

CHRISTIAN SERVICE UNIVERSITY COLLEGE

Department of Theology



**EFFECTS OF CENTRALISED LEADERSHIP ON THE DIVINE FRESH
ANOINTING CHURCH; AN EXEGITICAL STUDIES ON JETHRO'S ADVICE
IN EXODUS 18:19-21.**

PROJECT WORK

(LONG ESSAY)

BY

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JULY, 2015.

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CHURCH; AN EXEGITICAL STUDIES ON JETHRO'S ADVICE IN EXODUS 18:19-
21.**

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**A long essay submitted to Christian Service University College, in partial
fulfillment of the requirement for the award of degree in Bachelor of Arts in
Theology with Administration.**

JULY, 2015

DECLARATION

I hereby declare that this thesis is the result of my own original research, except for sections for which references have been duly made, and to the best of my knowledge, no part of it has been presented to this University College or any other institution for the award of a degree.

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DEDICATION

In the first place I dedicate this work to the Almighty God who gave me wisdom to come out with this work. Also, I dedicate it to my beloved mother, Cecilia Dufie, Sarah Kwakye, Mr. & Mrs. Yeboah Paul and my family members.

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God richly bless you all

ABSTRACT

This thesis examines the effects of centralized leadership in Divine Fresh Anointing Church using Jethro's advice as a premise. The thesis notes that, the Divine Fresh Anointing Church initially began as a Charismatic church but now there is a stunted growth of the church due to centralized leadership. The thesis further explores the nature of leadership as well as centralized leadership. The implication of Jethro's advice was also considered. The research reveals that, the Jethro's advice in Exodus 18:19-21 is a vital pre-requisite and relevant in our contemporary leadership. The researcher used purely qualitative approach because researcher was highly optimistic that this would give him a credible source of information. Also, the researcher used phenomenological approach because of his personal knowledge and four years association with the church. Furthermore observation by this research clearly shows that the church has not fared well in development because of its leadership. Also some Christian leaders fail to delegate because of fear and trust. Others also claim that delegation hasten the implementation of policies. The researcher recommends that leaders should delegate work to men of ability, piety and honour. Again Christian leaders should not be power drunk. All the powers for making important decisions in the organization should not be centred on the leader alone, but rather subordinates should be involved in the decision making progress. At the end of the work, it revealed that Christian leaders who do not delegate cannot achieve much.

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

Though leadership may be hard to define, the one feature prevalent to leaders is the ability to make things happen. Leadership in the words of Enstrom is an act by word or deed to influence behaviour toward a desired end.¹ This is true because leaders are agents of change. They give directions and since leaders give direction they may constitute the eyes of every organization. Leaders are also regarded as those who know the way and are to show the way for others to follow. Again, leaders are to offer the requisite information regarding what is to be done at what time and under certain circumstances. Thus leaders are the pivot around which every organization revolves. The success or otherwise of any institution is centered on the leaders or managers.

Christian leadership is therefore service, willingness, stewardship, shepherding and Christ-centered but not just the possession of vision and ability to influence others. Jesus Christ acted as the leader of the disciples. He called them and trained them for a particular assignment. He also showed the way to the kingdom of God (John 10:10, NIV). Jesus leadership ensured the sustainability and continuity of the Church.

In the same way, Moses became an excellent leader through Jethro's advice and helped the Israelites to achieve their goals. What kind of leadership did Moses employ? Leadership is a great quality and it can create and convert anything. The kind of leadership that is in place will determine whether the organization will develop and achieve their vision or not.

¹ Ted W. Enstrom, *The Making of a Christian Leader* (Grand Rapids: Zondervan Publishers, 1976), 20.

In our dispensation, the rate at which centralized leadership is increasing in some charismatic churches in Ghana is very phenomenal. In my own opinion Centralized leadership is a type of leadership where all the key powers or authorities needed in making important decisions or controlling and managing a particular activity, organization or a group of people is solely wielded by a person(s) or is centred at a point. A lot of authors have written books on leadership but they have failed to address the issue of centralized leadership and its implication. The researcher addresses the issue of centralized leadership in the church and its implications using ‘Jethro’s advice’ as a premise.

Leadership according to Kwame Gyekye is simply the state of being a leader or the ability to lead others. He goes on to say that ‘a leader’ is someone who has formally been given the authority to guide other members of institution or organization (including a nation) toward the achievement of the goals of that institution or organization.²

Leaders according to Kennon L. Callahan are also agents of change.³ This is very true because any change that can happen in the church depends largely on the leader. Moses in the Old Testament for instance became successful in his leadership and caused a positive change through ‘Jethro’s device’.

1.2 Statement of Problem

The leadership model ‘Jack of all trade’ refers to the leader who hugs leadership responsibilities to himself, thinking to himself that none else could do them. This model of leadership seems to be evident in some charismatic churches in Kumasi, including

² Kwame Gyekye, *Spiritual and Moral Leadership: The Role of Theological Institution*”, (*Trinity Journal of Church and Theology* Vol. XV, Jan. 2005, No. 1), 35, editor: Rev. Dr. Kwabena Asamoah-Gyadu.

³Kennon L. Callahan, *Effective Church Leadership: Building on the Twelve Keys* (San Francisco: Harper & Row Publishers, 1990), 1.

the Divine Fresh Anointing Church. In this study the researcher critically examined the effects of this centralized leadership in the Divine Fresh Anointing Church using ‘Jethro’s advice’ captured by Exodus 18:19-21.

1.3 Aims and Objectives

The main objective of this study is to ascertain the effects of centralized leadership on the Divine Fresh Anointing Church, using ‘Jethro’s advice’. In order to meet this objective the following specific objectives had been set.

- i) Examine what leadership is and its implication for church growth.
- ii) Discuss the nature and effects of centralized leadership on the selected charismatic church in Ghana.
- iii) Examine the significance of ‘Jethro’s Advice’ (delegation) for church’s administration.

1.4 Research Questions

The study which examined ‘Jethro’s Advice’ in Exodus 18:19-21 and its effects for centralized leadership at the Divine Fresh Anointing Church. It attempted to find answers to the following questions:

- i) What is the meaning and nature of centralized leadership?
- ii) What are the implications of centralized leadership on the selected charismatic church in Ghana?
- iii) What is the significance of “Jethro’s advice” (delegation) to the church?
- iv) Are there any challenges or effects on centralized leadership before the selected church?

1.5 Scope and Focus of the Study

The research covered centralized leadership in the charismatic churches in Ghana, but focused mainly on the Divine Fresh Anointing Church at Ahenema Kokoben in the Ashanti Region using ‘Jethro’s advice’ in Exodus 18:-21 as a premise.

1.6 Methodology

The study employed an exegetical method based on a historical critical method to come up with the right information. The researcher used purely qualitative approach, because the researcher was highly optimistic that this would give him a credible source of information. However, the researcher used phenomenological approach because of the writer’s personal knowledge, through his four years association with the church. The researcher also conducted personal interviews with resource persons such as leaders of some churches and other institutions to obtain relevant information for the problem. Also the study made use of documentary sources such as published Books, Magazines, Journals and other unpublished works. Electronic sources such as the internet were also used in gathering the data.

1.7 Significance of the Study

This particular study was useful and of importance, because it revealed the implications of centralized leadership. Furthermore, it showed the essence of delegation to the attainment of goal. For every minister of God to be successful, he or she needs to maintain and continue the vision of the pioneers. This vision can be achieved in many ways, but delegation is the major one of them. Unfortunately, some leaders in today’s church do not delegate. They have therefore become bossy. Can such kind of leaders be successful? In fact this research reveals the effects of centralized leadership. By so doing, it will create the awareness of the public on the significance of delegation.

1.8 Limitation of the Scope

This particular work did not cover much on leadership in general because a lot of scholars have dealt with it. This study focused on the centralized leadership and its effects on Divine Fresh Anointing Church using ‘Jethro’s advice’ as a case study.

1.9 Literature Review

This pericope constitutes the literature review. Here the researcher reviewed the views of some scholars. A lot of scholars have done much in the area of leadership but unfortunately they failed to fill the gap, centralized leadership and the researcher dealt with it.

‘Jack of all trade’ model of leadership is in practice by some Christian leaders in our 21st century. In the words of John K. Ntsiful, this model of leadership means the leader who hugs leadership responsibilities to himself, thinking that none else could do them.⁴ The result is that he wears both himself and those he leads. The ‘Jack of all Trade’ model of leadership kills visions, dreams and it leads to stunted growth of the church or the organization. Leadership is not about the leader or the subordinates taking up all the responsibilities but it is about delegating responsibilities to the right subordinate. According to John C. Maxwell, a leader may possess all of the important characteristics needed by a leader but if he does not learn the art of delegation, then he will never find himself coaching a dream team.⁵ I side with this scholar because a leader who fails to delegate will not succeed irrespective of his capabilities and skills. He may try to achieve his dreams but all his efforts will be in vain. Though it is the view of the masses that if you put in much effort you will achieve higher reward but you cannot achieve higher results without successful delegation. Maxwell was right when he said

⁴ John Ntsiful, *Christian Leadership*, Lecture Notes (Kumasi: Christian Service University College, 2014), 3.

⁵John C. Maxwell, *Developing the Leaders around you* (Nashville, Tennessee: Thomas Nelson, Inc, 1947), 169.

that the determination of a positive or negative outcome in leadership depends upon my ability as a leader to develop those closest to me.⁶ As a leader you need to develop leaders around so that you can achieve your objectives.

Dwight L. Moody once in the book of J. Oswald Sanders said that he would rather put a thousand men to work than to do the work of a thousand men. Moody was right because it is necessary for a leader to choose subordinates and delegate to them authority and responsibilities. This will release the burden of the leader.⁷

Stephen Adei puts 'Leaders mobilize the people and the resources to make development happen'.⁸ The success or failure of the organization largely depends on the leadership. Therefore the leaders should make the best use of the resources at their disposal. When the supposed leader fails to mobilize the subordinates, his goals and that of the organization cannot be realized.

According to J. Oswald Sanders, 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 will do his best. He concludes by emphasizing that; He who is successful in getting things done through others is exercising the highest type of leadership. I support J. Oswald in that leadership is about delegating authorities and responsibilities to Subordinates for the attainment of goals and objectives.⁹

J. Robert Clinton defined a Biblical leader as one who influences a specific group of People to move in a God-given direction.¹⁰ Robert was right because every leader should move according to the expectation of God. If the said leader fails to move the

⁶Maxwell, *Developing the Leaders around you*, 3.

⁷ J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Bible Institute, 1979), 127.

⁸ Stephen Adei, *Leadership and Nation Building* (Accra: Combat Impressions, 2004), 18.

⁹ Sanders, *Spiritual Leadership*, 129.

¹⁰ J. Robert Clinton, *The making of a Leader* (Colorado Springs: CO Navpress, 1998), 17.

group or the organization in accordance with God's directions and will, that leader will not succeed irrespective of his status, skills, knowledge and experience. Men may help you with ideas but it takes God to keep you there. Nothing is permanent except it is from the Lord. The scripture declares in (Ecclesiastes 3: 14, NIV) that everything God does will endure forever.

Kenneth O. Gangel suggests, Exodus 18 is one of the most important chapters in the entire Bible on the subject of administrative leadership. According to him, we see almost all the issues of delegation in the narrative of Exodus 18. Gangel goes on to say that Exodus 18: 13 is a classic picture of traditional autocratic leadership. Delegation does not abrogate the leader's responsibility.¹¹ Gangel was right because Exodus 18 is indeed a prominent chapter which deals with the issues such as delegation, shared leadership and many more. When Jethro visited Moses, he clearly saw that Moses was practicing autocratic leadership which is equivalent to centralized leadership. Under the autocratic leadership style, all the decision making powers are centralized in the leader. Here, the leader rejects suggestions, inputs and ideas from the subordinate. He therefore points to Moses the need for delegation to enhance the work by releasing overburden from him. Gangel emphasized that; not only was Moses overburdened by his failure to delegate, but he was also defeating leadership development among his people. This clearly confirms the assertions made by Philips in the book of Gangel that:

“Lack of people qualified for delegation and greater responsibilities can rarely be blamed on others. Your help in many ways to encourage employee's growth will not only help you to get your work done but help with an attitude which will motivate him to want to give greater assistance. This obviously requires times – but there is great pay off to every one related to the company.”¹²

¹¹ Kenneth O. Gangel, *Lessons in Leadership from the Bible* (U.S.A: BMH Books, 1980), 21-22.

¹² Gangel, *Lessons in Leadership from the Bible*, 22.

1.10 Organization of chapters

The chapter one deals with the general introduction and overview of the study. Chapter two also focuses on the background to the Divine Fresh Anointing Church, Leadership as well as Centralized Leadership and its effects on the church. Chapter three will give an account of the exegesis of Exodus 18:19-21. The next chapter which is chapter four also deals with the Data analysis, Interpretation and Discussion of the study. The last chapter (chapter five) will focus on the summary of findings, conclusion of the study and recommendations of the researcher to the issue at stake.

1.11 Conclusion

Leadership plays a vital role in every aspect of life because where there is no leader there is no vision and in the absence of visions, goals cannot be achieved. It can make and unmake the organization. Furthermore the progress of the organization strictly depends on the kind of leadership style adopted by the leader of the organization.

CHAPTER TWO

BACKGROUND TO THE DIVINE FRESH ANOINTING CHURCH AND LEADERSHIP

2.1 Introduction

This particular chapter critically examines the Divine Fresh Anointing Church and Leadership in general as well as Centralized Leadership in the church. This comprises of the background history of the church and the assessment of the church. It also looked at the types and functions of leadership. We shall also consider leadership in both the New Testament and the Old Testament.

2.2 Background to Divine Fresh Anointing Church

Divine Fresh Anointing Church was a Charismatic Church formed in 2nd February, 2007 at Ahenema Kokoben in Atwima Kwanwoma District. Ahenema Kokoben is located in the Ashanti region of Ghana. The Church was founded by Rev. Joseph Busia Boateng. According to Rev. Boateng, the church started with seven (7) persons. Out of them, two (2) were Males and the remaining five (5) were Females respectively. According to the founder, things were not easy for him and the Church at its beginning, but since greater things have small beginnings he did not despise his small beginnings and gave up his all. Also there is a “saying that a winner is the one who can run for a specific period of time without quitting” So he did not lose hope until he achieved his visions and dreams.¹³

2.3 Assessment of the Church

Since the inception of the Church, the researcher has observed some improvement and short-comings. First and foremost, the Church has now acquired their own land and

¹³ Interview with Rev. Joseph Boateng Busia, *Head Pastor*, Divine Fresh Anointing Church (Ahenema Kokoben “A” 10th February, 2015.

they have started building their structures. The financial capacity of the Church has now increased and that is the main reason why they have been able to acquire land for their church building. In terms of population, the number is not improving. The church initially (2007) started with seven (7) persons, but now the number has moved to seventy – four (74). Even this seventy – four, about forty (40) of them are occasional members.

Spiritually the church is not progressing and that has affected their population. They are unable to evangelize to increase their membership as we see in the early Church. The key to membership increment is soul winning, so when the Church fail to reach out to people (soul winning), they can never be increased in membership, finances and many others.

Lastly, the Church has not been able to produce effective leaders and this has immensely affected them negatively and this confirms the assertion made by John. C Maxwell in his book “Grow a leader a – grow the organization”.¹⁴

2.4 Centralized Leadership in the Church

Centralized Leadership is a type of leadership whereby all the key powers or authority needed in making important decisions or controlling and managing a particular activity or the organization or a group of people is centered at a point or wielded by a person(s). In Divine Fresh Anointing Church, we have pastor and workers. Workers here are the officers. In the church the head pastor is sovereign over every activities. During his absence there will be no Church. During his absence, there will be no church. In Divine Fresh Anointing Church, the head pastor acts like a bishop. He takes over sole responsibilities in the church. In my own view everything which goes to increase the

¹⁴Maxwell, *Developing the Leaders around you*, 4.

importance of the subordinate role is decentralization and everything which goes to reduces it is centralization.

2.4.1 The effects of centralized leadership on the church

Centralized leadership in Divine Fresh Anointing Church has negatively affected their success. The growth and development of the church has been affected negatively. Therefore centralized leadership in the church has resulted to the following.

First and foremost, stunted growth of membership. For about ten years (10) of the church's inception, the researcher has witnessed a decline in membership. The central leader is bossy, so those who want to exhibit their talents and gifts do not get the opportunity, therefore causing a lot of people to leave the church. As a result the membership has decreased.

Secondly, the members are unable to exhibit their talents and spiritual gifts. The members have not been given an assignment so they are unable to exercise their gifts. The scripture clearly declares that God has given an ascension gift to his church (Ephesians Chapter 4:11, NIV). The congregation should therefore exercise these gifts to help to build the church. Due to centralized leadership in the church, the members are not getting the opportunity to exercise those gifts.

Another equally important point to make is that, the church has not been able to grow leaders. There is the absence of delegation and the development of other leaders in the church because of centralized leadership. Due to centralized leadership there is no active movement in the church. The Sunday school children are also not receiving any proper training. This will not ensure sustainability and continuity of the church.

2.5 Leadership

According to Enstrom, it seems to many of us that Christian leaders, in science of human relations, are often times far behind our non-Christian friends who fulfill leadership roles in business, education and the professions.¹⁵ I support Enstrom because a Christian leader need more ideas and his association with non-Christian friends who are leaders will go a long way to help him to achieve his goal, because no man is an island of knowledge. In fact he cannot lead with isolation.

2.5.1 Who is a leader?

A leader according to Enstrom is the one who guides and develops the activities of others and seeks to provide continual training and direction. I side with Enstrom because a leader shows the way and gives directions towards the achievement of goals.¹⁶ Leadership on the other hand provides visions and directions to achieve the organization's objectives.

2.5.2 Types of Leadership

According to Linus Pauling, 'the best way to have a good ideas, is to have lot of ideas' Therefore the best leader should have numerous options to choose from. There are different forms of leadership but the researcher discussed only three of them for the purpose of this work.

- i) Charismatic Leadership: This kind of leadership theory in the book of Eleanor J. Sullivan and Philip J. Decker is based on personal qualities such as charm, persuasiveness, personal power, self-confidence, extraordinary

¹⁵Enstrom, *The making of a Christian Leader*, 13.

¹⁶Enstrom, *The making of a Christian Leader*, 15.

ideas and strong convictions.¹⁷ Charisma is not based on character, but your character may take you up but it takes character to keep you there.

- ii) Transformational Leadership: This type of leadership also strongly emphasizes on the benefit of importance. Transformational leadership in the words of Eleanor and Philip focuses on merging the motives, desires, values and goals of leaders. This will go long way to help to improve the capabilities of the subordinates in the organization. The mission of transformational leader is to create the awareness of subordinate commitment to the visions and dreams rather than to themselves. This kind of leadership empowers, inspires the subordinates to exercise leadership. They don't seek to their own self- interest.
- iii) Servant leadership: This leadership theory is based on the ground that leadership originates from the desire to serve. Servant leadership is about the serving the subordinates and not allowing them to serve you. This kind of leadership was present in Jesus' ministry. Jesus in the words of Leighton Ford even washed the grimy of the disciples and asked them to do the same (John 13: 14 –15, NIV).¹⁸ To the researcher, Jesus washed the disciples' feet to demonstrate his servant leadership.

2.6 Biblical Basis of Leadership

The Bible clearly offer us the basis for leadership. Leadership in the Bible was done by divine appointment. Most often when God want to accomplish His goal, he chooses leaders. For instance He divinely appointed Moses to redeem and lead the Israelites out of Egypt.

¹⁷ Eleanor J. Sullivan & Philip J. Decker, *Effective Leadership Management in Nursing* (New Jersey: Julie Levin Alexander, 2005), 48.

¹⁸Leighton Ford, *Transforming Leadership* (Illinois: IVP Books, 1991), 30.

2.6.1 Leadership in the Old Testament

According to Gangel in the book of leadership “Handbook and Management of Administration,” the early centuries of Israel’s life show us how God dealt with individuals called to lead.¹⁹ Gangel was correct because the Old Testament in general reveal God’s dealings with the Israelites. Leadership even began from the Garden of Eden with Adam and Eve. Then it moved to Noah, Abraham and his descendants, Moses, Joshua, David and Nehemiah. All these leaders were called by divine appointment to accomplish a specific assignment. In the words of Gangel, the Old Testament leadership requires skill. This is true because for every leader to be successful in his leadership and achieve his goals and objectives, he must employ skills and techniques. For instance, Nehemiah, the prophet, was one of the leaders who could organize, plan, delegate, supervise, arbitrate, recruit train and evaluate. Also David made up his mind to train some great men and this proves the assertion which Stephen Adei made in his book that the function of leadership is that the leaders multiply themselves, effective leaders develop other leaders and several- even hundreds of other leaders are need below to carry out the functions of nation building.²⁰

In conclusion, leadership in the Old Testament is sharing of responsibilities and delegation but not centralized. God was the chief leader of the Old Testament, but he shares his roles with mortals (humans). Therefore there is the need for Christian leaders to consider the biblical perspective of leadership, especially from the Old Testament.

¹⁹ James D. Baker, General Editor, *Leadership Handbook of Management and Administration* (Grand Rapids, Michigan: Baker Book House, 1994), 176.

²⁰ Stephen Adei, *Leadership and Nation Building* (Accra: Combent Impression, 2004), 26.

2.6.2 Leadership in the New Testament

The basis of Biblical leadership in the New Testament is baseless and incongruous unless the life of Jesus Christ is studied. Jesus chose the twelve men and trained them for leadership. In the book of Mark chapter 10: 45, Christ said that he did not come to be served but to serve. This verse clearly indicates that Christ came and demonstrated a Servant Leadership. The New Testament leadership is not power-play, domination, authoritative attitude, is not cultic control, not flashy public relations and platform personality, but humble service to the group.²¹ Enstrom puts ‘A leader in the words of Enstrom is like a father who nurtures his children through exhortation and encouragement.’²² Enstrom was right because Jesus chose the twelve, trained them and encouraged them for the tasks ahead. Again, Apostle Paul exhibited good leadership style. He trained people like Timothy, Titus and many others for leadership. This helped his ministry to grow.

2.6.3 Contemporary Christian Leadership

Today’s Christian Leadership has little bit shifted from the Biblical Leadership. Now, Leadership in the Church is position-struggling. Many of the Christian Leaders struggle for position and power. This has made them lose the focus of Biblical Leadership. Christian Leadership is Servant Leadership but now majority of them are not Servant Leaders. They are called to serve, but they are not serving. Why are they not serving? The answer is that, they are not imitating the biblical basis of leadership, following the life and leadership of Christ.

²¹ Enstrom, *The Making of a Christian Leader*, 13-41.

²² Enstrom, *The Making of a Christian Leader*, 43.

2.7 Conclusion

The chapter two focused on the background to the Divine Fresh Anointing Church as well as leadership. Centralized leadership and its effect in the church were also considered. This chapter also gave an account of Biblical basis of leadership; leadership in both the Old Testament and the New Testament. Lastly the chapter considered the contemporary Christian leadership.

CHAPTER THREE

EXEGESIS OF EXODUS 18:19-21

3.1 Introduction

In this section, the researcher examined the background to the book of Exodus in general, the historical content and purpose of the book and the authorship. This pericope also considered the Hebrew text of Exodus chapter 18:19- 21, the translation of the text as well as exegesis of the text.

3.2 Background to the Book of Exodus

The book of Exodus is a direct continuation of the narrative that begin in Genesis as we see from 1:1. This confirms Brevard S. Childs' statement that the book of Exodus begins by recapturing information which has already been given in Genesis.²³ It never existed separately, but always as the second book of the five books of Moses (the Pentateuch).²⁴ The name Exodus comes from the Greek language and it means the "five Scrolls". The name "exodus" is derived from the Septuagint which means "going out of Egypt" or "going out" and "departure" respectively (Exodus 19:1, NIV). Famine made it necessary for the descendants of Jacob (Israelites) to finally settle in Egypt for almost four hundred years. Through a prophetic declaration, Joseph went to Egypt and he finally became a prime minister. Later on the entire family joined him in Egypt. Eventually Joseph died and after his death a new government came. The new king started oppressing the Israelites. They finally became slaves to the Egyptian king. They therefore cried for a deliverer. God saw the plight of his own people and he sent them a deliverer, Moses to lead them out of their captivity and bondage to the Promised Land.

²³Brevard S. Childs, *The Book of Exodus; A critical, Theological Commentary* (Louisville: The Westminster Press, 1974), 1.

²⁴ W.H. Gispen, *Bible Students Commentary, Exodus* (Michigan: Zondervan Publishing House, 1982), 1.

3.2.1 Authorship

The contention here is that who must be considered the author of the Book of Exodus? Before we can authenticate the authorship of Exodus, we must first ask ourselves about the author of the Pentateuch. If the answer is Moses, then we can boldly confirm him as the author, but if the answer is not Moses, then we do not have the gut to attribute it to Moses. The Pentateuch contains several self-claims regarding the composition of some of its parts. In fact, most of the materials from Exodus through Deuteronomy relates to the life and ministry of Moses in one form or another. Moses was the central historical figure during the period Exodus- Deuteronomy describes. This particular data together with other internal evidence clearly confirms with Bill T. Arnold and Bryan E. Beyer that the authorship of the Pentateuch was Moses.²⁵ Once the author of the Pentateuch was Moses, we can boldly say that Moses indeed is the author of Exodus.

According to Bill and Bryan, two clearly references indicates Moses authorship of Exodus. First, Exodus Chapter 24-25, 24:4-5, is known as the “book of the covenant”. Second the text also claims Moses wrote the Ten Commandment at the Lords direction (Ex. 34: 27).

Again, it was underscored by W. H. Gispen that, the comparison of Exodus to the rest of the book of the Pentateuch clearly indicates Moses as the author of the Exodus.²⁶

In the views of Gleason L. Archer Jr., Exodus was composed and arranged by a single mind, and that it was not a clumsy patch work. The logical order in the arrangement of

²⁵Bill T. Arnold and Bryan E. Beyer, *Encountering the Old Testament* (Grand Rapids, USA: Baker Book House Company, 1999), 64.

²⁶ Gispen, *Bible Students Commentary*, Exodus, 2.

each part and the consistent adherence at the theme speak the skill of a single, highly gifted author.²⁷

3.3 Historical Content and Purpose of Exodus 18:19- 21

“Listen now to me and I will give you some advice, and may God be with you. You must be the people’s representative before God and bring their disputes to him” Teach them His decrees and instructions, and show them the way they are to live and how they are to behave” “But select capable men from all the people- men who fear God, trustworthy men who hate dishonest gain- and appoint them as officials over thousands, hundreds, fifties and tens”.²⁸(NIV)

The book of Exodus begins with the account of the bondage of the Israelites in Egypt. It clearly shows how they were being delivered and closes with the erection of the tabernacle in the 2nd year of the Exodus. In the words of Gispén, Exodus consists of two parts. Namely, the description of Israel’s miraculous departure from Egypt (Chapter 1:1- 15:21, NIV) and the making of the covenant (Chapter 15: 22- 40:48,). He goes on emphasizing that, the purpose of the book is to describe Israel’s redemption and adoption by the Lord, and thus to show his faithfulness to the covenants he made with Abraham concerning the seed of the woman (Genesis 3: 15,). Furthermore the purpose of the book is to give the account of how God fulfilled the promise made by him to the Patriarch to acquire land and the growth of Israel.²⁹

According to Brevards S. Childs, this chapter comes to a climax with the common meal which led by Jethro and shared by Aaron the leaders of the people. The first part of ch.18 offers a moment of great remembrance. He stretches that, there is a historical dimension to the second portion of this chapter which once again reflects a long period of development from Midian. When Jethro arrived, he observed Moses acting alone as

²⁷ Gleason L. Archer Jr. *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 220-221

²⁸New International Version, *Holy Bible* (Colorado Spring: Biblical, Inc.Tm, 1978), 76.

²⁹Gispén, *Bible Students Commentary*, Exodus, 2.

a magistrate, crowds of people stood waiting for their cases to be heard. Jethro then query Moses at the end.³⁰

In the words of J.P. Hyatt, Jethro probably visited the Israelites at Mount Sinai. He goes on emphasizing that Moses and the Israelites were encamping at the Mountain of God. Therefore it is most likely the visit happened after the Israelites reached Sinai, perhaps as they were about to move. To Hyatt, Ch.18 is the record of the making of a covenant or treaty between the Midianites and Israelites, a covenant between equals.

3.4 Hebrew Text of Exodus chapter 18:19- 21

(19) עֲתָה שָׁמַע בְּקוֹלִי אֵינְעֶצְךָ וַיְהִי אֱלֹהִים עִמָּךְ הִנֵּה אֲתָה לְעַם מֹול הָאֱלֹהִים
וְהִבֵּאתָ אֶתְּהָ אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים:
(20) וְהִזְהַרְתָּ אֹתָם אֶת־הַחֻקִּים וְאֶת־הַתּוֹרָת וְהוֹדַעְתָּ לָהֶם אֶת־הַדְּרֹךְ יֵלְכוּ בָּהּ
וְאֶת־הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּן:
(21) וְאֲתָה תִּחַזְּקֵם מִכָּל־הָעָם אַנְשֵׁי־חַיִל יִרְאִי אֱלֹהִים אַנְשֵׁי אֱמֶת שֹׂנְאֵי בָצַע וְשֹׂמְרֵי
עֲלֵהֶם שָׂרֵי אֲלָפִים שָׂרֵי מֵאוֹת שָׂרֵי חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֹת:

3.4.1 Translation

“Listen now to me and I will give you some advice, and may God be with you. You must be the people’s representative before God and bring their disputes to him” Teach them His decrees and instructions, and show them the way they are to live and how they are to behave” “But select capable men from all the people- men who fear God, trustworthy men who hate dishonest gain- and appoint them as officials over thousands, hundreds, fifties and tens”.

³⁰Childs, *The Book of Exodus; A critical, Theological commentary*, 327-329.

3.4.2 Exegesis on Exodus 18:19-21

From the passage it can clearly be observed that God was not satisfied with the leadership style Moses was employing. Even Yahweh himself practised servant leadership; God is the head in his Government but he use people to accomplish His will. God always uses different avenues to direct His servants, and the counsel of interested friend is not the least to his channels. The pericope suggests that God was not happy in Moses' style of leadership so, he sent Jethro to counsel his father- in-law to practise servant leadership and delegation only with qualified personnel. This was to release overburden and tension. Moses therefore paid heed to Jethro's advice and Yahweh blessed him. The passage indicates that, before the arrival of Jethro, Moses was the only one who was responsible in all the administrative duties in Israel. He alone handled all the issues among the Israelites. Ministers of God should make sure that delegation of authority and responsibility is one of the major ways the church can survive and achieve its goals and objectives.

עֲתָה שָׁמַע בְּקוֹלִי אֵינְעֶצְךָ וַיְהִי אֱלֹהִים עִמָּךְ הָיָה אֲתָה לְעַם מֹדֵל הָאֱלֹהִים
וְהִבֵּאתָ אֲתָה אֶת־הַדְּבָרִים אֶל־הָאֱלֹהִים:

EXODUS 18:19

עֲתָה particle adverb.

שָׁמַע verb qal imperative masculine singular.

בְּ particle preposition קוֹל noun common masculine singular construct suffix 1st person common singular.

יַעַץ verb qal imperfect 1st person common singular suffix 2nd person masculine singular cohortative in meaning, but no unique form for cohortative

וְ particle conjunction הִיָּה verb qal imperfect 3rd person masculine singular jussive in both form and meaning apocopated.

אֱלֹהִים noun common masculine plural absolute.

עַמְּ particle preposition suffix 2nd person masculine singular

הִיָּה verb qal imperative masculine singular

אַתָּה pronoun independent 2nd person masculine singular.

לְ particle preposition, הֵּ particle article עַמְּ noun common masculine singular absolute

מִמּוֹל particle preposition

הֵּ particle article, אֱלֹהִים noun common masculine plural absolute.

וְ particle conjunction meaning and בּוֹא verb hiphil waw consonant perfect 2nd person masculine singular

אַתָּה pronoun independent 2nd person masculine singular.

אֵת particle direct object marker, הֵּ particle article, דִּבְרֵי noun common masculine plural absolute.

לָאֵל particle preposition meaning their, הֵּ particle article, אֱלֹהִים noun common masculine plural absolute.

Verse 19: *Listen to me now and I will give you some advice, may God be with you. You must be the people's representative before God and bring their disputes to him.*

In the view of R. Alan Cole, the phrase 'May God be with you' seems to be so that God is with you. That is 'God bless you'. Representative before God can be replaced by

toward God. The thought is that the ordinary Israelites dare not approach God directly. (Exodus 19:34, NIV).³¹

According to John I Durham, when Jethro arrived, he saw that the people wait long hours before they can see Moses and then proceed to give advice that represent not less derived from God. God is the source and centre of what Jethro advocates.³²

In the words of Matthew Henry and Thomas Scott, Jethro saw what his son-in law was going through and thought it was too much business for Moses to undertake alone. There may be over-doing even in well-doing, and therefore our zeal must always be governed by discretion, that our good may not be evil spoken of. Jethro therefore advised Moses to such a model of government.³³

We agree with these scholars because Jethro saw that Moses could not endure this strain. So Jethro saw the need to advise Moses. One may therefore ask why Moses took Jethro's advice instead? The answer is that, Jethro's advice was not contrary to the will of Yahweh, but he recognized it as good advice for following God.³⁴ As a leader you are to be practical and always take good and upright advice from others irrespective of their status. When we are going wayward, God in his own sovereignty can use anybody at all to advise and direct us.

וְהִזְהַרְתָּ אֶתְהֶם אֶת־הַחֲקִים וְאֶת־הַתּוֹרָת וְהוֹדַעְתָּ לָהֶם אֶת־הַדְּרֹךְ יֵלְכוּ בָּהּ
וְאֶת־הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּן:

(Exo 18:20 WTT)

³¹ R. Alan Cole, *Exodus: Introduction and Commentary* (Downers Grove: Inter-varsity Press, 1973), 141.

³² John I Durham, *Word Biblical Commentary* (Waco, Texas: Word Book, 1987), 250.

³³ Matthew Henry and Thomas Stott, *Commentary on the whole Bible* (New York: Thomas Nelson, 1798), 177.

³⁴ URL:<http://www.biblequery.org/ex.htm>

EXODUS 18:20

וְ particle conjunction, וַהֲרִיבֵהּ verb hiphil waw consonant perfect 2nd person masculine singular

אֵת particle direct object marker suffix 3rd person masculine plural

אֵת particle direct object marker, הַ particle article, קִרְיָהוּ noun common masculine plural absolute

וְ particle conjunction, אֵת particle direct object marker, הַ particle article, הַתּוֹרָה noun common feminine plural absolute

וְ particle conjunction, וַדַּע verb hiphil waw consonant perfect 2nd person masculine singular

לְ particle preposition suffix 3rd person masculine plural

אֵת particle direct object marker, הַ particle article, יְרֵכָהּ noun common both singular absolute

הֵלֵךְ verb qal imperfect 3rd person masculine plural

כִּי particle preposition suffix 3rd person feminine singular

וְ particle conjunction, אֵת particle direct object marker, הַ particle article, מַעֲשֵׂהָ noun common masculine singular absolute

אֲשֶׁר particle relative

עָשָׂה verb qal imperfect 3rd person masculine plural

Verse 20: *Teach them his decrees and instructions, and show them the way they are to live and how they are to behave.*

In this pericope, Durham view that, Moses is then to make God's expectations clear to the people of Israel, and help them to understand the application of these expectations to their daily living, to the question of how they are to conduct themselves.³⁵

In the words of Cook, the Hebrew word 'to teach' in this passage is emphatic and signifies 'enlightment'. To him, the text also gives four distinct points and which include ordinances, laws or general regulations, the way and the works.³⁶

According to Cole, this passage also shows the way in which the Israelites must walk. The word 'way' may be quite literal in Israel's case referring to the journey through the wilderness. Again, it can be used in a metaphorical sense to mean 'here'. The Hebrew meaning translated decision; *tôrâ*, which is equivalent to 'signpost'. In this light God is the signpost to their road through life.³⁷

From the passage, God is God of order and design, so he ordered Moses through his father to take it upon himself to teach the people about the rules and laws of God. As a leader, he should also show them directions concerning their lives. Leaders are to lead by example, good example of course and not bad one. As a minister of God, you are expected to teach your people about the rules and laws of God. It is your responsibility to teach them to live according to the expectations of God. As a leader of God, you must not discontinue and eschew this responsibility.

³⁵ Durham, *Word Biblical Commentary*, 251.

³⁶ F. C. Cook, editor, *The Bible Commentary* (Michigan: Baker Book House, 1977), 49.

³⁷ Cole, *Exodus: Introduction and Commentary*, 141.

וְאַתָּה תִּחַזְּקֵהּ מִכָּל־הָעָם אַנְשֵׁי־חַיִל יִרְאִי אֱלֹהִים אַנְשֵׁי אֱמֶת שְׂנֵאֵי בְּצַע וְשִׁמְתָּ עֲלֵהֶם
שְׂרֵי אֲלָפִים שְׂרֵי מֵאוֹת שְׂרֵי חֲמִשִּׁים וְשְׂרֵי עֶשְׂרֹת:

EXODUS 18:21

וְ particle conjunction, אַתָּה pronoun independent 2nd person masculine singular

חַזְּקֵהּ verb qal imperfect 2nd person masculine singular

מִן particle preposition, כָּל noun common masculine singular construct, הַ particle

article, עָם noun common masculine singular absolute

אֲנָשִׁים noun common masculine plural construct, חַיִל noun common masculine singular
absolute

יִרְאִי adjective masculine plural construct

אֱלֹהִים noun common masculine plural absolute

אֲנָשִׁים noun common masculine plural construct

אֱמֶת noun common feminine singular absolute

שְׂנֵאֵי verb qal participle masculine plural construct

בְּצַע noun common masculine singular absolute

וְ particle conjunction, שִׁמְתָּ verb qal waw consonant perfect 2nd person masculine
singular

עֲלֵהֶם particle preposition suffix 3rd person masculine plural

שְׂרֵי noun common masculine plural construct

אֲלָפִים numeral cardinal masculine plural absolute

שָׂר noun common masculine plural construct

מֵאָה numeral cardinal feminine plural absolute

שָׂר noun common masculine plural construct

חֲמִשָּׁה numeral cardinal both plural absolute

וְ particle conjunction, שָׂר noun common masculine plural construct

עֶשְׂרֵים numeral cardinal masculine plural absolute

Verse 21: *But select capable men from all the people - men who fear God, trustworthy men who hate dishonest gain – and appoint them as officials over thousands, hundreds, fifties and tens.*

In the words of Matthew Henry and Thomas Stott, Jethro admonished Moses to take a great care in the choice of persons who would be admitted into trust. Those men should be men of best character for judgments and resolution, men of good sense and men that would not be daunted by glammers, men of truth, act an insidious part, hating covetousness and men of piety and religion; such as fear God and believe God eyes is upon them.³⁸

It was underscored by F. C. Cook that, the word ‘able men’ in this passage means that the qualifications are remarkably complete, ability, piety, truthfulness and unselfishness. From Deuteronomy 1:13, it appears that Moses left the selection of the persons to the people, an example followed by the Apostle (Acts 5:3, NIV).³⁹

³⁸Henry & Stott, *Commentary on the whole Bible*, 177.

³⁹Cook, editor, *The Bible Commentary*, 49.

In the words of John Durham, Jethro advised Moses to be very careful in the selection of the helpers. Moses should rely upon visionary perception. He should include only men who are able, firm and honest who have reverence for God. To him, these divisions of Israel into companies of thousands, hundreds, fifties and ten has a military derivation.⁴⁰

According to R. Alan Cole, the possible meaning of the verb ‘choose’ in the passage means ‘look out’. The Hebrew may have originally meant ‘soldierly men’. It has however come to mean ‘good men’. To him, Driver points out that moral, rather than intellectual qualities are demanded for such a position.⁴¹

From the passage, Jethro ordered his son-in law to take into consideration certain things before he selects the leaders. Jethro suggested standards of selection of helpers for Moses. A lesson for leaders in this incident is that, we should not just select or elect people into office and delegate to them responsibility and authority, rather we should seek God’s guidance by praying to Him for spiritual discernment. We should not select leaders based on intellectual qualities only, but we should take into consideration the moral and spiritual qualities also.

3.5 Conclusion

This chapter dealt with the Exegesis of Exodus 18:19-21. Under this, it captured the background of the book, historical content, the authorship, the purpose of the book, the Hebrew text and translation, the application of the text as well as the moral lesson that can be learnt from the text.

⁴⁰ Durham, *Word Biblical Commentary*, 250-251.

⁴¹ Cole, *Exodus: Introduction and Commentary*, 141.

CHAPTER FOUR

EVALUATION AND ANALYSIS OF FINDINGS

4.1 Introduction

The chapter three dealt with the exegesis on Exodus 18:19-21. The sub-topics that were examined in the previous chapter were the background, authorship, historical content and purpose, and the exegesis on verse 19-21. In this chapter, the researcher examines the following: analysis of findings, bible and leadership, implications of centralized leadership, significance of delegation, Jethro's advice for effective leadership for achieving goals. Again, the implications of findings shall be considered. Lastly, the interview conducted by the researcher would also be critically analyzed.

4.2 Analysis of Findings

From the passage, it was said that Jethro saw the Israelites coming to Moses with issues concerning their life. Jethro saw that Moses indeed needs helpers. This therefore prompted him to advise him to choose helpers among the people of Israel. An interview with Lawrence Amponsah revealed that God through Jethro spoke to Moses to choose capable men and delegate responsibility base on their strength and abilities. Lawrence goes on emphasizing that, God can advise you through anybody at all. It does not matter the status of the person; whether rich or poor, the literate and illiterate, the educated and uneducated, Christian or non-Christian, the marginalized and even an animal. God has the prerogative to use any medium or channel to bring His leaders to the right path as soon as He sees that the leader is misleading the followers. Also, it was said by Fred Tetteh that God approved Jethro's advice before it became useful. God always wants more harvesters. For instance, Christ said in the New Testament that 'the harvest is plenty but the labourers are few'. It was observed from the interview that,

Moses was practising centralized leadership before the arrival of Jethro. All authorities and powers were vested or wielded in the leader.

4.3 Jethro's advice and Delegation

Jethro's advice in Exodus 18:19-21 is a vital pre-requisite for effective leadership in our 21st century. It was said by others that, the Jethro's advice is also applicable to us today. Jethro's advice can mean sharing of responsibilities, authorities, division of labour and delegation.

4.3.1 Delegation

Delegation is thus the process whereby a manager assigns duties with needed authority to subordinates to help them to accomplish a given task and which must follow with accountability and reward.⁴² Leaders use delegation to transfer authority and responsibility to positions below them in hierarchy. Since it is impossible for only a leader to perform all the duties and functions necessary for an organization to operate efficiently and effectively, it is important to delegate or pass on authority to immediate subordinates to pursue certain activities. From the findings, it was observed that some leaders do not delegate because they do not want others to see their limitations and secret deeds. Therefore such leaders are power drunk. Some leaders disobey the ethics governing their organization. As a result they therefore secretly do things which can affect the organization negatively hence they do not practice delegation.

Also, some Christian leaders refuse to delegate because of fear. Those leaders fear that those who receive the mandate will not perform well. They also view that no subordinate can do the work as better as themselves. Therefore it makes them reluctant to delegate.

⁴² Interview with Lawrence Kwame Amponsah, *Head Pastor, Trancea Bible Church* (Bantama- Kumasi, 28th February, 2015).

Furthermore, some of the interviewees said that lack of trust is another equally important reason why some leaders of God do not delegate. Some leaders fear that when they delegate some responsibilities to subordinates, they will not be faithful to them in terms of accountability and execution of the work. So they will not delegate at all.

4.3.2 Importance of delegation

From the findings, the following came up as the advantages of delegation:

1. Delegation helps the Development of leaders: Delegation helps the organization or the church to develop leaders among the subordinates in the organization. Where responsibilities and authorities are delegated to subordinates, they will get more experienced and becomes skillful thereby developing leadership qualities among them. Those leaders you produce will replace you in your absence. Simply put you will get future leaders at the short run.

2. Delegation releases the burden of the leader: It saves the leader from adding the menial task to the important ones. When the supposed leader delegate, he will get free time to concentrates on his responsibilities. The leader will not wear out due to fatigue and stress.

3. It helps to develop the subordinate's capabilities: Through delegation, the subordinates mental capacity and talent will develop to ensure better output. They will become Productive.

4. It also ensures the growth of the church: When there is delegation, the financial status and the population of the church will increase. A pastor said that he would rather train one hundred people to become soul- winners than to win one hundred people to Christ. In fact this was one of the strategies of Christ that ought to be emulated today.

5. Through delegation subordinates see themselves as part of goal achievements

team: This ensure the sense of belongingness. To one of the interviewees, when responsibilities are delegated to subordinates, they see themselves as part of the organization, and they will give up their best to help the organization to grow and achieve its goals.

4.4 Implications of findings

It is very obvious that Moses was a powerful leader, but in spite of it, he was not using the right type of leadership and as a result he suffered until the advent of Jethro, his father in-law. When God through Jethro advised him, he did not reject and hesitate in the implementation of the advice, but he rather implemented them quickly. As a leader of God, you must always discern and be sensitive to the Holy Spirit so that you can identify the voice of God and pay heed to it. If you fail to discern, there is no way you can identify the voice of God. As a result, you will always depend on your abilities, status, skills and experience and at the end you cannot achieve higher output.

As a minister of God, you must not look down upon the advice of other people because of your status but rather, you must welcome all inputs and recommendations from people and assess them as the need arises. Leaders that operates on the basis of Centralized leadership cannot succeed in achieving goals. Due to centralized leadership in Fresh Anointing church, the organization of the administration of justice was still very inadequate. This has greatly affected their growth negatively. Christian leaders should therefore not adopt such approach to leadership.

4.4 Implications of Jethro's advice and delegation

Jethro's advice is relevant to our contemporary leadership. It was therefore suggested that if Christian leaders adopt Jethro's advice in their leadership, the sustainability and

continuity of the church's vision is assured. With Jethro's advice, there will be a transformation in the church and the organization will also grow and produce more leaders. When there is a delegation in the church, it will ensure a speedy work thereby avoiding delay of activities in the church. For without delegation, the talent of the congregation cannot be developed and the church cannot grow and progress. Jesus even said that the harvest is plenty but labourers are few, so he prayed that his father would send more labourers. This clearly indicates that Jesus was calling for delegation and sharing of responsibilities. Therefore there must be delegation and sharing of responsibilities in the church.

On the other hand, work must be delegated to the right and capable people in the church. When work delegated to the wrong people, they cannot perform to expectation. Delegation should be practised only with qualified personnel's. This calls for training. Incapable men should be trained before authority and responsibility is delegated to them.

4.5 Conclusion

This chapter gave an account of the evaluation and analysis of findings. It critically examined, assessed and evaluated the views of some leaders of institutions and other laymen views concerning centralized leadership, Jethro's principle and delegation for effective leadership. It also considered the implications of the findings.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

In chapter four, the researcher assessed and evaluated the findings of the study and its implications based on Exodus 18:19-21. Some of the issues raised in the previous pericope are Jethro's advice and delegation, importance of delegation. Again the effects of these to the selected charismatic church are discussed. This chapter concludes the study and will give an account of the summary of the findings, issues emerging out of research, recommendations and general conclusion.

5.1 Summary of Findings

The study critically examined the implications of centralized leadership on the selected charismatic church using Jethro's advice in Exodus 18:19-21 as a premise. The work was in six chapters and subdivisions where needed. The chapter one gave an account of the background to the study, the statement of problem, the aims and objectives, scope and focus of study, research methodology and the significance of the study. In addition, the views of some notable scholars were captured and analyzed.

The chapter two dealt with the exegesis of the text in Exodus 18:19-21. Under this pericope, the following issues were also discussed: the background to the Book of Exodus, authorship, the historical content and purpose of Exodus and the Hebrew text.

Furthermore, the third chapter gave an account of the background to the selected Charismatic Church (Divine Fresh Anointing Church) and leadership. Among the issues discussed under these pericope are the centralized leadership in the church,

leadership in general, types of leadership, Biblical basis of leadership (Leadership in both the New and the Old Testament) and the contemporary Christian leadership.

Moreover, the fourth chapter also considered the analysis of the findings based on the text as well as its implications. Jethro's advice and delegation and the importance of delegation, the reasons why some Christian leaders fail to delegate and the impact of failing to delegate were also examined. Lastly, the study therefore concludes with summary of the whole work, suggested recommendations and general conclusion of the study.

5.2 Issues that came out during the research

During the study the following issues emerged concerning the topic. Firstly, it was clearly established that Jethro's advice in Exodus chapter 18 is still relevant to us today. It was said that, one of the Biblical examples of the concept of delegation is that of Jethro's advice to Moses.

Again, it was established that Christian leader who do not practise delegation cannot achieve much results. This means he cannot do much because a tree on its own cannot make a ground forest. You need the help of other subordinates to achieve your goals.

In addition, it was revealed that a church that practise centralized leadership cannot produce other leaders. Some Christian leaders practise centralized leadership because they thought that delegation slows the implementation of policies and delays speedily work.

Furthermore, some Christian leaders refuse to delegate because they see it as abrogating their responsibility. Is that really the case? In delegating the work, Moses was not handing over the responsibility God had given him. He was rather making

himself and people effective by organizing the responsibility correctly.⁴³ Moreover, some Christian leaders who fail to delegate claim that their subordinates are not the right qualified personnel's. Others are of the view that, Christian leaders refuse to delegate because of fear and lack of trust but not lack of qualified personnel. Finally, some Christian leaders do not delegate because they do not want others to see their secret deeds which might be unconventional and inappropriate.

5.3 General conclusion

In conclusion of the study, it clearly observed that leaders are the pivot around which every organization revolves. The strength, health, productivity and success or otherwise of any organization or institution depends largely on the quality of its leadership. God is much concerned about leadership. He always want good leadership, so when Moses was not employing the right type of leadership, He used Jethro to advise Moses.

Christian leaders should therefore employ Jethro's advice in their leadership. The work should not be centred on only the central leader, but rather the leader should delegate some of the work to the associates. Christian leadership is servant leadership which is service and ministry and not lordship and domination. Therefore if today's church would seek to conform to Jethro's advice in Exodus 18:19-21, we would indeed see a transformed church successful in ministry.

5.4 Recommendations

It was revealed that Jethro's advice is the ideal type of leadership recommended for Christian leaders. Therefore for a church or any organization to continue to operate and achieve their goals and objectives, the following suggestions have been offered.

⁴³ Kenneth, *Lessons in Leadership from the Bible*, 24

- Centralized leadership should make way for decentralized leadership. Churches which operate on the basis of centralized leadership should advise themselves.
- Jethro’s advice should be adopted by Christian leaders in their leadership.
- Christian leadership should not be power struggling, but rather it should be servitude as demonstrated by Jesus Christ, our role model.
- Delegation should be practised only with qualified personnel. If there are no qualified personnel’s, the supposed leader should take it upon himself to train the subordinates delegating authority and responsibility to them.
- When leaders assigned task to subordinates, they must be informed and aware that, they will be accountable of their actions. This then calls for supervision and monitoring.
- Decentralized leadership and delegation ensures sustainability and continuity of goals, visions and dreams of the pioneers.
- Leaders should delegate work to men of ability, piety and honour. This statement confirms the assertions made by Kenneth that “elevating persons without spiritual qualifications to positions of leadership in a religious organization would be very dangerous business, and Jethro wisely warned against such practice”.⁴⁴
- Once delegation has been effected the leader should manifest confidence in his associates.
- Christian leaders should not be power drunk. All the powers for making important decisions in the organization should not be centred on the leader alone, but rather subordinates should be involved in the decision making process.

⁴⁴ Kenneth, *Lessons in Leadership from the Bible*, 25.

- Leaders must learn to lead by example. They should develop other leaders so that in their absence those leaders can replace them.
- Leaders should open their doors for criticisms and advice

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APPENDIX 1

INTERVIEW QUESTIONS

1. What is the meaning and nature of centralized leadership?
2. What are the implications of centralized leadership?
3. What is the Jethro's advice?
4. How relevant is the Jethro's advice in our contemporary leadership?
5. What is Delegation?
6. What is the importance of Delegation?
7. Can the church that does not practise delegation be successful and achieve its goals?