



## Moses' Leadership in Exodus 18:13-27 as the Basis of Management at Kanafero Group Yogyakarta

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### ABSTRACT

This study uses a qualitative-descriptive approach with a case study method. Primary data sources were obtained through literature studies from the Bible, and theological literature, and organizational management. The results of observation and analysis show that Moses' delegation system, as suggested by Imam Yitro, provides practical solutions to increasingly complex managerial problems. And is very helpful in forming an efficient organizational structure. The implications of this study lead to increased leadership effectiveness and organizational efficiency in the Kanafero Group. This study also presents theoretical contributions in the form of integration between theological principles and contemporary managerial practices, and provides practical guidance for Christian value-based companies in forming healthy organizational governance based on biblical values.

## INTRODUCTION

Leadership is a fundamental element in organizational dynamics, in religious and government institutions, as well as in the business sector which continues to experience significant development. Effective leadership does not only rely on charisma or position, but also the capacity of skills to direct, inspire, and form structures that are responsive to the needs of the times. Maxwell stated, "Everything rises and falls on leadership," his reference that the success and failure of an organization is closely related to the quality of leadership within it.

Challenges and strategic crises in leadership often arise when leaders fail to manage complex workloads and are unable to build a healthy delegation system. In the history of the Israelites, Moses was a figure who faced similar challenges when leading millions of people on their journey from Egypt to the Promised Land. The narrative in Exodus 18:13–27 shows the wise intervention of Jethro, Moses' father-in-law, who advised the formation of a hierarchical leadership hierarchy for the sake of efficiency and sustainability of the people's service. This organizational model not only shows practical wisdom, but also provides managerial principles that can be transformed into a modern organizational framework. The context of a company like Canafero Group Yogyakarta (Canafero) requires a leadership model that is not only reactive to change, but also proactive in shaping the future of the organization.

Leadership as a crucial element in every organization, including the rapidly growing business world such as Kanafero. The background of this study highlights the importance of a management model that is able to anticipate organizational growth and future challenges. Moses as a leader in the biblical story provides a managerial example through the practice of task delegation as recorded in Exodus 18:13–27. This study aims to examine how these principles can be applied in a modern managerial context.

How the principles of delegation, as well as organization in Musa's leadership narrative can be the foundation for managerial practices in Kanafero, a rapidly growing building materials retail business entity. In the digital and competitive era full of information, organizations are required to have adaptive and efficient systems in order to remain relevant and competitive. Delegation is not only seen as releasing burdens, but as a form of empowerment and multiplying organizational capacity through the right people in the right positions. The aspect of delegation carried out by Musa also contains the principle of selecting leaders who have moral integrity, namely people who "fear God, are trustworthy, and hate bribes" (Exodus 18:21). This principle is very contextual for today's work world, where ethics and integrity are absolute necessities in corporate governance. In modern human resource (HR) management, these values are the main criteria in recruiting and developing internal leadership. In addition, the hierarchical structure formed by Musa shows the importance of a proportional and communicative hierarchy.

Kanafero Group, which currently has more than eleven outlets and more than a hundred employees, is in a situation that demands managerial transformation. The traditional organizational system that relies on centralized authority is no longer adequate. Lessons from the story of Moses show that decentralization through planned delegation is a strategic solution. Schreiner, who states that Moses' leadership reflects "principles of governance involving collective participation underpinned by divine ethics".

The case study approach in Kanafero to see in real terms how Musa's leadership principles can be implemented. The results of interviews, field observations, and company documentation are important data that show the shift in management paradigm from centralization to decentralization. These findings confirm that Musa's "delegation principle" is spiritually relevant as well as practically, and even strategically in the context of modern business.

The main purpose of the study is to enrich the literature on Christian leadership and, provide real contributions to organizations that are looking for a healthy, tested, and relevant leadership model with Christian work ethic values. The use of the framework of thought on Old Testament theology and contemporary managerial principles, and is expected to produce a solid integration of theory and practice.

## **METHODS**

This research is a qualitative-descriptive approach with a case study method. Data were collected through literature studies, both from the Bible and from theological and managerial literature. Analysis techniques include hermeneutic, inductive, and content analysis approaches to the text of Exodus 18:13–27, as well as its interpretation in the context of modern corporate management. Hermeneutics and intertextual approaches explore the meaning of the text comprehensively, so that it can be applied to modern companies that are profit-oriented but value-based. This principle is important so that the results of the research are not only theoretical-theological, but have a real impact on organizational management.

Eli Gottlieb's previous study highlighted the dynamics of charismatic leadership and bureaucracy in Exodus 18, compared to Max Weber's theory. The emphasis was on describing the interaction between charismatic power and bureaucratic structures, and the implications for contemporary leadership development. However, it was more descriptive and did not directly relate these principles to management practices in modern organizations. Meanwhile, Sciberras explored the ethical aspects and communal responsibility in Jethro's advice to Moses. Subsidiarity and delegation in leadership structures, and these principles so that they can be applied to the context of communal ethics.

However, his main focus was on the ethical aspects and value education, without directly relating them to management practices in profit-oriented organizations. This study offers a reference contribution by integrating hermeneutic and intertextual analysis of Exodus 18:13–27 with modern management principles. An approach that allows the application of theological values in the management practices of profit-oriented organizations, which have not been widely explored in academic literature. It is hoped that it will provide new insights for the development of ethical leadership types, and based on biblical values in the context of contemporary organizations.

## **RESULTS AND DISCUSSION**

The discussion will continue with an examination of Moses' leadership theories in the Book of Exodus which form the theological basis and principles of management delegation.

### ***Theoretical Basis of Leadership***

The discussion of Moses' leadership as the basis of contemporary management is important for observing the basic concept of spiritual leadership in the biblical context, and modern management. Moses' leadership not only represents a spiritual leader called by God, but also a strategic leader who is capable of managing millions of people through an orderly and hierarchical system.

George E. Ladd, explains that Moses' leadership in the Old Testament (OT), is a response to God's command and authority in the context of forming a community of the LORD's chosen people. Moses, as the main character in the narrative of the book of Exodus, displays a form of visionary, transformative and communicative leadership. He received a divine mandate directly from God, and then transformed the mandate into a system that could be implemented structurally and pragmatically by his community.

Moses' leadership concept is in line with John Adair's theory of Action-Centered Leadership, which emphasizes that effective leadership must focus on three areas: task, team, and individual. In Exodus 18, Moses arranged a leadership structure of thousands, hundreds, tens, and ten, each of whom had a role in completing tasks (solving matters), building team cohesion (grouping), and maintaining individual welfare (preventing Moses' fatigue and the people's dissatisfaction).

Furthermore, the principle of leader selectivity in Exodus 18 also reflects deep ethical and character leadership criteria. Schreiner states that "Israel was led not just by structure, but by moral principles rooted in God's covenant." Thus, the structure Moses built was not merely an administrative mode, but was normative and theological. A principle that is very relevant to the practice of recruitment and leadership training in modern Christian organizations.

In the context of contemporary organizational management, Moses' leadership style becomes a theological precedent for modern theories such as Robert Greenleaf's "Servant Leadership." His construction emphasizes that true leaders are servants first, an idea clearly reflected in Moses' leadership style that prioritizes the welfare of the people over personal authority.

From a sociological and structural perspective, Moses' leadership is also directly related to the principle of decentralization of authority, which is promoted in modern management literature. Moses' typical managerialism can be considered an early prototype of an organizational structure based on a matrix or hierarchy of functions roles of responsibility are dispersed but remain connected in a central leadership system. Hermeneutically, this passage also states a typological approach to understanding leadership throughout the biblical narrative. Beale notes that Moses' leadership structure foreshadows the structure of the New Testament (NT) Church, where there is a division between apostles, elders, and deacons. Thus, a theological exploration of this event provides a more

complete understanding of the continuity of the leadership narrative in the Bible.

The theoretical basis confirms that Moses' leadership type becomes a narrative-theological study, as well as a relevant and contextual source of managerial practice reference. Furthermore, the methodology section will explain how these theories are applied in the case study research approach to the Kanafero Group.

### **Exegesis and Exposition of Exodus 18:13-27**

This discussion aims to integrate the exegetical analysis of Exodus 18:13–27 with contemporary managerial practices applied in Kanafero. The chiastically structured narrative of this passage reflects the divine author's intention to show the transition from a single-minded leadership system to a functional and efficient delegative structure. As Jethro notes that Moses "will grow weary" (Exodus 18:18), the managerial implications of leadership fatigue are a crisis of effectiveness and system disorder.

### ***Historical Analysis of Exodus 18:13–27***

Exodus 18 describes a pivotal moment in the Israelites' journey through the wilderness, when Moses receives direction from his father-in-law, Jethro, to delegate leadership duties. Historical analysis provides insight into the social, cultural, and theological context of the time.

### ***Social and Cultural Context***

The Book of Exodus as part of the Torah of Moses, in the context after leaving Egypt is estimated to place the event around 1300-1450 BC, the era of Rameses the Great is Ramses II (cf. Gen. 47:11; "Pithom and Raamses", Exod. 1:11). Around the Middle Bronze Age.

Jethro, a Midianite priest, noticed that Moses was carrying a heavy burden of judging the entire nation of Israel by himself. He suggested that Moses appoint leaders to help judge the smaller cases, while Moses handled only the major ones. This approach reflected the hierarchical social structure and the need for an efficient system of

government in a developing society. "The nation of Israel had recently crossed the Red Sea and began their trek into the wilderness of Shur and God himself was providing for their daily needs." This passage of Scripture is included in the larger story of Israel's escape from Egypt at a very exciting time; the nation of Israel had recently crossed the Red Sea and began their trek into the wilderness of Shur, and God himself was providing for their daily needs.

### ***Theological and Leadership Implications***

Jethro's advice was not only administrative but also had theological implications. By delegating tasks, Moses demonstrated humility and a willingness to accept input, which are hallmarks of wise leadership. Furthermore, the selection of leaders who "feared God, were trustworthy, and hated bribery" demonstrated the importance of integrity in leadership. Ishola-Esan "the importance of delegation, trustworthiness, and fear of God in those who are appointed to lead." Jethro's advice to Moses in Exodus 18:13–27 serves as a model for effective leadership, emphasizing the importance of delegation, trustworthiness, and fear of God in those appointed to lead.

In verses 13–16 Jethro is depicted as a master of efficiency who wisely suggests modifications in Israel's leadership structure (cf. vv. 17–23), which are then adopted by Moses with divine permission.

### ***Relevance in Modern Context***

The leadership structure proposed by Jethro has significant relevance in the context of modern organizations. Principles such as delegation, division of responsibilities, and selection of leaders based on integrity remain fundamental to current management practices. "The administrative structure proposed by Jethro to Moses is applicable in ancient times, also for effective leadership and organizational management." The administrative structure proposed by Jethro to Moses is not only applicable in ancient times but also serves as a model for effective leadership and organizational management.

### ***Grammatical Analysis of Exodus 18:13–27***

Exodus 18:13–27 presents a narrative of Jethro's advice to Moses regarding the division of labor in leading the nation of Israel. A grammatical analysis of the Hebrew text in this passage provides insight into the sentence structure, word choice, and nuances of meaning contained therein.

#### ***Sentence Structure and Word Choice***

In verse 13, the phrase "וַיְהִי מִמָּחָר" (wayehî mimmāḥārāt) is translated as "The next day". The word "וַיְהִי" (wayehî) is the waw-consecutive form of the verb "הָיָה" (hāyāh), which indicates a continuation of the narrative or a subsequent event. The use of this form indicates that the event being narrated is a direct continuation of the previous event.

Next, the phrase "וַיֹּשֶׁב מֹשֶׁה לְשֹׁפֵט אֶת-עַמּוֹ" (vayyōšev mōšeh lišpōt 'et-hā'ām) means "Moses sat down to judge the people". The verb "וַיֹּשֶׁב" (lišpōt) is the infinitive form of "שָׁפַט" (šāfaṭ), which means "to judge" or "to decide a case". The use of the infinitive here indicates the purpose of Moses' action of sitting down, which is to judge.

According to Cees Houtman, the sentence structure in this verse emphasizes Moses' active role in leading and judging, and shows the heavy burden he bears as the sole leader. Houtman also notes that the use of verb forms in this passage reflects the urgency and intensity of Moses' activity in leading the Israelites.

Verse 14, the verb "וַיִּרְא" (vayyār') is the waw-consecutive form of the root רָאָה (rā'āh) which means "to see". It states the action of Jethro who directly observed Moses' actions. The phrase "מַה־הַדָּבָר הַזֶּה" means "what is the meaning of this action?", an interrogative form indicating an expression of criticism or astonishment. "אָתָּה רֹבֵד לְבִדְךָ" (yōšēb): the verb "וַיֹּשֶׁב" (yōšēb) in the masculine singular active participle Qal form, indicates that the act of sitting was continuous, in an

exclusive position, without collaboration. This verb became the basis for Jethro's question and criticism.

Verse 15, the verb "וַיֹּאמֶר" (vayyōmer) is the waw-consecutive form of אָמַר (ʾāmar) which is commonly used to continue narrative dialogue. The word "לְדַרֵּשׁ" (lidrōš) is the infinitive construction of דָּרַשׁ (dāraš) which means "to seek" or "to seek guidance". The context refers to seeking divine judgment from Moses as the mediator between God and the people. The phrase, "כִּי־יָבֹא אֵלַי הָעָם" uses the perfective form of בָּאָה (bāʾ) to express a repeated action that had become a habit, the people coming to Moses to ask God.

Verse 16, the verb "יִהְיֶה" (yihyeh) of הָיָה in the imperfect qal indicates a possible recurrence: "if a matter occurs". "וַיִּשְׁפֹּטֵנִי" (vešāfaṭī) is the first-person perfect tense (I will judge) of שָׁפַט, indicating the act of judicial decision that Moses made. The phrase "בֵּין אִישׁ וּבֵין רֵעֵהוּ" is a parallel syntactic structure meaning "between a man and his neighbor", this pattern is commonly used in the Torah legal texts to indicate the resolution of interpersonal conflicts.

Verse 17, the verb "וַיֹּאמֶר" (wayomer) is again in the waw-consecutive form, indicating the continuation of Jethro's speech. The phrase "לֹא־לָטוֹב הַדָּבָר" (hadavar lo' tov): a judgment clause stating that Moses' action was "not good". The word "טוֹב" is used here in a moral and functional sense, not simply a sense of taste or preference. The sentence "אֲשֶׁר אַתָּה עֹשֶׂה" (osheh atah asher) emphasizes that the criticism is directed directly at Moses' ongoing action (the active participle of עָשָׂה).

Verse 18, the phrase "נָבַל תִּבֹּל" (tibol navol) is the absolute infinitive + imperfect form of the root בָּלָה (bālah), meaning "surely become exhausted, exhausted, broken." A Semitic idiomatic expression to indicate the intensity of physical and mental destruction. This pattern is used to convey the certainty of the negative effects of Moses' overly centralized leadership style. The phrase, "כִּי־כָבֵד"

"מִמֶּנּוּ הַדָּבָר" conveys the weight of the work both metaphorically and literally. The verb כָּבַד means "heavy" and is used in the sense of the burden of leadership exceeding Moses' personal capacity.

Verse 19, "שְׁמַע בְּקוֹלִי" (beqoli): the verb שָׁמַע (šamaʿ) in the imperative qal form, "listen," indicates a persuasive command tone. This phrase is also idiomatic for giving important advice. "אֲנִי־עֹצֵר" is the cohort imperfect of the root יָעַץ (yāʿats, "to give advice") with a pronoun suffix ("I will advise you"). This structure implies a will that is proffering, not coercive. "וַיְהִי אֱלֹהִים עִמָּךְ": the jussive form of הָיָה (hāyāh), meaning hope or prayer ("May God be with you").

Verse 20, "וְהִזְהַרְתָּה" (wehizehar-tah): the second person masculine singular perfect form of הִזְהַר (zāhar), meaning "to warn" or "to advise seriously." "אֶת־הַחֻקִּים וְאֶת־הַתּוֹרָה" (weethatorot et-hakhuqim): the verbs חָקַם (decrees) and "tôrôt" (precepts or laws) are used in parallel, demonstrating the richness of legal terminology in the Torah tradition.

Verse 21, "תִּקְחֵה" (tekhezeh): the second person masculine singular imperfect form of קָחַ (qāh, "to see with consideration"), not just to see visually, but to "choose with wise judgment". "אֲנֹשֵׁי־חַיִל": as before, refers to people who are morally strong and practically capable. "רֵאִי! עֵצָה שְׁנוֹאִי בָּעֵת" (batsa' shone'ey emet 'an-shey): this asyndeton structure provides the descriptive intensity of the character spiritual, moral, and ethical leaders.

Verse 22, "שָׂרִי" (sarê): "chieftain", common diction for military or administrative chiefs. Used with hierarchical numbers: a thousand, a hundred, fifty, ten. "יִבְיֹאוּ" is the third person masculine plural imperfective form of בָּאָה (bāʾ), the act of bringing a major case to Moses. "וְכָל־הַדָּבָר הַקָּטָן יִשְׁפָּטֵהוּ": emphasis on administrative delegation. The verb יִשְׁפָּט (yišpāṭ) is the imperfect of שָׁפַט.

Verse 23, "תַּעֲשֶׂה... אָם": conditional clause form. The verb תַּעֲשֶׂה is the imperfect form of עָשָׂה, “if you do this...” "וַיִּצְרֶךְ": the perfect form of צָרַח (šāwāh) + second person masculine singular suffix, implying God's action as the confirmation of the plan. "וַיִּקְלָתָּ עִמָּד": “then you will be able to stand”, imperfect form + absolute infinitive which strengthens the meaning, a Hebrew rhetorical structure meaning truly able.

Verse 24, "וַיִּשְׁמַע" (vayišma') is the waw-consecutive of שָׁמַע (šāma'), “he listened”. An action indicating Moses' obedience to the voice of the wise man's (Jethro's) counsel. "וַיַּעַשׂ" (vayya'aś) is the waw-consecutive form of עָשָׂה (āśāh), “he did” this form indicates Moses' immediate and complete action without any delay. The phrase "כֹּל אֲשֶׁר אָמַר" (“everything that was said”) is a substantive structure with an object function, indicating that Moses implemented the entire counsel, not part of it.

Verse 25, "וַיִּבְחַר" (vayyivḥar) waw-consecutive form of בָּחַר (bāḥar), “choosing”, Moses' selective action. "אֲנָשֵׁי-חַיִל" (an-shey-khayil): the idiomatic phrase explained earlier, meaning people with moral and practical capabilities. "וַיִּתֵּן אֹתָם" ('atah wayiten): waw-consecutive form of נָתַן (nātan), “giving them”, official appointment to a position. "רֵאשִׁים" (rāšim, “chief-leader”), the plural of ראש which literally means “chief”, is used to denote administrative authoritative functions.

Verse 26, "וַיִּשְׁפְּטוּ" (vešāpəṭû) consecutive-waw form of שָׁפַט, plural, they carry out the event, indicating the immediate result of the delivery. "בְּכָל-עֵת" (becol-'et): adverbial phrase “every time”, indicating consistency and continuity in the service of the law. "וַיָּבִיאוּ אֵלַי-הַדָּבָר הַקָּשֶׁה וַיִּבְיִאוּ אֵלַי-הַמְּשָׁה": plural imperfect form + first third person singular suffix (וַיִּבְיִאוּ) of בָּא (bô'), they would bring a difficult case to Moses. "וַיִּקְלָתָּ הַדָּבָר הַקָּשֶׁה": re-insistence of the principle of duty in effective leadership.

Verse 27, "וַיִּשְׁלַח" (vayšallaḥ) from the root שָׁלַח (šālah) in the qal piel, “to send off or send out”, an act of respect and formal departure. "וַיִּלָּךְ לוֹ" (vaylāk lo): the waw-consecutive form of הלך (hālak), “to depart”. This phrase indicates that Jethro's encounter was strategic and temporary, after which he returned to his place of origin.

*Theological Meaning Grammatical Implications*

The series of consecutive verbs emphasizes that Moses acted directly, systematically, and totally in responding to Jethro's advice. His actions strengthen the theological meaning that obedience, and humility towards direction, true wisdom. Shows the characteristics of a true leader. The delegation that Moses did was not an abdication of responsibility, but an expression of leadership maturity that prioritizes efficiency and justice for God's people.

### *Theological Meaning Grammatical Implications*

*Use of the Imperative Verb and Jethro's Advice*

In verse 19, Jethro gives advice to Moses by saying "שָׁמַע בְּקוֹלִי" (šəma' bəqōlî), which means “Listen to my words.” The verb “שָׁמַע” (šəma') is the imperative form of “שָׁמַע” (šāma'), which means “to hear” or “to obey.” The use of the imperative form here indicates that Jethro is giving a strong command or advice to Moses.

### *Use of the Imperative Verb and Jethro's Advice*

According to Jones-Carmack's analysis, the use of this imperative form reflects Jethro's moral authority and the urgency of the advice given. Jethro not only gives advice, but also shows that a change in the leadership structure is essential for the welfare of Moses and the Israelites.

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### *Criteria for Leaders in Paragraph 21*

Verse 21 states the criteria for selecting leaders: "אֲנָשֵׁי-חַיִל יִרְאֵי אֱלֹהִים אֲנָשֵׁי אֱמֶת שֹׂנְאֵי כֶּבֶד" ('anšê-ḥayil yir'ê 'ĕlōhîm 'anšê 'ĕmet šōn'ê bāṣa'), which means "capable people, fearing God, righteous people, hating bribes". The word "אֲנָשֵׁי-חַיִל" ('anšê-ḥayil) literally means "men of strength" or "men of ability", indicating ability and integrity. The use of this phrase emphasizes that leaders must have high moral and spiritual qualities.

David Guzik's analysis states that this criterion shows that leaders must not only be administratively competent, but must also have integrity and fear God. This principle reflects the importance of character in leadership from a biblical perspective.

The following is an additional explanation regarding the Criteria for Leaders in Exodus 18:21, Jethro gives advice to Moses to choose leaders based on four main criteria:

1. אֲנָשֵׁי חַיִל ('anšê ḥayil). Capable or courageous people: This term refers to individuals who have ability, courage, and moral integrity. These qualifications include ability, piety, honesty, and selflessness.
2. יִרְאֵי אֱלֹהִים (yir'ê 'ĕlōhîm). Fear of God: This criterion emphasizes the importance of piety and obedience to God. It states that people who fear God will not do unjust things, even if they can do it secretly and safely.
3. אֲנָשֵׁי אֱמֶת ('anšê 'ĕmet). Righteous people: A criterion that indicates individuals who are honest and trustworthy. This term describes people who seek the truth and are reliable in their words and actions.
4. שֹׂנְאֵי כֶּבֶד (šōn'ê bāṣa'). Hating bribery: A criterion that emphasizes the importance of integrity and impartiality. States that a person who hates bribery will not be influenced by personal gain in making decisions.

Taken together, these criteria show that effective leaders in the biblical context are those who have a combination of ability, godliness, honesty, and integrity. Selecting leaders based on these qualities ensures that leadership is carried out justly and according to God's will.

### *Hierarchical Structure and Division of Tasks*

Verses 21–22 describe the hierarchical structure suggested by Jethro, by appointing leaders over a thousand, a hundred, fifty, and ten men. The use of these numbers indicates a structured and systematic division of tasks. Ishola-Esan's analysis of this structure reflects the principle of effective management, where responsibilities are divided according to the capacity and scope of influence of each leader.

The hierarchical structure introduced by Jethro is not only administrative, but also reflects the basic principles of the distribution of authority based on competence. Each level of leader above one thousand, one hundred, fifty, and ten, is not just a mathematical number, but a reflection of the capacity of responsibility that the leader can bear. Modern management studies, such a structure supports the efficiency of communication flow and decision-making, and allows for an effective monitoring system at each level. Gottlieb asserts that this distribution avoids excessive burden on the main leader and strengthens the network of collective responsibility in the organization.

Furthermore, hierarchical division also has an educative and regenerative side. By giving trust to leaders at each level, Moses is creating a culture of leadership learning. Leaders develop through the experience of serving in a smaller scope, the process of promotion to greater responsibility. The parallel principle of Paul's delegation of the inheritance of ministry through qualified people to teach others (2 Tim. 2:2). Thus, this structure not only answers the immediate functional needs, but also prepares the future generation of leaders who are born through a participatory and gradual process.

### ***Implementation and Obedience of Moses***

In Verse 24 Moses listened to Jethro's advice and carried it out: "וַיִּשְׁמַע מֹשֶׁה לְקוֹל חֹתָנוּ וַיַּעַשׂ" (vayišma' mōšeh ləqōl ḥōtānō vayya'aś kōl 'āšer 'āmar), which means "Moses listened to the voice of his father-in-law and did everything he said". The word "וַיִּשְׁמַע" (vayišma') is the waw-consecutive form of "שָׁמַע" (šāma'), indicating Moses' continued action and obedience to the advice.

Donald C. Fleming's analysis, Moses' obedience shows humility and willingness to accept advice for the common good. Moses' attitude reflects an adaptive leadership attitude, open to input and change.

### ***Close Context of Exodus 18:13–27***

Exodus 18:13–27 describes a moment when Jethro, Moses' father-in-law, observed the heavy burden Moses was carrying in leading and judging the people of Israel. Jethro advised Moses to delegate some of his responsibilities to other leaders who met certain criteria. This shows the importance of division of labor in leadership to prevent burnout and ensure efficiency in ministry.

According to Wulan Agung, the multi-staff leadership implemented by Moses after Yitro's advice is a reflective type of leadership that focuses on cooperation between the main leader and the leaders below him in order to overcome various problems and challenges faced. This model is relevant for contemporary Church leaders in managing organizations effectively.

In addition, Ishola-Esan's analysis is that Jethro's advice to Moses reflects principles of effective leadership, such as delegation of responsibility, selection of capable and God-fearing leaders, and the importance of a clear organizational structure to support efficient ministry.

### ***The Deeper Context of Exodus 18:13–27***

More broadly, this passage is set in the context of the Israelites' journey from Egypt to the Promised Land. Prior to this chapter, Moses had led the Israelites through major crises, including internal conflict (the people's grumbling and complaining), external pressures (the Amalekites' attack, Gen. 17), and spiritual needs (water, manna, the Law). Moses' weariness illustrates the heavy consequences of centralized, undivided leadership. Moses' weariness in leading reflects the heavy burden he was carrying as a sole leader, which was overcome through Jethro's counsel to delegate.

Cassi Sherley's analysis describes Moses as a leader who exhibits servant leadership traits, such as humility, love, and a willingness to empower others. Jethro's advice reinforces this approach by encouraging Moses to involve other leaders in the ministry, thus creating a more sustainable leadership structure.

Furthermore, Alwi Widiyanto highlighted that the leadership structure proposed by Yitro reflects the principles of effective spiritual leadership and is relevant to be applied in the context of today's church. Delegation of tasks and selection of qualified leaders are the keys to building a healthy and sustainable organization. In addition to avoiding the cult of personality of the leader. Empowerment for the formation of regenerating leaders. Division of authority and responsibility, so that leadership is not too tired.

### ***Intertextual Analysis of Exodus 18:13–27***

Several verses that are subject to intertextual analysis to gain depth of meaning, context and theological perspective.

The passage in Exodus 18:13–27 has strong associations with leadership principles throughout the biblical narrative, closely following Numbers 11:16–17, where the LORD God commands Moses to appoint seventy (70) elders of Israel to help him assume responsibility. It shows the continuity of the idea that leadership in the community of God's chosen people is collegial and distributed, rather than exclusively centralized and focused on one figure.

Beale argues that this collegial structure foreshadows the New Testament church, where the apostles appointed elders (πρεσβύτεροι) to shepherd the congregation (cf. Acts 14:23).

The Septuagint's choice of the word *poreuesthai* for the Hebrew word *hālak-yālak* with the metaphorical meaning ("the way they should go") is reminiscent of the frequent use of the word *peripatein* in the NT to refer to the believer's "journey" along the path of virtue and holiness (Eph. 4:1; Col. 1:10; 1 Thess. 2:12; 1 John 2:6). The physical and spiritual journeys of life are closely intertwined.

In addition, the principle of delegation and the character of the leader exemplified in this passage resonate with Jesus' teaching in Matthew 20:25–28, where He rejects the authoritarian model of leadership and teaches that "whoever wishes to become great among you must be your servant." Thus, Moses, who is willing to listen to Jethro's advice and share his authority, serves as a typological figure of Christ, who in His humility forms and empowers the disciples to serve with Him. Transposition of values from the OT to the NT about the style of servant leadership.

Finally, the model for selecting leaders in Exodus 18:21 also closely aligns with the principles for church leadership in 1 Timothy 3:1–13 and Titus 1:5–9, where Paul details the moral and spiritual qualifications for elders and deacons. Criteria such as "not greedy for unjust gain" and "having a good reputation" parallel the "hating bribery" and "fearing God" in the Exodus text. This suggests a strong theological continuity regarding the importance of integrity and character in the appointment of leaders throughout salvation history. The integrity and character of leaders remain central principles throughout the history of the salvation of God's people.

### ***Theological Analysis of Exodus 18:13–27***

This passage emphasizes that God values wise and participatory leadership. Moses, as God's servant, not only received divine revelation but was also open to input from a mere human being, Jethro, the priest of Midian.

Theologically, it shows that the LORD God works not only through direct revelation, but also through wisdom that arises from human relationships and observations. Thus, Exodus 18 shows that the leadership of God's people is a synergy between inspiration from above and wisdom from others.

The theology of service also reflects the principle that the burden of service is not meant to be borne alone. God did not design leadership as an autocratic model, but rather based on collegiality and distribution of authority. In the appointment of leaders who "fear God" (Exod. 18:21), we can see that spiritual and ethical character are essential in the divine system. As Schreiner explains, in OT theology, authority must be rooted in godliness, not in structural power alone.

Finally, this passage reflects incarnational theology in the management of God's people. Moses becomes a leader figure who not only receives God's commands but also relates humanly, accepts correction, and empowers others. This echoes the leadership of Jesus who is not only Messianic King but also Servant (cf. John 13:12–15). The theology of Exodus 18 teaches that effective ministry is born of humility, obedience to God, and the courage to share the burdens of fellow leaders.

### **CONCLUSION**

Exodus 18:13–27 presents a model of leadership that is not only historical but also universal and relevant throughout the ages. Through Jethro's advice to Moses, the reader is introduced to the principles of structured management: the importance of delegation of tasks, the selection of leaders based on character, and the development of a functional hierarchical system. From a historical and social perspective, this text appears in the context of Moses' administrative crisis, which conveys the message not through miracles but through human

wisdom that God recognizes as part of His revelation.

Grammatical analysis shows that the word choice in the Hebrew text strongly emphasizes the relationship between command and execution, and between authority and integrity. This passage reinforces the narrative that leadership in the Kingdom of God must be built on the basis of fear of the Lord and high morality. The intertextuality of this text with other parts of the Bible such as Numbers 11, Acts 6, and 1 Timothy 3, confirms that this principle was not limited to Moses, but became a divine pattern for the entire community of God's people throughout salvation history.

From a theological aspect, Exodus 18 teaches that godly leadership is not a leadership that is centered on the individual, but one that is open to evaluation, empowers others, and upholds ethics. Moses is an example for today's leaders in the church and organizations not to work alone, but to build a healthy, effective, and spiritual team. These principles when applied contextually in the modern workplace, such as in Kanafero Group Yogyakarta, prove the relevance of God's Word as a basis for building a sustainable and ethical organizational structure.

The leadership of Moses in Exodus 18:13–27 provides an effective, ethical, and adaptable managerial paradigm in modern organizational management. Principles such as hierarchical structure, delegation of tasks, and leadership ethics have a significant impact on creating operational efficiency and maintaining the spirit of strategic leadership. These findings reinforce the importance of integrating biblical values in building strong, service-oriented management.

The theoretical and expository study shows that Moses' principle of delegation in Exodus 18 is a relevant managerial solution that can be applied in the organizational structure of Kanafero Group. Delegation of tasks to leaders of thousands, hundreds, tens, and tens provides efficiency and strategic focus for Moses in carrying out his duties. The implementation of this principle in Kanafero Group includes organizational restructuring, middle

leadership training, and the establishment of efficient communication channels. Moses' leadership also reflects characteristics such as perseverance, moral exemplarity, resilience in the face of challenges, and openness to external advice (Jethro), all of which have important values in Christian management practices.

#### *Application for Contemporary Readers*

For contemporary readers, especially church, social, and business leaders, this passage teaches that healthy leadership requires division of labor, a willingness to accept correction, and the selection of colleagues with integrity. In a culture of individualism and often single-minded leadership, this text challenges the idea of adopting a collaborative, servant leadership style. Delegation is not a sign of weakness, but rather a godly strategy for maintaining the resilience of ministry and the continuity of an organization.

Furthermore, the concern that spiritual and mental exhaustion in ministry or work is often caused by the lack of healthy sharing of burdens. Readers are called to understand their work structure and lifestyle, and to seek relationships, God's guidance in forming a solid and ethical team. The example of a leader who is humble, willing to listen, willing to change, and willing to build a healthy system for the welfare of the people.

The fundamental thing that Jethro criticized was not only the magnitude of Moses' work, but the failure in the distribution of responsibility. According to Beale, Moses' leadership in this section has a typological function towards the ecclesiological principle of the New Testament Church, which emphasizes collegial service. Leaders are not called to work alone, but to form a team that is aligned in the principle of fearing God, being trustworthy, and not seeking bribes (Exodus 18:21). In this framework, the role of senior leaders is as spiritual direction givers and final decision makers on major matters, not as administrators of every task.

From a practical perspective, this principle is applied in Kanafero's management through a hierarchical system: director, area manager, store manager, and functional staff. Delegation is not just a distribution of work, but a strategy for human capital development. Maxwell emphasized that "a leader's greatest return is not what they do, but who they develop." Musa's success was not only in reducing his personal burden, but in forming a middle leadership that could handle problems independently and effectively.

Managerially, efficiency is included in the reporting mechanism. In Musa's structure, small problems are handled by local leaders, while Musa only receives big cases. In line with the principles of filtering and prioritization in modern management, which are aimed at increasing executive focus on strategic decisions. This structure has been implemented in Kanafero with a hierarchical reporting system and delegation of administrative tasks to unit heads.

Moses' leadership also emphasized the importance of the moral character of the leader. Delegation should not be done haphazardly, but based on strong spiritual and ethical criteria. Schreiner stated that "authority in the PL is not autocratic, but participatory with a character basis." In the world of work, this translates into recruitment based on integrity, not just technical ability. Field observations show that the company culture emphasizes honesty, responsibility, and openness in internal leadership.

Another important aspect is Moses' readiness to accept input. This emphasizes a leadership posture that is open to external evaluation and suggestions. In management literature, this is known as adaptive leadership, which is the willingness to change for the sake of organizational efficiency. Moses' responsiveness to Jethro is an ideal model of a leader who is not defensive, but learns from the experience and wisdom of others.

### ***Theological Implementation for Kanafero Group***

The main principles of Exodus 18:13–27, namely wise delegation and the selection of leaders based on godly character, are very relevant in the management of an organization such as Kanafero Group Yogyakarta. In practice, the hierarchical structure formed by Moses can be translated into a managerial system consisting of director levels, area managers, unit heads, and executive staff. This structure allows for efficient distribution of workload and ensures that operational problems do not have to pile up at the highest executive level.

Thus, the exposition of Exodus 18 not only presents a normative biblical leadership model, but also a practical one. The principles found therein are transgenerational and cross-contextual, as evidenced by their implementation in Kanafero Group. This value-based management approach supports organizational performance while forming a spiritually and structurally healthy work ecosystem.

In addition to the structural aspect, the principle of selecting leaders based on integrity and fear of God needs to be the basis for recruitment and development of human resources. In a business world that is often oriented towards profit targets, this principle maintains spiritual integrity and corporate ethics. The formation of a work culture that values honesty, responsibility, and humility will produce leadership that is not only competent, but also trustworthy and has a positive impact on the entire work team.

Kanafero Group Yogyakarta implements the leadership principles of Moses through the establishment of a hierarchical organizational structure, internal leadership training, and the establishment of work ethics standards based on Moses' criteria in Exodus 18. This model results in a reduction in the workload of central leaders and an increase in managerial capacity across all lines. Managerial implications include increased efficiency, customer service quality, and employee welfare through clear and effective division of tasks.

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