

INFLUENCE OF SPIRITUAL LEADERS OF THE CHURCH IN FULFILMENT OF THE
GREAT COMMISSION IN THIKA TOWN

By

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DECLARATION

This thesis is my original work and has not been presented for a degree or any other award in any other university.

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DEDICATION

This thesis is dedicated to the Almighty God as a tool for the leaders in his church in fulfillment of the Great Commission. It is also dedicated to my local church as a tool to help develop required programs and activities that ascertain the progress of the Great Commission. It is also dedicated to my denomination, PEFA Church and the entire Thika Pastors Fellowship, my wife, children and my aging mum. Lastly but not the least, my classmates for encouragement and support as i went through the research process.

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ABSTRACT

The fulfillment of the Great Commission was very effective in the first century under the apostles of Jesus Christ and many other successful endeavors have been made on the same over the years in diverse ways. The spiritual leaders of the church today face a great challenge in fulfillment of the Great Commission due to the changing dynamics and demographics. The purpose of this study was to determine the influence of spiritual leaders of the church on fulfillment of the Great Commission. The specific objectives of the study were: to determine the influence of the spiritual leaders of the church through spiritual mentoring, leadership empowerment, leadership involvement of members for participation and leadership contact with members and other people on fulfillment of the Great Commission. The study adopted an explanatory research design and the study population was made up of bishops, pastors, and elders in the selected representative churches in Thika Town. The sample size was 60 respondents who were selected using stratified and purposive methods. The study used both primary and secondary data. Primary data was collected by use of semi – structured questionnaires while secondary data was collected from journals and records from churches. Descriptive data analysis was used to analyse the responses. The findings of the study rated the spiritual leaders of the church in Thika town slightly above average in their influence on members towards the fulfillment of the Great Commission. It showed that all the four aspects of leadership: spiritual mentorship, leaders empowerment, involving others for participation and leaders contact with others are important tools through which leaders can/should influence. Regression results indicated that with exception of leadership involving members, all the other three objectives were statistically significant. The key recommendations of the study was that, it is the spiritual leader's responsibility to mentor, empower, and keep contact with their members as they open up opportunities for them to serve. Further research could investigate the results of the leadership aspects examined here on the fulfillment of the Great Commission.

Key words: spiritual leaders, mentorship, empowerment, involvement, contact, great commission.

ABREVIATIONS AND ACRONYMS

KNBS	:	Kenya National Bureau of Statistics
NACOSTI	:	National Commission for Science, Technology and Innovation
NIV	:	New International Version
NKJV	:	New King James Version
PACU	:	Pan Africa Christian University
SPSS	:	Statistical Package for Social Sciences
NCCK	:	National Council of Churches in Kenya
EAK	:	Evangelical Alliance of Kenya.

DEFINITION OF KEY TERMS

Church - In a local set up, this refers to an organized group of Christians who are called by God in a specific geographical location to worship God, have fellowship with each other, study the Word of God together, and witness the Gospel to its surrounding community. In a universal setting; church is the community of all true believers for all time. This definition understands the church to be made of all those who are truly saved. Paul says, Christ loved the church and gave himself up to her (Ephesians 5:25),” (Grudem, 1994, p. 853).

Spiritual leadership - This is a dynamic process in which a man or woman with God-given capacity influences a specific group of God’s people toward His purpose for the group. This kind of leadership includes spiritual dimensions which are sometimes absent from secular leadership. Blackaby et al. (2011) affirm that “spiritual leadership is not an occupation: it is a calling.” God always looks for servants (Isa. 59:16; Ezek. 22:30) to respond to His calling and to accomplish the tasks according to His ways. Although church leaders are diverse, pastors are charged with a greater responsibility (Aubrey, 2003, p. 26).

Church Growth – This refers to all that is involved in bringing men and women who do not have a personal relationship with Jesus Christ into fellowship with Him and into responsible church membership. Scheidler (2005) says that God gives today’s pastor and leaders the charge to extend His spiritual kingdom to the four spiritual corners of the earth. The scriptures shows that God does not only want a few people in his kingdom (2nd Peter 3:9; Luke 14:23; Hebrews 2:10). The growth is both in quantity and also spiritual quality.

Great Commission – This is a biblical mandate in Matthew 28:19-20, that Jesus instructed His disciples to “go and make disciples of all nations, baptizing them in the name of

the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (NIV). This means that the disciples were to preach the gospel of Jesus Christ to all the people and make them Christ’s disciples as well as disciple makers. Although the Commission was first given to the disciples, the scriptures show that it was a commission for all who would come to believe through their witness which is called the church today.

Spiritual mentoring – This is establishment of a close relationship with a protégé and on that basis through fellowship, modelling, advice, encouragement, correction, practical assistance and prayer support influences his understudy to gain a deeper comprehension of divine truth, lead a godlier life and render more effective service to God, (Krallmann, 2008). In a Christian perspective, Lewis (2009) says of mentoring that, “within intentional, empowering, unique relationships, Christian mentoring identifies and promotes the work of God’s Spirit in other’s lives, assisting them to access Gods resources for their growth and strength in spirituality, character and ministry,” (p. 20).

Leadership empowerment – Pitts (2005), says that it is difficult to give one coherent definition of empowerment because each definition depends on the perspective of the definer. However, he agrees with the definition formulated by Petter *et al.* (2002) which includes seven dimensions including: power, decision making, information, autonomy, initiative and creativity, knowledge and skills, and responsibility. (Islam, 2011) says that empowerment refer to supporting and equipping members and community with resources such as finance, facilities, equipment in order to increasing their economic, political, social, educational, gender, or spiritual strength. Lewis (2009) says that, “empowering relationships take people from a place of inner weakness, where they feel powerless and overwhelmed, to a place of inner strength, where they feel able to respond constructively to their situation,” (Islam, 2011, p. 23)

Leader/member's participation – This refers to the involvement of members on church activities and ministry. It is finding 'people-job fit' so as to involve them in the ministry. The key to developing new followers is to find their point of interest and plug it into a ministry area of the church. For example, Mersland (2007) says that many churches promote discipleship through programs such as youth ministry, adult educational ministry, musical ministry programs, and mission work both locally and abroad among others.

Leader contact – This refers to the leader's personal contact with members for ministry. Leaders contact may extend beyond church members where the leader seeks to know the church status of your friends, family, co-workers, and neighbours and inviting the un-churched to visit your local church (Van Gelder and Zscheile, 2011). The subsequent invitation may be to a worship service, church meal, or other ministry event where the invitee has the opportunity to meet the people of your church.

Pastor – this refers to a person who is authorized by a local church to take up the teaching, shepherding, and administrative responsibilities for the community. As supported by Murphy and Murphy (2000), a pastor is the primary leader of a local church, and is normally the one who leads and supervises the other pastoral or administrative staff, while also working closely with the elders or deacons in overseeing the ministries of the church.

CHAPTER ONE

INTRODUCTION

Introduction

This chapter contains the background of the study, statement of the problem, purpose of the study, the objectives of the study, research question, significance of the study, assumptions of the study and the scope of the study.

Background of the Study

Leadership is a key to any group or organization's growth and development. As defined by Maxwell (1998), many leadership authors agree to the fact that leadership has the ability to influence. Spiritual leaders of the church have the mandate to influence the fulfilment of the Great Commission as first given by Jesus Christ to his disciples in (Mathew 28: 18 -20). They were commissioned to go and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit and teaching them to obey everything he had commanded them. The Commission contain three inseparable entities: the declaration of Christ's authority, the command to make disciples, and the promise of Christ's presence with the disciples.

In obedience to the Commission, the disciples started to establish churches starting from Jerusalem. According to Acts 1:8, they were to start their mission work from Jerusalem, Judea, Samaria and then to the rest of the world. Today there are many churches in the world and still growing. As supported by Addington (2010), the growth of the Church in many parts of the world and their acceptance of the responsibility to take the gospel to the ends of the earth has resulted in many of these churches sending missionaries in large numbers to numerous countries.

Disciple making has been, and will continue to be, the mission of the church until Jesus Christ returns. Jesus himself left an example of discipleship that has been used in different forms throughout church history. The mission to make disciples remains the same, but the culture around us continues to change. Christians all over the world need to learn to contextualize the message of the gospel and the process of discipleship to the world they live in. Our mission and our message must never change, but the way we communicate that message and the way we carry out that mission must be adapted to our culture (Platt, 2010).

The idea of discipleship is deeply rooted in New Testament writings. It can even be argued that discipleship is not an optional task for Biblical Christians. As one reads the New Testament it is clear that discipleship is the task of every believer and follower of Jesus Christ. While he was on earth, Jesus spent the majority of his time pouring his life into twelve young men. At the end of his time on earth Jesus commanded these men to go and make disciples. In Acts 2 the Holy Spirit came down in a powerful way. On that day the church began to multiply and there is a beautiful picture of discipleship. The followers of Christ “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and prayers.” (Acts 2:24 (ESV)).

The Apostle Paul is another great example of a man that was committed to the task of discipleship and training up believers. Paul developed discipleship relationships with individuals like Silas, Timothy, and Titus. At the end of his life, in his final letter to Timothy Paul said, “You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.” (Timothy 2:1-2 (ESV)).

Paul did not only have discipleship relationships with individuals, but he also developed discipleship relationships with groups of individuals like the new believers in Corinth and Ephesus. Paul wanted to make sure that Timothy would continue to disciple and train others in order to continue the discipleship process. He invested large amounts of time teaching and training others to become like Christ. There was no set amount of time for the development of Paul's disciples; the amount of time Paul invested would always depend on the leading of the Holy Spirit. Paul maintained many of his discipleship relationships throughout his lifetime by writing follow up letters to those churches and individuals with more instructions on how to live godly lives (Acts 15:40; Acts 16:1-3; 1 Timothy 1:2; and Titus 1:4).

Many more churches and mission work have been established to enable or facilitate the fulfilment of the Great Commission. However, as Woodbury (2012) confirms, many of them may not be very effective in fulfilling this mandate and even not ready to acknowledge it. This means that they are unable to identify the correct time to initiate transformation ending up with declining membership (Berthoud, 2012). For the Great Commission to be effective, spiritual leaders have a mandate to influence the people to participate and keep refocusing on the mission of the church. As Biedebach and James (2014) puts it, for any mission to be fulfilled, it is expected that the available resources are put in the most important tasks, people assigned to where they will fare well, and the budget streamlined to avoid fruitless and wasteful expenditure. McIntosh, Gary and Rima (2009) also say that leaders must remain trustworthy to their members as they continue to restore a sense of mission and vision.

As mentioned before, leaders have a very important role to play in any organization. When a leader grow other leaders and bring them on board they in turn help in the fulfilment of the vision. Maxwell, (1998) says that, the success level of a leader depends on the people closest

to him/her. In other words, the outcome in the leadership of a person depends on the ability to develop those closest to him or her. (Eguizabal, 2009) says that, by mentoring other potential leaders, lead pastors multiply their effectiveness in ministry. This means that the church growth potential and her mandate to fulfil the Great Commission is related to its personnel potential as potential leaders help share the ministry load of the lead pastor of a church. More leaders are required as the church grows as more people are being led by the lead pastor. Consequently, training up the next generation of leaders should become the most indispensable task of pastoral leadership, especially for a lead pastor who determines to enhance the growth potential of a local church (Blackaby, Henry & Richard, 2011).

This research focused on four aspects of influence that church leaders can use to inspire their members to be more effective in the fulfilment of the Great Commission. They include, mentorship, empowerment, involving others for participation and contact with others. These aspects are just a part of what leaders can use to influence their followers on the fulfilment of the Great Commission. They are part of the aspects observed in the leadership style of Jesus as narrated in the Gospels. Coleman, (2010) has done a great job on developing the aspects of the leadership style of Jesus Christ in his book, *The Master Plan of Evangelism*. Youssef (2013) has written an observation on the leadership style of Jesus and identified four methods Jesus used to train his followers to become leaders as follows: teaching precepts which stands for, instructing followers in leadership principles, imparting wisdom and knowledge and setting fourth rules of moral conduct. Second is teaching by example, in other words being a role model so that your followers can pattern their lives after yours. Third, is demonstrating by results, meaning that, his leadership was not mere words but effective in bearing good results. Fourth, is a point of witness from others meaning that people approves of you as a leader. Jesus was acknowledged as a

leader from the beginning as he was introduced by John the Baptist. Youssef says that if people do not acknowledge you as a leader, you will have no followers.

Thika town is a fast growing industrial town situated near the capital city of Nairobi. The town's population has grown in big numbers due to some of the following factors: increased number of Colleges and Universities attracting many young people, informal employment in the Jua Kali sector due to the congestion of the capital city, and also many people working in the capital city find Thika town more appropriate to live in due to its proximity and improved infrastructure. These population dynamics have come with great challenges in the town affecting majority of the residents. Some of the challenges includes: thuggery, prostitution, alcoholism, drug abuse among the numerous moral decay (KNBS, 2013). Faced with this manner of challenges, the church under the influence of spiritual leaders working together with other stakeholders has the responsibility to look for ways to manage with the situation. This will be part of the church's mandate in fulfilling the Great Commission (Hughes, 2010). Having such kind of a background in Thika town and all its current dynamics, the researcher desires to examine the influence of spiritual leaders of the church on the fulfilment of the Great Commission therein.

Statement of the Problem

The church of Jesus Christ has a great mandate to fulfil the Great Commission as handed over from the Disciples of Christ to the church today. The responsibility to influence and oversee the effectiveness of this mandate lies on the spiritual leaders of the church. As Maxwell (2002) puts it, everything rises and falls on leadership. Going through the literature review, not much systematic study has been done on how spiritual leaders of the church should influence their members on the fulfilment of the Great Commission. Much of the study focuses on the ability of

the church leaders themselves, ways they can grow their churches, or qualities of effective church leaders. Among those who have done some commendable work on this area is Aubrey who acknowledges that much more needs to be done, especially training leaders for the current era of post modernism, (Aubrey, 2005).

Apart from the literature review, the changing dynamics and demographics in Thika town begs for a vigorous church with influential spiritual leaders to be able to transform situation. As is written in Ephesians 4:11, God has gifted some believers to take over leadership positions to mature the saints for the work of the ministry. Therefore, this study sought to determine the influence of spiritual leaders of the church on the fulfilment of the Great Commission in Thika Town.

Purpose of the Study

The purpose of this study was to inquire into the influence of spiritual leaders of the church on the fulfilment of the Great Commission in Thika Town.

Objectives of the Study

- i. To determine the influence of spiritual leaders through mentorship of members in fulfilment of the Great Commission in Thika town.
- ii. To establish the influence of spiritual leaders through empowerment of members in fulfilment of the Great Commission in Thika town.
- iii. To examine the influence of spiritual leaders through involvement of members for participation on the fulfilment of the Great Commission in Thika Town.
- iv. To determine the influence of spiritual leaders through contact with others on the fulfilment of the Great Commission in Thika Town

Research Questions.

- i. What is the influence of spiritual leaders through mentorship of members on the fulfilment of the Great Commission in Thika Town?
- ii. How do spiritual leaders influence through empowerment of members on the fulfilment of the Great Commission in Thika Town?
- iii. How do spiritual leaders influence through involving members for participation on the fulfilment of the Great Commission in Thika Town?
- iv. What is the influence of spiritual leaders through contact with others on the fulfilment of the Great Commission in Thika Town?

Significance of the Study

This study was significant in helping the church to make an impact in the fulfilment of the Great Commission. The results of the study would provide church leaders with ways in which to influence the members on the fulfilment of the Great Commission. On the theoretical side the study would be of value to academician and other researchers in this field. This is because the results of this study would form a basis for further research on fulfilment of Great Commission. Lastly, the findings would be important in helping the church leaders advance the gospel in areas with shifting dynamics.

Assumptions of the Study

The study assumed that the respondents would be accessible during data collection and that they would be cooperative to answer the questions accurately and objectively. An assumption was also made that the effectiveness on the fulfilment of the Great Commission was

incumbent upon the awareness of top most leaders of the church and that they should influence others in diverse ways to participate. Lastly the term, ‘bishop’ was assumed that it would represent the senior most leaders in the church while, the term ‘pastor’ and ‘elder’ would represent the most common top leaders in the church.

Scope of the Study

The study was restricted to the churches in Thika town, Kenya. The target respondents were bishops, pastors, and elders because of the influential role they play in the planning and decision-making of the church and the Great Commission. The study focused on the influence of spiritual leaders of the church on fulfilment of the Great Commission based on spiritual mentorship, member’s empowerment, member’s involvement for participation and leaders contact with others. The survey period was between August and September 2018.

Limitations of the Study

There was a tendency for the respondents to avoid availing documents or even sharing information deemed as confidential. There were those also, who were reluctant to complete questionnaires promptly. In this regard, the researcher made efforts to assure the respondents that the information collected would be used duly for academic purposes. Time constraint was a limiting factor because the study was to be concluded within a short time. However, the researcher put a lot more effort to see to it that the research was completed within the stipulated time. Availability of funds was also a challenge since the researcher was self-sponsored. However, the available resources were used appropriately to meet the required needs.

Delimitation of the Study

The research focused on churches under the umbrella of NCCK and EAK for identification purposes and their doctrinal approach of salvation by faith and then good works in relationship to the fulfilment of the Great Commission. The research targeted the spiritual leaders of the church since it was carried out based on Christian faith. The influence of the spiritual leaders of the church was examined on only four areas including: mentorship, empowerment, involvement and contact with others although there could be other areas through which they can influence.

Chapter Summary

This introductory part of the thesis highlighted the background of the study and the research problem which was linked to the research objectives and the research questions. The contribution of the study to the body of knowledge was highlighted through the significance of the study. The next chapter presents the review of previous literature that is related to the topic under study.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The previous chapter covered the introduction of the study and the key objectives of this research. This chapter covers the literature review of the existing research carried out on the influence of spiritual leadership on the fulfilment of the Great Commission. In specific the chapter presents the information of other researchers, theoretical framework, conceptual framework and chapter summary.

Concept of Church Leadership

Church leadership is driven by spiritual men and women who have faith in Jesus Christ. The bible says that they should be full of wisdom, Holy Spirit, integrity and be intimate in relationship with God among other qualities (Acts 6:1-3, I Timothy 3:1-3 & Titus 1:6-9). They ought to seek direction from God in their leadership and be willing to take steps of faith through any opportunity (I Corinthians 16:8-9 & Revelation 3:8). They need to be deeply concerned with the needs of the flock, serving unselfishly, leading by example, and not lording over the congregation (I Peter 5:2-3). They must be sensitive to God's direction allowing the congregation to willingly trust in their leadership (Getz & Wall, 2000).

The Pastor, among the topmost leaders of the church has a greater responsibility on the welfare and the growth of the church in its mandate of fulfilling the Great Commission. Maxwell (2002) says that everything rises and falls on leadership, and as (Cole, 2009) says, without his or her vision and guidance, a church may or will lapse into stagnation and decline. Generally, leadership is a process whereby an individual (leader) influences others to willingly and

enthusiastically direct their effort and abilities towards attaining defined organizational goals (Biedebach & James, 2014).). Therefore, the primary catalyst factor for church growth is a pastor or the top most leaders. It then, makes sense that when a pastor provides right leadership, the church will grow. Spiritual leaders are not perfect but as (Hoehl, 2011) puts it, if they deal with their weaknesses biblically, God will still use them. Eguizabal, (2009) portrays that the spiritual leaders ought to be prepared to share the Gospel by the grace of the Lord not primarily relying on their education or knowledge

It is necessary for the pastors and other spiritual leaders of the church to continuously refine their vision of the church because their ecclesiology (church theology) determines the direction of their ministry. Therefore, from time to time, pastors must assess whether their views about the church helps to move the church in the right direction (Kouzes, 2005). The leadership of a growing church that is focussed on fulfilling the Great Commission leans towards people relationships and team ministry. A study conducted by Lawson, Kevin, and Eguizabal (2009), on leading ministry teams, found out that, lack of effective leadership leads to unhealthy or dying churches.

In order for a church to succeed in its ministry, Lawson *et al.* (2009) suggested that church leaders should consider the following: the lead pastor must pursue leadership training for himself/herself with some forms of support and accountability; and secondly, the lead pastor must deeply invest in leadership training for his/her staff and lay congregational leaders. The requirement of the latter key to effective ministry is based on an assumption that if the staff and leaders are strong, the congregation will be similarly strong. While the success of a small congregation depends largely on the pastor, a large church's success depends not only on the senior minister but also on the other pastoral staff (Moore, 2007)

The key leadership positions of the church presently consist of Bishops, Pastors, elders, deacons, ministry departmental heads, Sunday school teachers, fellowship counsellors, chairpersons, and small group leaders among others. It is observed that many adult leaders, though continuing to minister in the church, shows signs of stagnation from time to time in their spiritual growth (Eguizabal, 2009). The church also faces a discontinuity in the transition of leadership from the adults to the young members. Most of the key leadership positions, like those of deacons and ministry department heads, are still taken by adult members with an average age of around 50 years old. This has signalled an alarm for the long-term healthy growth and successful leadership transition of the church (Lawson *et al.*, 2009).

Spiritual Leaders of the Church

Spiritual leaders of the church are first and foremost Christian. Their leadership is fundamentally different from non – Christian generally referred to as secular or worldly leaders. As the name suggests a spiritual leaders of the church are spiritual in nature and are divinely led through the Spirit of God. They are transformational, having actively responded to God’s call and intentionally growing in his/her spiritual life (Fry and Martherly, 2006). Majority of church leadership is anchored on spiritual leadership model as supported by Lawson *et al.*, (2009). It is a causal leadership theory for organizational transformation, designed to create intrinsically motivated, learning organization. Although it is not based on any particular religious faith, its characteristics resonate well with spiritual leadership of the church. This is because it comprises of values, attitudes, and behaviours required to intrinsically motivate one’s self and others to a sense of spiritual well – being through calling and membership. It involves motivating and inspiring workers through a transcendent vision and a culture based in altruistic values to produce a more motivated and productive workforce. Spiritual leaders inspire more through

divine empowerment. The Holy Spirit enables them through receiving spiritual power, spiritual authority, spiritual gifts, and the fruit of the spirit among others (Acts 1:8; 1st Corinthians 12; Galatians 5:22).

According to Blackaby *et al.* (2011) spiritual leadership is “moving people on to God’s agenda.” They summarize some important characteristics of spiritual leadership. First, the essence of spiritual leadership is to use biblical spiritual methods to influence people to pursue God’s plan. Second, leadership development is equivalent to personal development. Third, a leader’s job is to seek God’s plan, and to communicate it to His people through symbols or stories, but not to create his/her own vision, hurry the process, strive to enlist followers to support the plan and ask God to bless it. Fourth, the ultimate goal of spiritual leadership is not to achieve numerical results or to simply accomplish the task, but to take the people from where they are to where God wants them to be (Blackaby *et al.*, 2011).

Fifth, spiritual leaders influence people by who they are and what they do. Sixth, the effectiveness of the works of a spiritual leader depends primarily on his/her prayer life as God’s plan must be done through God’s power and wisdom. Seventh, decision making is entirely a fundamental responsibility of leaders. Eighth, a spiritual leader must be able to manage his/her time according to God’s agenda. Ninth, leading the change of an organization may be the most challenging task of a spiritual leader. Tenth, one of a leader’s top priorities is to build up a diverse, skilled, flexible, and creative ministry team in order to achieve the missions of God (Blackaby *et al.*, 2011).

According to Ephesians 4:11-12, there are different leadership gifts given by God for the advancement of Gods Kingdom. Some church spiritual leaders have been called to be apostles,

prophets, evangelists, pastors and teachers to grow the members for the work of the ministry. From this scripture, it is clear that the church spiritual leaders are called to equip members for them to be able to serve. In line with this scripture, the pastor with the help of other church leaders equip the members so that there is a smooth flow of processes. Discipleship training is to produce laity leadership and to change the church culture towards that of a well-organized church. Meyer (2010), found out that many churches or Christian organizations have great potential for growth and success, but the key is leadership. Some churches may be losing their influence in the world because of their lack of leadership. Spiritual leaders of the church are intrinsically different from secular leaders. They may use similar methods, but their leadership includes spiritual dimensions which are sometimes absent from secular leadership (Houston, James and Parker, 2011).

Northhouse (2010) found out that “the leadership of spiritual leaders of the church is not an occupation: it is a calling.” God always looks for servants (Isa. 59:16; Ezek. 22:30) to respond to His calling and to accomplish the tasks according to His ways. Apart from the urgent needs and stringent requirements of spiritual leaders for the churches of Christ to fulfil the Great Commission of God, the church has a great responsibility to develop and safeguard the “spiritual health” of a leader as well. Burnout among leaders is widespread. Spiritual leaders of the church are regularly exposed for immorality or unethical conduct. The church takes up an important responsibility not only to raise up new emerging leaders who can be well-equipped to accomplish the task of God, but also to nurture and develop them to become spiritually and emotionally healthy servants of God for carrying on the mission of the church (Eguizabal, Orbelina and Kevin, 2009).

There are several significant directions for investigating leadership development in a local church that resonates with this research study: (1) Spiritual leadership development is understood as a holistic spiritual formation process; (2) Spiritual leaders are developed through living in supportive mentoring relationships and community; (3) Effective spiritual leaders are best developed in a team ministry setting with shared and plurality of leadership; (4) People of God are more motivated to become leaders of church and servants of God in a church structure or culture which overcomes clergy/laity dichotomy and facilitates leadership development (Eguizabal, 2009).

The Great Commission.

The Great Commission is Jesus' command to his disciples and in conjecture to all Christian believers to proclaim the gospel and make the nations his disciples. It is written in all four gospels (Matthew 28:18-20; Mark 16:15-16; Luke 24:46-49; John 20:21-22) and in the book of Acts (Acts 1:8). The Great Commission is an appointment to proclaim the gospel to every person, a command toward a movement of evangelizing the world, a divine authorization to be Christ's ambassadors to every nation. Jesus gave certain, very clear commands and the making of disciples and further discipleship training means to follow these commands to achieve His purpose and mission on earth. To be a disciple and to disciple others means to become involved in God's mission to reconcile the lost world to Himself (Christ-Seminary, 2014).

Today, there is an urgent and important call to reach what could be the largest population of people that have ever lived on the earth. In retrospect, we have the second largest population of unsaved people since Noah's flood and the largest group of Christians that have ever walked the face of the earth (Dilley, 2014). In fulfilment of the Great Commission, all of the believers

are called and sent to proclaim the gospel: to preach the good news about the kingdom of God, witness from their own experience and relationship with God, affectionately love their neighbours, serve the needy by the power of the Holy Spirit and be a part of the lifelong process of discipleship, coalescing in the Church. They are sent in the same way as the Disciples of Christ to fulfil the Great Commission, to make people Disciples of Christ, in Christ's authority and in his presence (Carson, 2013).

According to DeYoung and Gilbert (2011), they found that evangelism is the primary mission of the church in this model, and the most basic concern is the salvation of individuals. The Church is not called to Christianize the World, but to evangelize it. If we focus on evangelism, individual souls can be rescued for heaven. We can only evangelize persons, not social structures, but social structures will be changed only as converted persons live as the salt and light of society. Communication of the gospel is largely through verbal proclamation. However, to achieve this, there is need for church leaders to ensure fulfilment of Great Commission (Holst, 2013).

In considering the fulfilment of the Great Commission, Evangelical Christians all over the world face multiple problems. One of these problems is the increasing secularization in churches. It means that the spiritual leaders of the church have to put more effort in bringing these people to Christ and helping them to live a life worthy of Christ. In this the church will be transformed and more people will be brought on board to help in the fulfilment of the Great Commission. McIntosh (2012) also found out that many local churches start with good intentions that are lost amidst the fray. He says that this can lead to early advantages slipping within the fingers and patterns of complacency and compromise emerging and the church dying slowly.

One of his three reasons why he believes that dying churches can be revived is because, God intends that the church must grow (Mathew 16:18).

Sproul and Archie (2008), indicate that churches must be biblical. There is a need to acknowledge the authority of the scripture just like the apostles did; the church must have leaders who are well established in their faith, there must be preachers in worship services and avoid a situation where singing supersedes the preaching and teaching, the church needs to continue observing or celebrating the Lord's Supper as Jesus commanded, a church must be comprised of the covenant community not the mixture of non-believers and believers, and churches are called to a mission of propagating the gospel. Therefore the church must continue the world wide evangelism, meet human needs, and many other activities as Jesus Christ commanded the disciples (Walling, 2008).

The Command: Go and Make Disciples of All Nations.

In Matthew 28:19-20, Jesus instructs His disciples to “go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (NIV). This biblical mandate, known commonly as the Great Commission, instructs Christians to move outward and make disciples, teaching them in faith, and initiating them into fellowship. The Great Commission contains three commands, and the mandate to make all the nations his disciples is a central command, the heart of Jesus’ mission mandate (Hertig, 2001). Consider each of those commands. Of importance here is the use of the term disciple. Horton (2011) defines a disciple as “one who accepts and assists in spreading the doctrines of another.” Further, Willard (2002) refers to a disciple as an apprentice, “someone who has decided to be with another person, under appropriate conditions, in order to become capable of doing what that person does or to become what that person is. He

referred of himself being a disciple of Jesus that, “as a disciple...I am with him, by choice and by grace, learning from him how to live in the kingdom of God.”

In the Commission, the main verb, meaning “to make disciples,” is critical to understanding the language of the commission itself. It is “much more than simply „to proclaim.” “It does not mean to present or offer only a message, but rather to lead to a close personal relationship, modelled on the relationship between the earthly Jesus and his own disciples.” Smith argues the verb means “to turn converts and confessors of Jesus from among Jews and Gentiles into disciples, people walking the way of righteousness, trees bearing good fruit, guests wearing a wedding garment.” Thus, according to Matthew, it is a “catechetical mission, evangelism through Christian education....of each generation, learning the way of the Kingdom at each state of life and through all human experiences (Horton, 2011).

Preaching the Good News to Every Creature.

The evangelist Luke notes that Jesus often “travelled about from one town and village to another, proclaiming the good news of the kingdom of God” (Luke 8:1). Matthew wrote Jesus’ command to the disciples: “As you go, preach this message: The kingdom of heaven is near. Heal the sick, raise the dead, cleanse those who have leprosy, and drive out demons. Freely you have received, freely give” (Mathew 10:7-8). Christians are sent to preach the gospel to every creature, to every nation and in every place. The result of evangelism includes being obedient to Christ, joining his church, and serving responsibly in the world.

Make Disciples of All Nations.

Preaching and accepting the gospel creates a basis for making Disciples of Christ. The model for Christian discipleship can be found in the life and teaching of Jesus Christ who calls

people to follow him (Luke 9:23-24; Mathew 10:38-39; Mark 8:34). The disciple is a believer, a person that lives a life of conscious and permanent identification with the Lord in life, death and resurrection, through words, actions, behaviour, attitudes, motives and intentions. The disciple understands Christ's absolute possession of his/her life, gladly accepts Christ's salvation, lives in Christ's Lordship, lives in the permanent presence of Christ and harmonizes his/her life according to the life of Christ, glorifying his/her Lord and Saviour (Peters, 1996:187).

The process of making disciples includes baptizing the disciples in the name of the Father, the Son and the Holy Spirit, as well as teaching them to do all that Jesus commanded. Preaching the gospel brings people to a decision of accepting Jesus Christ as their personal Saviour and Lord, and baptism introduces them into the church – the community of disciples or saints in Christ in which they can be taught and trained to do everything that Jesus Christ commanded. Some Christians have changed Jesus' commission, "teaching them to keep (do) all I have commanded you," by their lives and practice (Coleman, 2010).

In many churches, it reads: "teach them to know all I have commanded you." Knowledge about the Word has replaced acting according to the Word. This is perceptible by the many conferences, seminars, teachings, meetings, associations and other activities necessary for getting knowledge though not entirely bad but is usually only confirm the knowledge a Christian has already had for years, meanwhile using the precious time so needed for practical application of the obtained knowledge. Contributing to this, Peters points out: "It is tragic that in the church history about the Great Commission, more had been discussed than acted upon" (Betts, 2005).

David Bosh points out that the learning taking place in discipleship does not happen in the classroom, not even in the church, but in the world. Discipleship is taking place in the context

of a relationship with Christ, and not in the mere following of rules and principles (Mathew 23:3). Jesus taught the disciples to feed the hungry, to cast out demons, deliver the oppressed, and heal the sick in concrete situations. The phrase, “teaching them to obey everything I have commanded you” is a declaration of Christ’s authority over all aspects of life. The phrases, “all authority,” “all nations,” teaching them to obey “all,” and “always,” and “to the very end of the age” indicate the completeness, totality, and finality of the Great Commission (Betts, 2005).

Serve the Needy

Jesus commanded the disciples: “Heal the sick, raise the dead, and cleanse those who have leprosy, drive out demons” (Mathew 10:8). Christ’s disciples are servants as Jesus Christ was and is, he who indwelt the kingdom of God. The evangelist Luke reports that Jesus often “travelled about from one town and village to another, proclaiming the good news of the kingdom of God” (Luke 8:1). An integral part of his preaching was the demonstration of the power of the kingdom of God: He fed the hungry, healed the sick, and delivered the demon possessed.

In Paul’s ministry of proclaiming the gospel, words and deeds are inseparably connected and emphatically pointed out. “I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done – by the power of the Spirit” (Rom 15:18). Disciples of Christ are called and sent to serve the people in the world by word and deed, introducing and intermediating in people’s lives all that God, in his love, intended for them, which he decided to accomplish and fulfil through Christians by the power of the Holy Spirit.

Influence of Spiritual Leaders of the Church on Fulfilment of the Great Commission

This section presents review of literature on how different spiritual leadership practices of the church contribute on the fulfilment of the Great Commission.

Influence of Spiritual Mentorship on Fulfilment of the Great Commission

Discipleship is the process of teaching a believer to become a follower of the Lord, Jesus Christ. The best example to follow is that of Christ. Christ truly taught his disciples by using a mentoring process. He taught them on a one-on-one basis. He taught those who were willing to be taught. The best example of mentoring is that of Jesus as he leads the Disciples, but there is also the example of Paul mentoring a young minister by the name of Timothy. In the epistles of First and Second Timothy, Paul instructs and pours himself into Timothy. His mentoring would help Timothy become a great leader within the early church. Today there is a need for spiritual leaders, especially pastors, to take the time to mentor others (Stan, 2007).

Mentoring is not a uniquely Christian term. It is an interdisciplinary concept. This is confirmed by van der Westhuizen (2008) that, mentorship language does not come from one discipline but from various disciplines and contexts. He then speaks about, Post foundational practical theology, which brings a focus on theology being public. He believes that, Theology needs to be part of the discussion in various fields and contribute on an equal level to the conversation.

A mentor is a person who takes the time needed to communicate personal experiences, skills, and wisdom within a spiritual son or daughter, who is teachable (It is the pastor's duty to mentor the potential leaders around them. Every pastor should be looking for believers who are teachable individuals. Only teachable individuals will become Disciples of Christ. It is important that pastors lead, feed, and protect the congregation. However, the pastor must seek to make

disciples of those individuals that will be teachable. C. W. Perry states: “Leadership is accepting people where they are, then taking them somewhere.” It is the pastor’s responsibility to take people and mentor them (Maxwell, 2011).

Krallmann’s (2008), says that a mentor in the biblical sense establishes a close relationship with a protégé and on that basis through fellowship, modelling, advice, encouragement, correction, practical assistance and prayer support influences his understudy to gain a deeper comprehension of divine truth, lead a godlier life and render more effective service to God’. This definition clearly links the importance of mentoring to producing leaders that are more effective in their leadership of the church and discipling of members.

It should also be noted that all who accept Christ become disciples, but not all who accept Christ are ‘mentors’ initially. It is the suggested ideal that all become mentors once they have been discipled. Krallmann (2008) states, ‘Jesus Christ never saw any reason to draw a clear distinction between discipling and leadership development. His perception and practice of discipling were so comprehensive that they encompassed essential connotations of current designations like “mentoring”, “leadership training” and “coaching”’. Collinson (2004) alludes to the adoption of this term ‘mentoring’ into the ‘faith community’. She goes on to describe Matthaei’s perspective on ‘faith mentoring’ as /a nurturing relationship that facilitates growth’ (Collinson, 2004).

‘Spiritual leadership mentoring’ ought to be understood in relation to Christ who through the Holy Spirit teaches us and remains Lord in the life of the mentor and the protégé. His position cannot be delegated. There is a big overlap in the meaning of the terms, mentoring, leadership and discipleship. It is the view of this paper that discipleship is the broader field with

leadership as a narrower field within discipleship and mentoring as one aspect of leadership (Collinson, 2004). It is suggested that intentional ‘spiritual leadership mentoring’ always involves some form of written or verbal covenant. There is also the recognition that mentoring can take place without a formal covenant, where it is spontaneous and based primarily on relationship. Since there is no obligation in this case or a covenant, the pulling power of this spontaneous relationship is the spiritual maturity and wisdom of an individual that someone else aspires to (Eguizabal, 2009).

There are some who have labelled ‘human mentoring’ as ‘under-mentoring’, and this is a sobering reminder, that our ultimate ‘Mentor’ is Jesus and the Holy Spirit. Whilst it is true that Jesus ‘mentored’ his disciples on earth, he was always infinitely more than a mentor, which is more focused on human-to-human mentoring. Jesus was simultaneously Saviour and Lord. This means He did not give mere opinions, advice or suggestions on life, he gave authoritative teaching and commands. In his human form he pointed us to the Father, but at the same time pointed to himself as the Way, the Truth the Life.

Mentorship has been practiced in both Old and New Testament as a way to grow spiritual leaders for the sake of advancement of the gospel. The following are some few examples from Moore (2010) which is also supported by Lewis (2010): from the Old Testament it includes: Jethro with Moses in Exodus 18 whereas Jethro seems to mentor Moses his son in law on leadership, in Deuteronomy (3:28; 31:1-8; 34:9), Joshua is mentored by Moses preparing him to take over leadership responsibility from him, and Elijah mentored Elisha as a prophet, (1st Kings 19:15-21; 2Kings 1: 1-16; 3 – 11). Wilkes affirms the roots of ‘mentoring’ in the Old Testament when he says, ‘the principles of mentoring and delegation are not new’ and then proceeds to illustrate ‘mentoring’ in the life of Moses, (Wilkes, 1998). While examples of Mentoring from

the New Testament include; Jesus with 12 disciples (Mark 3:14-19), Barnabas with Paul (Acts 9:26-27; 11:25-26), Paul with Aquila & Priscilla (Acts 18:1-3), Priscilla & Aquila with Apollos (Acts 18:24-28), Paul with Timothy (Acts 16:1-3; Philippians 2:19-23; 2 Timothy) and Paul with Titus (2 Corinthians 7:6, 13-15; 12:18)

Spiritual leadership mentoring is a spiritual exercise with the Holy Spirit offering the vertical component (Blackaby *et al.* 2011). This means that spiritual mentorship cannot be done without the aid of the Holy Spirit. Regarding Jesus mentoring, Krallmann (2008) offers a refreshingly biblically based, Christ-centered, Holy Spirit empowered treatise. It states that, 'Jesus' mentoring prototype is not merely a static blueprint of days past, but it is operational as a formative power, through the Holy Spirit today'.

Influence of spiritual leaders of the church through empowerment on fulfilment of the Great Commission

As mentioned earlier in the definition, empowerment involves several dimensions making it difficult to define in one sentence. The seven dimensions that can be easily identified in empowerment includes: power, decision making, information, autonomy, initiative and creativity, knowledge and skills, and responsibility. Drawing from the example of Jesus Christ, he empowered his disciples in several ways: training, delegating work to them, enabling them through the infilling of the Holy Spirit and delegating to them his power and authority as they go out to make disciples of all nations. Spiritual leaders can learn a lot today from the example of Jesus Christ on how to empower their followers.

The pastor's role as a leader is to empower those he or she leads. In Ephesians 4:11-16, the responsibility of the pastor is defined, for he or she must equip the saints for service in the

Kingdom of God. Kouzes and Posner define this aspect of leadership in the concept of enabling others to act. This simply means that a great leader will promote a healthy environment for openness and communication, in order that the organization may benefit from the development of new leaders. The purpose of enabling is to strengthen individuals by educating, informing, and providing opportunities for them to grow (Geiger, Kelley and Nation, 2012)

It is through empowering another individual that true discipleship takes place. When a pastor takes time to inform, educate, and provide opportunities for spiritual growth and leadership, true disciples will be developed. This is the same method that Jesus used when making disciples of his twelve followers. In Matthew 10, the Disciples had been equipped to become leaders and apostles. Jesus had empowered them for he had informed, educated, and provided opportunities for ministry. A pastor must empower those whom he leads. The statement was made, “Discipleship only takes place when someone is empowered.” (Maxwell, 2011)

According to Walling (2008), one key ingredient of achieving the Great Commission is the ability to empower new followers: If you attract new followers and involve them in the life of your church, and if you have taught them the faith so they are well prepared to be in ministry, then you must also empower them. Most followers want significant work to do. They want to feel useful, like they have made an important contribution to the cause they are following. If a leader fails to empower his or her followers, their interest will wane. Thus, one key element of effective pastoral leadership is empowering other leaders in the church. Pastors and other top spiritual leaders of the church must therefore not use people as helpers but equip them, support them with resources, motivate them and enable them to become all that God wants them to be. At the same time, Pastors as leaders ought to invest the majority of their time in discipleship, empowerment and multiplication (Whitmore, 2009).

According to Meyer (2010), leadership development is by far one of the most complex human processes in that it involves leaders, followers, dynamic context, timing, resources, technology, history, luck and few things we have not thought of yet. However, it is in many ways like other complex phenomena, models, and processes in that once its broken down into its essential parts, or get the code, it is easily understood how the various pieces fit together into the whole. That is why the church has to be divided into small groups to achieve the most. The laity must be trained and empowered to discover God's plan for their lives and what God want to see happening within the church (Shore, 2006).

Influence of Spiritual Leaders on Involvement of Members to Participle in the Fulfilment of the Great Commission

Platt (2010) explains, 'The congregation has intentionally to be guided to change and to become 'transformed into the likeness of Christ'. This aim is not achieved, only through biblically-sanctioned-approaches, of living in relationship with God (often popularly referred to as the spiritual disciplines), but also by our personal and active participation in the community of faith, in both in reach (activities that are aimed to benefit Christians within specific faith community) and outreach (activities initiated by a particular faith community that are aimed to benefit those outside of that community) activities. The church must be careful that to see each other as believers in Christ, complete in him, in spite of the fact that many are at a different place in their spiritual journey.

The scriptures show that God did not intend that the spiritual leaders will do ministry alone (Exodus 18; Acts 6). They ought to involve others to participate on the fulfilment of the Great Commission. There are many points of entry into the church. The key to developing new

followers is to find their point of interest and plug it into a ministry area of the church.” For example, many churches promote discipleship through programs such as youth and adult educational ministry, musical ministry programs, and mission work both locally and abroad. “This is finding the people-job fit and participation in the ministry. Every participation means building new relationships with people in the church. Wright (2010) found that the participation of people in God's mission facilitates the achievement of the Great Commission. His research reveals that participation management is about involving people in the decision making process where the leaders feel that they have the opportunity to discuss problems and can influence organizational decisions.

The foundation of leadership development presupposes a holistic spiritual formation, which involves the participation and transformation of a person to a Christ-like disciple. This happens through basic obedience to Jesus Christ in daily life, intentional practice of spiritual disciplines centering in the word of God, and the permeation of life through prayer (attentiveness to the presence of God) in order to live out a missional life that is reflected in all aspects of his/her daily life circumstances. The purpose is not aiming to “do” more spiritual activities but rather to produce the real and inner transformation of a leader’s spiritual life (Walling, 2008). The overall impact of participation is increased leadership development. Further, Todd and Allen (2011) suggested that organizations can act to increase or decrease the levels of these mediator variables within their personnel and potentially strengthen the positive performance effects of leaders’ participation.

The ultimate goal of discipleship is that as we have grown in maturity through the Spirit’s work in our lives, and our growth in the community of believers, we intentionally begin to engage in a ministry of discipling, of sharing our experience, and investing in the lives of other

in a systematic and strategic manner, with the aim of helping others to maturity in the faith, and discipling others in turn, thus ensuring that the baton of faith is passed on faithfully participation. Jesus ‘sent them out on their own, allowing them to have a ministry without him’ (Chilcote, 2004).

Influence of Spiritual Leader’s Contact with Others on Fulfilment of the Great Commission

Part of spiritual leader’s responsibility is to personally be in contact with his or her members for ministry. This may go beyond the church members to the other members of the society at large. Jesus Christ offers a perfect example as the bible says that he went everywhere doing good to the people. According to Van Gelder and Zscheile, (2011), the contact function requires “knowing the church status of your friends, family, co-workers, and neighbours and inviting the un-churched to visit your local church.” The subsequent invitation may be to a worship service, church meal, or other ministry event where the invitee has the opportunity to meet the people of your church. Persistence may be required here, such that multiple invites may be required. This opportunity to meet members of the church family allows the invitee to make a determination with respect to their own fit within the church population (that is people-organization fit).

According to Wesley (2004), he believed that Christian discipleship began with a relationship with God. He also believed that discipleship was “extended by means of fellowship or shared experiences with the community of faith.” Chilcote (2004) says, “Wesley’s disciples were ‘enthused’ because they lived their lives in partnership with one another, through contacts, discovering the ‘form and power’ of godliness in mutually accountable relationship of love.” Wesley (2004), recaptured the idea of Biblically community and included it in the structure of

his model. He helped to build community by establishing contacts within the churches. Meeting in smaller groups “provided an opportunity for intense personal introspection and rigorous mutual confession.” Henderson explains that the smaller groups “encapsulated several of the key principles of New Testament Christianity: personal growth within the context of an intimate fellowship, accountability for spiritual stewardship, ‘bearing one another’s burdens,’ and ‘speaking the truth in love (Rusaw and Swanson, 2004).

It is important to keep Acts 6:7 in mind when considering the issue of priorities in the local church. Those who see proclamation as a priority for the church emphasize the fact that it is the Word of God that continues to increase which results in the multiplication of disciples. This priority of proclamation for the church is derived from passages such as Matthew 28:18-20 which emphasizes teaching and baptism as key elements of disciple-making. Regarding the role of a pastor, the Bible describes the leading role in the church as “elder”, “overseer” and “teacher” (1 Tim. 3:1-13). Elder or Presbyter involves oversight, teaching, preaching, caring and leading of the believers (Titus 1:5-9). Peter exhorts his fellow elders to be shepherds and overseers of God’s flock (1 Pet. 5:1-4). The Bible does not specifically mention the role of the lead or senior pastor. The title comes into existence as a local church has acquired more pastors and staff in its growth.

According to Keith (2010) discusses the role and responsibility of a senior/lead pastor in leading a pastoral team. He asserts that the lead pastor’s position innately requires him/her to be able to lead his pastoral staff effectively. Robinson advocates that a lead pastor has to lead well from both a relationship-oriented and a task-oriented perspective. He particularly focuses on three roles of the pastor (“elder”, “overseer,” and “shepherd”) as the three primary tasks in a pastor’s ministry. The lead pastor of a church is required to fulfil these three tasks in response to

God's divine calling. He also affirms that the abilities of leading the pastoral staff are also spiritual gifts given by God to those lead pastors called by Him (Rom. 12:8; 1 Cor. 12:28).

Hebrews 10:24-25 says, "Let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, all the more as you see the Day drawing near." Therefore leadership contacts with members provide an opportunity for the whole church to gather together and celebrate the Gospel which facilitates fulfilment of the Great Commission. Through leadership contacts individuals can develop deeper relationship with each other and God, and also provide accountability for each other. Contacts provide opportunities for individuals to share life together more than just one day a week (Sunday). In the New Testament we see that the early church met predominantly in small and medium size groups. According to the book of Acts, the first believers came together in the private homes of individuals, such as Mary the mother of John (12:12), Lydia (16:40), Pricilla and Aquila (18:26), as well as others. For almost three hundred years the disciples met in homes, not in facilities constructed specifically for church meetings.

Theoretical Framework

The research will be based on the leadership style of Jesus which was spiritual in nature, incorporated servant leadership and was highly transformational. His leadership style was clearly evident as he interacted with his disciples in his three years of ministry on earth as described in the gospels. Youssef (2013) says that, the whole idea of Jesus having a three year program was to turn followers into leaders who would turn more followers to become leaders; generation by generation, century by century, the church would endure and grow and change the world. He says that Jesus was one man, but he multiplied himself through the lives of his followers. And

they in turn multiplied themselves. And their followers multiplied themselves. That's the leadership style of Jesus.

Greenleaf (1970) as cited in Northouse (2013), produced a servant leadership model. The characteristics of this model emphasize that: leaders be attentive to the concerns of their followers, empathize with them, and nurture them. It also advocates that servant leaders put followers first, empower them, and help them develop to their fullest personal capacities. Servant leadership is also ethical in nature. As Aubrey (2003) posits, Jesus was the greatest and clearest example of a servant leader. He says that servant leadership is the humble service of others based on our love for them. It has at least four characteristics: humility, service, focus on others and love.

The leadership style of Jesus Christ was also highly transformational. The transformational leadership advocates on meeting peoples goals as well as those of the organization. It is concerned with emotions, values, ethics, standards and long term goals. It is also involved in assessing followers' motives, satisfying their needs and treating them as full human beings, (Northouse, 2013). He says that transformational leadership is based on four factors: the first is idealized influence which describes leaders that act as strong role models and their followers desires to emulate them. Second is inspirational motivation which describes leaders who communicates and motivates their followers on achieving high goals both for themselves and the organization. Third is intellectual stimulation which describes leaders who stimulate their followers to be creative and innovative challenging their own beliefs and values as well as those of the organization. Lastly is individualized consideration, which describes leaders who provide support to their followers listening carefully to their needs. These

characteristics were highly noticeable in the leadership style of Jesus Christ as narrated in the four Gospels of the bible.

Conceptual Framework

A conceptual framework is an analytical tool with several variations and contexts (Neuman, 2000). It is used to make conceptual distinctions and organize ideas. Strong conceptual frameworks capture something real and do this in a way that is easy to remember and apply. Below is the diagrammatical representation of the conceptual framework. It includes both dependent and independent variables. The dependent variable is fulfilment of the Great Commission while the independent variables are spiritual mentorship, leader empowerment, leader participation and contact with other people. Each of the independent variables influences each of the other independent variables, and this is shown by the vertical arrows between the independent variables.

In addition, the independent variables both individually and collectively influence the dependent variable, which is fulfilment of the Great Commission. This is demonstrated by the horizontal arrows from the independent variables to the dependent variable. The intervening variables that would be considered in the study are government regulations, church leaders' competence and church policies which indirectly influence spiritual leaders in fulfilling the Great Commission. This is because different churches have different policies which relate to the fulfilment of the Great Commission and government comes up with policies which could affect the achievement of the Great Commission.

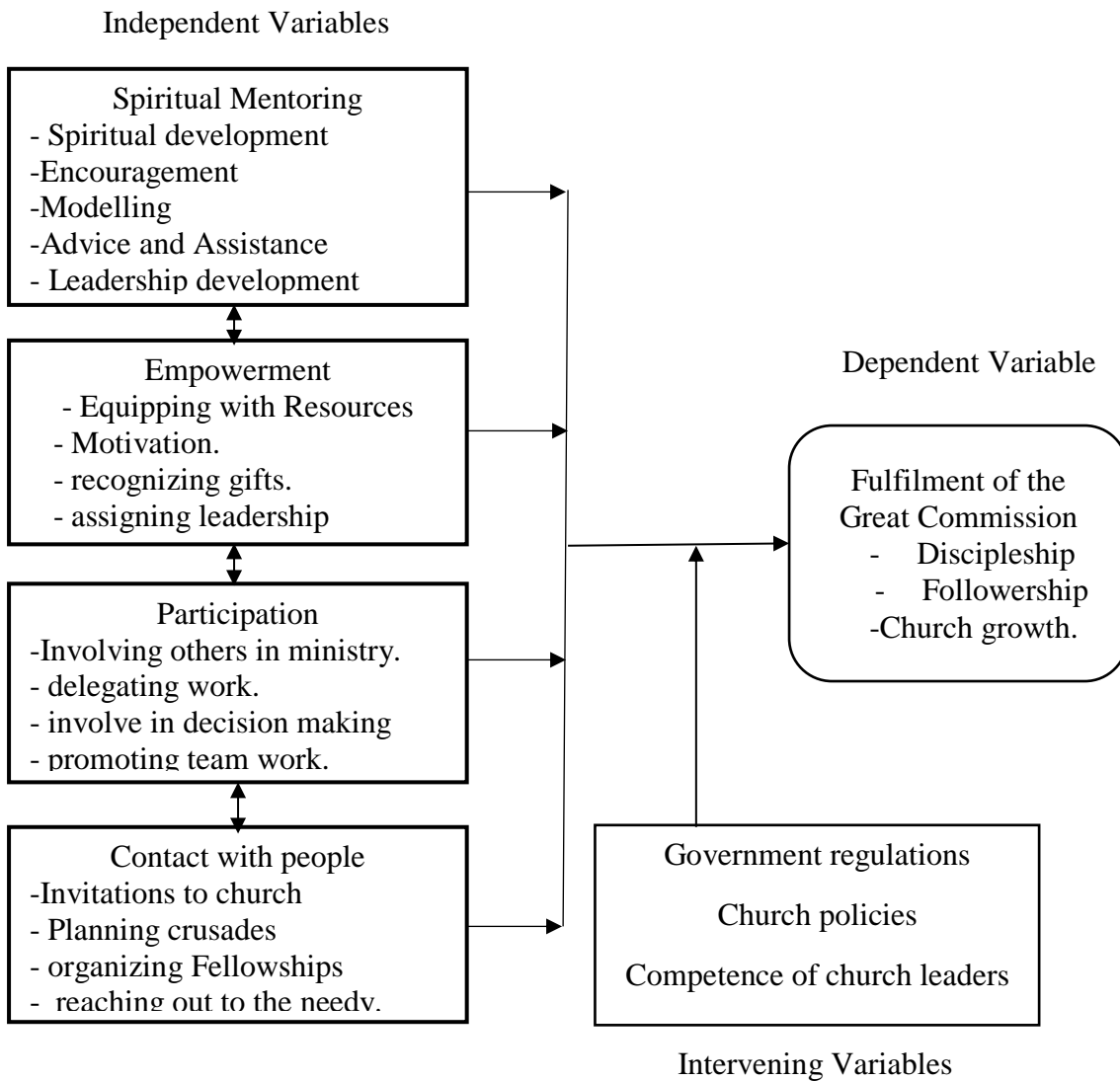


Figure 2.1- *Conceptual framework*

Chapter Summary

This literature review has examined the influence of spiritual leadership of the church on the fulfilment of the Great Commission, followed by a theoretical framework in which each of the independent variables was linked to a scholarly theory. The relationship between all the variables was displayed in the conceptual framework. From the foregoing the researcher identified a number of gaps in the literature, which will be used as the basis of the inquiry, which is set out further in Chapter Three.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This chapter presents the research design and methodology that was used when carrying out the study. The specific items covered include: research design, study population, sample size and sampling techniques, research instruments, pilot study, data collection techniques, methods of data analysis and the logical and ethical considerations.

Research Design

A research design is the plan, structure of investigation conceived to obtain answers to research questions that includes an outline of the research work from questions, methods and procedures for collecting and analysing data and presenting the results in a form that can be understood by all (Mugenda & Mugenda, 2013). The study adopted an explanatory research design. The strategy was selected because it is helpful in exploration to answer who, what, where and how questions in human resource research (Cooper & Schindler, 2006). Through the design, the study sought to determine the influence of spiritual leaders of the church on the fulfilment of the Great Commission in selected churches in Thika Town.

Study Population

The study focussed on selected churches in Thika town, Kiambu County. The choice of study area was based on the increasing development, its fast change in demographics due to its proximity to the capital city and the entry of many young people due to increase of Universities and Colleges. There is also an emergence of numerous churches with different kind of faiths.

The town is also faced with many challenges such as increased spread of HIV and AIDS, crimes and other social problems. Hence this study sought to examine the role of the spiritual leaders of the church in Thika on fulfilling the Great Commission which is part of the remedy for such challenges. The target churches were affiliated to umbrella bodies of NCKK, and EAK for identification purposes and their doctrinal approach on the fulfilment of the Great Commission. They are also highly noticeable bodies for the numerous protestant churches affiliated to them in Kenya. Mugenda and Mugenda (2008) define population as a complete set of individual cases or objects with some common observable characteristics. Out of 35 churches affiliated to EAK and 25 affiliated to NCKK in Thika town totalling to 60 churches, the researcher purposively focused on 20 of them.

Sample Size and Sampling Procedure

According to Sekaran and Bougie (2006) a sample size of at least 50 elements is recommended and is suitable sample size for a study. Therefore, three church leaders in the identified 20 churches were selected to give a sample size of 60 respondents who included pastors, elders and bishops of the churches. The criteria used for selecting the 20 churches were determined by the size of the church in terms of numbers and ministry activities so that it could suit the designed questions. The selection of leaders was done by first approaching the senior leader of the church and then requested to provide another two leaders from the church. After getting the sample, the researcher used stratified sampling to classify the churches into the two categories as shown below in table 3.1

Table 3.1: *Sample size determination*

Church affiliations	Number of churches	Sample size of churches	Sample size
EAK	35	11	33
NCKK	25	9	27
	60	20	60

Data Collection Instruments

This study used closed ended structured questionnaires to solicit information from the respondents. Questionnaires are important because they enable the researcher to gather large amounts of data relatively quickly. Siniscalco and Auriat (2005) define a questionnaire as a survey instrument used to collect data from individuals about themselves, a social unit or a household. He further explains that it is structured and standardized when each respondent is to be exposed to the same question and the same system of coding responses with the aim of trying to ensure that differences in responses to questions can be interpreted as reflecting differences among respondents, rather than differences in the process that produced the answers. The data collected can be expressed statistically thus making it possible to make comparison with other studies (Kothari, 2004). The questionnaires are given simultaneously and ensure anonymity to provide time for reflection before answering the questions. Hence, closed ended structured questionnaires were used to carry out the data collection process. The questionnaires had questions related to leadership practices and how they influence on the fulfilment of the Great Commission.

Data Collection Procedure

Data was collected from primary source by use of questionnaires that were self-administered to the respondents. The questionnaires were developed in line with specific research objectives. The statements in the questionnaire were made simple and easy for the respondents to answer. Prior to data collection process, the researcher sought clearance from Pan Africa Christian University Ethics Committee. The clearance was used to obtain research permit to conduct research from the National Commission for Science, Technology and Innovation (NACOSTI). The researcher used the letter of authorization from University and NACOSTI to seek permission from the church leaders to collect the data from their churches. The researcher then approached the respondents and introduced himself. The data was collected from bishops, pastors and elders through administration of questionnaires.

Pilot Study

The questionnaire was piloted in two churches in Juja town, which is one of the towns nearest Thika, in order to test the reliability and validity of the questionnaires. Among the selected two churches, three church leaders were selected and questionnaires administered to them. The aim of the pilot study was to test whether the design of the questions was logical, clear and easily understood. It tested whether the stated responses were exhaustive and how long it took to complete the questionnaire. The pre-test also allowed the researcher to check on whether the variables collected would be easily processed and analysed. Questions that were found to be interpreted differently during the pre-testing were rephrased so that they would have the same meaning to all respondents. The views given by the respondents during pre-testing were analysed using Statistical Package for Social Sciences (SPSS) version 24 and used to improve the

questionnaires before actual collection of data. Cronbach coefficient of above 0.7 was considered reliable. However, the results were found to be even more reliable as reported in table 3.1.

Validity

Validity is the degree to which an instrument measures that which it purports to measure (Mugenda and Mugenda 2008). To ensure the validity of the questionnaire, construct and content analysis was conducted through close consultation and expert judgment of the supervisors who ascertained whether the instrument accurately represented the variables under study in line with the purpose and objectives of the study. Mugenda and Mugenda (2008) define validity as the accuracy and meaningfulness of inferences, which are based on the research results. In other words, validity is the degree to which results obtained from the analysis of the data actually represents the phenomena under study. Validity refers to the truthfulness, correctness, or accuracy of research data (Burton, 2010).

Reliability

Mugenda and Mugenda (2008), define reliability of a research instrument as its level of internal consistency or stability over time. Hence this is the proportion of variance attributable to the true measurement of a variable and estimates the consistency of such measurement over time. It is a measure of the degree to which a research instrument would yield the same results or data after repeated trials. A reliable instrument therefore is one that constantly produces the expected results when used more than once to collect data from two samples randomly drawn from the same population. Reliability coefficient shows the extent to which an instrument is free of error variance. The researcher used Cronbach's alpha test to test for reliability and coefficient above

0.7 was considered reliable. In this study, an alpha coefficient of 0.946 was obtained. This was higher than the accepted minimum alpha, which means that the instrument was reliable.

Table 3.2: *Reliability statistics*

Cronbach's Alpha	No. of Items
0.946	19

Data Analysis Methods

The data collected was analysed using both descriptive and inferential statistics with the help of Statistical Package for Social Sciences (SPSS) version 24. Descriptive analysis was done using, frequencies, percentages and graphs to describe the basic characteristics of the population under study. Regression analysis was conducted to determine the relationship between the leadership practices on fulfilment of the Great Commission. The multiple regression equation was as shown;

$$Y = B_0 + B_1X_1 + B_2X_2 + B_3X_3 + B_4X_4 + e$$

Where

Y = Fulfilment of great commission } **Dependent Variable**

X₁ = Spiritual mentoring
 X₂ = Empowerment
 X₃ = Participation
 X₄ = Contacts with people

} **Independent Variables**

B₀ = Intercept

$e =$ Stochastic term (error term)

$x_i =$ Regression coefficients

B_1 , B_2 , B_3 and B_4 represent a unit change in the dependent variable as a result of a unit change in the respective independent variable and it is the proportion of positive effect. F-test was carried out at 95% confidence level. Further t-test was carried out at 0.05 level of confidence in order to test association between variables.

Ethical Considerations

According to Sekaran and Bougie (2006) ethics is a code of conduct or expected behaviour while conducting a research. After obtaining proposal approval from the Pan Africa Christian University graduate school, the researcher applied for research permit and authorization letter from the National Commission for Science, Technology and Innovation of the Ministry of Education (NACOSTI). The following ethical issues were adhered to: no persons were forced to participate against their will, the name and inputs of participants was kept confidential, all participants were protected from any physical, emotional and spiritual discomfort by ensuring that their responses remained confidential and unanimous, letters were written to participants requesting their written consent to participate in the project and all sources were acknowledged in this study. The list of selected respondents was also not shared with any one in any organization. This motivated the respondents to give their best.

Chapter Summary

Chapter three has described the research design and the methodology which was applied in the study to assess the influence of spiritual leaders on fulfilment of the Great Commission in Thika town. The research took a survey approach which was conducted using a closed ended

structured questionnaire. The sample frame was obtained from elders, pastors and bishops within the umbrella of NCKK and EAK. The samples were selected through a purposive sampling and simple random sampling method. Lastly, the researcher used both descriptive statistics and inferential statistics as methods of data analysis to come up with the conclusions and recommendations of the study. The analysis of the data was done using the SPSS data analysis tool. The next chapter presents the findings of the study.

CHAPTER FOUR

RESULTS AND DISCUSSION OF FINDINGS

Introduction

This chapter presents the analysis of the data, presentations of results, interpretation of findings and discussion. The data is presented in different sections including the return rate, demographic information of the respondents and the data analysis of the responses as per the objectives of the study.

Response Rate

The study targeted a total of 60 church leaders. Table 4.1 shows the response rate of instrument used in the study.

Table 4.1. *Response rate of instruments*

Response	Church Leaders Questionnaires
Total returned	45
Total expected	60
% Return rate	75%

Table 4.1 indicates that an average of 75% of the church leaders' questionnaire were returned. According to Mugenda and Mugenda (2003), a return rate of 70% is considered to be good enough. Therefore, this was a good representation of the sampled respondents.

Demographic Characteristics of Respondents

This section presents the demographic variables of the spiritual leaders of the church involved in the study. The study found it necessary to gather this information as it offered data on the sample characteristics of the respondents.

Table 4.2. *Demographic characteristics*

Demographic characteristics	Frequency	Percentage (%)
Age bracket of respondents		
20 – 29 years	1	2.2
30 – 39 years	18	40.0
40 – 49 years	17	37.8
50 – 59 years	9	20.0
Gender of respondents		
Male	42	93.3
Female	3	6.7
Marital status		
Married	43	95.6
Single	2	4.4
Education level		
Secondary	3	6.7
College	18	40.0
University	24	53.3

As indicated in Table 4.2, due to the sensitivity involved in inquiring into people's ages, the study sought to find out the age of the respondents by categorizing them into clusters. The respondents were asked to indicate their age bracket. Majority of the respondents (40%) reported that they were between 30 and 39 years old, while 37.8% were between 40 and 49 years old, 20% were between 50 and 59 years old and only 2.2% were between 20 and 29 years old. The results indicate that majority of church leaders were old enough to be in the leadership position and pursue the fulfilment of the Great Commission.

In relation to gender of the respondents, 93.3% of those who responded were male, with only 6.7% being female. The results indicate that there is male dominance in relation to the leadership positions in the church. In connection to marital status, majority of the respondents were married, at 95.6%, with only 4.4% being single. There were no divorced respondents. This is a good indication that majority of the church leaders are upholding to the marriage institution as Christ desires in the Bible.

Only a small number of (6.7%) of the participants indicated that they had not gone beyond secondary school in their academic studies. Majority of the respondents, 53.3% had a University level of education whereas those that had gone to college were 40%. These results indicate that majority of church leaders in Thika town are well educated thereby an important ingredient in reaching out to majority of the population both educated and non-educated in order to fulfill the Great Commission.

Leadership Positions Held

The majority of the respondents recorded to be pastors, representing 51.1%, while 26.7% indicated that they were bishops and 22.2% were the church elders.

Table 4.3. *Leadership positions held*

Leadership position	Frequency	Percentage (%)
Elder	10	22.2
Bishop	12	26.7
Pastor	23	51.1
Total	45	100

Church Affiliation

Of those who agreed to participate in this study, 55.6% indicated to be under NCKK umbrella body, while 44.4% of the respondents were under the umbrella of EAK.

Table 4.4. *Church affiliation or church membership*

Church affiliations	Frequency	Percentage (%)
EAK	20	44.4
NCKK	25	55.6
Total	45	100

Leadership experience and church membership

Table 4.5 presents the leadership experience and membership of the respondents. In relation to years of experience in the present leadership position, majority (35.6%) of the respondents had been in leadership position between 6 to 10 years with only 11.1% of the respondents having above 20 years of leadership experience. The mean leadership experience was 11.09 years, with the longest having served for 26 years and the shortest period of service being 2 years.

The results in connection to membership in the present church indicated that most of the respondents said that they had been members of their current churches for 10 years. The longest membership period reported was 32 years and the shortest was 2 years. In relation to annual church membership increment, 46.7% of those surveyed reported that there was an 11-30% annual increment in church membership, while 28.9% reported that there was a 31-60% annual increment. Only 6.7% reported an above 60% annual increment whereas 17.8% said that the annual increment was between 0 and 10%.

Table 4.5. *Leadership experience and membership*

Church characteristics	Frequency	Percentage (%)
Leadership experience		
1 – 5 years	12	26.7
6 – 10 years	16	35.6
11 – 15 years	5	11.1
16 – 20 years	7	13.4
Above 20 years	5	11.1
Membership duration		
1 – 5 years	7	15.6
6 – 10 years	11	24.4
11 – 15 years	5	11.1
16 – 20 years	11	24.4
21 – 25 years	6	13.4
Above 25 years	5	11.1
Church membership increment		
0 – 10%	7	15.6
11 – 30%	21	46.7
31 – 60%	14	31.1
Above 60%	3	6.7

Bearing in mind that simple sampling was done through asking the most senior ministers to recommend two other leaders in their church to respond, the lack of a good percentage of female respondents portrayed an image of gender imbalance in church leadership. The image could suggest that either the senior most leaders have a low opinion on the ability of women or women are few in church leadership. This therefore means that the church ought to improve their image on women leadership through affirmative action.

Most of the respondents were between 30 and 39 years of age representing 40% of the respondents followed by 40 – 49 years of age, married and had most of them had College and University level of education. This shows that the church leadership in Thika is made up of mature and fairly educated people. It is also commendable that most of the respondents had Theology/biblical and administration as their main areas of study. This portrayed good qualities

of church leaders in matters of influencing the church towards the fulfillment of the Great Commission.

The study showed that on average, the respondents had served in their current positions for 11 years. This suggests that the spiritual leaders of the church in Thika are experienced and have lived in Thika town long enough to understand its dynamics. Therefore, they are better placed in tackling the hindrances of effective ministry towards the fulfillment of the Great Commission. Most of the churches had an annual increment of membership at the rate of 11-30% with the second highest being 31-60%. The importance of church increment in membership here is that the spiritual leaders of the church have a great population that they can influence to become part of the fulfillment of the Great Commission.

Influence of Leaders through Spiritual Mentorship on Fulfilment of the Great Commission

The first objective of the study was to establish of Influence of Leaders through Spiritual Mentorship on fulfilment of the Great Commission. To examine this objective, the study used descriptive and inferential statistics to analyze the opinions of the respondents. The study further used ANOVA and linear regression. Table 4.6 presents the questions to test the influence of the spiritual leaders through mentorship of their members. The questions were designed to meet the need of spiritual mentoring of church members towards the fulfilment of the Great Commission. Thus rating of each question is a measure through which the spiritual leaders are influencing on their members towards the fulfilment of the Great Commission.

Table 4.6: *Influence of spiritual mentorship on fulfilment of the great commission*

Statement	SD%	D%	NS%	A%	SA%	Mean	Std.Dev
There is a systematic form of mentorship in the church.	6.7	13.3	17.8	33.3	28.9	3.61	1.22
New members are inducted into the church through clearly specified processes and their commitment indicated.	8.9	13.3	8.9	42.2	26.7	3.61	1.26
There is a systematic new believers training program in the church.	6.7	8.9	17.8	33.3	33.3	3.75	1.20
There is a clear plan to develop leaders or leadership in the church.	4.4	11.1	11.1	37.8	35.6	3.89	1.15
There are functional welfare programs to meet people's physical and spiritual needs.	4.4	6.7	17.8	40.0	31.1	3.81	1.07
Members are systematically trained on discipleship.	4.4	11.1	13.3	42.2	28.9	3.80	1.12
There are specific programs and curriculum for youth and teens development.	4.4	8.9	17.8	40.0	28.9	3.74	1.09
Average						3.75	1.16

SA=Strongly Agree, A=Agree, NS= Not Sure, D=Disagree, SD=Strongly Disagree

The results showed that 6.7% strongly disagreed, 13.3% disagreed, 17.8% were not sure, 28.9% agreed and 28.9% strongly agreed that there is a systematic form of mentorship in the church. This therefore indicates that to a large extent, the spiritual leaders of the church in Thika town do provide a systematic form of mentorship in the church with a mean of 3.61, and a standard deviation of 1.22.

About new members being inducted into the church through clearly specified processes and their commitment indicated, 8.9% of the respondents strongly disagreed while 13.3% disagreed. 8.9% of the respondents were uncertain, 42.2% agreed and 26.7% strongly agreed.

This indicated that the spiritual leaders in Thika town have a way of inducting members into the church through clearly specified processes and their commitment indicated with a mean of 3.61, and a standard deviation of 1.26.

Of those interviewed, 6.7% strongly disagreed that there is a systematic new believers training program in the church, while 8.9% disagreed. On the same note, while 17.8% were uncertain, 33.3% agreed and 33.3% strongly agreed that there is a systematic new believers training program in the church representing a mean of 3.75, and a standard deviation of 1.20.

In relation to the statement seeking to examine whether the church has a clear plan to develop leaders or leadership in the church, only 4.4% of those questioned strongly disagreed that there was a clear plan to develop leaders or leadership in the church, while 11.1% disagreed. In addition, 11.1% were uncertain, 37.8% agreed and 35.6% strongly agreed. This therefore means that to a large extent, there is a clear plan to develop leaders or leadership in the church in Thika town with a mean of mean 3.89, and a standard deviation of 1.15.

Of those surveyed, 4.4% strongly disagreed that there are functional welfare programs to meet people's physical and spiritual needs while 6.7% disagreed, 17.8% were uncertain, 40.0% agreed while 31.1% strongly agreed. Since the majority of the respondents answered in the affirmative suggests that there are functional welfare programs to meet people's physical and spiritual needs representing a mean of 3.81, and a standard deviation of 1.07.

Of the respondents surveyed, 4.4% strongly disagreed that members are systematically trained on discipleship and 11.1% disagreed. At the same time, 13.3% were uncertain, 42.2% agreed and 28.9% strongly agreed. Thus, to a large extent, the respondents indicated that

members are systematically trained on discipleship with a mean of 3.80, and a standard deviation of 1.12.

Of those questioned 4.4% strongly disagreed that there were specific programs and curriculum for youth and teens development, while 8.9% of the respondents disagreed and 17.8% were not sure. Moreover, 40.0% agreed while 28.9% strongly agreed. Most respondents agreed that there were specific programs and curriculum for youth and teens development at a mean of 3.74, and a standard of deviation of 1.09. The average mean for the responses was 3.75 and a standard deviation of 1.16 which, implies that to a large extent, spiritual leaders of the church in Thika town have influence on the members through spiritual mentorship on the fulfillment of the Great Commission, represented by a mean of 3.75, and a standard deviation of 1.16.

Figure 4.1 presents a graphic representation of the results of spiritual leaders influence on members through spiritual mentorship in Thika town, whereby most of the respondents indicated that they agree as shown in purple.

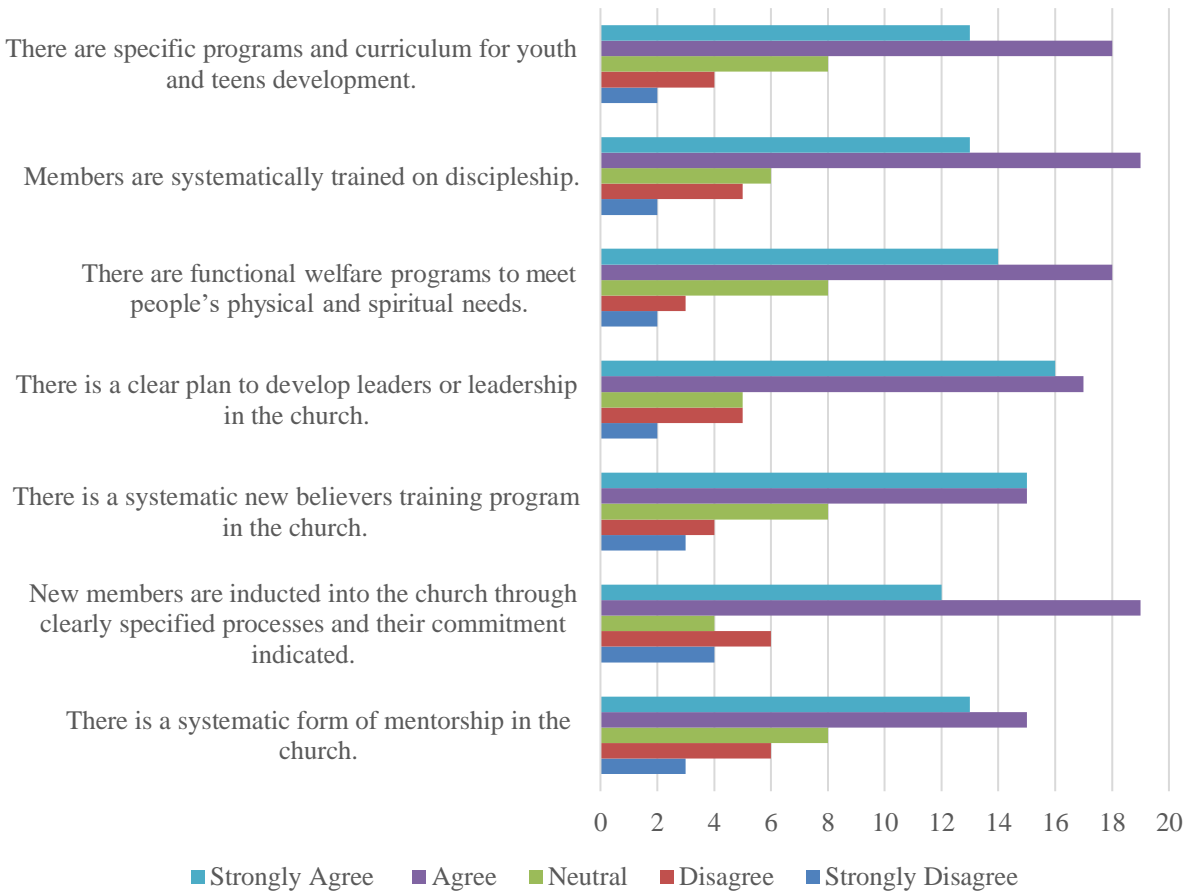


Figure 4.1: *Influence of leaders through spiritual mentorship on fulfillment of the great commission*

The results shown below in figure 4.1, indicates that the respondents consider spiritual mentoring to be significant in influencing on the fulfillment of the Great Commission. This is indicated as follows: of the 45 respondents, 44 (97.8%) reported that they would consider spiritual mentoring to be significant in influencing on the fulfillment of the Great Commission. Only 1 respondent (2.2%) disagreed.

Table 4.7. *Regression analysis results on the relationship between leadership through spiritual mentorship on fulfillment of the great commission*

Model summary						
Model	R	R ²	Adj. R ²	Std. Error		
1	0.373 ^a	0.139	0.119	0.140		
ANOVA						
Model	Model	Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	0.136	1	0.136	6.965	0.012 ^b
	Residual	0.841	43	0.020		
	Total	0.978	44			
Coefficients						
Model	Unstandardized Coefficients			Standardized Coefficients	T	Sig.
	Beta	Std. Error		Beta		
(Constant)	0.771	0.081			9.513	0.000
Spiritual Mentorship	0.055	0.021		0.373	2.639	0.012

a. Dependent Variable: Fulfillment of the Great Commission

b. Predictors: (Constant), Leadership through spiritual mentorship

The regression results in Table 4.7 show that the association between spiritual mentorship and the fulfillment of the Great Commission was significant, [$F = 6.965, P < 0.01$]. These findings indicate that leadership through spiritual mentorship plays a significant role in in fulfilment of the Great Commission in churches in Thika Town ($B=0.373, p<0.001$). These results show that for every unit increase in leadership through spiritual mentorship, there would be a corresponding increase on fulfilment of the Great Commission by about 0.373 units. With $R^2 = 0.139$, the model implies leadership through spiritual mentorship explained 14% of the variation in fulfilment of the great commission. Therefore the model failed to explain 86% of the variation, meaning that there are other factors associated with fulfilment of the Great Commission which were not fitted in the model. The model equation is therefore,

$$Y = 0.771 + 0.373X_1$$

Where Y is fulfilment of the Great Commission and X_1 is leadership through spiritual mentorship.

Since the p-value 0.01 was less than 0.05, it was concluded that there is a statistically significant relationship between leadership through spiritual mentorship on fulfillment of the Great Commission. These results show that leadership through spiritual mentorship plays an important role in enhancing the fulfilment of the Great Commission in Churches. This suggests that church leader's mentorship enhances on the fulfillment of the Great Commission. It also informs us that the responsibility of spreading the gospel does not only belong to the pastor but the members who have been mentored also starts spreading the gospel. This conforms to what Jesus did in Matthew 4:19, when he called his disciples mentored them and told them that they will be fishers of men. Hence, it is important for spiritual church leaders to consider use of spiritual mentorship while teaching and interacting with the church members since it enhances fulfilment of the Great Commission.

The findings showed that the respondents rated mentorship highly at 97.8%. Thus, they concurred with the researcher that mentorship should be one of the tools through which spiritual leaders should use to influence their members towards the fulfilment of the Great Commission. This also in line with the leadership style of Jesus Christ as indicated in the literature review. According to the respondents, the spiritual leaders of the church in Thika are engaged on mentorship activities and programs. This therefore suggests that the spiritual leaders of the church in Thika are influencing their members towards the fulfilment of the Great Commission.

This corroborates to the regression results which showed that there was a statistically significant relationship between leadership spiritual mentorship and the fulfillment of the Great Commission. The results are in conformity with Stan (2007) who emphasized on the importance

of spiritual mentorship to help new believers grow in their new found faith. Maxwell (2011) further highlighted that it is the pastor's duty to mentor the potential leaders around them. Therefore, it is important that the spiritual leaders mentor their members.

Influence of spiritual leaders through Empowerment on Fulfilment of the Great Commission

Table 4.8 below represents questions designed to establish how the spiritual leaders of the church in Thika town influence their members through empowerment. Thus if any spiritual leader engages in the designed exercises they would be influencing their members through empowerment.

As indicated in Table 4.8, majority of the respondents (81%) agreed that the spiritual leaders influence the church to pray and have effective church prayer programs. The results indicates that to a very large extent, the spiritual leaders influence the church to pray and have effective church prayer programs at a mean of 4.18, and a standard deviation of 1.17.

In addition, 75.6% of the respondents agreed that the church is regularly taught about divine enablement through the works of the Holy Spirit with a mean of 4.07, and a standard deviation of 1.14. While 80% of the respondents further agreed that the church is regularly taught about spiritual gifts and the fruit of the spirit which had a mean rating of 4.00 and a standard deviation of 1.07.

Table 4.8: *Influence of leaders' through empowerment on fulfilment of the great commission*

Statement	SD%	D%	NS%	A%	SA%	Mean	Std.dev
The spiritual leaders influence the church to pray and have effective church prayer programs.	4.4	8.9	6.7	24.4	56.6	4.18	1.17
The church is regularly taught about divine enablement through the works of the holy spirit.	4.4	6.7	13.3	28.9	46.7	4.07	1.14
The church is regularly taught about spiritual gifts and the fruit of the spirit.	4.4	6.7	8.9	44.4	35.6	4.00	1.07
There is a clear way of identifying spiritual gifts, talents and skills in the church.	4.4	6.7	26.7	48.9	13.3	3.60	0.96
Church members are elevated to leadership positions through clear documented policies rather than merely the decision of the spiritual leader.	4.4	24.4	28.9	31.1	11.1	3.20	1.08
Training programs and capacity building have a substantial consideration in the annual budget allocations.	6.7	17.8	26.7	40.0	8.9	3.27	1.07
Average						3.72	1.08

SA=Strongly Agree, A=Agree, NS= Not Sure, D=Disagree, SD=Strongly Disagree

In relation to if there was a clear way of identifying spiritual gifts, talents and skills in the church only 62.2% of the respondents agreed to the statement with a mean of 3.60, and a standard deviation of 0.96. Moreover, only 42.2% of the respondents agreed with the statement that the church members are elevated to leadership positions through clear documented policies other than through the decision of the spiritual leader. The results showed that those who disagreed or were neutral were slightly more than those who agreed or strongly agreed, representing a mean of 3.20, and a standard deviation of 1.08. This suggests that most of the

spiritual leaders of the church in Thika do not have a clear documented way of bringing people into the leadership positions.

Finally, in relation to the statement on whether training programs and capacity building have a substantial consideration in the annual budget allocations, only 48.9% of the respondents agreed to the statement, with a mean of 3.27 and a standard deviation of 1.07. This suggest that those who were neutral or disagreed were slightly more than those who agreed that training programs and capacity building have a substantial consideration in the annual budget allocations of the church. In the overall on the spiritual leaders of the church in Thika town are influencing their members through empowerment at a mean of 3.72 and a standard deviation of 1.08 towards the fulfillment of the Great Commission. However, in some areas of empowerment most respondents were either neutral or disagreed meaning it is an area of focus for future improvement.

Table 4.9. *Regression analysis results on the relationship between influence of leaders' through empowerment on fulfilment of the great commission*

Model summary						
Model	R	R ²	Adj. R ²	Std. Error		
1	0.511 ^a	0.261	0.244	0.181		
ANOVA						
Model	Model	Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	0.498	1	0.498	15.164	0.000 ^b
	Residual	1.413	43	0.033		
	Total	1.911	44			
Coefficients						
Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.
	B	Std. Error	Beta			
(Constant)	0.552	0.115			4.551	0.000
Empowerment	0.117	0.030	0.511		3.894	0.000

a. Dependent Variable: Fulfilment of the Great Commission

b. Predictors: (Constant): Leaders' empowerment

Regression analysis was conducted to determine relationship between influences of leadership through Empowerment on Fulfilment of the Great Commission and the model $Y = B_0 + B_2X_2 + \epsilon$ was fitted to test. Table 4.9 (see page 70) shows the regression analysis results.

The results indicate that leadership empowerment had statistically and significant influence on fulfilment of the Great Commission, [$F = 15.164, P < 0.001$]. The standardized coefficients of the regression was ($B=0.511$ $p<0.001$) which indicated that with every unit increase in use of leadership empowerment, there was a corresponding increase in fulfilment of the Great Commission by about 0.511. With $R^2 = 0.26$ in the model, this implies leadership through empowerment explained 26% of the variation in fulfilment of the Great Commission. Therefore the model failed to explain 74% of the variation, meaning that there are other factors associated with fulfilment of the Great Commission which were not fitted in the model. The model equation is therefore,

$$Y = 0.552 + 0.511X_2$$

Where Y is fulfilment of the Great Commission and X_2 is leadership through empowerment.

Since the p-value ($p<0.001$) was less than 0.05, it was concluded that there is a statistically significant relationship between leader's empowerment on fulfilment of the Great Commission.

The results of objective two showed that the spiritual leaders of the church in Thika rated empowerment of members highly at 95.6% as an important tool through which leaders can influence towards the fulfilment of the Great Commission. This is also underscored from the regression results which found that there is a statistically significant relationship between leaders' empowerment and the fulfilment of the Great Commission. The empirical findings of

this study conforms to study conducted by Geiger, Kelley and Nation (2012) who found that the spiritual mentorship strengthen individuals by educating, informing, and providing opportunities for them to grow. This indicates that use of empowerment as a spiritual leadership practice is an important element in the fulfilment of the Great Commission. This means that if the spiritual leaders engage more on empowering their members they would go a long way in fulfilling the Great Commission. This is also in conformity with Maxwell (2011), who found that a pastor must empower those whom he leads. Hence, fulfilment of the Great Commission is greatly influenced when someone is empowered.

Influence of Spiritual Leaders on Involving members to Participate in the Fulfilment of the Great Commission

The questions asked in this section as reflected on table 4.10 (see page 73), were designed to examine how the spiritual leaders of the church in Thika influence their members through involving them, to participate on the fulfilment of the Great Commission. Results shows that majority of the respondents (60%) agreed with the statement that different church ministries are evenly delegated across church membership with a mean of 3.49 and a standard deviation of 1.18. While 64.4% of the results further agreed to the statement that church leadership decisions are regularly shared with church members, majority of the respondents (75.6%) agreed that the church has different departments with its own leadership set in place though still part of the main church leadership. However, 60% of the respondents agreed that church leaders do plan for regular church business meetings with a good representation of the member. 24.4% of the respondents disagreed with a mean of 3.53, and a standard deviation of 1.18.

Table 4.10 *Influence of leaders' involving members to participate in fulfilment of the great commission*

Statement	SD%	D%	NS%	A%	SA%	Mean	Std. dev
Church ministries are evenly distributed /delegated across church membership.	4.4	22.2	13.3	40.0	20.0	3.49	1.18
Church leadership decisions are regularly shared with church members.	4.4	15.6	15.6	40.0	24.4	3.64	1.15
The church has different departments with its own leadership set in place.	6.7	8.9	8.9	26.7	48.9	4.02	1.25
Church leaders do plan for regular church business meetings with good representation of the membership.	4.4	20.0	15.6	37.8	22.2	3.53	1.18
Preaching on Sunday services is a reserve for pastors.	26.7	46.7	17.8	6.7	2.2	2.11	0.96
Reaching out to others with the gospel of Christ and welfare is the work of leaders.	28.9	40.0	6.7	20.0	4.4	2.31	1.22
Average						3.19	1.16

SA=Strongly Agree, A=Agree, NS= Not Sure, D=Disagree, SD=Strongly Disagree

In relation to the statement on whether preaching on Sunday services is a reserve for pastors, majority of the respondents (73.4%) disagreed with a mean of 2.1, and a standard deviation of 0.96. Furthermore, majority of the respondents (68.9%) disagreed to the statement that reaching out to others with the gospel of Christ and welfare is the work of leaders. These results indicate that to a great extent the church leadership in Thika Town is involving the members on the fulfilment of the Great Commission.

Regression analysis was used to test the relationship between spiritual leader's involvement of members to participate on fulfilment of the Great Commission and the model Y

$= B_0 + B_3X_3 + \varepsilon$ was fitted to test. Table 4.11 presents the regression analysis results. Table 4.11 shows that the t value is -1.213 with degrees of freedom of 44.

Table 4.11. *Regression analysis results on the relationship between spiritual leaders involving members to participate on fulfilment of the great commission*

Model summary						
Model	R	R ²	Adj. R ²	Std. Error		
1	0.184 ^a	0.034	0.012	0.251		
ANOVA						
Model	Model	Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	0.095	1	0.095	1.515	0.255 ^b
	Residual	2.705	43	0.063		
	Total	2.800	44			
Coefficients						
Model	Unstandardized Coefficients			Standardized Coefficients	T	Sig.
	B	Std. Error		Beta		
(Constant)	1.122	0.158			7.119	0.000
Involvement	-0.059	0.048		-0.184	-1.231	0.225

a. Dependent Variable: Fulfilment of the Great Commission

b. Predictors: (Constant): Spiritual Leaders Involving members to Participate

The regression model equation is shown;

$$Y = 0.552 - 0.184X_3$$

Where Y is fulfilment of the Great Commission and X_3 is leadership through participation. The two-tailed p-value associated with the test is 0.225. From the decision rule that: If $p \leq \alpha$, then reject H_0 , then in this analysis, 0.225 is greater than 0.05, so we accept H_0 . This implies that there is no significant effect between spiritual leaders involving members to participate on fulfilment of the Great Commission. This means that once one accepts to follow Jesus, it is his or her obligation to fulfill the Great commission without being forced to participate in the church activities.

The results of objective three shows that to a larger extent, the spiritual leaders of the church were rated to be fairly involving their members to participate on the fulfillment of the Great Commission. It was interesting to note that most respondents disagreed that preaching on Sunday and reaching out with the gospel to others is a reserve for the Pastors a notion that hinders the progress on the fulfillment of the Great Commission. This is commendable since the work of fulfilling the Great Commission is for all the believers. This is true despite the fact that there was no significant effect between spiritual leaders involving members to participate on fulfillment of the Great Commission.

The results of this study are in conformity with Platt (2010), who stated that the congregation has to be intentionally guided to change and become ‘transformed into the likeness of Christ’. This aim is not achieved only through biblically-sanctioned-approaches of living in relationship with God but also when one accepts to follow Jesus, it is his or her obligation to get involved in the fulfillment of the Great commission. This forms the basic reason why the spiritual leaders of the church should involve their members in decision making and also forward important information to them.

Influence of Leaders through Contact with Members/Other People on Fulfilment of the Great Commission.

The last objective of this study was to determine the influence of leaders through contact with members/other people on fulfilment of the Great Commission. Table 4.12 presents the questions posed to the respondents on the influence of the spiritual leaders of the church on fulfilment of the Great Commission. The questions are set with an intention to check on how spiritual leaders get into contact with their members and others as well.

Table 4.12: *Influence of leaders through contact with members/others on fulfilment of the great commission*

Statement	SD%	D%	NS%	A%	SA%	Mean	Std. dev
The pastor/senior leader has ample time in the office to attend to the member's needs and concerns?	4.4	20.0	13.3	31.1	31.1	3.64	1.25
The church leadership has developed effective programs through which they reach out to the needy.	4.4	17.8	20.0	42.2	15.6	3.47	1.10
The church leadership has developed a deliberate plan to invite people to church?	8.9	11.1	26.7	44.4	8.9	3.33	1.09
Church leaders are the ones planning for evangelistic meetings rather than delegating to others like ministry volunteers.	4.4	26.7	24.4	37.8	6.7	3.16	1.04
The church leadership has effective programs to teach, train and motivate the people in form of retreats, seminars, conferences and the like?	2.2	11.1	20.0	35.6	31.1	3.82	1.07
The spiritual leaders motivate the church in reaching out to others for salvation through the gospel of Christ?	2.2	6.7	13.3	35.6	42.2	4.09	1.02
Average						3.59	1.09

SA=Strongly Agree, A=Agree, NS= Not Sure, D=Disagree, SD=Strongly Disagree

Table 4.12 indicates that of the respondents interviewed, 4.4% strongly disagreed that the pastor/senior leader has ample time in the office to attend to the member's needs and concerns, while 20.0% disagreed. On the same note, while 13.3% were uncertain, 31.1% agreed and 31.1% strongly agreed. The results indicate that to a large extent, the pastors/senior leaders have ample time in the office to attend to the member's needs and concerns representing a mean of 3.64, and a standard deviation of 1.25.

In relation to the statement the church leadership has developed effective programs through which they reach out to the needy, 57.8% of the respondents agreed to the statement with a mean of 3.47, and a standard deviation of 1.10. While in connection to the statement the church leadership have developed a deliberate plan to invite people to church, 8.9% strongly disagreed, 11.1% disagreed, 26.7% were not sure, 44.4% agreed and 8.9% strongly agreed. Slightly over half agreed that the church leadership have developed deliberate plans to invite people to church at a mean of 3.53, and a standard deviation of 1.09.

It was observed that only 44.5% of the respondents agreed to the statement that Church leaders are the ones planning for evangelistic meetings rather than delegating to others like ministry volunteers with a mean of 3.16, and a standard deviation of 1.04. In addition, majority of the respondents (66.7%) agreed that the church leadership have effective programs to teach, train and motivate the people in form of retreats, seminars and conferences with a mean of 3.82, and a standard deviation of 1.07. Moreover, 77.8% of the respondents agreed that the spiritual leaders motivate the church in reaching out to others for salvation through the gospel of Christ.

The spiritual leaders of the church in Thika were rated highly in motivating the church members on reaching out to others for salvation through the gospel of Christ with a mean of 3.59, and a standard deviation of 1.09. This therefore, implies that the spiritual leaders of the church in Thika town were rated to be in good contact with their members and other people with an overall mean of 3.59, and a standard deviation of 1.09. The answers towards these questions are graphically represented below in figure 4.2.

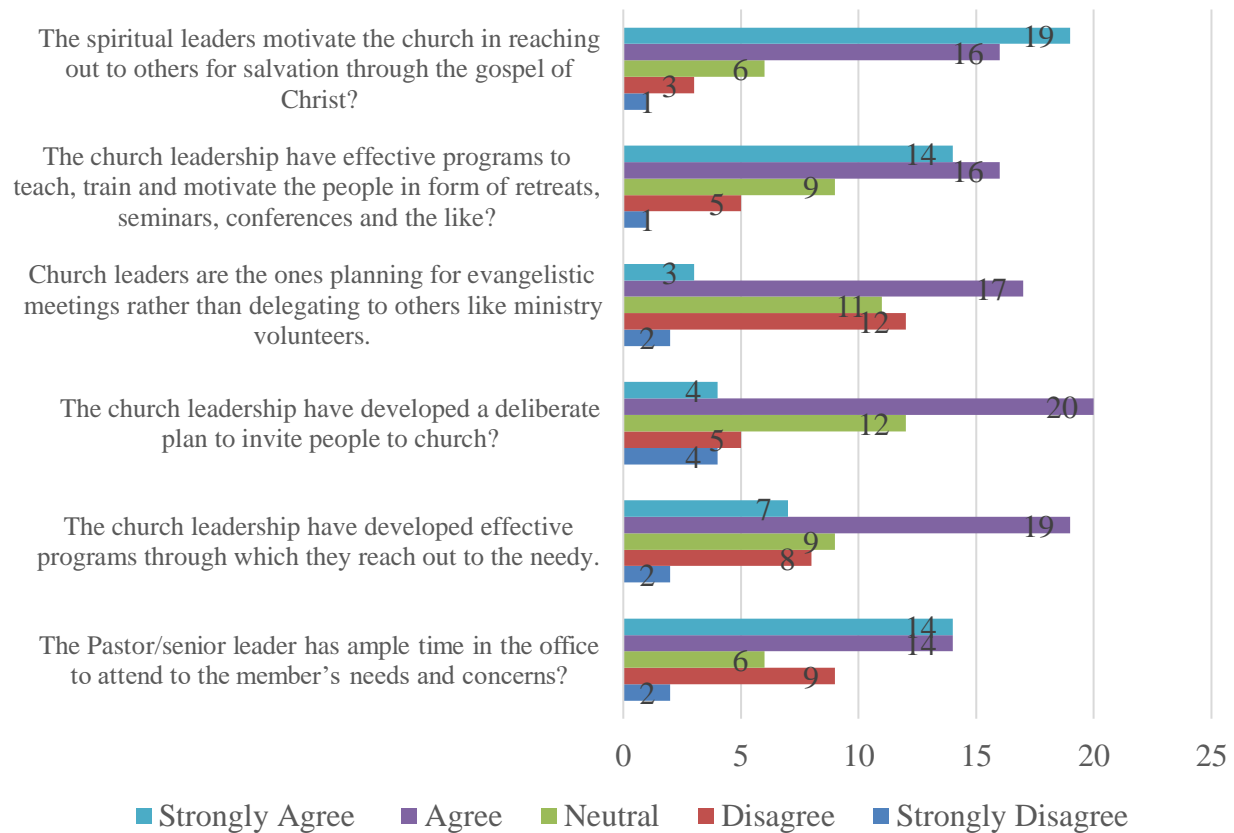


Figure 4.2: *Influence of spiritual leaders' contact with members/other people on fulfillment of great commission*

Regression analysis was conducted to determine relationship between influences Spiritual leaders' contact with members/other people on fulfilment of Great Commission. and the model $Y = B_0 + B_2X_2 + \epsilon$ was fitted. Table 4.13 shows the regression analysis results.

Table 4.13. *Regression analysis results on the influence of spiritual leaders' contact with members/other people on fulfilment of great commission*

Model summary						
Model	R	R ²	Adj. R ²	Std. Error		
1	0.303 ^a	0.092	0.070	0.243		
ANOVA						
Model	Model	Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	0.256	1	0.256	4.333	0.043 ^b
	Residual	2.544	43	0.059		
	Total	2.800	44			
Coefficients						
Model	Unstandardized Coefficients			Standardized Coefficients	T	Sig.
	B	Std. Error		Beta		
(Constant)	0.619	0.155			3.983	0.000
Contact	0.088	0.042		0.303	2.082	0.043

a. Dependent Variable: Fulfilment of the Great Commission

b. Predictors: (Constant): Spiritual leaders' contact

The results indicate that Spiritual leaders' contact with members/other people had statistically and significant influence on fulfilment of the Great Commission, [$F = 4.333, P < 0.043$]. The standardized coefficients of the regression was ($B=0.303$ $p<0.043$) which indicated that every unit increase in Spiritual leaders' contact with members/other people, there would be a corresponding increase in fulfilment of the Great Commission by about 0.303. With $R^2 = 0.092$ in the model, this implies Spiritual leaders' contact with members/other people explained 9.2% of the variation in fulfilment of the Great Commission. Therefore the model failed to explain 90.8% of the variation, meaning that there are other factors associated with fulfilment of the Great Commission which were not fitted in the model. The model equation is therefore,

$$Y = 0.619 + 0.303X_4$$

Where Y is fulfilment of the Great Commission and X₄ is Spiritual leaders' contact with members/other people.

Since the p-value was less than 0.05, and it was concluded that there is a statistically significant relationship between Influence of Spiritual leaders' contact with members/other people on fulfillment of Great Commission.

It is clear that majority (93.3%) of the respondents said that leaders contact with us is significant in influencing them towards the fulfillment of the Great Commission. The respondents rated the spiritual leaders of the church in Thika town as above average in engaging with activities that bring contact with their members and other members of the society at large. This was the leadership style of Jesus as Coleman (1993) reports; he focused himself to a few without neglecting the Masses. It is also reported in all the four gospels of the bible, how he interacted with the people. Maxwell (2011) says that, it's the leaders job to initiate connection with people and that the stronger the relationship and connection between individuals, the more likely the follower will want to help the leader. This is in conformity to the regression results whereby it was found that there was a statistically significant relationship between the influence of spiritual leaders' contact with members on fulfillment of Great Commission. The results are in conformity with Chilcote (2004), who stated that Christians should look for opportunities to share the gospel with others and make disciples. Multiplication needs to begin on a one-on-one basis. Christians need to look for opportunities to build into others and give them a godly pattern to follow through contacts with each other.

Chapter Summary

This chapter presented the data analysis and a discussion of the results on the influence of spiritual leaders of the church in the fulfilment of the Great Commission. It presented the results and discussions on how spiritual leaders of the church influence their members on the fulfilment of the Great Commission based on four aspects of leadership; spiritual mentorship, leader's empowerment, involvement of members to participate and contact of leaders to their members or other people. The results showed that the spiritual leaders of the church in Thika are fairly engaging in activities that are helping them to achieve the fulfilment of the Great Commission. Regression analysis was further done to determine the relationship between the leadership practises and fulfilment of the Great Commission. It was found that there was a statistically significant relationship between Influence of Spiritual leaders' mentorship, empowerment and contact with members/other people on fulfillment of Great Commission. However, influence of spiritual leaders through involvement was not statistically significant. The next chapter offers a summary of the study, conclusions and recommendations.

CHAPTER 5

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter provides a summary of the major findings of this study and also sets to draw conclusions and make recommendations for practice and suggestions for further research based on the results of this study. The overall objective of this study was to inquire into the influence of spiritual leaders of the church on the fulfilment of the Great Commission in Thika Town. In particular, the study sought to determine the influence of spiritual leaders through mentorship of members in fulfilment of the Great Commission in Thika town, to establish the influence of spiritual leaders through empowerment of members in fulfilment of the Great Commission in Thika town, to examine the influence of spiritual leaders through involvement of members for participation on the fulfilment of the Great Commission in Thika Town and to determine the influence of spiritual leaders through contact with others on the fulfilment of the Great Commission in Thika Town

To examine these issues, the following research questions were answered:

- i). What is the influence of spiritual leaders through mentorship of members on the fulfilment of the Great Commission in Thika Town?
- ii). How do spiritual leaders influence through empowerment of members on the fulfilment of the Great Commission in Thika Town?
- iii). How do spiritual leaders influence through involving members for participation on the fulfilment of the Great Commission in Thika Town?

- iv). What is the influence of spiritual leaders through contact with others on the fulfilment of the Great Commission in Thika Town?

The review of related literature focused on describing the concept of church leadership, spiritual leaders of the church, the Great Commission, relating the influence of spiritual leaders of the church through spiritual mentorship, empowerment, involvement and contacts with people on the fulfilment of the Great Commission. From the literature review, the researcher was able to develop a conceptual framework to show the relationship between independent variables and dependent variable. The dependent variable was the fulfilment of the Great Commission while the independent variables were spiritual mentorship, leader empowerment, leader participation and contact with other people. The study was guided by the leadership style of Jesus which was spiritual in nature and incorporated servant leadership and highly transformational and was balanced between his mission and love for people. After the comprehensive review research gaps were identified of which this study was based.

In relation to the methodology used, the study adopted an explanatory research design because it was helpful in exploring the, who, what, where and how questions in this study. The study focussed on selected churches in Thika town, Kiambu County and sample frame was obtained from elders, pastors and bishops within the umbrella of NCKK and EAK. In relation to those who agreed to participate in this study, 55.6% indicated to be under NCKK umbrella body, 44.4% of the respondents were under the umbrella of EAK. The samples were selected through a purposive sampling and simple random sampling method. The majority of the respondents recorded to be pastors, representing 51.1%, while 26.7% indicated that they were bishops and 22.2% were the church elders.

The main data collection instrument that was used is closed ended structured questionnaires which was administered to the respondents using the research assistants. The data from the questionnaires was displayed using descriptive statistics and analyzed using SPSS version 23. Regression analysis, ANOVA and independent t-test were used to compare the contribution of independent variable to the dependent variable which was the fulfilment of the Great Commission. Lastly, results from the data analysis were used to come up with the conclusions and recommendations of the study.

Summary of the Findings

Objective 1: Influence of Leaders through Spiritual Mentorship on Fulfilment of the Great Commission

The study established that spiritual mentorship was being used by majority of the church leaders and the findings showed that the respondents who comprised of the leaders themselves rated mentorship highly, (97.8%) as a leadership tool that could influence the fulfilment of the Great Commission. These can also be attested by the high means for the statements in relation to the perceptions of the church leaders. Majority of the church leaders (62.2%), agreed that there was a systematic form of mentorship in the church, with 68.9% further agreeing that new members are inducted into the church through clearly specified processes and their commitment indicated. Moreover, majority of the respondents (73.4%) and (68.9%) positively stated that there was a clear plan to develop leaders or leadership in the church and there were specific programs and curriculum for youth and teens development respectively. This findings portray that there was proper spiritual mentorship in these churches which play an important role in the fulfilment of the Great Commission.

The findings further revealed that fulfilment of the Great Commission, was positively and significantly influenced by leadership through spiritual mentorship ($B=0.373$, $p<0.001$). The regression model of $F\text{-statistic}=6.965$ which was significant, $P<0.01$ and $R^2 = 0.139$, the showed that leadership through spiritual mentorship explained 14% of the variation in fulfilment of the Great Commission. The study found that every unit increase in leadership through spiritual mentorship, there would be a corresponding increase in fulfilment of the Great Commission by about 37.3%. ANOVA analysis also confirmed that there was a strong relationship between leadership through spiritual mentorship and fulfilment of the Great Commission. Hence it is imperative to use spiritual mentorship as a leadership practice that could increase the fulfilment of the Great Commission

Objective 2: Influence of spiritual leaders through Empowerment on Fulfilment of the Great Commission

One of the basic practices of improving the participation of individuals in leadership roles is through empowerment practice. The study found that majority of the respondents (81%) agreed with the statement that the spiritual leaders influence the church to pray and have effective church prayer programs. In addition, 75.6% of the respondents agreed that the church regularly taught about divine enablement through the works of the Holy Spirit with a mean of 4.07, and a standard deviation of 1.14. While 80% of the respondents further agreed that the church regularly taught about spiritual gifts and the fruit of the spirit which had a mean rating of 4.00 and a standard deviation of 1.07. The regression results indicate that leadership through empowerment had statistically and significant influence on fulfilment of the Great Commission, [$F = 15.164, P < 0.001$]. The standardized coefficients of the regression was ($B=0.511$ $p<0.001$) which indicated that every unit increase in use of leadership through

empowerment, there would be a corresponding increase in fulfilment of the Great Commission by 51.1%.

Objective 3: Influence of Leaders' involving members to participate in Fulfilment of the Great Commission

In relation to the influence of leaders' involving members to participate in fulfilment of the Great Commission, majority of the respondents (60%) agreed to the statement that Church ministries are evenly distributed /delegated across church membership. While 64.4% of the results further agreed to the statement that Church leadership decisions are regularly shared with church members, majority of the respondents (75.6%) agreed that the church has different departments with its own leadership set in place. It was further observed that majority of the respondents 73.4% and 68.9% disagreed that preaching on Sunday services is a reserve for pastors and that reaching out to others with the gospel of Christ and welfare is the work of leaders. These results indicate that to a great extent the church leadership in Thika Town is involving other members in the fulfilment of the Great Commission. However, the regression results showed that there was no significant effect between spiritual leaders involving members to participate on fulfilment of the Great Commission (p-value of 0.225 was greater than 0.05). This meant that once one accepts to follow Jesus, it is his or her obligation to fulfill the Great commission without being forced to participate in the church activities.

Objective 4: Influence of Leaders through Contact with Members/Other People on Fulfilment of the Great Commission.

These findings indicate that the church leaders were of average ability in terms of contact with members and other people. Majority of the respondents (62.2%) stated that the pastor/senior leader had ample time in the office to attend to the member's needs and concerns, while 57.8% agreed that the church leadership have developed effective programs through which they reach out to the needy. Moreover, 77.8% and 66.7% of the church leaders agreed that the spiritual leaders motivated the church in reaching out to others for salvation through the gospel of Christ and the church leadership have effective programs to teach, train and motivate the people in form of retreats, seminars, conferences and the like. Based on the findings of the regression spiritual leaders' contact with members/other people had statistically and significant influence on fulfilment of the Great Commission, [$F = 4.333, P < 0.043$]. The standardized coefficients of the regression was ($B=0.303$ $p<0.043$) which indicated that every unit increase in Spiritual leaders' contact with members/other people, there would be a corresponding increase in fulfilment of the Great Commission by about 30.3%.

Conclusions

Specific Objective 1: Determine the influence of spiritual leaders through mentorship of members in fulfilment of the Great Commission in Thika town.

Based on the results of this study, the adoption of mentorship as a spiritual leadership practice had a positive and significant influence on fulfilment of the Great Commission in Thika town. The regression results of this study indicated that there was a linear relationship between use of spiritual leaders through mentorship of members and fulfilment of the Great Commission.

Therefore, use of mentorship in churches is expected to enhance fulfilment of the Great Commission. It could, therefore, be concluded that spiritual mentorship is important to ensure effective and successful fulfilment of Great Commission to Christians in Thika Town.

Specific Objective 2: Establish the influence of spiritual leaders through empowerment of members in fulfilment of the Great Commission in Thika town.

The results indicated that leadership empowerment positively and significantly influenced fulfilment of the Great Commission in Thika town. The regression model of empowerment on fulfilment of the Great Commission was found to be statistically significant at 5% confidence level. The use empowerment would improve spreading the Gospel of Christ to all nations and this would facilitate the fulfilment of the Great Commission. Based on the findings of this study, it can, therefore, be concluded that majority of the churches sampled in this study lay more emphasis on leadership empowerment which has a positive influence on fulfilment of the Great Commission.

Specific Objective 3: Examine the influence of spiritual leaders through involvement of members for participation on the fulfilment of the Great Commission in Thika Town.

The relationship between the spiritual leaders through involvement of members for participation on the fulfilment of the Great Commission was not statistically significant. To a larger extent, the spiritual leaders of the church were rated to be fairly involving their members to participate on the fulfillment of the Great Commission. However most respondents disagreed that preaching on Sunday and reaching out with the gospel to others is a reserve for the Pastors a notion that hinders the progress on the fulfillment of the Great Commission. This is commendable since the work of fulfilling the Great Commission is for all the believers. This

means that once one accepts to follow Jesus, it is his or her obligation to fulfill the Great commission without being forced to participate in the church activities.

Specific Objective 4: Determine the influence of spiritual leaders through contact with others on the fulfilment of the Great Commission in Thika Town

The study concludes that spiritual leaders through contact with others have significant and positive influence on the fulfilment of the Great Commission in Thika town. This was confirmed by results of regression analysis indicated that spiritual leaders contacts with others positively and significantly influenced fulfilment of the Great Commission in Thika town Churches. The results also show that spiritual leaders contacts with others helps in improvement of spreading the word of God and in the long run enhances the fulfilment of the Great Commission,

Recommendations

1. It is the spiritual leader's responsibility to facilitate mentorship to their members. Therefore there is a need for mentorship to take place in churches through training and development programmes to facilitate the fulfilment of the Great Commission.
2. There is also need for spiritual leaders of the church to empower church members together with the upcoming leaders with necessary resources, adequate supervision, ample opportunity, fair treatment, well stipulated rules, and opportunities for effective fulfilment of the Great Commission.
3. The study established that although spiritual leader's involvement is an effective strategy in enhancing the fulfilment of the Great Commission, it is not statistically significant. Therefore, it

is important for all the Disciples of Christ to make sure that they are participating in fulfilment of the Great Commission without necessarily being tasked.

4. All the Disciples of Christ should look for opportunities to share the gospel with others and make disciples through contacts with them. Multiplication needs to begin on a one-on-one basis. Thus, spiritual leaders ought to look for ways to contact others through home visits, fellowships, in the office, crusades and other avenues so as to enhance the fulfilment of the Great Commission.

5. Since the results showed that all the four aspects of leadership are important and three of them statistically significant as effective tools through which spiritual leaders can influence on the Great Commission, then the spiritual leaders ought to be objective and focused on their endeavours towards the fulfilment of the Great Commission.

Recommendations for Further Research

This study could be replicated elsewhere in order to find out what other churches in other areas are doing towards the fulfillment of the Great Commission and where need be, make improvements. It can also become an important tool of assessment by church umbrella bodies to assess the growth of the church or the effectiveness of the fulfillment of the Great Commission.

Since the study has established that the spiritual leaders can systematically influence on their members through different aspects of leadership, then more research can be carried out to establish more leadership aspects that spiritual leaders can use to influence on the fulfillment of the Great Commission.

Since this research was designed as leaders self - assessment, it can be redesigned to target the members or the staff in assessment of their leaders influence towards fulfilment of the

Great Commission.

The results showed that the spiritual leaders of the church in Thika town are faring well on influencing their members on the fulfillment of the Great Commission. However, a research can be carried out to measure on the impact as a result of their influence towards the fulfillment of the Great Commission.

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APPENDICES

APPENDIX I: LETTER OF CONSENT

Benard Kamau Mwangi

Pan Africa Christian University

P.O. Box 584 Thika.

14/5/2018

Dear Sir/Madam,

REF: INTRODUCTORY LETTER

I am a post graduate student pursuing a Masters of Arts Degree in Leadership at Pan Africa Christian University. The topic of my research is the, “The influence of spiritual leaders of the church on fulfilment of Great Commission in Thika Town.” You have been selected as the respondents because of your leadership roles and responsibilities in the churches. Therefore, you will play a key role to provide valuable information that is needed for this study. I hereby kindly request you to fill in this questionnaire which will enable the researcher to obtain important information for the research. The information offered will be treated with the utmost confidentiality and will not be unduly disclosed. The information will only be used as pertaining to this study and not otherwise.

Your assistance and cooperation will be greatly appreciated.

Yours faithfully,

Benard K. Mwangi

APPENDIX II: QUESTIONNAIRE

This questionnaire is aimed at gathering data on influence of spiritual leadership of the church on fulfilment of Great Commission in Thika Town. Please answer as honestly as possible. Your information will be treated as private and highly confidential. You are NOT required to write your name on this paper or the name of your church.

SECTION A: Personal demographic information.

This section of the survey contains questions of a personal nature. The information would be used solely to gather demographic profile of the respondents in order to determine if any relationship exist between respondents who exhibit similarities in their answers.

1. What role do you play in the church?

- a) Pastor b) elder c) Bishop d) other

2. What is your gender?

- a) Male b) Female

3. What is your age group?

- a) 20 – 29 years b) 30 – 39 years
c) 40 - 49 years d) 50 – 59 years e) other, please specify.....

4. What is your marital Status?

- a) Married b) Single c) Divorced
d) Widowed e) Other, Specify

5. What is the highest level of formal education that you have completed?

a) Primary school

b) Secondary school

c) College

d) University

e) other, please specify:

6. If you attained a Certificate/Diploma/Degree, what best describes your major or area of study?

a) Theology

b) Biblical Studies

c) Financial Management

d) Administration

e) Other, Please specify.....

7. Years of experience in the present position.....years

8. Your membership at the present local church.years

SECTION B: Influence of spiritual mentorship on fulfilment of Great Commission

9. To what extent do you agree with each of the following statements regarding Influence of spiritual mentorship on fulfilment of the Great Commission? Use the following ranking: SD= strongly disagree; D= disagree; N= neutral; A= agree; SA= strongly agree

Statement	SD	D	N	A	SA
There is a systematic form of mentorship in the church.					
New members are inducted into the church through clearly specified processes and their commitment indicated.					
There is a systematic new believers training program in the church.					
There is a clear plan to develop leaders or leadership in the church.					
There are functional welfare programs to meet people's physical and spiritual needs.					

Members are systematically trained on discipleship.					
There are specific programs and curriculum for youth and teens development.					

10. Would you consider spiritual mentoring to be significant in influencing on the fulfilment of the Great Commission?

- a) Yes
- b) No

SECTION C: Influence of spiritual leaders empowerment on fulfilment of the Great Commission

11. To what extent do you agree with each of the following statements regarding influence of leaders' empowerment on fulfilment of Great Commission? Use the following ranking: SD= strongly disagree; D= disagree; N= neutral; A= agree; SA= strongly agree

Statement	SD	D	N	A	SA
The spiritual leaders influence the church to pray and have effective church prayer programs.					
The church is regularly taught about divine enablement through the works of the Holy Spirit.					
The church is regularly taught about Spiritual gifts and the fruit of the Spirit.					
There is a clear way of identifying Spiritual gifts, talents and skills in the church.					
Church members are elevated to leadership positions through clear documented policies rather than merely the decision of the spiritual leader.					

Training programs and capacity building have a substantial consideration in the annual budget allocations.					
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12. Would you say that members empowerment through spiritual leaders have great influence on the fulfilment of the Great Commission?

a) Yes

b) No

SECTION D: Influence of spiritual leaders on involving others to participate in the fulfilment of the Great Commission

13. To what extent do you agree with each of the following statements regarding influence of leaders' participation on fulfilment of great commission? Use the following ranking: SD= strongly disagree; D= disagree; N= neutral; A= agree; SA= strongly agree

Statement	SD	D	N	A	SA
Church ministries are evenly distributed /delegated across church membership.					
Church leadership decisions are regularly shared with church members.					
The church has different departments with its own leadership set in place.					
Church leaders do plan for regular church business meetings with good representation of the membership.					
Preaching on Sunday services is a reserve for pastors.					
Reaching out to others with the gospel of Christ and welfare is the work of leaders.					

14. Would you consider the involvement of members by their spiritual leader's to participate in the fulfilment of the Great Commission to be impactful?

a) Yes

b) No

SECTION E: Influence of Spiritual leaders contact with members/other people on fulfilment of Great Commission.

15. To what extent do you agree with each of the following statements regarding influence of contacts with people on fulfilment of great commission? Use the following ranking: SD= strongly disagree; D= disagree; N= neutral; A= agree; SA= strongly agree.

Statement	SD	D	N	A	SA
Would you say that the Pastor/senior leader has ample time in the office to attend to the member's needs and concerns?					
The church leadership have developed effective programs through which they reach out to the needy.					
Would you say that the leadership have developed a deliberate plan to invite people to church?					
Church leaders are the ones planning for evangelistic meetings rather than delegating to others like ministry volunteers.					
Would you say that the church leadership have effective programs to teach, train and motivate the people in form of retreats, seminars, conferences and the like?					
Do the spiritual leaders motivate the church in reaching out to others for salvation through the gospel of Christ?					

16. Would you say that the effectiveness of spiritual leader's to be in contact with members/other people can significantly influence on the fulfilment of the Great Commission?

a) Yes

b) No

17. Would you say that the top spiritual leaders of the church have great influence on the fulfilment of the Great Commission?

a) Yes

b) No

End. Thank you for your cooperation!!!!

APPENDIX III: LIST OF CHURCHES SURVEYED

Churches affiliated to NCKK

1. Pentecostal Evangelistic Fellowship of Africa (PEFA) – Bidco branch.
2. Anglican Church of Kenya (ACK) – Memorial branch.
3. Presbyterian Church of East Africa – Makongeni branch.
4. Anglican Church of Kenya – St. Andrew's church - cathedral.
5. Full Gospel Church (FGC) – Ngoingwa branch.
6. Africa Independent Pentecostal Church of Africa (AIPCA) – Town.
7. Pentecostal Evangelistic Fellowship of Africa (PEFA) – Makongeni.

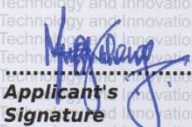
Churches affiliated to EAK


1. Redeemed Gospel Church (RGC) – Makongeni Branch.
2. Destiny Worship Church (DWC) – Pilot Branch.
3. Christian Church International (CCI) – Happy Valley Branch.
4. Heaven's Gate Church (HGC) – Town Branch.
5. Deliverance Church (DC) – Kisii Estate Branch.
6. Happy Church (HC) – Town Branch
7. Hope Celebration Christian Church (HCCC) – Makongeni Branch.
8. Great Commission Church (GCC) – Kimathi Branch.
9. Redeemed Gospel Church (RGC) – Town Branch.
10. The House Of Restoration Church (HRC) – Kiganjo Branch.
11. Life Church – Juja Town.
12. Christian Church International (CCI) – Juja Town.
13. Gethsemane Prayer Church (GPC) – Makongeni Branch.

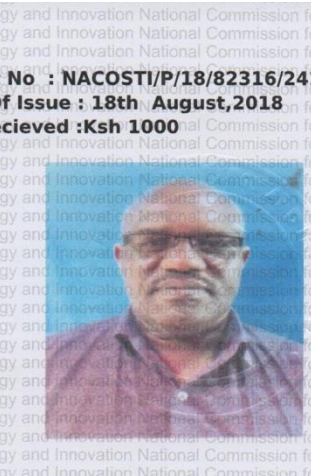
APPENDIX IV: PERMIT LICENSE FROM NACOSTI

THIS IS TO CERTIFY THAT:
MR. BENARD KAMAU MWANGI
of PAN AFRICA CHRISTIAN UNIVERSITY,
584-1000 THIKA, has been permitted to
conduct research in Kiambu County
on the topic: A STUDY ON THE
INFLUENCE OF SPIRITUAL LEADERS OF
THE CHURCH ON FULFILLMENT OF THE
GREAT COMMISSION IN THIKA TOWN
for the period ending:
17th August, 2019

Permit No : NACOSTI/P/18/82316/24197
Date Of Issue : 18th August, 2018
Fee Recieved :Ksh 1000



Applicant's Signature



Director General
National Commission for Science,
Technology & Innovation



CONDITIONS

1. The License is valid for the proposed research, research site specified period.
2. Both the Licence and any rights thereunder are non-transferable.
3. Upon request of the Commission, the Licensee shall submit a progress report.
4. The Licensee shall report to the County Director of Education and County Governor in the area of research before commencement of the research.
5. Excavation, filming and collection of specimens are subject to further permissions from relevant Government agencies.
6. This Licence does not give authority to transfer research materials.
7. The Licensee shall submit two (2) hard copies and upload a soft copy of their final report.
8. The Commission reserves the right to modify the conditions of this Licence including its cancellation without prior notice.


REPUBLIC OF KENYA


NACOSTI
National Commission for Science,
Technology and Innovation
RESEARCH CLEARANCE
PERMIT
Serial No.A 20135
CONDITIONS: see back page

11th July, 2018



P.O. Box 56875 - 00200
Nairobi, Kenya
Lumumba Drive, Roysambu
off Kamiti Rd, off Thika Rd
Tel: 0734 400694/0721 932050
Email: enquiries@pacuniversity.ac.ke
website: www.pacuniversity.ac.ke

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: BENARD KAMAU MWANGI REG. NO (MALD/8636/17)

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing a Master of Arts in Leadership.

He is at the final stage of the programme and he is preparing to collect data to enable him finalise on his thesis. The thesis title is 'A Study on the Influence of Spiritual Leaders of the Church on Fulfilment of the Great Commission in Thika Town'.

We therefore kindly request that you allow him conduct research at your organization.

Warm Regards,

Dr. Lilian Vikiru
Registrar Academics

PAN AFRICA CHRISTIAN UNIVERSITY
P.O. Box 56875, NAIROBI - 00200.
TEL: 0561922 / 9561945 / 2013146

11th July, 2018

Where Leaders are Made



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

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NAIROBI-KENYA

Ref. No. **NACOSTI/P/18/82316/24197**

Date: **18th August, 2018**

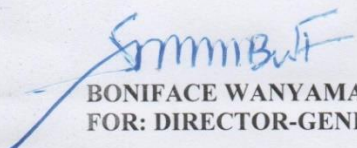
Benard Kamau Mwangi
Pan Africa Christian University
P.O Box 56875 – 00200
NAIROBI

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“A study on the influence of spiritual leaders of the church on fulfillment of the great commission in Thika Town,”* I am pleased to inform you that you have been authorized to undertake research in **Kiambu County** for the period ending **17th August, 2019**.

You are advised to report to **the County Commissioner and the County Director of Education, Kiambu County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Kiambu County.

The County Director of Education
Kiambu County.