Narrative. PhD Dissertation, Pg., 71.

<sup>224</sup> Arnold T. Bill and Choi H. John (2018). A Guide to Biblical Hebrew Syntax. 2<sup>nd</sup> Ed. Cambridge University Press, Cambridge. Pg. 102.

<sup>225</sup> Waltke K. Bruce and M. O’Connor (1990). An Introduction to Biblical Hebrew Syntax. Winona Lake, IN: Eisenbrauns. Pgs. 533–534

<sup>226</sup> Kautzsch, E., (1910). ed. Gesenius’ Hebrew Grammar. Translated by A. E. Cowley. 2<sup>nd</sup> ed. Oxford: Clarendon. Pg. 105.

## וַיִּשְׁלַח מֹשֶׁה אֶת־חֹתָנּוֹ וַיֵּלֶךְ לוֹ אֶל־אֶרְצוֹ: פ

### 18:27a וַיִּשְׁלַח מֹשֶׁה אֶת־חֹתָנּוֹ

Kumpeeroskul points out that, the subject of the piel of the verb *שָׁלַח*, “to send off, to send away,” is the proper noun *מֹשֶׁה*, “Moses.” Moses’ act of sending Jethro away is portrayed as a happy conclusion.

### 18:27b וַיֵּלֶךְ לוֹ אֶל־אֶרְצוֹ: פ

Arnold argues that the subject of the verb *הָלַךְ*, “to go, to come, to walk,” refers to Jethro. The preposition with the pronominal suffix third person masculine singular *לוֹ* is used as possessive to describe that, “Jethro has his own country, which refers to the land of Midian.”<sup>227</sup> Benno adds that It is important to note that this “is the last time in which Jethro appears in the Exodus narrative.”<sup>228</sup>

## 2.4 Relation of Exodus 18:13-27 to Broader Biblical Framework

This section consists of two parts: the relationship of Exodus 18:13-27 to other Old Testament passages, and its connection to other New Testament passages.

### 2.4.1 Relation of Exodus 18:13-27 to other Old Testament passages

Exodus 18:13-27 tells of a story about Jethro giving a piece of advice to Moses to delegate his leadership responsibilities to his fellow Israelites that he had walked and lived with especially those that seemed more responsible to take on God’s work to the next level. This is mainly to fulfill God’s plan of salvation for mankind since the times of Abraham since God had promised him three things: land, race, and blessings. To achieve these, Israelites were tested heavily to the point of becoming slaves under the Egyptians since the times of Joseph. This took place as they were escaping famine. This passage in Exodus 18:13-27 finds them as they are on the way to the

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<sup>227</sup> Arnold T. Bill and Choi H. John (2018). A Guide to Biblical Hebrew Syntax. 2<sup>nd</sup> Ed. Cambridge University Press, Cambridge. Pg. 126.

<sup>228</sup> Benno, J. (1992). The Second Book of the Bible: Exodus. Translated by Walter Jacob. New Jersey: Ktav. Pg. 505, notes that, “Jethro’s farewell was final, and that he never again appears in the history of Israel.” Furthermore, Propp, W.H. C. 1999-2006, Exodus: A New Translation with Introduction and Commentary. 2 vols. AB 2–2A. New York: Doubleday. Pg.633, mentions that “Rather than join Israel, Jethro returns to minister among his people – to what god(s) is unclear. Conceivably, he will be a missionary for Yahweh.”

Promised land, probably Moses' age and health were fading away and that's why his father-in-law; Jethro becomes concerned because all that was in their mind was reaching the Promised land among the Israelites.

Moses' work was too heavy because he not only received the Torah, but led the Israelites to reach Canaan and he did it as an overall leader to the Israelites and at the same time as a judge between cases, a mediator of Israelites before God. There are several instances where Israelites had no leaders and the society was always in a leadership crisis but in instances where leaders were present the Israelite society wasn't polluted with the idolatrous way of worship of the neighbors like the Moabites for example, we see an issue of judging case appearing in Numbers 25:5 whereby God asked Moses to take the Baal worshippers (Moabites) at Peor before the judges of Israel to be hanged.

This periscope of Exodus 18:13-27 introduces to us the qualities of effective leadership and of which delegation is very vital if there is teamwork to provide results and that the society is well governed. Burrill<sup>229</sup>, discovers the true model of as church organization, and he prefers to call it "Jethro Model". This model as already extensively explained is very effective for church ministry today because if Jethro didn't advise Moses to delegate his responsibilities, there would be problems soon after his death but because of this advice, we see so many people took over like Aaron, Caleb and Joshua which saved the Israelite community from a leadership crisis.

There are other stories related to this periscope in Exodus 18:13-27 and with its themes on leadership, delegation, and the establishment of a judicial system among the Israelites. A case in point can be seen in the Pentateuch, Numbers 11:16-17 where God instructs Moses to convene a gathering of seventy elders to solve the heavy load of leadership which has the same message of an

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<sup>229</sup>Burrill Russell, *The Revolutionized Church of the 21st Century: The Explosive Power of Built on Relationships* (Fallbrook, CA: Hart Research Center, 1997), 40.

alignment of itself with the advice from Jethro in Exodus 18. This same periscope of Moses being advised by Jethro is recorded in Deuteronomy 1:9-18.

Another strong point of delegation is seen in Exodus 24:13-14 whereby Joshua an assistant of Moses Joshua is with Moses on Mount Sinai and he's the same person that Moses transits the leadership mantle to. Another related case in point is found in 1 Kings 3:5-14 whereby Solomon asks God wisdom to govern the people, and this takes back to our theme of effective leadership found in Exodus 18. The same wisdom, Solomon uses it to solve the case between the 2 prostitutes and this repeated in 2 Chronicles 1:7-12. Deuteronomy 17:14-20: This passage outlines the regulations for Israel's future kings. It emphasizes the importance of the king's adherence to God's law and serves as a guide for establishing just and righteous leadership.

In Exodus 18:17-19, Moses faced a challenge in his administration because of the large number of the people he was leading from Egypt to Canaan. In fact, Moses wasted everyone's time because he was the only one authorized to handle all cases. Jethro rebuked Moses and gave him wise counsel, His father-in-Law advised Moses to delegate responsibilities with others. He was challenged to select leaders from the congregation and share the responsibilities with these new leaders or subordinates. This can as well be seen in Numbers 27:15-23 whereby Joshua is appointed as Moses' successor meaning that leadership had to be continued and passed to the next generation. This resulted in a selection process of suitable men, with good qualifications, something that lightened his burdens and those of his people.

Jethro further advised Moses to choose leaders that fear God and feel the presence of God wherever they are. In doing this, Jethro marks the boundaries of authority. Moses was advised to deal with bigger issues while his subordinates were to deal with smaller matters. This can be seen as a continuation by the author of the book of Proverbs when he issues a caution in Proverbs 11:14 as "Where there is no guidance, a people fall, but in an abundance of counselors there is safety." It underscores the importance of seeking wise counsel and input from others in leadership.

The rift that we see happening in this passage is the one that calls Jethro to attention, and he advises Moses to mentor other people who are to take over because the work is already overburdening him and too heavy for him though he doesn't say it, Jethro sees it because even the Israelites are complaining bitterly. This invites us to have a glimpse into the times of Samuel when people complained that they wanted an earthly king and Saul was appointed this will lead to a mighty king David whose line produced the long-awaited Messiah as it had been prophesied that he would come from the lineage of Judah and as well referred to as the "Lion of Judah".

Relatedly, there are Messianic narratives like Isaiah 9:6-7 that present the characteristics of the leadership qualities of the Messiah to come who'd bring justice and righteousness. Jeremiah 3:15 also talks about godly leadership as not only limited to delegation. All the qualities are summarized in the Messiah to come according to Ezekiel 34:1-24 with the metaphor the Good Shepherd and this doesn't negate delegation because we shall see Jesus leaving and handing over the future church to people like Peter and before that the calling of His 12 disciples can summarize why he called them meaning just as Moses was overburdened with leadership and ministerial roles the same way with Jesus and this makes delegation a key aspect in Exodus 18:13-27. This can be discussed more extensively below using the New Testament knowledge.

#### **2.4.2 Relation of Exodus 18:13-27 to other New Testament Passages**

The New Testament introduces to us a different perspective of leadership not with the same people as Moses, Aaron, Joshua, and Caleb but mainly with Jesus, the disciples, the apostles, and the early church as guided by the Holy Spirit. Drawing from Exodus 18:13-27, this section is going to deal with how leadership is practiced in the New Testament, and we shall expound more on the theme of delegation. Since the Israelites applied it and worked, we can see it being seen in Christ's event to administer the church effectively because, without delegation like how Jesus had trained his disciples, the church would have not grown to the level and shape it is now.

As shown below, different examples are going to be used while making a New Testament reflection on Exodus 18:13-27 because there is a lot of parallelism between Jethro to Moses on leadership and delegation as shown by Jesus and the apostles.

To begin with, servant leadership whereby leaders are called to serve and empower others, aligns with the delegation of responsibilities seen in Exodus 18. Jesus shows servant leadership in Matt 14:19 while feeding five thousand people. In this example, Jesus demonstrated the importance of delegation to his disciples, understanding that they wouldn't perform the miracles themselves. He fulfilled his role and allowed his disciples to participate in the other tasks<sup>230</sup> clearly shows us that Jesus exemplifies the delegation of responsibilities to his disciples. In Mathew 14:19, “The people were ordered to sit down. Jesus took five loaves of bread and two fishes and prayed for them and gave them to the disciples and the disciples gave the people to eat.” Jesus illustrated the importance of delegation to his disciples, knowing that they would not perform the miracles themselves. He did his part and allowed his disciples to take part in the other tasks.<sup>231</sup> In Exodus 18:13-27, Jethro tries to advise Moses on delegating to others by appointing capable leaders to help him solve the problem and burden of leadership thus a practical approach to effective leadership and administration. The same is shown in Luke 9:1-19 where Jesus delegates some work to his disciples by authorizing them to distribute the food to the multitude. In verses 1-10, Jesus sends out the twelve, giving them power and authority to heal the sick and proclaim the kingdom of God which gives us a reflection on the principle of delegation as seen in Exodus 18. Jesus sent out His disciples two by two for some on-the-job training. The second periscope in Luke 9:10-17 gives us the account of feeding the five thousand whereby Jesus Himself is in the process of providing for the large crowd and He also directs them to help him and distribute the food amongst the people thus echoing the idea of delegation as shown by Jethro in Exodus 18.

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<sup>230</sup> Mweene, R. H. 2014, *A Study of Factors Leading to Delegation Failure in Monze District, Zambia*, (Master of Arts in Leadership, Adventist University of Africa,) 8.

<sup>231</sup> Mweene, R. H. 2014, *A Study of Factors Leading to Delegation Failure in Monze District, Zambia*. Pg. 8.



In Exodus 18:13-27, a piece of advice to Jethro on delegation of the responsibility of judging disputes among the Israelites to capable leaders is indicated. This is also seen in Acts 6:2-6, the same parallelism is continued whereby leaders are prepared ahead of time. This kind of mentorship helps to plan how to best give work away to the right people. Jesus delegated his ministry by entrusting a team of seventy leaders with responsibilities and sending them out to work. He carefully selected the right people for his vineyard, knowing that these seventy men were committed and trustworthy workers. Similarly, the Apostles followed Jesus' example by demonstrating effective principles for delegating responsibilities.<sup>232</sup> Acts 6:2-6 describes the process of the election of the deacons: "It is not good that we should leave the word of God and serve tables. Therefore, brethren, choose from among you seven men of good reputation, full of Spirit and wisdom whom we may appoint over this business, but we will give ourselves continually to prayer and to the ministry of the word".

Jethro's advice is seen repeating itself practically now in the New Testament church by dividing the work amongst themselves because the church was expanding both numerically and geographically. It is important to note the fact that, although there were twelve disciples, they prioritized their tasks and wisely decided to delegate responsibilities to the Greek-speaking Jews. Recognizing that the workload was too great for them to handle alone effectively, they gathered the multitudes to involve everyone in finding a practical solution. They wanted everyone to participate in resolving the issue. The disciples established criteria for selecting leaders and carefully chose men to help them with the task of serving tables. This was a sharing of power and responsibilities, allowing the disciples to continue focusing on spreading the Gospel and prayer.<sup>233</sup>

The same wisdom used by Jethro is seen here whereby in Acts 6:1-7 deacons are appointed to share the responsibility of church leadership amongst themselves. This can be seen as a continuation of the church of the 12 disciples that had expanded even after Jesus to include the

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<sup>232</sup> Ibid.

<sup>233</sup> Ibid.

Gentiles: Delegating the task of serving tables to deacons filled with the Holy Spirit was essential. This work required commitment, dedication, and individuals devoted to prayer and submission. Church elders who exemplified the true character of Jesus in their lives were also necessary. It was important to include men who demonstrated impartiality towards everyone, whether they were Jews or Greeks, and who showed no regard for race, color, tribe, or language, among other differences.<sup>234</sup>

The phrase in verse 21 “select from all the people some capable, honest men who fear God and hate bribes...” is almost the same in Acts 6:3 “And so, brothers, select seven men who are well respected and are full of the Spirit and wisdom. We will give them this responsibility.” The disciples set their priorities and wisely decided to delegate tasks, which allowed them to focus on the most important responsibilities of prayer and preaching. This decision helped them avoid getting involved in the interpersonal conflict between the Jews and the Greek-speaking Jews.

In Titus 1:5, this instruction aligns with the theme of leadership and organization seen in Exodus 18:13-27. This instruction emphasizes the appointment of elders who serve a similar responsibility on delegation. Paul mentions in Titus 1:5. “For this reason, I left you in Crete that you should set in order the things that are lacking and appoint elders in every church as I commanded you”. Delegating involved appointing God-fearing leaders in every church to ensure things were done correctly.<sup>235</sup>

Paul provided Titus with the qualifications for the type of leader needed to lead the church of God. He urged young Titus to set things right in the church.<sup>236</sup> Clergy, whether taking on a supervisory role over others, or under supervision, should emulate the character of Titus about how

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<sup>234</sup> Ibid.

<sup>235</sup> Ibid.

<sup>236</sup> Ibid.

he went about his ministry. Though young, he demonstrated maturity and was filled with the Holy Spirit, working with zeal and determination in Crete.<sup>237</sup>

## **2.5 Theological Significance of the Passage of Exodus 18:13-27**

Favour C. Uroko notes that “a critical analysis of Exodus 18:13-27 could offer some important lessons for Christian communities,”<sup>238</sup> especially clergy as they go about their work of serving with other clergy as well as serving under a clergy as a supervisor so that there will be effectiveness in ministry as well as ensuring that everyone grows in carrying out the ministry. The following six themes are therefore drawn from the work of Uroko to highlight the theological significance of Exodus 18:13-27.

### **Close and mutual companionship**

According to Uroko, “Friendship requires a relationship that is healthy and based on good will. Friendship also requires a willingness to be in the company of each other. The text of Exodus 18 portrays Jethro and Moses to have such a relationship.”<sup>239</sup> Such companionship is based on two foundations that were both evident between Jethro and Moses. Uroko identifies these foundations as a “sharing of joy with a strong willingness to be in each other’s company,”<sup>240</sup> as well as a “reciprocity of trust, care, and commitment,”<sup>241</sup> between the two men. Uroko adds that “notwithstanding the human differences, Moses and Jethro had a smooth working relationship. This was a relationship that allowed Jethro to entrust his daughter Zipporah in the hands of Moses.”<sup>242</sup> On a similar note, David Guzik notes that “Moses had a special relationship with Jethro. Even though he was raised in all the wisdom and education of Egypt, Moses learned more about

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<sup>237</sup> Ibid.

<sup>238</sup> Uroko, F. C. (2020). Jethro’s Mentoring of Moses (Exodus 18) and its Relevance to the Nigerian Clergy. *E-Journal of Religious and Theological Studies (ERATS)*, 6(2), 135-144.

<sup>239</sup> Uroko, F. C. (2020). Jethro’s Mentoring of Moses (Exodus 18) and its Relevance to the Nigerian Clergy. Pg.138.

<sup>240</sup> Ibid.

<sup>241</sup> Ibid.

<sup>242</sup> Ibid.

real leadership and mentoring from the priest and shepherd Jethro – whose flocks Moses tended until his call at Sinai.”<sup>243</sup>

### **Transparency and Truthfulness**

We should be willing to share. Uroko mentions that “due to the trust that Moses had earned from Jethro, Moses was open in telling Jethro what was going on, how the Lord had used him in special ways to deliver the people of Israel.”<sup>244</sup> Moses was “open in telling Jethro about his fears (vv.25-16), his weakness and mistakes (v.8).”<sup>245</sup> Uroko points to this as an indicator of the “transparency in the mentor-mentee relationship between Jethro and Moses.”<sup>246</sup> For delegation to be effectively carried out, there must be transparency between the clergy delegating and the clergy to whom work or ministry tasks have been delegated.

### **Genuineness**

According to Uroko, “genuineness is a strong theme in Exodus 18, especially as it relates to the role of the mentor. Jethro was not jealous on hearing of the great things that Moses has done (v.9); he considered Moses’ successes as that of his (vv. 9-12). He was happy with how God had dealt with Moses.” In relation, to Jethro’s gladness at the successes of Moses, the later also displayed a lot of genuineness in his interface with Moses.

Thus, in respect to Jethro, Uroko notes that “it could be recalled that he was the one that came to Moses in the mountain of God; ordinarily if he was not genuine, he would have considered it as an insult to come to Moses instead of Moses coming to him. Genuineness here gives room for humility to play out.”<sup>247</sup> This should in a way inform especially clergy who have supervisory roles over other clergy that they don’t have to wait for those they supervise to come to them for advice,

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<sup>243</sup> David Guzik, "Exodus 18 – Jethro’s Counsel to Moses," November 12, 2018, <https://enduringword.com/bible-commentary/exodus-18/>.

<sup>244</sup> Uroko, F. C. (2020). Jethro’s Mentoring of Moses (Exodus 18), 138.

<sup>245</sup> Ibid.

<sup>246</sup> Ibid.

<sup>247</sup> Ibid.

tasks, and direction, but rather they should make the intentional endeavor in ensuring that reach out to them.

### **Positive investments**

Uroko further notes that “Jethro took the time to explain to Moses how to succeed in his weakness (vv.13-23). He observed the way Moses alone was judging the thousands of Israelites and he saw this as detrimental to the health of Moses. As a good mentor, he called Moses and told him the implications of overworking oneself.”<sup>248</sup> On a similar note, David Guzik argues that “the problem was simply that the job was too big for Moses to do. His energies were spent unwisely, and justice was delayed for many in Israel.”<sup>249</sup>

### **Willingness to learn**

Another theme that Uroko identifies is that “Moses was willing to be mentored by Jethro. He was not stiff-necked trying to rub shoulders with Jethro.” Uroko adds that despite “how much and how far God had used Moses, the great number of people that he was leading, the command of respect he received from the people, he did recognize the place of Jethro in his life. He was open-minded to take heed to the pieces of advice from Jethro (vv. 24-26).”<sup>250</sup> Similarly, David Guzik notes that “Moses wisely followed Jethro’s counsel, and surely this extended his ministry and made him more effective.”<sup>251</sup> Likewise, Clergy serving under supervisors ought to be open to learn and be teachable as well.

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<sup>248</sup> Ibid.

<sup>249</sup> David Guzik, "Exodus 18 – Jethro’s Counsel to Moses," November 12, 2018, <https://enduringword.com/bible-commentary/exodus-18/>.

<sup>250</sup> Uroko, F. C. (2020). Jethro’s Mentoring of Moses (Exodus 18), Pg.139.

<sup>251</sup> David Guzik, "Exodus 18 – Jethro’s Counsel to Moses," November 12, 2018, <https://enduringword.com/bible-commentary/exodus-18/>.

## **Freedom for others to develop**

A final theme that Uruko alludes to is that “Jethro was learned enough to know when to leave the stage for Moses to oversee his affairs. After giving his pieces of advice to Moses he “went his way into his land” (v.27). He did not try to show authority as the mentor of Moses before the Israelites.<sup>252</sup> Commenting further on Jethro, Uruko notes that “after his encouragement and teaching (vv.13-23) he exited the stage for Moses to continue his leadership. This shows that he had accomplished his job as Moses’ mentor.”<sup>253</sup>

## **2.6 Conclusion**

From this exegetical study of Exodus 18:13-27, there is an appreciation of the practice of delegation of roles. Indeed, Moses was getting worn out and decrepitated because they failed to mentor others who would assist him in the work of God. Moses was relieved of this heavy burden by appointing some assistants who helped to do God’s work effectively. Accepting to delegate his activities helped him not only to be efficient but also to get empowered and encouraged as the people’s leader. This also affects us as a church when we share responsibilities; it helps us to manage time efficiently. As leaders, we should be able to copy the same example because it contributes to our leadership skills in terms of judgment of cases, conflict, and dispute resolution.

The sense of shared responsibility within any society or community promotes teamwork amongst the members thus working as a united team towards the same cause. In this process, many leaders are developed and mentored because one no longer has a monopoly over everything as a pastor. It’s very dangerous for pastors to find they are the ones acting as treasurer, elders, worship team, and lesson readers in church. Such monopoly only promotes a man-centered system of self-glory rather than a theocratic system which is more focused on worshipping God. Therefore, this

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<sup>252</sup> Uruko, F. C. (2020). Jethro’s Mentoring of Moses (Exodus 18), Pg.139.

<sup>253</sup> Ibid.

should open our eyes as church leaders that for the future church to exist, grow, survive, and be run efficiently, we must train leaders to delegate the responsibilities but not only serve by themselves.

## **CHAPTER THREE**

### **THE PRACTICE OF DELEGATION AMONG THE CLERGY IN THE DOK**

#### **3.0 Introduction**

This chapter presents the data concerning the practice of delegation. To understand the context of the practice of Delegation among the clergy of the DoK, an intensive study and analysis of the context were done through fieldwork and library research. This study was purely qualitative, and sought to make sense of the meaning of Delegation, as well as experiences and the practice of Delegation among the clergy of the DoK through a phenomenological approach. To work with the

data within the context of Delegation among the clergy, “the researcher engaged some participants more intensively.”<sup>254</sup>

Therefore, the information presented in this chapter was obtained from in-depth interviews and notes from participatory observations and supplemented by the library materials. The information concerning the practice of Delegation reveals what clergy within the Diocese understand delegation to be, barriers to delegation among the clergy as well as problems caused by lack of delegation within the DoK.

### **3.1 The Understanding of Delegation among Clergy**

It was discovered that the term delegation meant different things to different clergy whether serving under a supervisor or being a clergy supervising other clergy. According to Rev. Moses Nyombi, Delegation is “trusting one’s juniors to carry out ministry assignments on his behalf.”<sup>255</sup> In management or leadership within an organization, the manager aims at efficiently distributing work, making decisions, and being responsible for subordinate workers in an organization.

Rev. Paska Ochungkoma understands delegation as the “sharing of responsibilities with subordinates.”<sup>256</sup> From a management perspective, “it is the sharing or transfer of authority and associated responsibility from an employer or “superior” having the right to delegate to an employee or “subordinate.”<sup>257</sup>

Rev. Misuseera Mukaddeyigga understands delegation as, “Giving part of your responsibilities to another person and trusting them to make decisions thereof.”<sup>258</sup> In agreement with the above, Rev. Kokas Erusu further asserts that to delegate is, “to give someone a responsibility to play a role on your behalf in your absence and trusting that he or she will fulfill it

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<sup>254</sup> Kelly Daniel (2006). “Misconception students bring to Qualitative Research.”Pg..287.

<sup>255</sup> Interview with Rev. Moses Nyombi, who serves as the priest in charge at St Peters Church Wandegeya, a capacity that allows him to supervise other clergy. on 02/08/2023

<sup>256</sup> Interview with Rev. Paska Ochungkoma who serves as a supervisor for other clergy, on 09/08/2023.

<sup>257</sup> Olivier Serrat (2011). "Delegating in the Workplace." Asian Development Bank, April 2011, p. 1.

<sup>258</sup> Interview with Rev. Misuseera Mukaddeyigga who is a clergy serving under another clergy on 02/08/2023



faithfully.”<sup>259</sup>It is important to note that after delegating responsibility and authority to another person to carry out the task at hand, “the person delegating has to be ready to take full responsibility.”<sup>260</sup>

In broad terms, delegation is the grant of authority by one party to another for an agreed purpose. In the language of agency theory, it is the transfer to an agent the right to act for a principal that can take place only with the acquiescence of the principal, where it is customary or where it is necessary for the performance of the entrusted duty.

Rev. Rebecca Nyegenye understands delegation as, “the sharing of responsibility with the people I serve with in growing them as better leaders.”<sup>261</sup> Delegating refers to the process of assigning tasks, duties, and decision-making as well as granting authority to others within an organizational team. It is a focused approach that allows leaders to distribute work based on individuals’ skills, abilities, and talents. By delegating tasks to team members, leaders free up time to focus on higher-value activities while also engaging and developing team members and providing greater autonomy.

According to Herbert Kiviiri Blasio<sup>262</sup>, Delegation “is assigning of responsibilities to others at work or service place even though one is around.”<sup>263</sup> However, Geoffrey Eluk understands delegation “as a task meant to be carried out by someone else but because of some reasons, they are unable to perform such a task and instead, they ask some other person to help perform that task on their behalf and report accordingly.”<sup>264</sup>

It was discovered from the interactions with the clergy within the Diocese that a good number of them had an idea of what delegation is, especially of ministry roles. The majority of them mentioned that by and large Delegation is the act of redirecting tasks and initiatives to other

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<sup>259</sup> Interview with Rev. Kokas Erusu on 03/08/2023.

<sup>260</sup> Interview with Rev. Gerald Ayebare on 08/08/2023.

<sup>261</sup> Interview with Rev. Can. Dr. Rebecca Nyegenye, the Provost of All saints Cathedral Nakasero on 10/08/2023.

<sup>262</sup> A clergy, who serves in the capacity of supervising other Clergy at St. Johns’ Parish, Makerere.

<sup>263</sup> Interview with Rev. Herbert Kiviiri Blasio on 9th Aug. 2023.

<sup>264</sup> Interview with Geoffrey Eluk on 03rd Aug. 2023.

team members. They further mentioned that one might delegate work to distribute responsibility more evenly, or because the task or initiative is more relevant to another team member's priorities, skills, or interests. However, a good number of them had reservations as far as carrying out the practice of delegation in their execution of ministry roles. It's important to note that, this was evident for both clergy in a supervisory role as well as clergy serving under another clergy as their supervisor.

### **3.2 Barriers to Delegation among the Clergy**

It was discovered that despite the majority of the clergy having an idea of what Delegation is, a good number of them were hesitant to carry out the practice as they went about their work. Clergy acting as supervisors of other clergy found it difficult to delegate while subordinates or clergy serving under the said supervisors equally had reasons why they at times resisted delegation. These included: unwillingness to delegate, fear of delegating oneself out of the job, insecurity, preconceived ideas about the person to whom ministry roles are to be delegated, new/inexperienced clergy as well as clergy who are workaholics and those who are perfectionists.

#### **3.2.1 Unwillingness to delegate**

It was discovered that some clergy did not delegate simply because they were unwilling to do so. According to Kalengyo,<sup>265</sup> "Research studies have shown that unwillingness to delegate, rather than the inability or lack of skill in delegating, is at the heart of the problems of overworked leaders."<sup>266</sup> He further asserts that "The dilemma is the leaders' desire to hold on to every facet of the job and the reluctance to release any of the workload."<sup>267</sup> It has been noted that the leaders' desire to hold on to every facet of the job and the reluctance to release any of the workload, affected the leader. This was by way of creating more work than they were able to handle. This in

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<sup>265</sup> A priest in the Diocese of Kampala, who has served as supervisor for other clergy as well as a clergy being supervised.

<sup>266</sup> Muhindo E. Kalengyo(2019). Unpublished Lecture Notes on "Delegation as a Principle of Leadership and Management". Pg.1.

<sup>267</sup> Ibid.

turn also had a straining effect on the people that they were leading since it implied that they had to wait on the leader to respond to their needs or queries, which ultimately strained them, as those who are being led.

### **3.2.2 Fear of delegating oneself out of the job**

It was also discovered that some clergy did not delegate ministry roles and responsibilities for fear of delegating themselves out of the job, especially if the person to whom the roles have been delegated performs them better. It was mentioned that at times ministers in charge of others do not feel at ease delegating to those under them because of fear of delegating themselves out of the job. This is usually thought about in the event that, the person to whom the ministry has been delegated to does it better than the minister who delegated it to them. It was discovered that when a person is not confident in his abilities to do his job, he does not want to give his subordinates a chance to outperform him. However it was also observed that advises clergy with a supervisory role that that let their subordinates excel, were known as leaders who utilized the talents of his/her staff effectively.

### **3.2.3 Insecurity**

It was further discovered that some clergy did not delegate tasks to their subordinates because they felt insecure. Clergy in this category worried that they would be perceived as disposable if others do some of the critical work. Their lack of security often meant that they would hoard assignments even if they do not get done. They possessively held on to any activity that possessed a challenge and could restore a degree of recognition among their peers.

### **3.2.4 Preconceived ideas**

The research also indicated that having preconceived ideas about the person to whom ministry roles are to be delegated also hindered clergy, especially supervisors from delegating ministry role and responsibilities. Some clergy with supervisory roles over others erroneously jumped to conclusions about the capabilities of their subordinates birthing a negative opinion about

their ability to perform different tasks. This caused them not to delegate roles to such ministers for fear that the job may be done wrongly by the subordinate or the fear of being seen as lazy by those seeing him or her delegate.

### **3.2.5 New/inexperienced clergy**

It was also discovered that some of the clergy within the Diocese who were hesitant to delegate ministry roles were either new or inexperienced. According to Kalengyo, “These are people who have only recently received their promotion to managerial positions. They have been used to doing it all alone and they think that they can continue.”<sup>268</sup> He further mentions that “they are consumed by the fallacy of “if you want it done right, you have to do it yourself.”<sup>269</sup>

Such ministers usually advance the notion that delegating of ministry roles and activities to those who serve under them is time consuming. Some Clergy mentioned that they felt it took too much to sit down and explain to a subordinate how to do a task, especially if they are burdened with several deadlines. In these instances, some felt it was easier and quicker to do the task themselves not realizing that while in the short term it takes some time, in the long term once an a subordinate is familiar with the process, it will be a huge time saver.

### **3.2.6 Clergy who are workaholics as well as those who are perfectionists.**

It was also discovered that another reason why some clergy in the Diocese did not delegate was because they are workaholics or work addicts. This category of people “have difficulties in letting go to having direct hands on position in areas of responsibility, It is not uncommon for managers with this kind of management style to feel more confident in doing the detailed work.”<sup>270</sup>

The research discovered that there were Clergy who were found to be perfectionists/egotists. These are “people who perform exceptionally well and thrive on this pride, they believe employees

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<sup>268</sup> Muhindo E. Kalengyo (2016 ).Unpublished Lecture Notes on “Delegation as a Principle of Leadership and Management”.Pg.1

<sup>269</sup> Ibid.

<sup>270</sup> Ibid.

can never come anywhere near their high standards.”<sup>271</sup> It was revealed by some clergy who served under supervisors of this type that they were usually control freaks who want to know all the details and were also distrustful of others who would make decisions. They therefore did not delegate because doing so made them feel as if they lost control of the church.

### **3.3 Problems caused by lack of Delegation within the DoK.**

One of the facets of leadership is “the ability to recognize the special abilities and limitations of others, combined with the capacity to fit each one into the job where he or she will do best.”<sup>272</sup> It has been said that, “the job of a leader is to see that all the work gets done and not to do it all themselves.”<sup>273</sup> It is important especially for those doing God’s work to understand that “the capacity to appreciate the gifts of widely varying kinds of workers, and helping them along the lines of their own personalities and workings, is the main quality for oversight in a mission such as ours.”<sup>274</sup> According to Sanders, “to succeed in getting things done through others is the highest type of leadership.”<sup>275</sup> Dwight L. Moody in agreement with Sanders is once noted to have said that he “would rather put a thousand men to work than do the work of a thousand men.”<sup>276</sup> It is therefore important to note that failure to delegate ministry roles can to a greater extent impact on the ministry negatively.

It was discovered that the failure to delegate by clergy within the Diocese caused a number of problems and these included: increased workload, leaving no time for other equally important ministry tasks, denying opportunity for mentorship, and demotivating clergy serving under supervisors, as well as, stifling ministry in terms of its effectiveness and continuity.

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<sup>271</sup> Muhindo E. Kalengyo (2019 ).Unpublished Lecture Notes on “Delegation as a Principle of Leadership and Managemnet”.Pg.1

<sup>272</sup> Oswald J. Sanders (1994). Spiritual leadership: principles of excellence for every believer. Chicago, Moody Press.P137.

<sup>273</sup> Retrieved from <https://www.cru.org/us/en/train-and-grow/leadership-training/leading-a-team/the-art-of-delegation.html> on Monday 30/05/22 at 21:05

<sup>274</sup> Oswald J. Sanders (1994). Spiritual leadership: principles of excellence for every believer. Chicago, Moody Press.P137.

<sup>275</sup> Ibid.

<sup>276</sup> Ibid.

### 3.3.1 Increased workload

It was discovered that clergy who acted as supervisors and failed to delegate some of their ministry roles to their subordinates ended up with an increased workload. The increase in workload is likely to cause stress and burnout because there is so much to do/ attend to by one person. The risk of burnout in pastoral ministry is more than a myth, “a number of empirical studies have concluded that like other helping professionals, Christian ministers in pastoral roles are at risk of burnout.”<sup>277</sup> He further mentioned that “the nature and demands of pastoral ministry can ‘drain’ ministers’ emotional, cognitive, spiritual, and physical energy reserve, which may affect their overall effectiveness.”<sup>278</sup> It is therefore important that one learns to delegate/share ministry roles with those that they serve so that they do not burn out but also that they will be effective in carrying out their ministry.

### 3.3.2 Leaving no time for other equally important ministry tasks

Ryken Graham mentions that “If we take the pastoral burdens of a large congregation and multiply them by a thousand, we will get some idea of the challenges that Moses faced in leading Israel.”<sup>279</sup> He further mentions that “The prophet governed a nation of one million people or more all by himself. The workload was staggering... Moses had no end of work to do.”<sup>280</sup> The research discovered that the large congregations within the Diocese presented diverse needs which had to be attended to by the clergy. It therefore followed that clergy who were not sold out to delegating some of the ministry roles to those under them were so overtaken by some ministry roles at the expense of other ministry roles.

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<sup>277</sup>Samushonga M. Hartness (2021) Distinguishing Between the Pastor and the Superhero: God on Burnout and Self-care, *Journal of Pastoral Theology*, 31:1, 4-19, DOI: 10.1080/10649867.2020.1748919

<sup>278</sup> Ibid.

<sup>279</sup> Philip R. Graham (2005). *Preaching the Word: Exodus, Saved for God’s Glory*. Wheaton, Illinois: Crossway Books. Pg.481.

<sup>280</sup> Philip R. Graham (2005). *Preaching the Word: Exodus, Saved for God’s Glory*.Pg.481.

It is unwise to think that we can always handle more and more ministry, “this is harmful to us, and in the end, it will also be harmful to others.”<sup>281</sup> This was a significant part of Jethro’s concern. Moses wasn’t the only one who was getting tired; the people were tired too. According to Kalengyo, “delegation helps one delegating to set free time for more important work/tasks.”<sup>282</sup> Jethro said, “You and these people who come to you will only wear yourselves out” (Exod. 18:18a, emphasis added). Since Moses was the only judge, the people had to wait all day to get his attention; there was always a long line of people waiting to see him. Sharing part of his work with the proposed selected able men, would afford him time to concentrate on his primary call.

### **3.3.3 Denying opportunity for mentorship**

The research also discovered that failure to delegate ministry roles within the Diocese was a two-way traffic street that denied both the supervisor the opportunity to mentor the clergy that they lead as well as the clergy being supervised an opportunity to be mentored. According to Woolfe, “Most management experts agree that traditional seminars have their place, but that most learning takes place back on the job through actual job assignments, or through “action learning and experiential exercises aimed at solving real-life problems that have immediate relevance to the company.”<sup>283</sup> It, is therefore, follows that if clergy being supervised are not allowed to engage and carry out ministry roles at their stations, they will not master the art of carrying these tasks out.

Noel Tichy advocates for, “putting people in progressively more difficult situations where they have to make decisions, and then give them feedback and support.”<sup>284</sup> This process of

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<sup>281</sup> Ibid, Pg.483.

<sup>282</sup> Muhindo E. Kalengyo (2019). Unpublished Lecture Notes on “Delegation as a Principle of Leadership and Management”. Pg.2.

<sup>283</sup> Woolfe Lorin (2002). *The Bible on Leadership: from Moses to Mathew –Management lessons for Contemporary Leaders*. American Management Association, United States of America. Pg. 205.

<sup>284</sup> Ibid.

allowing others to carry out different ministry assignments will inevitably in the long run create knowledgeable ministers, effective in carrying out the ministry to which they have been called.

### **3.3.4 Demotivating clergy serving under supervisors**

According to Kalengyo, “Delegation or sharing ones ministry load with clergy serving under supervising clergy results in increased motivation.”<sup>285</sup> Delegation of authority in a way, “gives enough room and space to the subordinates to flourish in their abilities and skill.”<sup>286</sup> Through delegating powers, “the subordinates get a feeling of importance, they get motivated to work and this motivation provides appropriate results to a concern.”<sup>287</sup> However, the research discovered that as a result of not being assigned ministry roles to carry out, some clergy serving under supervisors felt demotivated and others were greatly frustrated, lacking satisfaction from the ministry they offered. It has been said that, “Job satisfaction is an important criterion to bring stability and soundness in the relationship between superior and subordinates.”<sup>288</sup>

In agreement with the above, Edosa asserts that, “Delegation motivates and builds morale; employees find it gratifying when their managers delegate to them. It is a sign that they are valued and trusted workers and that their managers believe them capable of greater success.”<sup>289</sup> The research discovered that subordinates to whom authority to carry out ministry roles had been delegated, felt like they are indeed part of the system offering ministry which in turn motivated or encouraged them to give their all to the ministry.

### **3.3.5 Stifled ministry in terms of effectiveness and continuity.**

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<sup>285</sup> Muhindo E. Kalengyo (2019) .Unpublished Lecture Notes on “Delegation as a Principle of Leadership and Managemnet”.Pg.2

<sup>286</sup> Retrieved from [https://www.managementstudyguide.com/importance\\_of\\_delegation.htm](https://www.managementstudyguide.com/importance_of_delegation.htm) on Saturday 12/11/2022 at 01:07am.

<sup>287</sup> Retrieved from [https://www.managementstudyguide.com/importance\\_of\\_delegation.htm](https://www.managementstudyguide.com/importance_of_delegation.htm) on Saturday 12/11/2022 at 01:07am.

<sup>288</sup> Retrieved from [https://www.managementstudyguide.com/importance\\_of\\_delegation.htm](https://www.managementstudyguide.com/importance_of_delegation.htm) on Saturday 12/11/2022 at 01:07am.

<sup>289</sup>Edosa Oviawe (2015). Delegation: Benefits, Limitations and why managers find it difficult to delegate. A paper presentation to the Nasarawa State University, Nigeria (January 2015). Accessed from [https://www.academia.edu/10017316/Delegation\\_Benefits\\_Limitations\\_and\\_Why\\_Managers\\_Find\\_It\\_Difficult\\_To\\_Delegate](https://www.academia.edu/10017316/Delegation_Benefits_Limitations_and_Why_Managers_Find_It_Difficult_To_Delegate) on Monday 07/06/2022 at 01:10am



The research further discovered that because some ministry roles were not delegated, some ministries were left unattended to. When Jethro, Moses' father in law, saw all that Moses was doing for the people, he said, "What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?"<sup>290</sup> Moses was sitting in judgment alone and trying to do everything himself. It was discovered from the research that, some ministry stations would suffer from ineffectiveness incase current supervisors left as they seemed to be the only ones that knew how to get different things at the station done something that stifled ministry. Jethro counselled Moses to teach the ordinances and laws of God and to show them the way, but also to provide able men to be rulers over them and to help Judge them. He said, "And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be easier for you, and they will bear the burden with you."<sup>291</sup> With those appointed to help carry the burden with Moses, he was able to help many more Israelites making him more effective and efficient. When Moses was judging the people by himself, he was working morning until evening. However, when Moses appointed other judges to help him with the work, he and the Israelites that were coming to seek counsel were no longer wearing themselves out. This is because the number of those judging had increased, thereby improving the workflow and ensuring effectiveness and efficiency.

### **3.4 Conclusion**

This chapter on the practice of delegation points out the understanding of delegation among clergy of the DoK. Many of the clergy had an idea of what delegation is, especially in light of ministry roles. The practice of delegation by clergy in the DoK in light of ministry roles was however met with a number of barriers, despite many of the clergy having an idea of what

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<sup>290</sup> Exodus 18:14

<sup>291</sup> Exodus 18:22

delegation entailed. Some of them were hesitant in carrying out the practice of delegation as they went about their work.

Several reasons were raised for this reluctance/hesitance. These ranged from unwillingness to delegate, fear of delegating oneself out of the job, and insecurity, to mention but a few. The hesitance to delegate because of the reasons mentioned above brought about several problems as far as the ministry is concerned. Some clergy suffered an increased workload; some had no time for other equally important ministry tasks, and the opportunity for mentorship has been denied, to mention but a few. So, there is a need to attempt to contextualize the biblical teaching on delegation among the clergy of the DoK so that they may avert the problems of failing to delegate.

## **CHAPTER FOUR**

### **AN ATTEMPT TO CONTEXTUALIZE THE BIBLICAL TEACHING OF DELEGATION IN EXODUS 18:13-27 AMONG THE CLERGY OF THE DOK**

#### **4.0 Introduction**

This chapter explains the process of appropriating the biblical teaching of Delegation found in Exodus 18:13-27 among the clergy of the DoK. It brings into dialogue the teaching of Exodus 18:13-27 and the essence of the practice of delegation among the clergy of the DoK. This chapter begins by explaining the meaning of contextualization and is then followed by a summary of chapters two and three. The researcher also makes her conclusions, recommendations, and suggestions for further research in this chapter.

#### **4.1 Summary of Chapter Two and Three**

To be consistent in this attempt towards contextualization, there is a need to summarize the biblical teaching on delegation in Exodus 18:13-27 and the practice of delegation among clergy in the DoK. The text of Exodus 18:13-27 was analysed to reveal the biblical meaning, process, and significance of delegation. The biblical teaching of Delegation in Exodus 18:13-27 revealed four major aspects to be considered: Delegation is entrusting authority and responsibility to others; Delegation is carried out through a specific process; the person delegating does not lose sight of their major role/call and finally, Delegation involves on-going oversight. Chapter three underscores the practice of delegation among the clergy of the DoK. Delegation among clergy in the DoK is the act of redirecting tasks and initiatives to other team members. There was unfortunately no agreed-on process of carrying out the practice of delegation by those who did try to delegate; each supervisor seemed to have their way of how they shared ministry roles and responsibilities. So, the attempt to contextualize the teachings of Delegation in Exodus 18:13-27, into the practice of delegation among clergy in the DoK seeks to transform the clergy practice of delegation according to the biblical teaching.

## **4.2 Biblical Delegation: Strengthening Clergy Leadership in the Diocese of Kampala**

### **4.2.1 Delegation is entrusting authority and responsibility to others**

In Exodus 18:13-27, we see a narrative where Moses, overwhelmed by the task of judging the people of Israel, receives advice from his father-in-law, Jethro. Jethro suggests that Moses delegates some of his responsibilities to capable and trustworthy individuals, thus lightening his load and ensuring more efficient governance. Rev. Kenneth Kilinski states that “Delegation is to delegate authority as to assign responsibility.”<sup>292</sup> It is “power sharing and participation where elders give some of their authority to their subordinates and both of them are fully participating in their duties.”<sup>293</sup> This is however contrary to what some clergy in supervisory roles within the DoK believed and practiced, they many times delegated responsibility to clergy under them but didn’t

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<sup>292</sup>Kilinski K. Kenneth and Jerry C. Wofford (1973). *Organization and Leadership in Local Church*. Grand Rapids, MI: Zondervan. Pg.156.

<sup>293</sup> Ibid.

believe in sharing their power with the clergy to whom they had delegated responsibility fronting that they were not at the same level.

In contrast, according to Exodus 18:13-27, delegation is not simply assigning tasks or roles but rather also granting authority for these tasks or roles to be carried out. Delegation can also be defined as “giving others the authority to act on your behalf, accompanied with responsibility and accountability for results.”<sup>294</sup> In as much as Delegation involves “assigning of certain responsibilities along with the necessary authority by a superior to his subordinate”<sup>295</sup>, it is not a process of abdication. This is because “the person who delegates does not divorce himself/herself from the responsibility and authority with which he/she is entrusted, but remains accountable for the overall performance and also for the performance of his/her subordinates”<sup>296</sup>.

Delegation in this context therefore is the act of entrusting authority and responsibility to others. This is contrary to what most clergy in the DoK understood delegation to be, many of them understood the aspect of sharing responsibility or ministry roles with others and not so much so as entrusting the people to whom responsibility has been delegated with authority.

#### **4.2.2 Delegation is carried out through a specific process**

According to Exodus 18:13-27 Jethro does not simply tell Moses to delegate, he goes ahead to show him how he was to go about the whole process. The passage therefore, shows us that delegation is carried out through a specific process. According to David Kadalie, “Delegation is more than just assigning tasks to someone. It requires capacity building, empowerment, trust and the freedom to make mistakes”<sup>297</sup>. This therefore means that for Delegation to effectively achieve

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<sup>294</sup> Retrieved from [https://www.sdsmt.edu/uploadedFiles/Content/Campus\\_Life/Student\\_Activities/Organizations/Delegation.pdf](https://www.sdsmt.edu/uploadedFiles/Content/Campus_Life/Student_Activities/Organizations/Delegation.pdf) on Friday 22/04/22 at 13:51.

<sup>295</sup>Edosa Oviawe (2015). Delegation: Benefits, Limitations and why managers find it difficult to delegate. A paper presentation to the Nasarawa State University, Nigeria (January 2015). Accessed from [https://www.academia.edu/10017316/Delegation\\_Benefits\\_Limitations\\_and\\_Why\\_Managers\\_Find\\_It\\_Difficult\\_To\\_Delegate](https://www.academia.edu/10017316/Delegation_Benefits_Limitations_and_Why_Managers_Find_It_Difficult_To_Delegate) on Monday 07/06/2022 at 01:10am

<sup>296</sup> Ibid.

<sup>297</sup>Kadalie David (2006). Learner’s Resource Kit. Nairobi, Kenya: Evangelical Publishing House. Pg.107.

the intended results, the person delegating must ensure that the personnel or team to which work is delegated understand the task before them and they have had the necessary training to carry it out.

According to Exodus 18:19-23, Jethro says this to Moses;

*“Now obey my voice; I will give you advice, and God be with you! You shall represent the people before God and bring their cases to God, and you shall warn them about the statutes and the laws, and make them know the way in which they must walk and what they must do. Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be easier for you, and they will bear the burden with you. If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace.”*

Contrary to the passage, some clergy especially those at the supervisory level did not seem to appreciate the fact.

#### **4.2.2.1 Delegation involves selection of capable Individuals**

Having that for delegation to work effectively there had to be a process to go through. Many had the understanding that one simply assigns responsibility and it gets done without necessarily thinking about the skills of the person to whom work is delegated as well as sitting down with them to guide them clearly defined the task at hand for which Moses needs a support system, that is helping him with judging/settling people's disputes, it is important in the process of delegation to identify team players with the skills needed to match the task at hand. In agreement with the above, Kilinski & Wofford mention that, “in delegation, a leader is not required to do

everything, but should learn to identify people in the team who can do the work needed and assign them these responsibilities”<sup>298</sup>.

Jethro says to Moses in Exodus 18:21, “Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens.”<sup>299</sup> It is clear from the passage that not everyone qualified to be on the team that Moses was to delegate roles to. Jethro encourages Moses to provide “men of ability who fear God, men of faithfulness who hate unjust gain”<sup>300</sup> from all Israel, “with Yahweh’s revelation which helps Moses choose who are the right ones.”<sup>301</sup>

Men of ability who fear God” are those whom Moses will provide from all Israel through Yahweh’s direction and instruction, who have skills in both speech and action as influential leaders,<sup>302</sup> and who fear Yahweh. Men of faithfulness who hate unjust gain “are those whom Moses will provide from all Israel through Yahweh’s direction and instruction, who love truth, justice, and righteousness, and who hate lies, injustice, and unrighteousness.”<sup>303</sup> According to the passage, therefore, instead of trying to manage everything by himself, Moses is advised to appoint capable leaders to handle smaller matters, while he deals with the more significant issues.

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<sup>298</sup> Kilinski K. Kenneth and Jerry C. Wofford (1973). *Organization and Leadership in Local Church*. Grand Rapids, MI: Zondervan. Pg.156

<sup>299</sup> Exodus 18:21.

<sup>300</sup> Interestingly, Houtman in, *Exodus, Volume 2: Pgs.418–419*, notes that, “For the four-fold requirement, see e.g. Deut. 1:16f.; 16:18ff.; 1 Sam. 12:3ff.; and 2 Chr. 19:6. Wisdom is not cited among the requirements (by contrast see also Deut. 1:13; 1 Kings. 3:9, 28), evidently because complex matters are to be submitted to Moses.”

<sup>301</sup> Dozeman in, *Exodus, Pg.409*, notes that, “The Hebrew verb translated ‘to select’ in v. 21 (*hāzā*) is a technical term for prophetic clairvoyance (see Amos 1:1; Isa 1:1; Micah 1:1). The advice is that Moses ‘perceive’ the qualities of justice and truth in the judges he appoints.” Furthermore, Carpenter in, *Exodus, Volume 1:Pg.622*, notes, “‘You yourself discern’ *הִיָּחַדְתָּ* (uses a strong word, *הִיָּחַד* to designate a ‘seer,’ or privileged visionary: one who sees God’s vision given to his people for discernment. Here, in a purely social context, the word indicates Moses’ ability to discern those who have certain intangible qualities, but whose qualities are also visible to those who are sensitive to them.”

<sup>302</sup> Propp in, *Exodus, Volume 1: Pg.632*, notes that these were supposed to be, “men of competence.” A translation inspired by “Ramban.” connoting a warrior, a rich man or a citizen of deserved respect and social influence.

<sup>303</sup> Houtman in, *Exodus, Volume 2:Pg.418*, explains that, “those who place their own interests and the betterment of their own position first easily succumb to the temptation of accepting gifts and resorting to extortion, and may be less than scrupulous about justice; the maintenance of a just society is not in good hands with them (cf. 1 Sam. 8:3; Isa. 56:11; Jer. 22:17; Hab. 2:9 et al.); justice is in good hands with those who do not put themselves first and are not greedy for gain (cf. Isa. 33:15; Ps. 119:36; Prov. 1:19; 15:27; 28:16).”

However, contrary to the passage, some clergy that did labor to share ministry roles or responsibilities with those serving under them did not exactly reflect upon the tasks at hand as well as the needed/necessary skill set to have the tasks accomplished. Many of them took it for granted that as long one is a clergy, they should be able to get tasks accomplished without thinking about their capabilities or even inquiring whether they have carried out those tasks before or not.

#### **4.2.2.2 Delegation involves training and guidance**

Having granted them authority to go ahead and judge the people, Moses had another responsibility over these appointed leaders. He wasn't to throw them into the deep like the saying goes, but was rather, responsible for providing instruction and guidance to these appointed leaders, ensuring they understand the principles of justice and God's law. This ensured consistency and fairness in their judgments. On the contrary, some clergy within the DoK did not take time off to help orient or train those under them upon delegating tasks to them, they took it for granted that they knew what to do and what was expected of them. These clergy, serving under supervisors, were therefore thrown into "the deep" like the saying goes without any guidance and many simply had to figure out how to get the tasks done.

#### **4.2.2.3 Delegation involves establishment of a reporting system/system of governance**

Having identified the task at hand and capable team members to carry the burden based on their competencies, Jethro now mentions to Moses that he needs to establish a kind of system of governance through which the selected men will operate. Moses is advised to organise the chosen individuals into a hierarchical structure, appointing them as leaders of thousands, hundreds, fifties and tens. This creates a tiered system of governance, with leaders responsible for different segments of the population.

Jethro urges Moses to reduce his lone load by letting the chiefs of thousands, hundreds, fifties, and tens judge Israel's cases at all times. This means apparently that, "Israel no longer needs to wait for Moses all day because of their chiefs."<sup>304</sup> It was discovered that some clergy did not have a clear system of governance/reporting structure where feedback especially about completed delegated roles would be channelled. For some clergy in supervisory positions, as long as the tasks got completed, that was good enough. There wasn't a feedback mechanism for the person who carried out the task, this left many clergy serving under clergy as supervisors not sure if they carried out the tasks well or if they had areas that they needed to improve upon.

In contrast, some clergy that laboured to delegate at times distanced themselves from the people they delegated to in case the results were wanting or in case they were not as expected. Clergy serving under other clergy as supervisors were noted to shun tasks given to them of fear of not carrying them out well and the embarrassment that came with it.

#### **4.2.2.4 Delegation involves actual delegation of authority**

Having established the structure within which the selected capable men were to operate, Jethro says to Moses in Exodus 18:22, "And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So it will be easier for you, and they will bear the burden with you".

Moses is to delegate authority to these appointed leaders, empowering them to judge smaller matters and only bringing the most significant cases to him. By doing so, Moses can focus on handling the most critical issues while allowing others to manage smaller disputes. It is also important to note that this concept of delegation emphasises the importance of team work, shared responsibility, and empowering others to contribute to the community's wellbeing. This is however contrary to what some clergy in supervisory roles within the DoK believed and practiced. They

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<sup>304</sup> Houtman in, Exodus, Volume 2: Pg., 419, clearly states that, "the lengthy wait (18:13, 14) is over; with such a large number of judges, grievances will be heard right away."



many times delegated responsibility to clergy under them, but didn't believe in sharing their power with clergy to whom they had delegated responsibility, fronting that they were not at the same.

#### **4.2.2.5 The person delegating does not lose sight of their major role/call**

It is important to note that the beginning of the process of delegation is the person delegating understanding that in as much as they are going to share responsibility and authority with others, at no time are they expected to lose sight of the major role to which they have been called. Jethro tells Moses in Exodus 18:19b-20, "You shall represent the people before God and bring their cases to God, and you shall warn them about the statutes and the laws, and make them know how they must walk and what they must do."<sup>305</sup> It is important to note that Jethro understood that delegation is not a process of abdication, "the person who delegates does not divorce himself/herself from the responsibility and authority with which he/she is entrusted, but remains accountable for the overall performance and also for the performance of his/her subordinates."<sup>306</sup>

According to Exodus 18:19b-20, Moses's major role/call was threefold, representing the people before God, teaching the people God's statutes and laws and making them know how they were to walk. Regarding Moses as the instructor for Israel with Yahweh's statutes and laws, Jethro speaks of Moses playing a role as the instructor by teaching Israel Yahweh's statutes and laws. In other words, "Moses will fulfil a unique role in helping Israel learn Yahweh's statutes and laws which will come directly from Yahweh through Moses alone."<sup>307</sup>

The passage later reveals to us that Moses's role of teaching was not limited to the Israelites only, but it would also later extend to those he would appoint as judges to help him carry out God's work. This is important to note as it leads us to the next step in the process of Delegation. Contrary

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<sup>305</sup> Exodus 18:19-23.

<sup>306</sup> Edosa Oviawe (2015). Delegation: Benefits, Limitations and why managers find it difficult to delegate. A paper presentation to the Nasarawa State University, Nigeria (January 2015). Accessed from [https://www.academia.edu/10017316/Delegation\\_Benefits\\_Limitations\\_and\\_Why\\_Managers\\_Find\\_It\\_Difficult\\_To\\_Delegate](https://www.academia.edu/10017316/Delegation_Benefits_Limitations_and_Why_Managers_Find_It_Difficult_To_Delegate) on Monday 07/06/2022 at 01:10am

<sup>307</sup> According to the Theological Dictionary of the Old Testament. Edited by G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry. Translated by John T. Willis, Geoffrey W. Bromiley, David E. Green, and Douglas W. Stott. 15 vols. Pg. 615, "The laws were communicated directly to Moses by God through revelation, without the need for oracular media. The precepts and laws that he taught the people were a direct promulgation of divine laws."

to the passage, a good number of clergy in supervisory roles were noted to have lost sight of their major/primary call because they were busy running up and about trying to do everything themselves and not sharing work with others at the station.

#### **4.2.2.6 Delegation involves on-going oversight**

Jethro says to Moses in Exodus 18:22b, “Every great matter they shall bring to you, but any small matter they shall decide themselves.”<sup>308</sup> While delegating authority, Moses retains oversight and final authority over the most significant matters. He continues to be the ultimate authority, but he is supported by a network of capable leaders who assist in the administration of justice.

Contrary to the above, some clergy that delegated roles found themselves, with their eyes off the responsibility delegated as well as the person to whom the responsibility had been delegated. This therefore meant that in case the person to whom responsibility had been delegate went astray, the supervisor wouldn’t know since their eyes were not following what was being done. In conclusion therefore, delegation in Exodus 18:13-27 is carried out systematically and with careful consideration to ensure effective governance and the fair administration of justice among the people of Israel.

### **4.3 Summary of Contextualisation**

From the above discussion concerning the contextualisation of the practice on Delegation in Exodus 18:13-27 among the clergy in the DoK, the following can be deduced. Delegation is entrusting authority and responsibility to others, and so, instead of clergy in supervisory roles thinking of it as just giving responsibility, they should appreciate the fact that those to whom responsibility has been delegated need to be entrusted with authority to carry out the responsibility at hand. They should not think highly of themselves like they ought to think that by entrusting part of their authority to others they are stooping low to the level of those serving under them. Clergy

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<sup>308</sup> English Standard Version, Exodus 18:22b

within the DoK should therefore alongside assigning responsibilities/ministry roles to others grant them the required authority to carry out the responsibilities/roles assigned to them.

Delegation necessitates especially on the side of the person delegating, understanding that they shouldn't at any one moment lose sight of their major role/call. This calls for wisdom on their part to know that in as much as there will be tasks that they will need assistance with thus delegating, there are tasks that they are supposed to follow through themselves and these can't be delegated. This understanding helps them to avoid the temptation of giving every task away and thus not participating in the ministry. Clergy within the DoK privileged to serve at a supervisory role should not use the practice of delegation as a way of dodging tasks that they alone should be doing. In as much as they will need hands to help carry the burden with some roles, they have to understand that there are roles they cannot delegate but rather attend to them themselves.

Delegation of roles/responsibilities to others does not in any way mean that the person sharing these roles divorces himself/herself from the responsibility and authority with which he/she is entrusted, but remains accountable for the overall performance and also for the performance of his/her subordinates thus owning the results together. The practice of delegation among the clergy of the DoK will only achieve its intended objective(s) as per Exodus 18:13-27, if clergy at a supervisory role within the Diocese understand that by delegating they are not in any way divorcing themselves from responsibility. They should understand that at the end of the day they remain accountable for the overall performance irrespective of the fact that some roles were carried out by their subordinates.

For delegation to be carried out effectively among the clergy in the DoK, so that the intended objective(s) are achieved, one has to appreciate the fact that there is a process that has to be gone through. Delegation is more than just assigning tasks to someone. It requires capacity building, empowerment, trust and the freedom to allow the subordinates to make mistakes as they undergo training. This means that for Delegation to effectively achieve the intended results, the

person delegating must ensure that the personnel or team to which work is delegated understand the task before them and they have had the necessary training to carry it out. Clergy at supervisory roles within the DoK should understand that it is very important to find out first whether the people to whom roles are to be delegated have received the necessary training to aid them in carrying out the roles at hand.

In addition, it is important to note that the personnel trained and identified to carry on the task have to be those with qualities or skill sets that position them to be able to carry out the required roles and responsibilities. While delegating, one should at no given time take it for granted that as long one is a clergy, they should be able to get tasks accomplished without thinking about their skill set, gifting's or even inquiring whether they have carried out those tasks before or not. Clergy within the DoK delegating ministry roles and responsibilities to those serving under them, should be mindful of the capabilities of the personnel that they would love to delegate work to. Being a clergy is no guarantee that one is able to carry out every ministry task, one because they may simply lack the skill set and gifting's but also because they have probably not received training in carrying out that/those task(s) before.

Effective delegation necessitates that having identified capable personnel for the task at hand, one then goes ahead to actually grant these personnel the authority they need to go ahead and act/carry out the defined tasks. Clergy within the DoK delegating ministry roles and responsibilities to those serving under them, ought to actually release part of their authority to those to whom work has been delegated to, so that they can act rather than simply giving them roles and denying them the authority to act parading them as puppets.

Delegation involves offering of continuous guidance and training to the subordinates to whom work/tasks have been given. The person delegating can take their hands off like the saying goes to allow the subordinates carry out the given tasks, but they shouldn't at any one moment have their eyes off. This allows that they offer guidance where needed and it also gives the

subordinates the confidence that their supervisor is not out to hunt them to fail or embarrass them but rather to support them in ensuring that the tasks are carried out well. Clergy within the DoK should align themselves in such a way that allows them to give guidance to their subordinates instead of using delegation of roles to them as a trap for embarrassing them and wanting to fail them.

Delegation involves establishment of a kind of system of governance through which the selected capable personnel will operate. Clergy within the DoK, especially those at supervisory role, should establish a clear system of governance/reporting structure where feedback especially about completed delegated roles would be channelled. They should create an atmosphere where subordinates find it easy to consult them, as well as an atmosphere that allows the subordinates to receive feedback about their accomplished tasks in good faith.

Lastly, similar to the above, Delegation involves on-going oversight, especially on the side of the person delegating roles and responsibilities. This therefore means that in case the person to whom responsibility had been delegated went astray, the supervisor should be in a position to know since their eyes were on following what was being done.

#### **4.4 Recommendations**

To practice delegation according to the biblical teaching, especially in light of Exodus 18:13-27, the researcher recommends that the clergy within the DoK appreciate what Moses was able to achieve not just for himself but also for the people that he led because he heeded Jethro's advice of sharing the role of administering justice to the people with capable men. The following benefits of delegation as observed in the passage can go a long way in helping the Clergy within the DoK, to appreciate the practice of sharing/delegating ministry roles with the people that they serve.

In as much as Moses was sincere about his motives, it was clear according to Jethro that Moses had taken on a burden that was too great for him to bear alone. It is important to note that

the workload was so overwhelming, that soon Moses would be exhausted and was headed for burnout if he did not call upon able people to help carry the burden with him. The researcher therefore recommends that Clergy in supervisory roles within the DoK, delegate/share ministry roles with clergy serving under them, so that they do not carry the burden alone. This can also help them to avoid burning out in ministry because of the increasing workload before them.

It is unwise to think that we can always handle more and more ministry, “this is harmful to us, and in the end, it will also be harmful to others”<sup>309</sup>. This was a significant part of Jethro’s concern. Moses wasn’t the only one who was getting tired; the people were tired too. Jethro said, “You and these people who come to you will only wear yourselves out” (Exod. 18:18a, emphasis added). Since Moses was the only judge, the people had to wait all day to get his attention; there was always a long line of people waiting to see him. Sharing part of his work with the proposed selected able men, would afford him time to concentrate on his primary call. This would preserve his prophetic authority, while at the same time giving him the help he needed to shepherd God’s flock.

These men “would answer every day spiritual questions and adjudicate routine personal disputes. But whenever the elders needed help, they would consult with Moses, who would handle all the tough cases.”<sup>310</sup> The researcher therefore recommends that Clergy in supervisory roles within the DoK, delegate ministry roles/tasks to clergy serving under them so that they (Supervisors) can set free time for more important work / tasks thus concentration on their primary call.

It has often been mentioned that “one of the primary roles of leaders is to develop people.”<sup>311</sup> According to Woolfe, “Most management experts agree that traditional seminars have their place, but that most learning takes place back on the job through actual job assignments, or through “action learning exercises aimed at solving real-life problems that have immediate

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<sup>309</sup> Philip R. Graham (2005). *Preaching the Word: Exodus, Saved for God’s Glory*. Wheaton, Illinois: Crossway Books. Pg.483.

<sup>310</sup> Philip R. Graham (2005). *Preaching the Word: Exodus, Saved for God’s Glory*.Pg.484.

<sup>311</sup> Muhindo E. Kalengyo (2019). Unpublished Lecture Notes on “Delegation as a Principle of Leadership and Management”.Pg.2

relevance to the company.”<sup>312</sup> The men that Jethro proposed to Moses to select would, “... judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So, it will be easier for you, and they will bear the burden with you.”<sup>313</sup>

This process of allowing others to carry out different ministry assignments will inevitably in the long run create knowledgeable ministers, effective in carrying out the ministry to which they have been called. The researcher therefore recommends that leaders (who in our context are the clergy serving in supervisory roles) should delegate ministry roles to those serving under them to help mentor them as a way of growing them into the ministry.

When Jethro, Moses’ father-in-law, saw all that Moses was doing for the people, he said, “What is this that you are doing for the people? Why do you sit alone, and all the people stand around you from morning till evening?”<sup>314</sup> Moses was sitting in judgment alone and trying to do everything himself, Jethro counselled Moses to teach the ordinances and laws of God and to show them the way, but to also provide able men to be rulers over them and help judge. He said, “And let them judge the people at all times. Every great matter they shall bring to you, but any small matter they shall decide themselves. So, it will be easier for you, and they will bear the burden with you.”<sup>315</sup>

With those appointed helping to carry the burden with Moses, he was able to help many more Israelites making him more effective and efficient. When Moses was judging the people by himself, he spent the morning until the evening working. However, when he appointed other judges, to help him with the work, he and the Israelites that were coming to seek counsel were no longer wearing themselves out because the number of those judging had increased, thereby improving our workflow. With more team members, “we will also have more talent, creativity,

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<sup>312</sup>Woolfe Lorin (2002). *The Bible on Leadership: from Moses to Mathew –Management lessons for Contemporary Leaders*. American Management Association, United States of America. Pg. 205.

<sup>313</sup> Exodus 18:22

<sup>314</sup> Exodus 18:14

<sup>315</sup> Exodus 18:22

hours, and ideas to work with.”<sup>316</sup> The researcher therefore recommends that clergy in supervisory roles within the DoK, delegate ministry roles/tasks to Clergy serving under them because the practice of delegation brings about “Increased results – expansion of results.”<sup>317</sup>

It has been said that “Job satisfaction is an important criterion to bring stability and soundness in the relationship between superior and subordinates.”<sup>318</sup> In agreement with the above, Oviawe asserts that “Delegation motivates and builds morale; employees find it gratifying when their managers delegate to them. It is a sign that they are valued and trusted workers and that their managers believe them capable of greater success.”<sup>319</sup> When a minister who leads others under him or her delegates authority to them to carry out different tasks, there is a way in which the ones to whom work has been delegated feel like they are indeed part of the system, offering ministry which in turn motivates or encourages them to give their all to the ministry. The researcher therefore recommends that the Clergy within the DoK especially those at the supervisory level of other clergy delegate ministry roles and responsibilities to those serving under them because it results in “Increased motivation.”<sup>320</sup>

#### **4.5 General Conclusion**

To align the practice of delegation among the clergy of the DoK into a practice of delegation that is biblically informed, the study of the practice of delegation in Exodus 18:13-27 was undertaken. The study was done so that the biblical meaning of Delegation could be analysed and contextualized among the clergy of the DoK.

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<sup>316</sup> Retrieved from <https://www.linkedin.com/pulse/94-how-moses-used-delegation-become-more-successful-leader-gwilliam> on Saturday 12/11/2022 at 12:18am.

<sup>317</sup> Muhindo E. Kalengyo (2019). Unpublished Lecture Notes on “Delegation as a Principle of Leadership and Management”.Pg.2

<sup>318</sup> Retrieved from [https://www.managementstudyguide.com/importance\\_of\\_delegation.htm](https://www.managementstudyguide.com/importance_of_delegation.htm) on Saturday 12/11/2022 at 01:07am.

<sup>319</sup> Edosa Oviawe (2015). Delegation: Benefits, Limitations and why managers find it difficult to delegate. A paper presentation to the Nasarawa State University, Nigeria (January 2015). Accessed from [https://www.academia.edu/10017316/Delegation\\_Benefits\\_Limitations\\_and\\_Why\\_Managers\\_Find\\_It\\_Difficult\\_To\\_Delegate](https://www.academia.edu/10017316/Delegation_Benefits_Limitations_and_Why_Managers_Find_It_Difficult_To_Delegate) on Monday 07/06/2022 at 01:10am

<sup>320</sup> Muhindo E. Kalengyo (2016). Unpublished Lecture Notes on “Delegation as a Principle of Leadership and Management”.Pg.2



In the exegetical analysis of Exodus 18:13-27, it indicated that Delegation is: entrusting authority and responsibility to others. Moses entrusted part,<sup>321</sup> of the responsibility of administering justice to the children of Israel to men who had qualities that would match the task at hand.

Having given them the responsibility, he further granted them the authority to act/go ahead and fulfil the responsibility given to them. However, some of the Clergy within the DoK at different occasion simply assigned responsibilities to clergy serving under them to paint a paint of there is teamwork yet denied them the authority to act on the assigned responsibilities. Many subordinates found their way back to the supervisors asking them what they would love for them to do; it was kind of a puppet working relationship/environment. Simply put, most subordinates were simply implementing what the supervisors wanted and not necessarily bringing their gifting's and skill set on the table, to independently execute tasks even those that they could carry out themselves.

Therefore, as the clergy practice the aspect of delegating ministry roles, they should embrace the biblical teaching on delegation as seen in Exodus 18:13-27. They can do this by committing to letting God's word inform how they go about ministry rather than having their own way which might not be aligned to God's word.

#### **4.6 Suggestions for Further Study**

This study was limited to finding out how the biblical teaching on Delegation in Exodus 18:13-27 can be contextualised among the Clergy of the DoK as they practiced Delegation. The researcher therefore suggests:

- a) A study to be done concerning the relationship of burnout in ministry and the aspect of delegation of ministry roles

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<sup>321</sup> Part of the responsibility of administering justice and he kept the other part to himself when it came to difficult cases. The selected capable individuals dealt with smaller cases while the difficult/bigger ones were referred to Moses.

- b) A study to be conducted on the aspect of delegation of ministry roles and the aspect of mentorship especially on the part of subordinates.

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### **Interviews**

Rev. Can. Dr. Johnson Ebong, Former Chaplain of St Francis Chapel, Makerere University

Rev. Can. Dr. Rebecca Nyegenye, the Provost of All saints Cathedral Nakasero on 10/08/2023.

Rev. Paska Ochungkoma who serves as a supervisor for other clergy, on 09/08/2023

Rev. Moses Nyombi, who serves as the priest in charge at St Peters Church Wandegya, a capacity that allows him to supervise other clergy. on 02/08/2023

Rev. Misuseera Mukaddeayigga who is a clergy serving under another clergy on 02/08/2023

Rev. Kokas Erusu on 03/08/2023.

Rev. Gerald Ayebare on 08/08/2023.

Rev. Herbert Kiviiri Blasio on 9th Aug. 2023.

Rev. Geoffrey Eluk on 03rd Aug. 2023.

Rev. Dr. Johnson Ebong, a retired priest within the diocese.

## Appendices

### Appendix (i): Consent Form



**UGANDA CHRISTIAN  
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School of Research and Postgraduate Studies

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## **Consent Form for Participants** Cc

A study on delegation in Exodus 18:13-27 and among the clergy of the DoK: Towards Contextualization.

### **Consent Form for Participants**

I have read the **Information Sheet for Participants** for this study and have had the details of the study explained to me. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I also understand that I am free to withdraw from the study at any time, or to decline to answer any particular questions in the study. I agree to provide information to the researchers under the conditions of confidentiality set out on the **Information Sheet**.

I agree to participate in this study under the conditions set out in the **Information Sheet** form.

Signed: .....

Name: .....

Date: .....

**Appendix (ii): Interview Guide for Clergy serving as Supervisors**

<b>Interviewer:</b> Katana Lovincer	<b>Date:</b>	<b>Interview Type:</b>	<b>Interviewee</b>	<b>Location:</b>
<b>Opening:</b> <b>Purpose &amp; assurance of Confidentiality</b>	<p>I'm Rev. Lovincer Katana, a student of Master of Arts in Theology at Uganda Christian University, Mukono. I am undertaking a study on delegation in Exodus 18:13-27, basically to find out how clergy in the DoK are carrying it out and how the bible can shape their practice of the same.</p> <p>My study is guided by the topic: "A study of delegation in Exodus 18:13-27: a model for effectiveness in ministry among the clergy of the DoK". This research is for the purpose of ministry and academic purposes only. So, the information given will be treated confidentially and used for this purpose only. It will be used to reconcile with how the bible teaches on the practice of Delegation with a view of making the bible relevant as clergy go about delegation of ministry roles.</p>			
<b>Body</b>	<p><b>Sample Questions</b></p> <ol style="list-style-type: none"> <li>1. What is your role at this placement?</li> <li>2. What is your understanding of the term "Delegation"?</li> <li>3. Do you usually delegate tasks to clergy serving under you? Yes/No. Please give a reason for the chosen response</li> <li>4. If Yes, how do you usually do it?</li> <li>5. Do you think that's the best way to carry it out?</li> <li>6. Have you registered some advantages of this practice of delegation of ministry roles? Mention them</li> </ol>			
<b>Closing:</b>	<p>This has been a great time of learning or interaction. I am so grateful for your time give to share with me knowledge concerning the delegation among clergy of the DoK.</p> <p>Thank you and God bless you!</p>			



**Appendix (iii): Interview Guide for Clergy serving under a fellow clergy as a Supervisor:**

<b>Interviewer:</b> Katana Lovincer	<b>Date:</b>	<b>Interview Type:</b>	<b>Interviewee</b>	<b>Location:</b>
<p><b>Opening:</b> <b>Purpose &amp; assurance of Confidentiality</b></p>	<p>I'm Rev. Lovincer Katana, a student of Master of Arts in Theology at Uganda Christian University, Mukono. I am undertaking a study on delegation in Exodus 18:13-27, basically to find out how clergy in the DoK are carrying it out and how the bible can shape their practice of the same.</p> <p>My study is guided by the topic: "A study of delegation in Exodus 18:13-27: a model for effectiveness in ministry among the clergy of the DoK". This research is for the purpose of ministry and academic purposes only. So, the information given will be treated confidentially and used for this purpose only. It will be used to reconcile with how the bible teaches on the practice of Delegation with a view of making the bible relevant as clergy go about delegation of ministry roles.</p>			
<p><b>Body</b></p>	<p><b>Sample Questions</b></p> <ol style="list-style-type: none"> <li>1. What is your role at this placement?</li> <li>2. What is your understanding of the term "Delegation"?</li> <li>3. Does your supervisor delegate tasks to you? Yes/No. Please give a reason for the chosen response</li> <li>4. If they delegate tasks, how do they usually do it?</li> <li>5. How best do you think they could have carried out the practice of delegating?</li> <li>6. Have there been advantages of this practice of delegation of ministry roles? Mention them</li> </ol>			
<p><b>Closing:</b></p>	<p>This has been a great time of learning or interaction. I am so grateful for your time give to share with me knowledge concerning the delegation among clergy of the DoK.</p> <p>Thank you and God bless you!</p>			

## Appendix (iv): Turnitin Report

# A STUDY ON DELEGATION IN EXODUS 18:13-27 AND AMONG THE CLERGY OF THE DOK: TOWARDS CONTEXTUALIZATION

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